



THE HOLY G O S P E L A C C O R D I N G T O [T H E D E S C R I P T I O N O F] L U K E.

Luke was by practise or profession a Physician, Col. 4. 14. and a continual companion of the Apostle Paul in his travels, even when being taken prisoner he was brought to Rome: as may be gathered out of Acts 20. 6. and chap. 21. 15. and chap. 27. verse 1. and chap. 28.

verse 14, 15. Some are of opinion also, that he is the person of whom the Apostle speaks, 2 Cor. 8. 18, 19. Mention is made of him likewise, 2 Tim. 4. verse 12. and Philemon verse 24: He wrote two Books, namely, this Gospel, and the Acts of the Apostles.

The Argument of this B o o k.

THis Book is of the same kind of Argument with the foregoing, saving that Luke sets down some other special matters, which were omitted by the other Evangelists. After the Preface he describes the parents and conception of John the Baptist, and the conception of Christ declared to Mary by the Angel Gabriel, who treats with the Angel thereabout, and speaks with her kinswoman Elizabeth thereof, and praiseth God with an Hymn: relates the birth and circumcision of John the Baptist, and the hymn which his father Zacharias sung therefore unto God, Chap. 1. Afterwards when, where, and of whom Christ was born, and how his birth was by the Angels revealed to the Shepherds: his circumcision and presentation in the Temple, where he is embraced by old Simeon with a hymn and prediction, and confessed by Anna the Prophetess; his growing up, and his disputing with the Doctors in the Temple, when he was but twelve years old, chap. 2. when and how John the Baptist began his Ministry, with baptizing and teaching, boldly admonishing all the people, and directing them to Christ; how he baptized Christ, whose genealogy he also relates, chap. 3. How Christ by fasting prepared himself to his Office, and overcame the temptation of the Devil; began his Office of teaching in Galilee and at Nazareth where he dwelt, proved out of the Prophet Esay that he was the promised Messiah; wherefore he was cast out of the City: that he taught at Capernaum, and cast out an unclean spirit; cured Peters mother in law of the Fever, and many other that were sick and possessed: and furthermore went to preach in other Cities, chap. 4. That, after a miraculous taking of fish, he called Simon Peter, James, and John to be Apostles, cleansed a Leper, and cured a lame man which was let down through the roof: That he called Matthew from the custom to be an Apostle; and how he defended himself for eating with publicans and sinners, and his Disciples for not fasting, chap. 5. As also for plucking ears (of corn) on the Sabbath; and that he had cured a withered hand on the Sabbath: that he chose twelve Apostles, before whom, as likewise before the whole multitude he makes an excellent exhortation, wherein he shows the Apostles their blessedness, and the ungodly and hypocrites their sins and punishments, chap. 6. That he made whole the servant of a Centurion at Capernaum, who lay at the point of death; and raised a young man from the dead at Naim: what he answered the disciples of John the Baptist which were sent unto him, and what testimony he gave of John before the people: how he complains of the stiff-neckedness of the Jews, and at the house of Simon the Pharisee, forgave a sinful woman her sins, she bewailing them, chap. 7. That he went on to preach in other Cities, accompanied with the Apostles and some women; and by the similitude of the seed that was sown, teacheth how Gods Word ought to be heard: and by that of a candle, how it ought to be preached: who are his mother and his brethren: that he filleth a grea

great tempest on the Sea; casteth out a very evil unclean spirit; cureth a woman that had a bloody issue, and raiseth Jairus daughter from the dead, chap. 8. That he sent forth his Apostles to preach, with power to cast out Devils; that Herod sought to see him; that he fed five thousand men with five loaves and two fishes; that he asked his disciples what the people judged of him; that he foretells his passion; teacheth what they must do that will be his disciples; that he sheweth a proof of his glory on the Mount before three of his Disciples; and casteth an unclean spirit out of a youth, which his Disciples could not cast out; again foretells his passion; rebukes the Disciples for their ambition, and desire of revenge against the Samaritans; and teacheth how men ought to follow him, chap. 9. That he sent forth yet seventy other Disciples to preach, and threatened the Cities which should reject the Gospel; that the Disciples return with joy, whom he declares to be blessed, because they lived at that time; how he answered a Lawyer, who demanded what he must do to obtain eternal life, and by the similitude of a Samaritan taught who is our neighbour: That he is by two sisters Martha and Mary received into their house, of which he reproveth the one and commendeth the other, chap. 10. That he taught his Disciples to pray, and by the similitude of a friend and a father promiseth them that they shall be heard; that by the similitude of a strong man armed he proves, that he did not cast out Devils by Beelzebub; teacheth the people that the Ninivites and the Queen of the South shall condemn those that shall reject his Gospel; reproves the Pharisees and Scribes for their hypocrisy, and persecuting of the Prophets; to whom also he threatens heavy punishments, chap. 11. That he exhorts his Disciples to preach the Gospel openly, and not to fear persecution; refuseth to be a divider about an inheritance; and admonisheth the people by the similitude of a rich man to beware of covetousness, as also of too great care for the sustentation of this life: exhorts to give alms, to pray, and to watch against the time of his coming, which shall be unawares; forewarns them of the strife that shall arise amongst men, when the Gospel shall be preached: and exhorts to circumspection and readiness to forgive one another, chap. 12. In like manner to repentance by certain examples, and by the similitude of a barren fig-tree, cureth a woman on the Sabbath that had gone crooked eighteen years; declares the spreading abroad of the Gospel by the similitudes of a mustard seed, and leaven: proclaims to the hypocrites that they shall be shut out of heaven, and cast into hell; upbraids those of Jerusalem with their unbelief, and declares their desolation, chap. 13. Healeth on the Sabbath one that had the drop sic, and justifies it, exhorts to humility; teacheth who should be bidden to a feast; compares the Kingdom of God to a great feast, to which many that were invited would not come; exhorts his Disciples to bear the Cross, to be circumspect, and to forsake all, chap. 14. By the similitudes of a lost sheep and penny, to diligence in their Office; and by the similitude of a lost Son, to repentance, and rejoicing for the same, chap. 15. By the similitudes of an unjust steward, to liberality, with a declaration of the strictness of the Law, especially concerning the business of marriage; and of a rich miser and Lazarus, how different the state of men is both in this life and that to come, chap. 16. Exhorts to avoid offences, and to forgive our neighbour; describes the power of faith, and teacheth that God rewards us not of merit but of grace; healeth ten lepers; teacheth what life men will lead when he shall come to Judgement, chap. 17. By the similitudes of a widow and an unjust Judge, that we must always continue in prayer; and by a Publican and a Pharisee which went up to pray, who shall be justified by God. Suffers the little children to be brought unto him, and exhorts men to be like unto them; sets the Commandments of God before him that would be justified by the Law; warns them what an hindrance riches are to salvation; promiseth recompence to those that confess him; foretells his suffering and resurrection, and cureth a blinde man, chap. 18. That he converts Zacheus at Jericho; by the similitude of ten pounds (or talent) exhorts well to employ the gifts of God; how he makes the royal entrance at Jerusalem, and weeps over that City; Casteth the buyers and sellers out of the Temple, chap. 19. How he asketh the chief of the Priests and the Scribes from whence the Baptism of John was; By the similitude of a Vineyard hired out, he setteth their wickedness before their eyes; Answereth to the question, whether men ought to pay Tribute to Cesar; maintaineth the resurrection of the dead against the Sadducees; and teacheth that Christ is not only a Son, but also a Lord of David, and admonisheth the people to beware of the Scribes, chap. 20. That he commends the small alms of a poor widow; foretells the desolation of the Temple, and the signs, which shall precede both that, and his last coming; exhorts to watch and pray; and sets forth what he then did at Jerusalem, chap. 21. How Judas dealt with the chief Priests for to deliver him over into their hands; how he kept the last Passover with his Disciples; and instead thereof instituted the holy Supper, and kept it with his Disciple; foretold the treachery of Judas; reproved the Disciples for their ambition; and also did comfort them, and especially Peter against his fall, which he foretold; confirms the Apostles against their approaching troubles; How he began his suffering with prayer in a Garden; is by Judas betrayed with a kiss; and taken by the armed souldiers, and led unto the Hall of the high Priest, where Peter denies him thrice, and where he is beaten; that he is set before the Council; and by them condemned to death, chap. 22. How he is led to the Governour Pilate, who having examined him, declareth, that he found no fault in him; and by him is sent to Herod, who scoffingly sends him back again; That Pilate sought to set him free, by scourging and by proffering Barabbas a murderer, which succeeded not; and therefore deliver him over to be crucified; how he bare his cross out of the City; holpen by Simon of Cyrene; and by the way foretold the women of Jerusalem their misery to come; How and where he was crucified with two murderers; and on the Cross mocked and reviled, even by one of the murderers which were crucified with him, who is rebuked for it of his companion, which is converted. That after a great darkness at mid-day he gave up his ghost; and was buried by a Countess, Joseph of Arimathea, chap. 23. How he arose again on the first day of the week, and his resurrection was made known by Angels unto the women which came to anoint his body: How he revealed himself to two Disciples going towards Emaus, and afterwards to the eleven Disciples gathered together, whom he causeth to touch his hands and feet; and with whom he eateth; and after that he promised them the holy Ghost, ascended up to heaven before their eyes, chap. 24.



L V K E.

CHAP. I.

The Preface of Luke to his Gospel, 1. The parentage and life of Zachary and Elizabeth, 5. An Angel appears to Zacharias in the Temple, 8. who foretells him the conception and birth of John, whose office he describeth, 13. Zachary not believing this, is therefore punished with dumbness for a season, 18. Elizabeth conceiveth, 24. The Angel Gabriel declares to the Virgin Mary, that she shall conceive and bring forth the Son of God, 26. Afterwards she goeth to Elizabeth, who receiveth her with joy, and pronounceth her blessed, 39. Mary praiseth the Lord with an hymn, 40. Elizabeth brings forth her Son, 57. who is circumcised and called John, 59. Zachary recovers his speech again, and sings a Song of praise to the Lord, prophesying of the office of Christ and his fore-runner John, 64. who groweth up in the wilderness, and becomes strong in the Spirit, 80.

Forasmuch as many have taken in hand [Many ancient Teachers think that by these are understood some persons, who of their own motion, had undertaken to set down some parts of the Evangelical History, which were not received of the Christian Church, or which they had not perfected. But others think that Matthew and Mark may be understood hereby; forasmuch as Luke seems to put himself among them, and sets down many Histories and particulars; which either are not at all, or in few words touched by them] to set in order a relation of the things, which have perfect certainty amongst us, [namely, Christians.]

2. According as those have delivered over unto us, who from the beginning were themselves beholders, [Namely, the Apostles and Disciples of Christ. See 1 John 1. 1.] and Ministers of the Word, [that is, of the matter that is here described. Hebraism, although some think that hereby Christ himself is understood, as he is so called, John 1. 1.]

3. So have I also thought good, having diligently searched all things [Gr. followed after, searched after, endeavoured after; i. e. having gotten a grounded knowledge of all things; all which was done of him by an especial motion of the holy Ghost, Acts 15. verse 25. 28. 2 Pet. 1. 21.] from before onwards, [Gr. even from above; for he begins from the conception of John the Baptist] accordingly to write unto thee most excellent [Gr. most mighty] Theophilus. [Who this Theophilus was is uncertain, yet it appears by this Title which here is given to him, that he was an honourable and eminent man; seeing the same Title is also given to the Roman Governours Felix and Festus, Acts 24. 3. and Acts 26. 25. To the same also Luke dedicated his second Book of the Acts of the Apostles, Acts 1. 1.]

4. That thou mightest know the certainty of the things whereof thou art instructed. [The Greek word many times signifies, to instruct with a lively voice; but is also sometimes taken in common for all manner of instru-

tion, Acts 18. 25. Rom. 2. 18. 1 Cor. 14. 19. Gal. 6.]

5. In the days [That is, in the times] of Herod [namely, the Great. See concerning him, Matth. 2. 1.] the King of Judea, there was a certain Priest by name Zacharias, of the daily order [Gr. Ephemeria, which here signifies a certain order or class of Priests which stood under one head, and some days of the year in their course, were to take care of the worship of God in the Temple; of which the order of Abia was the eighth, according to the first Institution. See 1 Chron. 24. verse 10.] of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth.

6. And they were both righteous before God [That is, not only before men, as the hypocrites sometimes are; but in all uprightness before God] walking in all the Commandments and rights of the Lord unblameably. [namely, by men, without giving offence; for that Zacharias was not without sin, appears out of verse 20.]

7. And they had no child, because Elizabeth was barren, and they both were gone farre onwards in their days.

8. And it came to pass that as he administered the Priests office before God, [Namely, as his special function, together with others; forasmuch as he was a common Priest, and no high Priest, as some think; for he might not live with any man] in the course of his daily order.

9. According to the custom of the Priestly administration, it was fallen to his lot that he should enter into the Temple of the Lord to offer incense.

10. And all the multitude of the people was without [Namely, in the Courts of the Temple, 1 Kings 7. 12. 2 Chron. 4. 9.] praying at the hour of offering incense.

11. And there was seen of him an Angel of the Lord, standing at the right [side] of the Altar of incense-offering. [This Altar stood in the holy place, behind which was the holy of holies, separated by the vail. Here incense was to be offered every day, morning and evening, Exod. 30. 7, 8.]

12. And Zacharias seeing (him) was troubled, and fear fell upon him.

14. But the Angel said unto him, fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Which is to say in the Hebrew, the grace of God, or graced of God, or God hath graciously given.]

14. And joy and gladness shall be to thee, and many shall rejoice at his birth.

15. For he shall be great [That is, excellent, in respect of his gifts and office, whereby he excelled all other foregoing Prophets, Matth. 11. 9. 11.] before the Lord; he shall not drink neither wine, nor strong drink, [like the Nazarites were to abstain from it. See Numb. 6. 3. Jud. 13. 4, 7.] And he shall be filled with the holy Ghost, even from his mothers womb.

16. And shall turn many of the children of Israel to the Lord their God.

17. And he shall go forth before him in the spirit and power of Elias, [See hereof, *Matth. 11. v. 14.*] to convert the hearts of the fathers [namely by his ministry] to the children, and the disobedient to the prudence of the just, to make ready a prepared people for the Lord. [that is fit and ready to receive the Lord.]

18. And Zacharias said unto the Angel, whereby shall I know that? For I am old, and my wife is far gone on her daies.

19. And the Angel answered and said unto him, I am Gabriel which stand before God, [That is, continually serve God before his throne, like as the servants stand before their King to receive his commands. See *Revel. 8. 2.*] and am sent forth to speak unto thee; and to declare these things unto thee. [Gr. Evangelize, that is to bring glad tidings.]

20. And behold, thou shalt hold thy peace, and not be able to speak untill the day that these things shall be come to pass, because that thou hast not believed my words, which shall be fulfilled at their season.

21. And the people were waiting for Zacharias, [Namely, that he should come forth to give them the usual blessing. See *Numb. 6. 23, &c.*] and marvelled that he tarried so long in the Temple.

22. And when he came forth, he could not speak unto them; and they perceived that he had seen a vision in the Temple. And he beckened to them, and remained dumb.

23. And it came to pass when the daies of his ministration were fulfilled, [That is, were come to an end: which time was about half a moneth in the year, 1 *Chro. 24. 7, 18.*] at each time from the one sabbath to the other, 1 *Chro. 9. 25.* and 2 *Chro. 23. 8.* during which time they remained in the Temple, in certain dwellings in the Courts of the Temple erected for this purpose: See *Jerem. 35. 4.*] that he went to his house.

24. And after those daies his wife Elizabeth became with child, [Gr. conceived] and she hid her self five moneths, [namely; untill it might fully appear that she was with child.] saying:

25. Thus hath the Lord done to me, in the daies in which he hath looked upon [me] to take away my reproach amongst men. [That is, barrenness, which was reproachfull with the Jewes.]

26. And in the sixth moneth, [Namely after that Elizabeth was with child, and had conceived John the Baptist, as appears out of v. 36.] the Angel Gabriel was sent by God unto a City in Galilee called Nazareth.

27. To a Virgin which was betrothed to a man, whose name was Joseph, of the house of David: [That is, lineage. See *Luke 2. 4.*] and the name of the virgin was Mary.

28. And the Angel being come in unto her, said, hail, thou that art much graced [That is who hast found grace with the Lord, as the Angel expounds it afterwards, v. 30.] the Lord (is) with thee, thou (art) blessed among women [namely, because by Gods grace thou shalt have the honour and blessing, that thou shalt be the mother which shall bring the Messiah into the world. See v. 42. 43.]

29. And when she saw (him) she was sore troubled at this his word, and considered what kind of salutation this might be.

30. And the Angel said unto her, fear not Mary, for thou hast found grace with God.

31. And behold thou shalt be with child [Or conceive in the womb] and bring forth a son, and shalt call his name Jesus. [That is Saviour, as the Angel expounds it *Matth. 1. 21.*]

32. He shall be great, and be called the son of the most high, [That is: shall be indeed, and be so acknowledged by all believers; as afterwards also v. 35.]

And the Lord God shall give unto him the throne [that is, the royal authority; whereby here is understood the spiritual Kingdome of Christ, whereof Davids worldly Kingdome was a type] of his Father David, [namely: according to the flesh. See *Mat. 1. 1.*]

33. And he shall be King [Namely a spiritual King See *John 18. 36.*] over the house of Jacob [that is the Church of God, which is the spiritual house of Jacob and the Israel of God, *Gal. 6. 16.*] for ever, and of his Kingdome there shall be none end.

34. And Mary said unto the Angel, how shall that bee? [This she asks, forasmuch as the Angel had told her this she being a Virgin, without making mention of her future husband: and she understood by the Angels words that this should really come to pass, so that this question of Mary proceeded not from any unbelief as the question of Zacharias, v. 18. but only out of a desire to be further instructed herein] seeing I know no man.

35. And the Angel answering said unto her, The holy Ghost shall come upon thee, [Namely, so to work by his power in thee, that thou shalt conceive without the help of man] and the power of the most high shall overshadow thee. Therefore also that holy (thing) [that is, that holy person] which shall be born of thee, shall be called the son of God. [Hereby it is not said, that Christ should be the Son of God, because he was conceived by the Holy Ghost, for so he should be the son of the Holy Ghost, but because his conception by the Holy Ghost is a certain argument, that the eternal son of God hath assumed the true humane nature of the flesh and blood of Mary by the operation of the Holy Ghost into the unity of his person, *Phil. 2. 7. Heb. 2. 14.* according as Esay prophesied of both, *Isa. 7. 14.*]

36. And behold Elizabeth thy cousin [Hereby appears that Elizabeth by her Mothers side was of the tribe of Judah, howsoever her father was of the stock of Aaron or Levi, v. 5. For the Priests indeed married wives out of other Tribes, because they had no inheritance] is also her self with child of a son in her old age; and this moneth is the sixth with her that was called barren.

37. For nothing [Gr. word] shall be impossible with God.

38. And Mary said; Behold the hand-maid of the Lord: Be it unto me according to thy word. And the Angel departed from her.

39. And Mary being risen up in those daies [Namely, after that she was become with child, as appears from that which followeth] travelled with hast into the hill-country into a City of Juda [that is, lying in the Tribe of Juda. This City seemes to have been the City Hebron, first called Kirjath-arba, which being situate in the Tribe of Judah, was fallen to the part of the Levites and Priests, and lay in the hill-country southwards from Jerusalem. See *Josh. 21. v. 9, 10, 11.*]

40. And came into the house of Zacharias and saluted Elizabeth.

41. And it came to pass when Elizabeth heard the salutation of Mary, the babe leaped in her womb: [This came to pass by a supernatural and extraordinary motion of the holy Ghost] and Elizabeth was filled with the holy Ghost.

42. And cried out with a great voice, and said, blessed (art) thou among women; and blessed (is) the fruit of thy womb.

43. And whence (happeneth) this to me, that the mother of my Lord cometh to me.

44. For behold as soon as the voice of thy salutation came into mine ears the babe leapt for joy in my womb.

45. And blessed is (she) that beleived: For the things which were told her from the Lord [That is, in the Lords name

name by the Angel; see v. 31. 32. 33.] *shall be accomplished.*

46. *And Mary said, my soul doth magnifie the Lord: [That is, glorifies and praiseth him in the highest degree.]*

47. *And my spirit rejoiceth in God my Saviour.*

48. *Because he hath regarded the lowliness of his handmaid, [That is, the low and mean estate; for it is repugnant to the virtue of humility to boast thereof] for behold from henceforth, all the generations shall pronounce me blessed.*

49. *For he that is mighty hath done great things unto me, and holy [is] his name.*

50. *And his mercy is from generation to generation, [Gr. to generations of generations] upon them that fear him.*

51. *He hath done a mighty work [Gr. might] by his arme: [that is, by his power] he hath scattered the high-minded [namely, as the chaffe is scattered by the wind, Psal. 1. 4.] in the cogitations of their heart.*

52. *Mighty (ones) hath he pluckt down from the thrones, and lowly ones hath he exalted.*

53. *Hungry ones hath he filled with good things, and rich ones he hath sent away empty*

54. *He hath taken up [The Greek word signifies to reach forth a helping hand to him that is fallen or forsaken] Israel his servant, that he might be mindfull of his mercy.*

55. *(As he spake to our Fathers [namely] to Abraham and his seed) for ever.*

56. *And Mary abode with her about three months, and returned to her house.*

57. *And the time of Elizabeth was fulfilled, that she should bring forth, and she brought forth a son.*

58. *And those that dwelt there round about, and her kinsfolks heard that the Lord had greatly shewed [Gr. magnified] his mercy to her, and rejoiced with her.*

59. *And it came to pass that on the eighth day they came to circumcise the child, and called it Zacharias, [Namely, according to the custome of the Jewes, who gave the children their names when they were circumcised, Gen. 21. 3. Isa. 8. v. 1. 2. Luke 2. 21. as therefore the like is also done with us in baptism] after the name of his father.*

60. *And his mother answered and said, Not [so:] but he shall be called John.*

61. *And they said unto her, There is no man in thy kindred [or lineage] who is called by this name.*

62. *And they beckned to his Father, how he would that he should be called.*

63. *And when he had asked for a writing-table, [These were little tables or bords done over with wax, whereon men wrote with pins, or gravers.] he wrote, saying, John is his Name. And they marvelled all.*

64. *And straightway his mouth was opened, and his tongue [made loose] and he spake praising God. [Gr. blessing.]*

65. *And there came fear upon all, that dwelt round about them; and in the whole hill-countrey of Judaea, there was much spoken of all these things. [Gr. words.]*

66. *And all that heard it took it to heart, [Gr. laid it in their hearts, i. e. retained and considered of these things carefully] saying, what shall this child be pray. And the hand of the Lord was with him. [that is, a speciall power and grace of the Lord.]*

67. *And Zacharias his father was filled with the Holy Ghost, and prophesied saying,*

68. *Praised [Gr. blessed.] [be] the Lord the God of Israel, for he hath visited [namely in mercy] and brought to pass redemption for his people.*

69. *And hath crested a horn of salvation [That is,*

a strong Redeemer, namely Christ, as Psal 132. 17. A similitude taken from beasts that have horns, wherewith they put forth great force] *for us in the house of David his servant.*

70. *As he spake by the mouth of his holy Prophets, which [were] from the beginning of the world [Gr. from the age, i. e. since that the age or world was.]*

71. *[Namely, a deliverance from our enemies, and from the hand of all those that hate us.]*

72. *That he might shew mercy to our fathers, and might remember his holy Covenant: [That is, might really shew that he was mindfull of it.]*

73. *[And] of the Oath, [Gr. the oath; which some interpret, according to the oath, or for the oath.] which he swore to our father Abraham to give unto us.*

74. *That we being delivered out of the hand of our enemies, might serve him without fear,*

75. *In holiness and righteousness before him, all the dayes of our life.*

76. *And thou child shalt be called a Prophet of the most high: for thou shalt go forth before the face of the Lord, [Namely, of the Messiah Jesus Christ. See Matth. 3. 3.] to prepare his wayes.*

77. *To give his people knowledge of salvation, in [Or to, by.] the forgiveness of their sins.*

78. *Through the inward movings of the mercy of our God, [Gr. bowels of mercy, a similitude taken from men, whose bowels are moved and yern when the heart is strongly affected with mercy] wherewith the (Sun) rising out of the height, [Hereby is signified the Messiah, because he is called, A starre arising out of Jacob, Numb. 24. 17. and the Sunne of righteousness, Mal. 4. 2. Otherwise the Greek word signifies also, a rising shoot or sprout, as the Messias is so called. Jer. 23. 5. Zach. 3. 8. and 6. 12. but the following verse sheweth that here it is more sely taken in the first signification] hath visited us.*

79. *To appear [Or to enlighten] to those that are set in darkness, and the shadow of death: to direct our feet on the way of peace.*

80. *And the child grew up, and was strengthened in the spirit, [Or, by the spirit, i. e. by the operation of the holy Ghost] and was in the wilderness, [See the Annotations, Matth. 3. 1.] untill the day of his shewing (exhibition) to Israel. [that is, that he came forth, to administer and execute his office amongst the Israelites.]*

CHAP. II.

1. *Christ is born at Bethlehem. 8. and his birth made known by an Angel to the shepherds. 13. for which the heavenly host praise God with an hymne. 15. The shepherds go to Bethlehem to see the child, and having spread abroad that which was told them thereof, return again. 21. The child is circumcised and called Jesus. 22. presented to the Lord in the Temple. 25. where Simeon receiveth him in his arms, and after an hymne prophesieth of him. 36. The like doth Anna the Prophetess. 41. Christ being twelve years old, goeth with his parents to Jerusalem. 45. is found by them in the Temple among the Doctors. 51. returneth to Nazareth, and is subject to his parents, and increaseth in wisdom, stature and grace.*

And it came to pass in those same dayes [Namely, while Mary went with child] that there went forth a command from the Emperour Augustus, [this was the second Roman Emperour succeeding Julius Caesar the first; and under his government the Roman Empire was in its greatest power and quiet: he reigned about sixty six years; and this came to pass about the two and fortieth year of his Empire] that the whole world, [Gr. all the inhabited: namely, world, which must be understood as farre as the Romane Empire then extended it

self] should be inrolled. [namely, thereby to know the multitude of subjects of the Romane Empire, and their abilities, that every one might be taxed according to the same.]

2. *This first inrolling hapned* [This inrolling is called the first, in respect of another which hapned afterwards; whereof mention is made, *Act. 5. 37.* and by *Iosephus Antiquit. lib. 18. cap. 1.*] *when Cyrenius* [This man in the Roman histories is called *Quirinus*, who was governor over whole Syria, whereof *Judæa* at that time was a part] *was governor of Syria.*

3. *And they went all to be inrolled, every one to his own Citie.* [Namely, from whence he descended, and where those of his family dwelt.]

4. *And Ioseph also went up from Galilee out of the Citie Nazareth into the Citie of David which is called Bethlehem.* [Of this Citie see *Micah. 5. 1. Matth. 2. 1.* and is called the Citie of David, because there David was born and brought up. *1 Sam. 17. ver. 12. John 7. 42.*] (*because he was of the house and family of David.*)

5. *To be inrolled with Marie his betrothed wife,* [It is very credible that *Ioseph* had now taken her to him, according to the command of the Angel *Matth. 1. 20.* but is notwithstanding here still called betrothed, because she lived so with him, as if she had been but betrothed] *who was with childe.*

6. *And it came to pass while they were there, that the dayes were fulfilled that she should bring forth.*

7. *And she brought forth her first-born Sonne,* [See hereof *Matth. 1. ver. 25.*] *and swathed him,* [Gr. or wrapt him in swathing-bands] *and laid him down in the manger, because there was no place for the child in the Inn.*

8. *And there were shepherds in that same country, abiding in the field, and kept the night watch over their flock.*

9. *And lo, an Angel of the Lord stood by them,* [Namely unexpected and suddenly, as the Greeke word imports] *and the glory of the Lord* [that is, a divine luster and brightness] *shined round about them, and they feared with a great fear.*

10. *And the Angel said unto them fear not, for behold I publish unto you* [Gr. evangelize, that is, declare glad tidings] *great joy, which shall be to all the people.* [namely, Gods people, See *Matth. 1. 21.*]

11. [Namely] *that to day is born to you the Saviour, which is Christ* [Or, the anointed] *the Lord, in the citie of David.*

12. *And this shall be the signe unto you,* [Namely, whereby ye shall know the child, and find that to be true which I declare unto you] *ye shall find the babe wrapped in swathing bands and lying in the manger.*

13. *And immediately* [there] *was with the Angel a multitude of the heavenly host* [That is, of the Angels which are an hoste of the Lord, by which he defends the good and punisheth the bad. *Psal. 34. 8.* and *103. 21.*] *praising God and saying,*

14. *Honour* [Or, glory] [be] *to God in the highest* [heavens] *and peace on earth,* [namely, with God. *Rom. 5. 1.*] *in men a good pleasure.* [That is, the good pleasure of God be fulfilled by him towards men. *2. Thess. 1. 11* Others of the good pleasure. i. e. in the men which God hath chosen according to his good pleasure. *Eph. 1. 5.*]

15. *And it came to pass when the Angels were passed away from them* [Gr. gone-away] *towards heaven, that the shepherds,* [Gr. the men the shepherds] *said one to another, Let us now go unto Bethlehem, and let us see the word,* [that is, the whole matter. Hebr.] *that there is come to pass, which the Lord hath made known unto us.*

16. *And they came with haste and found Mary and Ioseph, and the child lying in the manger.*

17. *And when they had seen it, they made known all about, the word that was told them concerning this childe.*

18. *And all that heard it wondered at that which was told them by the shepherds.*

19. *But Mary kept these words all together, pondering* [them] *in her heart.* [Or, comparing them with the other, namely, which before was revealed to her, and came to pass hereabout, chap. 1.]

20. *And the shepherds returned, glorifying and praising God for all that they had heard and seen, as it was spoken unto them.*

21. *And when eight dayes were fulfilled* [That is, when the eight day was come. See *Act. 2. 1.*] *that the child should be circumcised, his name was called Iesus.* [see hereof and of the interpretation of this name, *Matth. 1. ver. 21.*] *which was named by the Angel, before he was conceived in the womb.*

22. *And when the dayes of her* [Namely, *Maries*] *purification were fulfilled, according to the law of Moses.* [See concerning this law, *Levit. 12. 2. 4.*] *they brought him to Jerusalem, that they might present* [him] *to the Lord.*

23. *As it is written in the Law of the Lord, All that is male* [Namely, as well of men as of beasts. *Exod. 13. 2. Numb. 18. ver. 15. 16. 17.*] *which openeth the matrix, shall be called holy to the Lord.* [namely, either to be offered up, if they were clean beasts, or to be redeemed for five shekels, if it might not according to the law be offered up.]

24. *And that they might give offerings, according to that which is said in the Law of the Lord,* [See *Levit. 12. 6. 8.* where thus it is ordained for mean persons: for the rich must offer up a Lambe of a year old, with a turtle dove or young pigeon: the lamb for a burnt-offering, and the dove for a sin-offering] *a pair of turtle doves or two young pigeons.*

25. *And behold, there was a man at Jerusalem, whose name was Simeon; and this man was righteous and fearing God, looking for the consolation of Israel, and the holy Ghost was upon him.* [Namely, the Spirit of (Prophecie.)]

26. *And to him a divine revelation was made by the holy Ghost, that he should not see death,* [That is, not die] *before he should see the Christ of the Lord.*

27. *And he came by the Spirit into the Temple: And when the parents brought in the child Iesus, to do with him according to the custome of the Law:* [Gr. according to the usuall (manner:) whereof is spoken before.]

28. *Then took he the same in his armes, and praised God.* [Gr. blessed] *and said,*

29. *Now Lord lettest thou* [Gr. loosest, lettest loose, namely from this miserable life according to thy promise. See the like, *Phil. 1. 23.*] *thy servant go in peace, according to thy word.*

30. *For mine eyes have seen thy salvation* [Or, thy saving, i. e. Saviour, and that whereby salvation is brought about. See *Esa. 52. ver. 10.* and *Luk. 3. 6.*]

31. *Which thou hast prepared before the face of all the Nations.* [Namely, as well Gentiles as Jewes, as followeth.]

32. *A light for the enlightning* [Gr. revelation] *of the Gentiles, and for the glory of thy people Israel.*

33. *And Ioseph and his mother marvelled at that which was said by him.*

34. *And Simeon blessed them, and said unto Mary his mother, behold this (childe) is set* [That is, ordained, namely, by God. These words are taken out of *Isa. 8. verse 14.* and are expounded by *Paul, Rom. 9. ver. 32. 33. 1. Cor. 1. ver. 23, 24.* and *2. Cor. 2. ver. 16. 1. Pet. 2. v. 6. 7.* See the Annot. there] *for a fall and resurrection of many in Israel, and for a sign* [namely, as a mark at which every one aymes and shoots] *that shall be spoken against.*

35. *And also a sword* [That is, bitter pains, especially for the suffering and death of this thy Sonne] *shall go thorow thine own soul* [that the thoughts out of many hearts may be revealed. [that is, their belief, or unbelief]

belief shall be brought to light. See 1 Cor. 11; 19.]

36. And there was Anna a prophetess, a daughter of Phanuel, of the tribe of Aser: She was come to great age [Gr. to many daies] who had lived with [her] husband seven years from her virginity.

37. And she was a widow of about eighty four years who stirred not out of the Temple, [That is, was continually or daily in the Temple] with Fasting and Prayer serving [God] night and day.

38. And she coming to them at the same hour, in like manner confessed the Lord, [That is, acknowledged and witnessed that he was the expected Messiah] and spake of him unto all that looked for the redemption [namely which was promised, should come to pass by the Messiah] in Jerusalem.

39. And when they had finished all things, that according to the Law of the Lord was [to be done,] they returned again into Galilee, unto their City Nazareth.

40. And the child grew up, and was strengthened [The same Luke 1. 80. is also said of John, but Christ received these gifts not by measure, John 3. 34.] in the spirit [or by the spirit] and filled with wisdom, and the grace of God was upon him.

41. And his parents travelled every year to Jerusalem, [Namely according to the command of God, Deut. 16. 16.] at the Feast of the passover.

42. And when he was become twelve years [old] and they were gone up to Jerusalem, according to the custom of the feast-day.

43. And had finished the dayes [there] when they returned, the child Jesus tarried at Jerusalem, and Joseph and his mother knew it not.

44. But thinking that he was in the company [Namely of those that returned with them to Nazareth, for the Jewes went up to the great feasts, and returned in great companies together, Psa. 42. 5.] on the way, they went a dayes journey, and sought him among the kindred, and among the acquaintance.

45. And when they found him not, they returned to Jerusalem seeking him.

46. And it came to pass after three daies, that they found him in the Temple, sitting in the midst of the teachers, hearing them and enquiring of them.

47. And all that heard him were astonished at his understanding and answers.

48. And they [Namely Joseph and Mary] seeing him were struck with amazement [namely, because they say that he being yet a child, had undertaken to speak and to deal with such great Doctors] and his Mother said unto him, child, why hast thou done thus to us, behold thy father [namely Joseph, Mary speaks thus according to the opinion of the Jewes, Luke 3. 28. or because a foster-father useth to be called by the name of Father] and I have sought thee with grief. [Gr. being grieved or distressed.]

49. And he said unto them, why [is it] that ye sought me? Wist ye not, that I must be in the things of my father. [Namely, which God my heavenly father hath commanded me; and for which I am sent by him into the world.]

50. And they understood not the word that he spake unto them.

51. And he went down with them and came to Nazareth, and was subject unto them. [Namely, like as the children are bound to be obedient to their parents according to the Law, to which he had subjected himself] and his mother kept all these things [Gr. words] in her heart.

52. And Jesus increased in wisdom, and in stature [Or in age, for the Greek word signifies both, Luke 19. ver. 3. John 9. 21, 28.] and in grace with God and man.

CHAP. III.

1. The time when John the Baptist entered upon his office 3. the sum of his preaching, 7. his exhortation to repentance, to those that came to him to be baptized, 10. his answer to the question of the multitude, 12. of the publicans, 14. and of the Souldiers, what every one of them ought to do, 15. his testimony of Christ and of his baptism, 19. his imprisonment, 21. Christ is baptized by John, 23. and his genealogie is rehearsed even to Adam.

And in the fifteenth year of the reign of the Emp. Tiberius, [This was the third Emperour in the Roman Empire, who succeeded Augustus in the Empire, under whose reign also Christ died] when Pontius Pilate was Governour of Judea [after that Archelaus the eldest son of Herod the great, who reigned over Judea, Mat. 2. 22. because of his ill government was banished by the Romans, the Roman Emperours caused that land from thenceforth to be governed by their own Lieutenants amongst whom this Pilate was the fifth. The remainder of the land of Canaan was governed by the other sons of Herod] and Herod a Tetrarch of Galilee, [of these Tetrarchs see the annot. on Matth. 14. 1.] in whose Countries which are here named Christ preached much, as also in Abilene, which lay in Decapolis, Matth. 4. 25. Mark 5. 20.] and his brother Philip a Tetrarch of Iturea and of the land Trachonitis, and Lisanius a Tetrarch of Abilene.

2. Under the high Priests Annas and Cajaphas, [Annas was the Father in law of Cajaphas, John 18. v. 13. and they are put here as two high Priests; either because the high Priests had alwaies a Deputy, which supplied their place while they were unclean or sick. See Numb. 3. v. 32. 1 Kings 4. 4. 2 King. 23. 4. and 25. 18. Or because at that time they administered the Priests office, the one the one year, and the other the other year. See John 11. v. 49. 51. and Acts 4. 6. Forasmuch as the succession of the night, High-priests which were descended from Aaron had ceased, and that office was now become a benefice or gift of the Romanes] came the word of God unto John the son of Zacharias in the wilderness. [Of this wilderness. see Matth. 3. 1.]

3. And he came into all the land lying about Jordan, preaching the baptism of repentance for the forgiveness of sins.

4. As it is written in the book of the words of Esaias the Prophet, saying, the voice of one crying in the wilderness, [Of this prophesie see the annotation on Mat. 3. 3. and Isa. 40. v. 3. 4.] prepare ye the way of the Lord; make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked [waies] shall become a straight [way,] and the uneven [shall become] plain waies.

6. And all flesh [That is, all sorts of men. See Joel 2. 28. Acts 2. 17.] shall see the Salvation of God.

7. He said therefore to the multitudes which came forth to be baptized of him; ye [See chap 2. 30.] breeds of Adders, [these are a sort of serpents which are very venomous. [See Acts 28. v. 3. 6.] who haue shewed you to flee from the wrath to come.]

8. Bring forth therefore fruits worthy of repentance, [Or becoming, and agreeable unto true repentance] and begin not to say with your selves [Gr. in your selves] We have Abraham for a Father, for I say unto you that God even of these stones can raise up children of Abraham.

9. And the Axe lyeth also already at the root of the trees [That is, the judgement of God is ready and drawing

ing need for those which hearing the preaching of the gospel, bring forth no fruits; every tree therefore which bringeth forth no good fruit, is hewen down and cast into the fire.

10. And the multitudes asked him saying, what shall we do then? [Namely to escape this punishment and be saved.]

11. And he answering said unto them, he that hath two coats, let him impart to him that hath none, [That is, let him thus shew love to his poor neighbour, that before he should let him suffer want; he should rather give him one of his coats, and a part of his necessary food] and he that hath meat, let him do likewise.

12. And there came also Publicans to be baptized, and said unto him, Master, what shall we do?

13. And he said unto them, ask no more, then that which is appointed you. [Namely, by the supream Magistrate.]

14. And the souldiers asked him also, saying and we, what shall we do? And he said unto them, offer violence to no man. [The Greek word properly signifies to tols or shake any man hither and thither, so that here all manner of spoylings, infolencies and wrongfull violence is forbidden to souldiers] neither deprive any man of his own by fraud; [the greek word signifies indeed to accuse any one falsly; but Luke useth this word in such sence as it is, here translated, as appears, Luke 19.8.] and be ye content with your wages.

15. And while the people expected, [or stood in expectation Namely, of the coming of the Messiah] and all reasoned in their hearts concerning John, whether it may be he were not the Christ,

16. John answered them all, saying, I indeed baptize you with water: but he cometh that is stronger then I, to whom I am not worthy to unloose the latchet of his shoes: He shall baptize you with the holy Ghost, [Gr. in.] and with fire. [See Matth. 3.11.]

17. Whose fann [Or winnowing shovel. See Matt. 3.12.] is in his hand, and he shall thoroughly cleanse his threshing-floore, and the wheat he shall bring together into his garner, [or corn-loft] but the chaffe he shall burn with unquenchable fire.

18. He therefore exhorting yet many other things, published the Gospel to the people.

19. But when Herod the Terrarch [See more largely of this historie Matt. 14.3.] was reprov'd by him, for Herodias [ake his brother Philips wife, and for all wicked practices] which Herod did,

20. He added yet this also above all, that he shut up John in prison.

21. And it came to pass when all the people were baptized, and Jesus [also] was baptized and prayed, that the heaven was opened:

22. And that the holy Ghost [See hereof Matth. 3.16.] descended upon him in a bodily shape like a dove, and that there hapned a voice out of heaven, saying, Thou art my beloved Son, in thee I am well pleased.

23. And he Jesus began to be about thirtie years [old] [This age the Priests were to be of before they might fully execute their office. Numb. 4. ver. 3. 1. Chron. 23.3.] being (as was supposed) the son of Joseph, the (son) of Heli, [Joseph Matth. 1. ver. 16. Is said to be begotten or born of Jacob, but is here called a son of Heli, because (as many think) he had married Mary which was the daughter of Heli: like as Ruth is called the daughter of Naomi, because she had the Son of Naomi. Ruth. 1. verse 11.]

24. The (son) of Matthat, the (son) of Levi, the (son) Melchi, the (son) of Fanna, the (son) of Joseph,

25. The (son) of Mattathia, the (son) of Amos, the (son) of Naum, the (son) of Esli, the (son) of Nagai,

26. The (son) of Maath, the (son) of Mattathia,

the (son) of Semei, the (son) of Joseph, the (son) of Juda,

27. The (son) of Joanna, the (son) of Rhesa, the (son) of Zorobabel, the (son) of Salathiel, [Some think that this Zorobabel and Salathiel, are the same which Matthew rehearseth, chap. 1. vers. 12. holding that the progenie of Solomon was extinct in Jechonia, from Jer.

22. 30. Yet others think that this place of Jeremymay be thus understood, that he is said to be without children, which as Kings should sit upon his Throne, seeing the regall dignitie ended in Jechonia: and think that out of 1. Chron. 3.17. it appears, that Jechonia had children of his own, and that for this cause it is likely, that this Zorobabel and Salathiel of the line of Nathan were other persons then those of which Matthew speaks: like as in divers families which are descended from one stock it often happens, that the same names are given to the posteritie, of which there is an example here in this very chapter, verse 24. 29. where the names of Matthat or Mattath, and Levi, are found in severall persons twice one after another:] the (son) of Neri,

28. The (son) of Melchi, the (son) of Addi, the (son) of Cosam, the (son) of Elmodan, the (son) of Er,

29. The (son) of Jose, the (son) of Eliezer, the (son) of Jorim, the (son) of Matthat, the (son) of Levi,

30. The (son) of Simcon, the (son) of Juda, the (son) of Joseph, the (son) of Jonan, the (son) of Eliakim,

31. The (son) of Molea, the son of Mainan, the (son) of Matthat, the (son) of Nathan, the (son) of David. [Matthew relates the genealogie of David by Solomon unto Joseph the husband of Mary, but Luke here relates the genealogie of David by Nathan, who was a brother of Solomon, and another son of David by Bathsheba, also 2. Sam. 5. 14. 1. Chron. 3. 5. and 14. 4. unto Heli the father of Mary, whose son Joseph is called ver. 23. because he had married his daughter. Therefore it is not strange that here are other names found from David unto Joseph then are in Matthew, because they describe severall lines. As also that Matthew rehearseth fewer persons then Luke, seeing he leaves out divers to confine himself within the number of fourteen. See the Annotations on Matthew 1. 17.]

32. The (son) of Jese, the (son) of Obed, the (son) of Booz, the (son) of Salmon, the (son) of Naasson,

33. The (son) of Aminadab, the (son) of Aram, the (son) of Esrom, the (son) of Phares, the (son) of Juda,

34. The (son) of Jacob, the (son) of Isaac, the (son) of Abraham, the (son) of Thara, the (son) of Nabor,

35. The (son) of Saruch, the (son) of Ragan, the (son) of Phaleck, the (son) of Heber, the (son) of Sala,

36. The (son) of Cainan, [This name is not found in the Genealogie related by Moses. Gen. 10. 24. and 11. 12. nor yet 1. Chron. 1. 24. but is found in the Greek Translation, which was in use among the Jewes at that time: Wherefore some think that this also well agrees with that which Moses relates, because Arphaxad should have been gotten Sala by his son Cainan: as the like may be seen also. 1. Chron. 2. 50. and 4. 1.] the (son) of Arphaxad, the (son) of Sem, the (son) of Noe, the (son) of Lamech,

37. The (son) of Methusala, the (son) of Enoch, the (son) of Jared, the (son) of Maleleel, the (son) of Cainan,

38. The (son) of Enos, the (son) of Seth, the (son) of Adam, the (son) of God. [Adam is here called a son of God, because he proceeded not from other men, but was created by God himself after his own Image, like as the Angels also are therefore called the sonnes of God, Job 1. verse 6, and Chap. 38. verse 7.]

CHAP. IV.

1. Christ fasteth in the wilderness fortie dayes, and is tempted of the Devil. 14. Returneth into Galilee, and teacheth in the Synagogue at Nazareth out of Isa. 61. that he was the promised Messiah. 23. And sheweth by the examples of Elias and Elizeus, wherefore he did no miracles there. 28. wherefore they being angrie, endeavour to kill him. 31. Teacheth at Capernaum on the Sabbath, 33. and there driveth out a Divil. 38. Cureth Peters mother in law of the fever, and many other sick and possessed persons. 42. Goes from thence and preacheth also in the other Cities of Galilee.

AND Jesus being full of the holy Ghost, returned from Jordan, and was by the Spirit [Gr. in the Spirit, namely, of which he had before spoken] led into the wilderness.

2. And was fortie dayes tempted of the divel: [But especially, neer the end, when Satan tempted him most vehemently, as appears out of *Matth. 4. 2.*] and ate nothing at all in those dayes, [of this fast of Christ, together with these temptations, see the exposition on *Matth. 4.*] and when they were ended, he was an hungred at the last.

3. And the divel said unto him, If thou art the Son of God, say to this stone that it become bread.

4. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God.

5. And when the divel had led him up on a high mountain, [Matthew relates this for the third temptation, *Matth. 4. 8.* from whence it appears that the Evangelists doe not so much bind themselves to the method, as to the matter it selfe] he shewed him all the kingdomes of the world, in a moment of time. [Gr. point of time.]

6. And the Divel said unto him, I will give thee all this power, and the glory of these same (Kingdomes) for it is delivered over unto me, and I give them to whomsoever I will. [Although the divel ascribe this to himself contrarie to the truth, as being a liar, *John 8. 44.* yet notwithstanding through Gods permission and righteous judgement against the sins of men, he often abuseth the honour and the riches of the world to seduce mankind, carrying himself as a Prince and God of this world, *John 12. ver. 31. Ephes. 6. 12. 2. Cor. 4. 4.*]

7. If thou therefore wilt worship me, [Or fall down before me; Namely, to worship me] it shall all be thine.

8. And Jesus answering said unto him, Get away from me [Gr. Get away behind me] Satan: for it is written, Thou shalt worship the Lord thy God, and serve him alone.

9. And he led him to Jerusalem, and set him on the pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thy self from hence downwards.

10. For it is written that he shall give his Angels charge concerning thee, that they shall keep thee.

11. And that they shall take thee on the hands, lest at any time thou dash thy foot against a stone.

12. And Jesus answering said unto him, It is said, thou shalt not tempt the Lord thy God.

13. And when the Devil had finished all (his) temptation, he departed from him for a time. [For it appears that towards the time of his suffering he set violently upon him again, *John 14. ver. 30.*]

14. And Jesus returned by the power of the Spirit [Gr. in the power] into Galilee; and the same of him went out through the whole country round about.

15. And he taught in their Synagogues, and was praised [Gr. glorified] by all.

16. And he came to Nazareth, where he was brought up, and according to his custome went into the Synagogue

on the day of the Sabbath. [Gr. of the Sabbaths] and stood up for to read.

17. And there was given unto him, [That is, handed or reacht unto him. See *Acts 13. 15.*] the Book of the Prophet Esay, and when he had opened the Book [Gr. had unrolled or unrolled: like as often in old times books were written on parchment or paper-rolls, *Psal. 40. 8. Heb. 10. 7. Revel. 6. 14.*] he found the place where it was written, [Here Christ seems to have joyned two places of Esay together, for some of these words are *Esa. 61. 1.* and some *Esa. 42. 7.*]

18. The Spirit of the Lord (is) upon me, therefore he hath anointed me: he hath sent me to preach the Gospel to the poore, to heal those that are broken in heart,

19. To preach releasment to the captives, and sight to the blind [Or obtaining of sight] to dismiss the smitten [Or wounded] in libertie [Gr. in releasment] to preach the acceptable year of the Lord. [So the time of the coming of the Messiah, and of the preaching of the Gospel is called, because the acceptable year of Jubilee was a type thereof, in which all goods that were alienated came to their first owner, and all servants of the Israelites were set at libertie, *Levit. 25. 8.*]

20. And when he had shut the Book, and given it again to the Minister, [Namely, of the Ruler of the Synagogue] he sat down, and the eyes of all in the Synagogue were cast upon him.

21. And he began to say unto them, To day is this Scripture fulfilled in your ears. [That is, ye now hear with your ears that to day comes to pass, that which in this prophetic was foretold.]

22. And they all bare him witness, [Namely, that he was an excellent Teacher. See *Mark 6. 2.*] and wondered at the acceptable words [Gr. at the words of grace, or acceptableness. See *Psal. 45. 3. John 1. 14.*] which proceeded out of his mouth: and said, Is not this the Son of Joseph?

23. And he said unto them, ye will doubtless say unto me this Proverb [Gr. this Parable] Physician heal thy self: all that we have heard that was done in Capernaum [where Christ before this had taken his dwelling, and done many miracles, *Matth. 4. 13. and 11. 23.*] do (that) also here in thine (own) Country.

24. And he said, Verily I say unto you, that no Prophet [That is, teacher of Gods word] is acceptable in his (own) Country.

25. But I say unto you in truth, There were many widowes in Israel in the dayes of Elias, when the heaven was shut [That is, without raining, *1 Kings 17. 1. 7.*] three years and six moneths: so that there was great famine over the whole land.

26. And unto none of them was Elias sent, save to Sarepta of Sidon [That is, lying under the command of the Citie of Sidon] unto a woman (that was) a widow.

27. And there were many Lepers in Israel, in the time of Elizeus the Prophet [Or, under the Prophet Elizeus] and none of them were cleansed, saving Naaman the Syrian.

28. And all they in the Synagogue were filled with wrath when they heard this.

29. And rising up, they cast him out without the Citie and led him up to the top of the hill, upon which their City was built to throw him down from the precipice.

30. But he being gone through the midst of them, [Namely, holding their eyes by his divine power that they saw him not, or restraining them, seeing his houre was not yet come, *John 7. 30.*] went away.

31. And he came down to Capernaum a City of Galilee, and taught them on the Sabbath dayes.

32. And they were amazed at his doctrine, for his word was with power. [Gr. in power. That is of great regard and power, *Matth 7. 29.*]

33. And in the Synagogue there was a man, having a spirit of an unclean Devil, [That is, which was an unclean Devil] and cried out with a great voice.

34. Saying forbeare, what have we (to do) with thee, thou Iesus of Nazareth? art thou come to destroy us? I know thee who thou art (namely) the holy one of God. [That is, the Saviour, which was by God sanctified or separated thereunto, Iohn 10. 36.]

35. And Iesus rebuked him saying, hold thy peace. [Gr. be muzzled. See the annotation on Mark 1. 25.] and go out of him. And the Devil having cast him in the midst, went out of him, without doing him any hurt [or wounding him.]

36. And there came an amazement upon all, and they communed with one another saying, what word is this, that with authority and power he commandeth the unclean spirits, and they go out?

37. And the fame of him went forth into all places of the Country round about.

38. And (Iesus) being risen up out of the Synagogue, went into the house of Simon, [Namely, Peter. See Mat. 8. 14.] and Simons wives mother was taken with a great fever, and they besought him for her.

39. And standing above her [Or over her, namely with his head bowing over her for to speak unto her] he rebuked the fever, and (the fever) left her, and she arising immediately, served them.

40. And as the sun went down [That is, when the Sabbath was over. See Mark 1. v. 32.] all that had sick ones (taken) with divers diseases, brought them unto him, and he laid the hands upon every one of them, and healed the same.

41. And there went forth Devils also out from many crying and saying, thou art the Christ the son of God: And rebuking (them) he suffered them not to speak [or to say that they knew that he was the Christ. The reason hereof. See Mark 1. 25.] because they knew that he was the Christ.

42. And when it was become day, he went out and went into a desert place [That is, a solitary place to be alone] and the multitudes sought him, and came unto him, and detained him, that he should not go away from them.

43. But he said unto them, I must also publish the Gospel of the Kingdome of God, [Gr. Evangelize the Kingdome of God] unto other Cities; for therefore am I sent forth. [namely by God the Father.]

44. And he preached in the Synagogues of Galilee.

CHAP. V.

Christ teacheth the multitudes out of Peters ship, 4. and after a miraculous draught of fish, promisseth to make him and his companions fishers of men, 12. cleanseth the Leper, 18. cureth one sick of the palse, 21. and proveth thereby that he had power to forgive sins, 27. calleth Levi sitting at the custome, 29. eats with him, and other Publicans, 31. and gives reason for it, 33. defends his Disciples by divers similitudes for not fasting.

AND it came to pass as the multitude pressed upon him [Gr. lay upon or against him] to hear the word of God, that he stood by the Lake Genesareth. [It is otherwise called the Sea of Galilee, and the Sea of Tiberias, being an inlandish Meer, or lake having no issue into the Sea.]

2. And he saw two ships lying by (the shore) of the Lake; [Gr. standing by the Lake] and the fishers were gone out of them, and rinsed the nets.

3. And he went into one of those ships, which was Simons, [Namely, Peters, see v. 8.] and prayed him, that

he would put off a little from the land: and sitting down he taught the multitudes out of the ship.

4. And when he left off speaking, he said unto Simon, Launch forth unto the deep, and cast out your nets for to take [Gr. for a taking.]

5. And Simon answered & said unto him, Master. [Gr. Epistata, which denotes any one which is set over other, for which the other Evangelists use the Hebrew word Rabbi, and the Greek word Didascala] we have laboured all the night long, and taken nothing: yet on thy word [that is command, wherein they understood a promise, also to be contained] will I cast out the net.

6. And when they had done that, they inclosed a great multitude of fishes, and their net rent.

7. And they beckned to their consorts [That is, which were in one fellowship or company with them] which were in the other ship, that they should come to help them [Gr. take with them, or draw up with them] and they came and filled both the ships, so that they were ready to sink.

8. And Simon Peter seeing (that) fell down at the knees of Iesus [Forasmuch as by this miracle he discerned the Godhead of Christ] saying, Lord go out from me [namely as who am unworthy to abide in thy company; as the centurion also said, Matth. 8. 8.] for I am a sinfull man (homo) Gr. man (vir).

9. For astonishment had seiz'd him, and all that were with him, at the draught of fishes which they had taken.

10. And likewise also James and John, the sons of Zebedee, which were Simons consorts. And Iesus said unto Simon, Fear not. From henceforth thou shalt catch men. [Namely by the preaching of the gospel, which is compared to a net, Matth. 13. 47. See of the Greek word the annotation on 2 Tim. 2. v. 26.]

11. And when they had steered the ships to land, they forsook all and followed him.

12. And it came to pass when he was in one of those Cities, [Although the Lepers might not dwell in the Cities, yet it seemes notwithstanding that they might come into the same, so as they cryed unclean, Levit. 13. 45. Luke 17. 12.] behold there (was) a man full of Leprosie, and seeing Iesus he fell on the face, and besought him, saying, Lord if thou wilt thou canst cleanse me.

13. And he stretching forth the hand touched him, and said, I will, be thou cleansed. And straightway the leprosie went away from him.

14. And he commanded him that he should tell it to no man: but go thy way (said he) shew thy self to the Priest [See the reasons hereof, Matth. 12. 16.] and offer for thy cleansing, like as Moses hath commanded for a testimony unto them.

15. But the fame [Gr. the word] of him went forth the more, and many multitudes came together for to hear (him) and to be healed by him of their sicknesses.

16. But he departed into the wilderness, and prayed (there) [Gr. he was departing and praying, whereby here is given to understand that he did thus often. See afterward chap. 6. 12. chap. 9. v. 18. 28.]

17. And it came to pass in one of those daies, that he taught, and (there) sate Pharises, and Teachers of the Law, which were come from all Townes of Galilee and Judea, and Jerusalem: and the power of the Lord was [there] for to heal them [namely, of whom is spoken, v. 15. which (power) here shewed it self because they came to Christ with a firm confidence, as is to be seen v. 20.]

18. And behold (certain) men brought in a bed a man that had the palse, [Gr. whose sinewes were become loose, or lither, as those that are palse-struck commonly are] and sought to bring him in, and to lay him before him.

19. And not finding where they might bring him in by

by reason of the multitude, they climbed upon the roof, [Of the condition of the roofs among the Jewes, see Matth. 10. 27.] and let him down thorow the tyles or coverings with the bed, in the midst before Jesus.

10. And he seeing [Or knowing] their faith [namely, both of the sick of the palsey, and of those that brought him] said unto him, Man thy sins be forgiven thee.

21. And the scribes and the Pharises began to reason, saying who is this, that speaketh blasphemy, who can forgive sins but God alone?

22. But Jesus knowing their reasonings, answered and said unto them, what reason yee in your hearts?

23. Which is easier to say [See Matth. 9. 5.] Thy sins are forgiven thee, or to say arise and walk?

24. But that ye might know that the son of man hath power on the Earth to forgive sins he said to the sick of the palsey: I say unto thee arise and take up thy bed, and go thy way to thy house.

25. And he straightway rising up before them (and) having taken up that whereon he had lain [Namely the bed with that which belonged to it] went away to his house glorifying [or praising] God.

26. And astonishment [Or distraction of senses] took hold of them all, and they glorified God, and were filled with fear, saying, we have seen incredible things to day. [The Greek word signifies things which are beyond common opinion or expectation.]

27. And after this he went forth [Namely, towards the sea at Capernaum. See Mark 2. 1, 13.] and saw a publican named Levi [otherwise also called Matthew, a son of Alphæus. Of this whole history, see Matth. 9. v. 9. Mark 2. 14.] sit in the custome-house, and said unto him, follow me.

28. And he forsaking all, rose up and followed him.

29. And Levi prepared him a great feast in his house, and (there) was a great multitude of Publicans and of others which sat down with them.

30. And their [Namely the multitudes there] scribes and the Pharises murmured against his Disciples, saying, wherefore do ye eat and drink with Publicans and sinners?

31. And Jesus answering said unto them, They that are whole have no need of the Physician, but they that are sick. [Gr. they that are ill at ease, or ill-disposed.]

32. I am not come to call righteous ones, but sinners to repentance.

33. And they said unto him, why do Johns Disciples fast oft [Namely with extraordinary strict, fasting, and which is done at set times] and make prayers, likewise also (the Disciples) of the Pharises, but thine eat and drink, [that is, live like other ordinary men.]

34. But he said unto them, can ye make the marriage-children [Gr. sons of the marriage-chamber. See Mat. 9. v. 14.] fast, while the bridegroom is with them.

35. But the daies shall come when the Bridegroom shall be taken away from them, then shall they fast in those daies.

36. And he said also a similitude [Gr. a parable, the application whereof, see Matth. 9. 15.] unto them, no man sets a patch of a new garment upon an old garment, otherwise that new rends also (the old) and the patch of the new agrees not with the old.

37. And no man puts new wine into old (leather) bottles. Otherwise the new wine will make the (leather) bottles burst, and the (wine) will be spilt, and the [leather] bottles will perish.

38. But new wine must be put into new [leather] bottles, and they both are preserved together.

39. And no man that drinketh old, straightway desireth new, for he saith the old is better. [That is more acceptable, by reason that men are used to it: or because it is more wholesome.]

CHAP VI.

1. The Disciples pluck ears of corn on the Sabbath, and are by Christ defended for it against the Pharises, 6. Christ cureth a withered hand on the Sabbath, and justifies his so doing, 12. praieeth on the mountain, and chuseth out of his Disciples twelve to be Apostles, 17. healeth divers sick and possessed persons, 20. teacheth what men are blessed, and what are not, 27. exhorts to love even towards our very enemies, 36. to mercy, 37. to an equal judgement of our neighbour, 38. as also to bountifulness, 41. teacheth that a man must first look to himself, when he will reprove another, 43. and that there is known by his fruits, 46. finally he teacheth by the similitude of a house built upon a rock and on the sand, that it is not enough to confess him with the mouth only, but that we must also do his will.

AND it came to pass on the second first-Sabbath [This Sabbath is called the second first because as learned men think it was the first Sabbath after the second day of the Passover, from whence seven Sabbaths were to be reckoned into the feast of Pentecost. Levit. 23. 15. of which seven Sabbaths this was the first, which the Jews yet at this day call the first Sabbath after the second day: for that even about that time in Judea, the ears were great, appears Luke 23. 10. Deut. 16. 9. Others think that it was the last day of the Feast of the Passover, which was a special day of rest as well as the first, Numb. 28. 25. like as the last day of the feast of Tabernacles, is called the great day of that feast, John 7. 37. But others think that it is so called, because it was the sabbath in the second great feast, namely of Pentecost, on which the first ripe fruits were offered up, Exod. 34. v. 22.] that he went through the sown (fields) and his Disciples plucked ears, and did eat them, rubbing (them) with the hands.

2. And some of the Pharises said unto them, wherefore do ye that which is not lawfull to do on the Sabbaths?

3. And Jesus answering them said, have ye not also read that, which David did when he was an hungred, and those that were with him?

4. How he went into the house of God [See concerning the house of God, and concerning the shewbread-the annotat. on Matth. 12. 4.] and did take and eat the shew-bread, and gave also to them that were with him which are not lawfull to eat but onely for the Priests.

5. And he said unto them, the son of man is a Lord also of the Sabbath. [See the exposition herof, Matth. 12. 8.]

6. And it came to pass also on another Sabbath, that he went into the Synagogue and taught. And there was a man and his right hand was withered.

7. And the Scribes and the Pharises observed him, whether he would heal on the Sabbath, that they might find (some) accusation against him. [Gr. his accusation, i.e. any matter or occasion of accusation, thereby to make him suspected of the people as a transgressor of the Law.]

8. But he knew their thoughts [Or reasonings] and said to the man that had the withered hand, rise up, and stand in the midst. And he being risen stood (upright.)

9. Then said Jesus unto them, I will ask you: what is lawfull on the Sabbaths? To do good or to do evil? to save (a man) or to destroy (him.)

10. And having looked upon them all round about; [Namely, with anger. See Mark 3. 5.] he said to the man, stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11. And they were filled with madness [That is, with a raging hatred.] and communed with one another, what they should do to Jesus.

12. And it came to pass in those daies that he went forth

forth into the mountain to pray, and he continued all night, in prayer to God. [Gr. in the prayer of God, namely, by prayer to prepare himself for the choosing of his Apostles: as the Apostles also did after this example. Acts 13.3.]

13. And when it was day, he called his Disciples unto him, and chose twelve out of them, whom he also called Apostles. [That is, sent-forth or Ambassadors, because they were to be sent forth by him: first through the land of Judæa, Matth. 10.6. and afterwards into the whole world for to preach the Gospel.]

14. (Namely) Simon, whom he also called Peter, [Wherefore he was so named, See Matth. 3.16. and this surname served also to distinguish him from the second Simon, who is likewise therefore here named Zelotes. ver. 15. See Matth. 10.4.] and Andrew his brother, James and John, Philip, and Bartholomew.

15. Matthew and Thomas, James the (son) of Alphaeus, and Simon called Zelotes. [That is Zealot. See Matth. 10.4.]

16. Judas of James and Judas Iscariot, who also became the traitor.

17. And being come down with them he stood on a plain place, and (with him) the multitude of his Disciples, and a great multitude of the people of all Judæa and Jerusalem, and from the Sea-coast of Tyre and Sidon.

18. Who were come to hear him, and to be healed of their diseases, and they that were vexed with unclean spirits: and they were healed.

19. And all the multitude sought to touch him, for there went power out of him [That is, he shewed his divine power on them, whereby he healed them. See Mark 5.30.] and he healed them all.

20. And lifting up his eyes upon his Disciples, he said, Blessed are ye poore: [Namely, in Spirit. See Matth. 5.3.] for yours is the kingdom of God.

21. Blessed are ye who hunger now; [Namely, after righteousness, Matth. 5.6.] for ye shall be satisfied. Blessed are ye that weep now, [namely, suffering for Christ and his Gospels sake, as appears out of the following ver.] for ye shall laugh.

22. Blessed are ye when men hate you, and when they separate you [Or cut you off, namely, from their assemblies and companies. See John 16.2.] and reproach you, [namely, as ungodly or hereticks] and reject your name as evil [Or put out. Gr. cast out] for the Son of man sake.

23. Rejoyce ye in that day, and be cheerful: [Gr. leap, namely, for joy.] for behold your reward (of this reward, See Matth. 5.12.) is great [Gr. much] in heaven: for their Fathers did in like manner to the Prophets.

24. But woe unto you ye rich [That is, which put confidence in your riches, and seek your comfort therein. Mark 10. verse 24.] for you have away your comfort.

25. Woe unto you that are satisfied; [Gr. filled. i. e. which take your delight in filling up your body with meat and drink, See Jam. 5.5.] for ye shall hunger. Woe unto you that laugh now, [That is, which have your recreation in all manner of worldly joyes, John 16.20. and in the oppression of the upright. Revel. 11.10.] For ye shall mourn and weep. [namely, eternally. Jam. 5.1.]

26. Woe unto you when all men speak well of you, [Namely, worldly men, when ye shall seek to please them, and be like unto them. John 15.19. Gal. 1.10.] for their fathers did the like to the false Prophets.

27. But I say unto you that hear (this,) Love your enemies, do good to those that hate you,

28. Bless them that curse you, and pray for them that offer violence unto you. [Or revile you, as 1. Pet. 3.16.]

29. To him that smites thee on the cheek, offer the other also; [Namely, rather than that thou shouldst revenge thy self, or recompence evil for evil] and him that taketh

away thy cloak, binder not (to take away) thy coat also.

30. But give to every one that desireth of thee [This must be understood of the true poore which suffer want; to whom we must give also according to our power. See hereof the rule of Paul, 2. Cor. 8.12.13.14.] and of him that taketh away that is thine, ask it not again. [namely, if thereby the love of our neighbour should be violated, or offence given to others. 1. Cor. 6. vers. 7.]

31. And as ye will that men shall do unto you, do ye also unto them the like.

32. And if ye love them that love you, what thanks have ye? [Or grace; i. e. gracious benefit or recompence from God] for sinners [That is, notorious and great sinners, such as the publicans were accounted, which are put in stead of them, Matth. 5.46.47.] also love those that love them.

33. And if ye do good to them, that do good to you, what thanks have ye? for sinners also do the same.

34. And if ye lend to them of whom ye hope to receive again [Namely, the money lent, or the like friendship, when you should have need thereof, as appears from the following words in the end of the verse] what thanks have ye? for even the sinners lend to the sinners, that they may receive as much again.

35. But love ye your enemies and do good, and lend, without hoping for any thing again, [Or without hoping for any thing from it. i. e. Not onely to them, which ye hope will give it you again, and do ye the like countesse again, but also to them of whom ye have not this hope, like as he here commands also, to love not onely our friends, but also our enemies] and your reward shall be great, [Gr. much.] and ye shall be, [that is, really shew that ye be.] children of the highest, for he is kind [or bountifull] towards the unthankfull and wicked.

36. Be ye therefore mercifull, as your Father also is mercifull.

37. And judge not, [Namely, rashly or perversely, as Matth. 7.1.] and ye shall not be judged; condemn not, and ye shall not be condemned: release and ye shall be released. [or forgive and ye shall be forgiven.]

38. Give and it shall be given unto you: a good measure pressed down, and shaken, and running over [A similitude taken from measuring of dry wares, when one is ready to give every one his full measure.] shall men give into your lap: [A phrase taken from the manner of the Orientall people, who wore long wide garments, wherein they could receive that which was given them. Psal. 79.12. Jer. 32.18.] For with the same measure wherewith ye mete, it shall be measured to you again.

39. And he spake a similitude unto them, Whether can a blinde (man) lead a blind (man) on the way? shall they not both fall into the ditch?

40. The Disciple is not above his Masters [Gr. Teacher, or Teaching-Master] but every perfect (Disciple,) [that is, a right, true and faithful disciple] shall be as his Master.

41. And why seeest thou the splinter, [What is understood by the splinter and beam, See Matth. 7.3.] that is in thy brothers eye, and takest no notice of the beam that is in thine own eye?

42. Or how canst thou say to thy brother, brother, suffer me to put out (Gr. cast out) the splinter that is in thine eye, whereas thou thy self seeest not the beam that is in thine eye? Thou hypocrite first put out the beam out of thine eye, and then shalt thou discern to put out the splinter that is in thy brothers eye.

43. For it is no good tree that brings forth [Gr. maketh] evil fruit; nor an evil [Gr. corrupt] tree which bringeth forth good fruit.

44. For every tree is known by his own fruit. For men do not gather figs of thorns, neither do men cut grapes from brambles.

45. The good man brings forth good out of the good treasure of his

his heart, and the evill man bringeth forth evill, [Namely, commonly or for the most part; for otherwise hypocrites often speak that they do not mean, although their hypocritisme many times comes to light] out of the evil treasure of his heart. For out of the abundance of his heart, his mouth speaketh.

46. And what call ye me Lord, Lord: and do not that which I say?

47. Every one that cometh unto me, and heareth my words, and doeth the same, I will shew you to whom he is like.

48. He is like a man which built an house, and digged, and made deep, [That is, digged deep, namely, to lay the faster foundation] and laid the foundation on a rock: now when the high flood came, [Gr. the full flood, whereby as also by the streams are understood seductions, temptations, afflictions and persecutions. Matth. 13. 21.] the water-stream beat [Gr. brake] against that house, and could not move it: for it was founded on a rock.

49. But he that heareth them, and shall not have done them, is like a man which built an house upon the earth without a foundation: against which the water-stream beat, and it fell immediately, and the fall [Gr. the breach or ruin] of that house was great.

CHAP. VII.

1. Christ healeth the servant of a Captain at Capernaum, whose faith he commends above all other. 11. Raiseth from the dead a widowers son at Naim. 18. Answereth the question of Johns disciples; and proveth by his own doctrine and works that he is the Messiah. 24. Gives a glorious testimonie of the person and office of John, 29. for which the people praise God, but the Pharisees contemne the counsell of God. 31. Upbraids the Jewes with their impenitencie under the similitude of the practise of children on the streets. 36. Eateth with Simon the Pharisee, where a sinner moistens his feet with her tears: whereat Simon is offended, and Christ defendeth her by the similitude of two debtors.

Now after that he had finished [Gr. fulfilled] all his words in the hearing [Gr. into the hearings] of the people, he entred into Capernaum.

2. And a certain Centurion which was very dear to him [Gr. precious, namely by reason of his faithfull services] being sick lay at the point of death.

3. And having heard of Jesus he sent unto him the Elders of the Jews, [These Elders were men of best repute among the people, which at that time were employed in every Citie in the government of the Church or Common wealth. See Matth. 26. 3.] beseeching him that he would come, and heal [Gr. save, namely alive] his servant.

4. Now these being come to Jesus, besought him earnestly, [Gr. diligently, carefully] saying, he is worthy that thou shouldst do that for him. [Or to whom thou shalt do that] Otherwise for whom that should be done.]

5. For he loveth our people, [Namely, the Jews; whereby it appears that he was one of the Gentiles, as also by the ninth verse following] and hath himself built us the Synagogue. [Of the Synagogue See Matth. 4. 23.]

6. And Jesus went with them. And when he was now not farre from the house, the Centurion sent (some) friends unto him, and said unto him, [That is, caused to be said in Matth. chap. 8. verse 6. &c. that he himself did, that which he caused to be done by his friends] Lord take not the trouble, for I am not worthy that thou shouldst enter under my roof.

7. Therefore also, have I not esteemed my self worthy to come unto thee: but say (it) with a word [That

is, bid or command with one word onely that my servant be healed. See Matth. 8. 8.] and my servant shall be healed.

8. For I also am a man set under the power (of others) [What he meaneth hereby, See the annot. on Matth. 8. ver. 9.] having (ouldiers under me, and I say to this, Goe, and he goeth: and to the other Come, and he cometh: and to my servant Do that, and he doeth (it.)

9. And Jesus hearing this marvelled at him: and turning him about, said unto the multitude that followed him, I say unto you, I have not found so great faith even in Israel. [That is, amongst the Israelites.]

10. And they that were sent being returned into the house, found the sick servant whole.

11. And it came to pass on the day following, that he went to a citie called Naim, [This was a citie in Galilee, situate at the foot of the mount Hermon, by the brook Kifon, which runneth into the Sea of Galilee] and many of his disciples went with him, and a great multitude.

12. And as he drew neer to the gate of the citie, [Before time both among the Jews and amongst other Nations the dead were buried without the cities, as Christ also was buried in a garden without the citie. Job. 19. 41. and as it is done yet in some places. See also Gen. 23. 19. and chap. 50. ver. 13.] Loe there a dead (man) was carried out, (which was) an only son of his mother, and she (was) a widow, and a great multitude of the citie (was) with her.

13. And the Lord seeing her, was inwardly moved with compassion towards her, and said unto her, weep not. [Thereby Christ would not forbid all kind of weeping for the dead. 1. Thess. 4. 13. but give to understand that he would take away the cause of her weeping.]

14. And he went neer and touched the bier, [Or coffin] (Now the bearers stood still) and he said, young man, I say unto thee, arise.

15. And the dead sat upright, and began to speak: and he gave him to his mother.

16. And fear ceased on them all, and they glorified [That is, praised, thanked] God, saying, a great Prophet is risen up amongst us, and God hath visited his people. [namely, for good, to redeem them. Exod. 4. 21.]

17. And this fame of him [Gr. this word] went forth into all Judaea, and into all the countrey round about.

18. And the disciples of John made report to him [Gr. and to John his disciples made report] of all these things.

19. And John having called unto him certain two of his disciples, sent them to Jesus, saying, Art thou he that should come, [That is, the Messiah. The cause of this demand, See Matth. 11. verse 3.] or doe we look for another?

20. And when the men were come unto him, they said, John the Baptist hath sent us out to thee, saying, [That is, to cause to be said to thee and demanded of thee] Art thou he that should come, or look we for another.

21. And in the same houre he healed many of sicknesses and pains, [Gr. scourges. See Mark 3. ver. 10.] and evil spirits, and to many blind he gave the sight. [Gr. he gave graciously the seeing.]

22. And Jesus answering, said unto them, Goe your way, and tell John again, the things which ye have seen and heard, (Namely,) that the blind become seeing, the cripples walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

23. And blessed is he that shall not be offended at me. [Gr. in me. See Matth. 11. ver. 6.]

24. Now when the messengers of John [Or the sent:] Of this whole testimony of Christ concerning John the Baptist. See the annot. Matth. 11. 7. and the following] were departed, he began to say to the multitudes concerning John, What went ye out into the wilderness to be-

bold? A reed that is moved to and fro by the winds.

25. But what went ye out to see? A man clothed with soft garments? Behold they that are in glorious clothing and voluptuousness, they are in Kings Courts.

26. But what went ye out to see? A Prophet? yea, I say unto you, much more also then a Prophet.

27. This is he of whom it is written, Behold, I send mine Angel before thy face, who shall prepare thy way before thee.

28. For I say unto you, amongst them that are born of women, there is no man a greater Prophet then John the Baptist, but the least [Gr. the lesser] in the kingdom of God, is greater then he.

29. And all the people hearing (him) and the publicans, who were baptized with the baptism of John, justified God. [That is, acknowledged and praised his righteousness, goodness, faithfulness, and truth; as ver. 35.]

30. But the Pharisees and the Lawyers, rejected, [Or disannulled or made of no force, namely, by their wilfull despising of the means which God hath ordained for the salvation of men] the counsel of God [That is, the means which God according to his wise counsel hath ordained in the new Covenant, whereby to bring mankind to salvation. See Prov. 1. 25. 30. Act. 20. 27. Hebr. 12. 25. Otherwise the counsell i.e. the decree of God concerning the salvation of his elect, abides alwayes firm. Matth. 24. 24. Rom. 8. 28. 29. Heb. 6. ver. 17. &c.] against themselves, [that is, to their own hurt and destruction] being not baptized of him.

31. And the Lord said, to whom then shall I liken the men of this generation, and to whom are they like.

32. They are like to the children [The exposition of this similitude, See in the annot. on Matth. 11. 16.] which sit on the market, and call one to another, and say, we have played on the pipe to you, and ye have not danced: we have sung lamenting-songs to you, and ye have not wept.

33. For John the Baptist came, neither eating bread, nor drinking wine, [That is, using no ordinary meat and drink, like as other men: for he did eat locusts and wilde hony. Matth. 3. verse 4.] and ye say he hath the Devil.

34. The Son of man is come eating and drinking, and ye say, Loe there a man, (which is) a glutton and wine-bibber, [Gr. An eater and wine-drinker] a friend of publicans and sinners.

35. But wisdom is justified, [See Matth. 11. 19.] of all her children.

36. And one of the Pharisees intreated him, that he would eat with him: and being enired into the Pharisees house, he sat down.

37. And behold a woman in the citie, which was a sinner. [That is, a great sinner, of a dishonest life, and known in the citie for such a one] understanding that he sat at (meat) in the Pharisees house, brought an alabaster-bottle with ointment. [See the like, Matth. 26. 7. Mark 14. 3.]

38. And standing behind at his feet weeping, [Namely, being grieved for her sins, as Peter, Luke 22. 62.] she began to make his feet wet with tears, [these are tokens of her repentance and love to Christ, springing from the sense of her sins, and the remission of the same, as appears, ver. 47.] and she dried them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39. And the Pharisee which had invited him, seeing (this) spake with himself saying, This (man) if he were a Prophet, would know well what, and what manner of woman this is that toucheth him: for she is a sinner.

40. And Jesus answering, said unto him, Simon, I have somewhat to say to thee. And he spake, Master, say it.

41. [Jesus said] [What is Christs scope in this si-

militude he sheweth himself when he applies it to this woman, ver. 47.] A certain creditor [Or lender-out, bank-keeper] had two debtors; the one was indebted five hundred pence [Gr. Denarii. See the value thereof Matth. 18. 28.] and the other fiftie.

42. And when they had nothing to pay he acquitted them both of it. Say then, which of these shall love him more.

43. And Simon answering said, I hold it that it (is) he to whom he hath acquitted most. And he said unto him, Thou hast judged right.

44. And he turning him about to the woman, said unto Simon, seest thou this woman? I came into thine house, thou gavest me no water for my feet, but this (woman) hath moistned my feet with tears, and dried them with the hair of her head.

45. Thou gavest me no kiss, but this (woman) since she came in, [Otherwise, since I came in] hath not ceased to kiss my feet.

46. Thou didst not anoint mine head with oyl: but this (woman) hath anointed my feet with ointment [With these three expressions of friendship the Ancients in those Countreies received their guests and friends, as is to be seen Gen. 18. verse 4. and 19. 2. Exod. 4. 27. and 18. 7. Psalm 23. 5. Eccles. 9. 8. Rom. 16. 16. and elsewhere]

47. Therefore I say unto thee, her sins are forgiven (her) which were many, for she loved much: [Hereby is not shewed that this great love of hers was the cause of the forgiveness of her sins, but that it was a fruit, argument and token, that many sins were forgiven her: and that therefore now she was no more to be reckoned for such a sinner; as appears from the words next following, and the whole scope of this similitude: from whence may clearly be seen, that the forgiveness of sins is put for the cause of the love, and not the love for the cause of remission of sins: as it is also said in the 50. verse that faith and not love saved her] but to whom little is forgiven, he loveth little.

48. And he said unto her, thy sinnes are forgiven thee.

49. And they that sat down with him, began to say with themselves, [Or amongst one another] who is this that forgiveth sins also.

50. But he said to the woman, Thy faith hath saved thee, That is, by thy faith in me thou hast received this benefit of the forgiveness of thy sins, whereby thou art preserved to salvation. See Acts 26. 18.] go thy way in peace.

CHAP. VIII.

1. Christ travelleth through Cities and Villages preaching the Gospel, accompanied with certain women, which minister unto him of their goods, 4. propoundeth to the multitude the similitude of a sower, whose seed falls on divers places, 9. and explaines the same to his Disciples in privat, 16. compares his word to a candle, which is set on a Candlestick to give light, 18. teacheth that to him that hath, yet more shall be given, 19. and who are his mother and brethren, 22. stilleth the stormy wind on the Sea, 26. casteth out a Legion of Devils, 31. which he suffers to enter into the swine, 41. goeth with Fairus to help his little daughter, 43. by the way cureth a woman of a twelve years blondy issue, 49. and coming to the house of Fairus raiseth up his daughter from the dead.

AND it came to pass afterward, that he journeyed from one City and Village to another, preaching and publishing the gospel of the kingdom of God, [Gr. Evangelizing the Kingdom of God] and the twelve [namely Apostles] were with him.

2. And some women, which were healed of evil spirits and infirmities, (namely) Mary called Magdalene, [Of this Mary see Mark 16. 9] from whom seven Devils were gone out.

3. And Joanna the wife of Chusa Herod's Bayliffe, [Or Steward Gr. Epitropou: See Matth. 20. v. 8.] and Susanna, and many others, which ministered to him of their goods. [that is gave him assistance, for the maintenance of him and his Disciples, in thankfulness for the benefits received from Christ, 1 Cor. 9. 9. 2 Cor. 9. 11. Gal. 6. 6.]

Now when a great multitude gathered together, and they came unto him from all Cities, he said by a similitude.

5. A sower went forth to sow his seed: [Of this similitude of the sower see Matth. 13. 3, &c.] and as he sowed, the one fell by the way (side) and was trodden down, and the Fowles of the heaven did eat it up.

6. And the other fell on a rock, and being grown up, it withered, because it had no moisture.

7. And the other fell in the midst of the thornes, and the thornes growing up with it choaked the same.

8. And the other fell on the good earth, and being grown up, it brought fruit an hundred fold. [That is, very abundantly, forasmuch as the greatest fruitfulness seldom exceeds that, Gen. 26. 12.] This saying, he cried, he that hath ears to hear let him hear.

9. And his Disciples asked him saying, what might this similitude be? [That is, import or signifie, as also v. 11. and so forward.]

10. And he said, To you it is given to understand the mysteries (or hiddennesses) of the Kingdom of God, [See hereof Mark 4. v. 11. 12.] but to the others (I speak) in similitudes, that they seeing may not see, and hearing may not understand.

11. Now this is the similitude the seed is [That is, signifieth] the word of God.

12. And they that (are sown) by the way (side) are those that hear: afterwards cometh the Devil, and taketh away the word out of their heart, that they should not believe and be saved.

13. And they that [are sown] on the rock, are they, that when they have heard it, receive the word with joy: and these have no root, which believe but for a time, and in the time of temptation they turn away.

14. And that which falls in the thornes, these are they which having heard, and going away are choked by the cares, and riches, and pleasures of (this) life, and bear no (fruit) to perfection.

15. And that which (salleth) in the good Earth, are they, which having heard the word, keep the same in an honest and good heart, [That is, opened, excited and made fit by the spirit of God, to embrace the word and obey it, Jer. 31. 33. Ezek. 36. 26, 27. Acts 16. 14.] and in perseverance [or in patience, whereby, notwithstanding all temptations, and tribulations for the words sake they persevere constantly. See Matth. 24. 13. Heb. 10. 36.] bring forth fruits.

16. And no man that lighteth a candle covers the same with a vessel, or sets it under a bed: [Or bedstead] but setteth it on a candlestick, that those that come in may see the light.

17. For there is nothing hid [Namely of those things which I have revealed unto you. See Matth. 10. 27. and Mark 4. 22.] that shall not be revealed: nor secret, that shall not be made known, and come to light.

18. Look therefore how ye hear, [That is, with what inclination of heart ye come to the hearing of the word, and having heard, how ye may make a right use of the same] for whoso hath, to him shall be given: and whoso hath not, even that which he thinketh he hath [or seemeth to have. See the annot on Matth. 13. v. 12.] shall be taken from him.

19. And his Mother and his Brethren [That is, kinsmen or cousins. See Matth. 12. 46.] came unto him and could not come at him by reason of the multitude.

20. And it was told him (by some) which said, thy Mother and thy Brethren stand there without, desiring to see [That is, to speak with] thee.

21. But he answered and said unto them, my Mother and my Brethren are those, that bear the word of God and do the same.

22. And it came to pass in one of those dayes, [Of this whole story, see Matth. 8. 23.] that he went into a ship, and his Disciples (with him) and he said unto them, let us pass over to the other side of the Lake. And they launched forth.

23. And as they sailed, he fell asleep, and there came [Gr. descended] a storm [or whirling] of wind on the Lake; and they [that is, the ship in which they were] became full (of water) and were in distress.

24. And they went to him and raised him up, saying Master, Master, we perish. And he being risen up, rebuked the wind, and the water-billows, and they ceased [Namely, the winds and waves] and there was a calm.

25. And he said unto them, where is your faith? But they being afraid, wondered saying one to another, why who is this, that he commandeth even the windes and the water, and they are obedient to him?

26. And they sailed forward unto the Land of the Land of the Gadarens. [Matthew saith Gergesenes, whereof, see Matth. 7. 28.] which is over against Galilee.

27. And when he was gone forth on the Land there met him a certain man out of the City, which of a very long time had been possessed of Devils: [G. had had Devils] and was clothed with no cloaths, and abode [or dwelt Mark 5. 3.] in no house, but in the graves.

28. And he seeing Jesus, and crying out greatly, [Namely the evil Spirit out of the man that he had possessed] fell down before him, and said with a great voice, what have I (to do) with thee [Gr. what is to mee and thee] Jesus thou son of God the most high? I beseech thee that thou torment me not. [namely before the time of the last judgement. See Matth. 8. 29.]

29. For he had commanded the unclean spirit, that he should pass out [Gr. go forth] from the man, for he had caught him [Gr. laid hold on him, or drawn together, like as [in falling sicknesses the members oft-times are drawn together] many a time and he was bound with chaines and fetters to be kept [namely that he should do himself or others no hurt] and he brake the bands, and was driven by the Devil into the desarts. [that is, into waste and solitary places: into wildernesses.]

30. And Jesus asked him saying, what is thy name? And he said, Legion, [What a Legion is, See Matth. 26. 53.] for many Devils were entred into him.

31. And they besought him [Or he besought. as Mark 5. 10.] that he would not command them to go away into the Abyss. [That is, a deep without bottome, Gen. 17. 11. so hell is called, or the place where the unclean spirits and ungodly men shall be tormented for ever. See Revel. 9. 1. 2.]

32. And there was a herd of many Swine [See concerning them, Matth. 8. 30.] feeding on the mountain: and they besought him that he would suffer them to enter into the same. And he suffered them.

33. And the Devils going out of the man, passed into the Swine: and the herd rushed down headlong into the Lake, and were choaked.

34. And they that fed them seeing that which was done fled: and going away reported it in the City, and in the Country.

35. And they went forth to see that which was done, and came unto Jesus, and found the man from whom the Devils

Devills were gone out, sitting at the feet of Jesus. [Namely as a Disciple of Christ hearing his word, as Luke 10. 39.] clothed and well in his wits: and they were afraid.

36. And they also that had seen it, related unto them, how the possessed was delivered.

37. And the whole multitude of the Land of the Gadarens round about, besought him that he would depart from them. [Namely for fear of receiving any more such losses, seeing they loved their gain more then Christ and his word] for they were taken with great fear. And he being gone into the Ship returned back.

38. And the man from whom the Devils were gone forth, besought him that he might be with him: [That is, continually abide with him as one of his Disciples] but Jesus let him go from him, saying.

39. Return to thine house, and tell what great things God hath done unto thee. And he went his way through the whole City. [Namely Gadara, or Gergessa, which were Cities of Decapolis, in which Mark saith that he published it] publishing what great things Jesus had done unto him.

40. And it came to pass when Jesus returned, that the multitude received him, for they were all looking for him.

41. And behold there came a man whose name was Jairus, and he was a Ruler of the Synagogue. [Of this Ruler of the Synagogue, see Mark 5. 22.] and he fell at Jesus feet, and intreated him that he would come into his house.

42. For he had an only daughter, [Gr. only begotten] of about twelve years, and she lay a dying [Gr. and she died] and as he went, the multitudes thronged him: [Gr. choaked him.

43. And a woman who had an issue of blood twelve years long, who had spent all her livelyhood [Gr. all her living, that is, all her means whereon to live] upon Physicians, and could be healed of no man.

44. Coming unto him from behind, touched the hem me of his garment: and straightway the issue of her blood stayed. [Gr. stood, i.e. ceased.]

45. And Jesus said, who is it that touched me? And when they all denied it said Peter and they that were with him, master, the multitudes press and throng thee, and sayst thou, who is it that hath touched me?

46. And Jesus said, some body hath touched me: for I have perceived [That is, I have been aware, or have known] that power is gone out of me. [See hereof Mark 5. 30.]

47. Now the woman seeing that she was not hid, came trembling: and falling down before him, declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48. And he said unto her, daughter, be of good cheer thy faith hath saved thee: go thy way in peace.

49. While he yet spake, there came one from (the house) of the Ruler of the Synagogue, saying unto him, thy daughter is dead: be not troublesome to the Master.

50. But Jesus hearing (that) answered him saying, fear not, believe only, and she shall be saved. [Or be delivered, namely from death.]

51. And when he came into the house, he suffered no man to come in, save Peter, and James, and John, and the father and the mother of the child.

52. And they wept all, and misbehaved themselves for her, [Gr. smote themselves on the brest for her sake. See Matth. 11. 17.] And he said, weep, not, she is not dead. [namely, to remain dead as other people when they dy] but she sleepeth [that is, her death is like a sleep, from which she shall be raised up, John. 11. v. 11. 23.]

53. And they derided him, knowing that she was dead.

54. But when he had driven them all out, he took her by the hand, and cried, saying, child arise.

55. And her spirit returned, and she arose straightway, and he commanded that they should give her to eat.

56. And her parents were astonished, and he commanded them to tell no man of that which was done. [Why Christ would not have his miracles spread abroad for a time. See Matth. 12. v. 16. 17.]

CHAP. IX.

1. Christ sendeth forth his Apostles to preach, and instructs them how to carry themselves on the way, 7. Herod having heard of Christ desires to see him, 10. The Apostles return, 11. Christ feedeth about five thousand men with five loaves and two fishes, 18. various opinions of the people concerning his person, 22. foretells his death and resurrection, 23. and exhorts to constant confession of his word, 28. is glorified before three of his Apostles on the mountain in presence of Moses and Elias, 37. casteth out a fierce unclean spirit, 46. teacheth who shall be the greatest amongst his Disciples, 49. forbiddeth to hinder him which cast out Devils in his name, 51. journeying towards Jerusalem, the Samaritanes refuse him lodging, which the Apostles desiring to avenge, are by him rebuked for it, 57. three desire to follow Christ, and receive each their severall answer.

AND having called his twelve Disciples together, he gave them power and might [Or authority] over all the Devils [That is, against all Devils for to cast them out, Matth. 10. 1.] and to cure diseases.

2. And sent them away to preach the Kingdome of God, [That is, the gospel of the coming of the Kingdome of God] and to heal the sick.

3. And he said unto them, take nothing with you for the way, [See hereof the annot. on Matth. 10. 10.] neither staves [Otherwise staffe] nor scrip, nor bread, nor money: neither shall any one of you have two coats.

4. And into whatsoever house ye shall enter abide there, and go out from thence. [That is, abide there so long untill ye depart, without going for your ease to lodge from one house to another. seeing your abode there is not to continue long.]

5. And whoso shall not receive you, going out of that City, shake of even the dust from your feet, [What this signified, see Mat. 10. 14.] for a testimony against them.

6. And they going forth went thorow all the Townes [Or went from the one Town to the other] preaching the Gospel, and healing (the sick) every where.

7. And Herod the Tetrarch [Of the Tetrarchs, see Mat. 14. 1.] heard of all the things that were done by him; and was of doubtful minde [namely not knowing what to think or do] because it was said of some, that John was risen from the dead.

8. And of some that Elias had appeared: and (of) others, that one of the old Prophets was risen.

9. And Herod said, John have I beheaded; [See hereof Mat. 14. 10. and Mark 6. 27.] now who is this of whom I hear such things? And he sought to see him.

10. And the Apostles being returned, related to him all that they had done. And he took them with him, and departed alone into a desert place of the City called Bethsaida. [This was a City of Galilee, lying on the Lake of Gennesareth, over against Capernaum, Mark 6. 45. John 12. 21.]

11. And the multitudes understanding (that) followed him;

him : and he received them and spake unto them of the kingdom of God, and those that had need of healing, [Namely, those that desired it] he made whole.

12. And the day began to decline : and the twelve coming to him said unto him, dismiss the multitude, that they going their way into the towns round about, and into the villages [Gr. fields, i. e. country houses] may take up lodging, [Gr. unloose] and find meat : for we are here in a desert place.

13. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes : unless that we should go our way, and buy meat for all this people.

14. For there were about five thousand men. But he said unto his disciples, Make them sit down by fifties, [That is, companies that sit together, or parties : See Mark 6.39 40] each of fiftie.

15. And they did so, and made them all sit down. [Otherwise, they all sat down.]

16. And he having taken the five loaves and the two fishes, looked up to heaven, and blessed them, [Of this blessing, See Matth. 4.19.] and brake them, and gave them to the disciples to set before the multitude.

17. And they did eat and were all satisfied : and there was taken up that which remained over unto them of the fragments, twelve baskets.

18. And it came to pass, as he was alone, [Namely, separated from the multitude] praying, that the disciples were with him, and he asked them saying, Whom do the multitudes say that I am ?

19. And they answering, said, John the Baptist : and others Elias : and others, that some Prophet of the old ones is risen again.

20. And he said unto them, But ye, whom say ye, that I am ? And Peter answering, said, the Christ of God. [That is, the Messiah, or Anointed, promised and sent by God]

21. And he charged them sharply, [Gr. threatened] and commanded, that they should tell this to no man. [Namely, for that time.]

22. Saying the Son of man must suffer much, and be rejected, [That is, not owned nor received for the Messiah, but condemned as a seducer and blasphemer. See Matth. 21.42. 1. Pet. 2. verse 4. 7.] of the Elders, and chief Priests, and Scribes, and be put to death : and the third day be raised up.

23. And he said unto all, If any man will come after me, [That is, will be my disciple] let him deny himself and take up his cross [That is, suffering and tribulation, how grievous soever it may be, which he calls the cross, because the suffering of the cross is the most grievous] daily, and follow me.

24. For who so will save his life [Gr. soul] he shall lose it, but who so shall lose his life for my sake, he shall save it, [namely, hereafter]

25. For what doth it profit a man, that should gain the whole world, and lose himself, [That is, bring upon himself eternall destruction both of body and soul] or suffer damage [of himself:]

26. For whosoever shall have been ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his glorie, and [in the glory] of the Father, and of the holy Angels.

27. And I tell you of a truth, there are some of those that stand here, which shall not taste of death ; [See the exposition hereof Matth. 16. 28.] untill they shall have seen the Kingdom of God.

28. And it came to pass about eight dayes after these words, [Matth. chap. 17. verse 1. speaks of six dayes, how this accords see the exposition there] that he took with him Peter and John and James, and went up on the mountain to pray.

29. And as he prayed the fashion of his face was al-

tered [Gr. other. i. e. altered, Namely, in glory] and his clothing white (and,) very shining.

30. And behold, two men spake with him, which were Moses and Elias.

31. Who being seen in glory, told of his going forth, [Namely, out of this life. i. e. spake with him of his suffering death and resurrection] which he should accomplish [Gr. fulfill] at Jerusalem.

32. Now Peter and they that [were] with him, were heavie with sleep, and being awaked, they saw his glorie, and the two men that stood by him.

33. And it came to pass, as they departed from him, [That is, as they were upon parting] Peter said unto Jesus, Master, it is good for us to be here : and let us make three Tabernacles, one for thee, and one for Moses, and one for Elias : not knowing what he said :

34. Now as he said this, there came a cloud, and overshadowed them : and they were afraid, as they [Namely, Moses and Elias] entered into the cloud.

35. And there hapned a voice out of the cloud, [Namely from God the Father, as appears by that which follows] saying, this is my beloved Son, hear him.

36. And while the voice hapned, Jesus was found alone : and they held their peace, and related to no man in those dayes, [That is, at that time namely before his resurrection ; seeing he had forbidden it them, Matth. 17. 9.] any thing of that which they had seen.

37. And it came to pass the day after, when they came down from the mountain, that a great multitude came to meet him.

38. And behold a man of the company cried out, saying, Master, I beseech thee look upon my Son, [Namely, with an eye of compassion] for he is mine onely begotten.

39. And behold a spirit taketh him [Namely, an evil or unclean spirit] and immediately he crieth out, and he teareth him that he someth, and hardly departeth from him, and bruiseeth him. [That is, indeavours to bruise him, as these things use also to happen in grievous falling sicknesses.]

40. And I besought thy disciples that they would cast him out, and they were not able.

41. And Jesus answering, said, O unbelieving and perverse generation [Or wrested that cannot well be brought to right, Phil. 2.15.] how long shall I yet be with you, and bear with you ? Bring thy son hither.

42. And while he yet came [towards him] the Devil tare him and rent [him:] but Jesus rebuked the unclean spirit, and healed the child, and gave him again to his father.

43. And they were all amazed at the great vertue of God, [That is, the exceeding great power of God whereby the miracles were done] and while they all wondered at all the things which Jesus had done, he said unto his disciples,

44. Lay ye these words into your ears : [That is, take good notice of these things and remember them : for they may serve to confirm you against the offence of my sufferings] For the Son of man shall be delivered over into the hands of men. [namely, of the unrighteous. See Acts 2. 23.]

45. But they understood not this word, and it was hid from them ; so that they comprehended it not : [Gr. were not sensible,] and they feared to ask him concerning that word.

46. And there arose a reasoning among them ; [Or conference. See Mark 9. 33. 34.] namely, which of them was the greatest. [Gr. greater or more (potior)]

47. But Jesus seeing the reasonings of their hearts, took a little child, and set it by him.

48. And said unto them, Whosoever shall receive this little child in my name, he receiveth me, and who so shall receive me, he receiveth him that sent me. For he that is

the least [*Gr. the leſſe. i. e. the humbleſt*] among you all he ſhall be great. [*namely in the Kingdome of heaven, Matth. 18. 1. 2.*]

49. And John answered and ſaid, Maſter, We ſaw one, which caſt out devils in thy Name, and we forbid it him, [*Or hindred, &c.*] becauſe he followeth (thee) not with us.

50. And Jeſus ſaid unto him, Forbid [*Or hinder.*] it not. For he that is not againſt us, is for us. [*ſee Mark 9. 40.*]

51. And it came to paſſe, when the dayes of his taking up: [*Namely, out of this world into heaven, Mark 16. 19. Act. 1. 11*] were fulfilled, [*that is, began to be fulfilled, and to draw near*] he directed [*Gr. confirmed. i. e. purpoſed boldly to go to Jeruſalem, notwithstanding, that he knew what ſhould befall him there*] his face, to travel to Jeruſalem.

52. And he ſent forth Meſſengers before his face, and they being gone away, came into a village of the Samaritans, to make ready (*lodging*) for him.

53. And they received him not, becauſe his face was (*as*) travelling towards Jeruſalem. [*Namely, there to exerciſe Gods worſhip, which the Samaritans did on the mount Garizim. John 4. 20. Joſeph Antiq. lib. 11. cap. 18. from whence great hatred and enmitie aroſe between the Jews and the Samaritans. John 4. 9.*]

54. Now when his diſciples James and John ſaw (*that*) they ſaid, Lord, wilt thou that we ſay that fire come down from heaven, and devour theſe, as Elias alſo did.

55. But turning him about, he rebuked them, and ſaid, Ye know not of what maner of ſpirit ye are. [*That is, that ye having my ſpirit ought not to deſire the ruine of men. Or ye conſider not that the ſpirit of revengefulneſs drives you forward hereunto.*]

56. For the Son of man is not come to deſtroy mens ſouls, but to ſave them. And they went to another Town.

57. And it came to paſſe by the way as they travelled, that one ſaid unto him, Lord, I will follow thee whithersoever thou goeſt.

58. And Jeſus ſaid unto him, The foxes have holes, and the ſoules of heaven neſts: but the Son of man hath not where he may lay down the head. [*i. e. Thou haſt no worldly eaſe or riches to expect from me, for I have them not of my ſelf.*]

59. And he ſaid unto another, follow me. But he ſaid, Lord, ſuffer me, to go away and burie my father firſt:

60. But Jeſus ſaid unto him, let the dead bury their dead: [*ſee the expoſition Matth. 8. 22.*] but thou, goe thy way and preach the kingdome of God.

61. And another alſo ſaid, Lord, I will follow thee: but ſuffer me firſt, to take my leave of them that are in my houſe.

62. And Jeſus ſaid unto him, No man that puts his hand to the plough, and looketh after that which is behind is fit for the kingdome of God. [*A ſimilitude taken from a husbandman, who being at plough, muſt alwayes looke forwards, or elſe he cannot make ſtraight furrowes. Phil. 3. 14.*]

CHAP. X.

1. Chriſt ſendeth forth ſeventie diſciples more for to preach, and informeth them how they ſhall fit themſelves for the journey, and carry themſelves towards their hearers. 13 Threatneth the cities, Chorazin, Bethſaida and Capernaum with heavey puniſhments by reaſon of their impenitencie. 17 The ſeventie return and joyfully relate what they had performed: whom Chriſt teacheth wherein they ought moſt to rejoyce, 21 giveth thanks to his Father, and teacheth from whom ſaving knowledge comes, 25 answereth a Lawyers queſti-

on, what he muſt do to inherite eternal life, 29 and who is his neighbour, by the ſimilitude of one fallen among murderers, and holpen by a Samaritane, 38 is entertained by two Siſters Martha and Mary, and commends the godlineſs of Mary above the carefulneſs of Martha.

1. **A**nd after this the Lord appointed yet other ſeventy, [*Namely, beſides the twelve whom he had choſen for Apoſtles, and ſent forth before*] and ſent them away before his face, [*that is, before him, to warn the Jewes of his coming, and to prepare them for the receiving of him and his doctrine*] two and two into every citie and place, where he would come.

2. He ſaid therefore unto them, The harveſt is great indeed [*Gr. much*] but the labourers are few; therefore praye the Lord of the harveſt, that he would thruſt out [*Gr. caſt out. i. e. being made willing and fit for it by the power of the Spirit, ſend forth 2. Cor. 3. 5. [labourers,] that is, faithfull teachers*] into his harveſt.]

3. Go your way: Behold, I ſend you as Lambs in the miſt of wolves.

4. Carrie no purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. [*That is, do not ſtay with ſaluting or ſpeaking to thoſe you meet, but make haſte on your journey. ſee 2. King. 4. 29. Otherwiſe Chriſt doth not take away civill courteſie in ſaluting, which he himſelf often uſed towards his diſciples.*]

5. And into what houſe ye ſhall enter, firſt ſay, Peace (*be*) to this houſe. [*That is, happineſs and ſalvation. This is a manner of ſalutation with the Jewes.*]

6. And if there be a Son of peace, [*That is, which by Gods grace is worthie of peace, as is expounded Matth. 10. 11. So the word Son is often taken. ſee 2. Sam. 12. 5. Matth. 23. 15. Ephes. 2. 3.*] your peace ſhall reſt upon him: but if not, (*your peace*) ſhall turn to you again.

7. And abide in that ſame houſe eating and drinking that which (*by them is ſet before;*) For the labourer is worthy of his hire. Goe not over from (*one houſe*) into (*another*) houſe. [*Namely, to ſeek more eaſe or better entertainment elſe where; ſeeing ye are not to tarry there long.*]

8. And into what citie ye ſhall enter, and they receive you, eat that which is ſet before you. [*That is, be content therewith.*]

9. And heal the ſick which are therein, and ſay unto them, The Kingdome of God is come nigh unto you.

10. But into what town ye ſhall enter, and they receive you not, going out into their ſtreets ſay ye:

11. Even the duſt of your citie that cleaveth to us, we ſhake off againſt you: [*Gr. we wipe off. ſee the Annot. on Matth. 10. 14.*] notwithstanding, know ye this, that the Kingdom of God is come nigh to you.

12. And I ſay unto you, that it ſhall be more tolerable for (*theſe of*) Sodome in that day, [*Namely, of the laſt judgement, as may be ſeen verſe 14.*] then for that Citie.

13. Woe to thee Chorazin, woe to thee Bethſaida: for if in Tyre and Sidon the powers [*That is, powerfull works, or miracles. Hereby Chriſt would give to underſtand that the ſtiffneckedneſs of thoſe heathens was not ſo great as of theſe Jewes. ſee the like Ezek. 3. verſe 6. 7.*] had been done, which have been done in thee, they would long agoe have repented ſitting in ſackcloth and aſhes.

14. But it ſhall be more tolerable for Tyre and Sidon in the judgement, then for you.

15. And thou Capernaum, which art exalted unto heaven, [*ſee Matth. 11. 23.*] thou ſhalt be thruſt down even to Hell.

16. He that heareth you, he heareth me: and he that rejecteth you, he rejecteth me: and he that rejecteth me, he rejecteth him that ſent me.

17. And

17. And the *Seventie* [Namely, which were sent forth by Christ; verse 1.] returned with joy, saying, Lord, Even the devils are subject to us in thy name.

18. And he said unto them, I saw Satan, as lightning [That is, swiftly] fall [that is, lose his power and dominion. See Revel. 12. 9. &c.] out of heaven. [that is, out of the aire, as *Matth.* 6. 26. See *Ephes.* 6. 12.]

19. Behold, I give you the power, to tread upon Serpents and Scorpions, [See hereof *Mark.* 16. 18.] and over all the power of the enemy; [that is, of the Devill. See *Matth.* 13. 30. 1 *Pet.* 5. 8.] and nothing shall in any wise hurt you. [Gr. injure you. See also *Revel.* 6. 6.]

20. Yet rejoyce not therein [That is, not so much, namely, because hypocrites have sometimes done this also. See *Matth.* 7. 22. 23.] that the spirits [that is, the unclean spirits] are subject unto you: but rejoyce much more that your names are written in the heavens. [namely, in the Book of life. See the exposition thereof *Phil.* 4. 3.]

21. In that hour Jesus rejoyced in the Spirit, [That is, inwardly and from the heart] and said, I thank thee [Gr. I confesse] O Father, Lord of heaven and of the Earth, that thou hast hid these things from the wise and understanding, [namely of this world, 1 *Cor.* 1. v. 26.] and hast revealed the same unto little children, [that is the despised and little ones according to the world: of the mean in understanding and knowledge, 1 *Cor.* 1. 27.] yea Father, [namely thus thou hast done] for so it was well-pleasing before thee.

22. All things are given over unto me of my Father: [That is, the power over all things in heaven and on earth. See *Mat.* 28. 18.] 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 it [namely by his word and spirit, 1 *Cor.* 2. 11, 12.]

23. And turning him unto the Disciples, he said (unto them) alone, blessed are the eyes which see that which yee see, [Namely the Christ or Messiah now manifested in the flesh, and executing his office, *John* 8. 56. *Acts* 2. 25. 1 *Pet.* 1. 8. &c.]

24. For I say unto you that many Prophets and Kings have desired to see [Gr. would have seen] that which yee see, and have not seen it: and to hear that which yee hear, and have not heard it.

25. And behold a certain Lawyer stood up, tempting him, and saying, Master by what doing shall I inherit eternal life?

26. And 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, from thy whole heart, and from thy whole soul, and from thy whole strength, and from thy whole understanding, and thy neighbour as thy self.

28. And he said unto him, thou hast answered right: do that and thou shalt live. [Namely eternally, as he had demanded, v. 25. This Christ saith, not that any man can perfectly keep the Law, and so inherit eternal life. but by the Law to bring him to the knowledge of his imperfection, *Gal.* 3. v. 18. 24.]

29. But he willing to justify himself, [That is, to give himself out for righteous, as *Luke* 18. 9.] said unto Jesus, and who is my neighbour?

30. And Jesus answering said, a certain man came down from Jerusalem, [Namely forasmuch as Jerusalem lay high upon hills, *Psa.* 125. 1. so that those that travelled towards Jerusalem are said to go up, and they that came from thence to come down] and fell among murderers, [Gr. high-may men, robbers] which having both stripped him, and moreover given him (heavy) strokes [or wounds] went their waies, and let (him) lye half dead.

31. And by chance, [That is without forethinking] namely in respect of these men. For otherwise in respect

of the providence of God, nothing comes to pass by chance, *Mat.* 10. 29, 30.] a certain Priest came down the same way, and seeing him he passed by over against (him.)

32. And likewise also a Levite, when he was by that place, he came and saw (him) and passed by over against (him.)

33. But a certain Samaritan, [Which Samaritanes were otherwise accounted Enemies by the Jewes, *John* 4. 9.] the cause whereof. See *Luke* 9. 53.] journeying, came by him, and seeing him, he was moved with inward compassion.

34. And he going to (him) bound up his wounds, pouring thereinto oyl and wine: and lifting him upon his own beast, carryed him into the Inn, and took care of him.

35. And the next day going away, he reached out two pence, [Gr. Denarij, whereof see the value *Mat.* 18. 28.] and gave them to the host, and said unto him take care of him: and whatsoever thou shalt spend (upon him) more, that I will give thee again when I return.

36. Who then of these three thinkest thou, to have been the neighbour, [That is, which discharged the duty of a neighbour] of him which was fallen among the murderers.

37. And he said, he that shewed mercy on him. Then said Jesus unto him, go thy way, and do thou the like.

38. And it came to pass as they journeyed that he came into a Town: [Namely Bethany See *John* 11. 1.] and a certain woman named Martha, received him into her house.

39. And she had a Sister called Mary, who also, [Namely amongst other hearers] sitting at Jesus feet, heard his word.

40. But Martha was very busie, with much serving, [Namely to make ready meales, as *Mat.* 8. 15.] and coming neer she said, Lord dost not thou care that my Sister lets me serve alone? Say to her therefore that she help mee. [Gr. that she undertake it together with me.]

41. And Jesus answering said unto her, Martha, Martha, thou troublest and disquietest thy self about many things.

42. But one thing is needfull, [Namely to take care of spiritual things before all, *Psa.* 27. 4. *Mat.* 6. 33.] But Mary hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1. Christ prescribeth his Disciples a form of prayer, 5 and teacheth by the similitudes of a friend and of a father, that they shall be heard, which persevere in prayer, 14 casteth out a dumb Devil, and confutes the blasphemy of those that said he did this by Beelzebub, 24 relates the miserable state of that man into which the unclean spirit returns again, 27 a woman pronounceth the womb blessed that bare Christ, 29 Christ testifieth that the sign of Jonas shall be given to the Jewes, 31 opposeth to their stiffneckedness the example of the Queen of the South and of the Ninevites, 33 teacheth by the similitude of a candle, that the light of the gospel must not be hidden, 37 reprooveth the Scribes and Pharisees, hypocrisie, ambition, and cruelty against all the Prophets and Apostles, and threatneth the judgement of God unto them, 53 whereupon the Pharisees lay new snares for him.

AND it came to pass when he was in a certain place praying, as he ceased, that one of his Disciples said unto him, Lord; teach us to pray, [That is, give us pattern of prayer, which we may use, and according to which we may frame our prayers] like as John also taught his Disciples.

2. And he said unto them, when ye pray, say ye : Our Father which (art) in the heavens [See the exposition of this prayer in Mat. chap. 6. v. 9. &c.] thy name be hallowed : thy Kingdome come : thy will be done, as it is in the heaven (so) also on the Earth.

3. Give us every day [Or from day to day, or all daies] our daily [or sufficient, see Mat. 6. 11.] 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 the evill (one).

5. And he said unto them, which of you shall have a friend, and shall go to him at midnight [That is even at the most inconvenient time] and say unto him, friend, lend me three loaves.

6. Forasmuch as my friend is come unto me from his journey [Gr. from the way] and I have not that I may set before him.

7. And that he from within answering should say, do not trouble me : the door is now shut, and my children are with me in the bed-chamber [Or abed] I cannot arise to give thee.

8. I say unto you although he would not arise and give him because he is his friend, nevertheless for his impudence-sake [That is, because of his troublesome and unreasonable persistence, which indeed is sometimes acceptable to men, but not to God, Luke 18. 1. 1 Thes. 5. 17.] he will arise and give him as many [namely loaves] as he hath need of.

9. And I say unto you, ask, and it shall be given you : [See the exposition hereof, Mat. 7. 8.] seek and ye shall find : knock, and it shall be opened unto you.

10. For every one that asketh, he receiveth : and he that seeketh, he findeth : and he that knocketh, to him it shall be opened.

11. And what Father among you, whom the Son asketh for bread, will give him a stone, or else for a fish give him a serpent ?

12. Or else if he should ask for an egge, will he give him a Scorpion ?

13. If ye then who are evill, know to give good gifts to your children ; how much more shall the heavenly father [Gr. which is from heaven] give the holy spirit to those that pray to him :

14. And he cast out a Devil, and the same was dumb [That is, made the man dumb that was possessed, and also blinde as is to be seen, Mat. 12. 22.] And it came to pass when the Devil was gone out, that the dumb spake, and the multitudes wondered.

15. But some of them said, he casteth out Devils by Beelzebub [Otherw. Beelzebub. See thereof Mat. 10. 25.] the Prince of the Divells.

16. And others tempting (him) desired [Gr. sought] of him a sign from heaven. [See Mat. 16. 1.]

17. But he knowing their thoughts [Or reasonings] said unto them, every Kingdome that is divided against it self becomes desolate : and a house (being divided) against it self, [Gr. house against house ; against it self, as may be seen, Mat. 12. 25.] falleth.

18. Now if also Satan be divided against himself, how shall his Kingdome stand ? seeing ye say that I cast out Devils through Beelzebub.

19. And if I cast out Devils by Beelzebub, by whom do your sons [See Mat. 12. 27.] cast them out ; therefore these shall be your judges. [That is, by their actions and testimony condemn you.]

20. But if I by the finger of God [That is by the power or spirit of God, as it is Mat. 12. 28. The like phrase, see Exod. 8. 10.] cast out Devils, then the Kingdome of God is come unto you.

21. When a strong (man) armed keepeth his court [Or Palace] (all) that he hath [or all his goods] is in peace [that is, in quietness and safety.]

22. But when one comes upon (him) that is stronger

than he, and overcometh him, he taketh away all his armour, wherein he trusted, and distributeth his spoil. [Matthew saith Vessels i.e. householdstufte.]

23. He that is not with me [That is, to promote the glory of God and the salvation of men. See Mark 9. 40.] he is against me, and he that gathereth not with me, he scattereth.

24. When the unclean spirit is gone out from a man, [See the exposition hereof Mat. 12. 43. &c.] he goeth through parched places, [Gr. waterless, dry] seeking rest : and not finding it, he saith I will return unto mine house whence I came out.

25. And coming he findes it swept (with besomes) [Or wiped] and adorned.

26. Then goeth he his way, and taketh with him seven other spirits, worse then he is himself, and being entered in they dwell there : and the last of that man is worse than the first.

27. And it came to pass as he spake these things, that a certain woman of the multitude lifting up the voice, said unto him, blessed is the womb that bare thee, and the breasts which thou hast sucked.

28. But he said, yea blessed are they that hear the word of God, and keep the same. [Christ doth not here deny that his Mother is blessed ; but teacheth that hers and others salvation proceedeth not from their birth according to the flesh ; but by the hearing of the word of God, embraced by a true faith.]

29. And when the multitudes gathered close together, he began to say, this is an evill generation : it desireth a sign, and there shall no sign be given unto them, but the sign of Jonas the Prophet.

30. For as Jonas was a sign of the Ninevites [See the exposition hereof by Christ himself, Mat. 12. 40.] so shall also the son of man be to this generation.

31. The Queen of the South shall rise up in the judgement with the men of this generation, and shall condemn them [Namely by her example] for she came from [Gr. out of] the ends of the Earth, for to hear the wisdom of Solomon, and behold more then Solomon is here. [that is, one that is more excellent then Solomon, as well in person as office.]

32. The men of Nineve shall rise up in the judgement with this generation, and shall condemn the same : for they repented at the preaching of Jonas ; and behold more then Jonas is here.

33. And no man that lighteth a candle, sets (it) in secret, nor under a corn measure : but on a candlestick, that they which come in, may see the light. [Gr. the shining.]

34. The candle of the body is the eye. Therefore when thine eye is single, thy whole body is also enlightened ; [Or lightsome [See Mat. 6. 22.] but if it be evill, thy (whole) body also is dark.]

35. Look to it therefore, that the light which is in thee be not darkness, [Or see therefore whether the light that is in thee be not darkness.]

36. If therefore thy body be all enlightened, not having any part that is dark, the whole [Namely, that is done by thee or proceeds from thee] shall be enlightened, like as when a candle with the shining enlightens thee.

37. Now as he spake (this,) a certain Pharisee intreated him, [Gr. asked him] that he would dine with him : and being gone in he sat down.

38. And the Pharisee seeing (that,) he marvelled, that he had not first washed [Gr. was not baptized. See Mark 7. 4.] before dinner.

39. And the Lord said unto him, now ye Pharisees, ye cleanse the out-side of the cup and of the platter : but the inside of you [Which may be understood either of the hearts of the Pharisees, or of their platters : as is exprest, Mat. 23. 25.] is full of rapine and wickedness.

40. Ye ignorant, he that made the out-side, hath le not made the inside also.

41. But give for alms that which is therein, [Namely in the pottage, or that which ye have, as Luke 19. 8. or that which is in you, i.e. change your iniquity into righteousness, and bounty towards the poor, as Dan 4. 27.] and behold all is clean unto you [that is, then may ye make use of meat and drink with a good conscience, and thanksgiving, 1 Tim. 4. 4. Tit. 1. 15. others, shall be clean unto you]

42. But woe to you Pharisees, for ye tithe mint [See Mat. 23. 23.] and rue, and all pot-herbs, [that is, all manner] and ye pass by judgement, [that is, justice and equity towards your neighbour] and the love of God. This ought to be done, and the other not left undone.

43. Woe unto you Pharisees, for ye love the fore-seats [Or the foremost sitting, or fore-sitting] in the Synagogues, and salutations on the markets.

44. Woe unto you ye Scribes and Pharisees, ye hypocrites: for ye are like the graves which are not manifest, [Or hidden, namely, in the earth] and the men which walk over them know it not. [or perceive them not.]

45. And one of the Lawyers, [The Scribes indeed were also Lawyers, but it seems that there were some amongst them which excelled in knowledge, and they especially were known by this name] answering said unto him, Master, while thou saist these things, thou reproachest us also.

46. But he said, Woe also unto you Lawyers, for ye load men with burdens heavy to be born, and your selves touch not those burdens with one of your fingers.

47. Woe unto you, for ye build the sepulchres of the Prophets, and your Fathers killed them.

48. Therefore ye bear witness that ye also take pleasure in the works of your fathers: [Gr. and ye take pleasure also.] for they killed them, and ye build their Sepulchres. [that is, while ye build up their Sepulchres, ye shew thereby, that ye are true children of those that killed the Prophets, Matth. 23. 31. And howsoever ye would seem thereby to discommend the deed of your Fathers, yet notwithstanding, it appears by the hatred and cruelty which ye shew to the sound Teachers, that therein you are like unto your fathers. and that if ye had lived at that time, ye would also have done the same to the Prophets.]

49. Therefore also saith [Or said] the wisdom of God. [this Christ speaks of himself, seeing he is the eternal wisdom of the Father. Prov. 8. 1. 22. and 1. Cor. 1. 24. as appears from Matth. 23. 34.] I will send Prophets and Apostles unto them, and of them (some) they shall put to death, and (some) they shall chase out.

50. That from this generation may be required the blood of all the Prophets, [See Matth. 23. 35.] that was shed from the foundation of the world.

51. From the blood of Abel, to the blood of Zacharias [Of this Zacharias see Matth. 23. 35.] which was slain between the Altar and the house (of God,) [that is, the Temple, as is declared Matth. 23. 35.] yea, I say unto you, it shall be required of this generation.

52. Woe unto you ye Lawyers, for ye have taken away the key of knowledge: [This key is the right exposition of Gods word, whereby an entrance into heaven is opened unto men, which being taken away, that entrance is as it were shut up. See Matth. 23. 13.] ye entered not in your selves, and those that were going in ye hindered.

53. And as he said these things unto them, the Scribes and Pharisees began to lie hard upon him, [Or vehemently to charge him.] and to cause him to speak of many things. [Gr. to draw the words out of his mouth.]

54. Laying snares for him, and seeking to catch somewhat out of his mouth, that they might accuse him.

CHAP. XII.

1. Christ warneth his disciples of the leaven of the Pharisees. 4 Teacheth who ought most to be feared. 6 Exhorts to dependance on Gods providence, and to confession of his name, and warns them on the blasphemy against the holy Ghost. 13 Refuseth to arbitrate about the inheritance betwixt brethren. 15 Dethors from covetousness by the similitude of a rich man, who would make his barns greater. 22 Teacheth by the example of the ravens and lilies, that the care of this life should be committed to God, and his kingdom sought before all. 33 Exhorts to give almes. 35 And to watch for his coming. 41 Describes the promise and reward of a faithful servant. 45 as also the practice and punishment of an unfaithfull servant. 49 Saith that he came to suffer, and to bring fire on earth. 54 Reprooveth the Jews that they observed not the time of their visitation. 58 and exerts to reconciliation with adversaries.

1. **I**N the mean time [Namely, while the Pharisees and Scribes pressed upon him with questions, as is to be seen in the former Chapter, ver. 53.] when many thousands [Gr. ten thousands] of the multitude were gathered together, so that they trod upon one another, he began to say unto his disciples: First, Take heed to your selves of the leaven of the Pharisees, which is hypocrisy. [namely, that ye be not deceived thereby, or do not follow their example.]

2. And there is nothing covered, that shall not be uncovered, and hid, that shall not be known.

3. Therefore all that ye have said in darkness [That is, in secret] shall be heard in the light: and what ye have spoken in the ear, in the inner-chambers, shall be preached on the house tops. [that is, in publique, before every one. See the reason of this phrase in the Annot. on Matth. 10. 27.]

4. And I say unto you my friends, be not afraid of them that kill the body, and afterwards are able to do no more: [Gr. have nothing more abundantly to do.]

5. But I will shew you whom ye shall fear: fear him, who after that he hath killed, hath power (also) to cast into hell: [Gr. the Gehenna. See thereof Matth. 5. 22.] yea, I say unto you fear him.

6. And are not five sparrows sold for two little pence? [Gr. Assarion; of the value of which pence of money, See Mat. 10. 29.] and not one of them is forgotten before God.

7. Yea even the hairs of your head are all numbered. Fear not therefore: ye excell many sparrows. [Gr. ye differ from many sparrows.]

8. And I say unto you, every one that shall confess me before men, him shall also the Son of man confess before the Angels of God.

9. But he that shall deny me before men, he shall be denied before the Angels of God.

10. And every one that shall speak (any) word, [That is, any thing.] against the Son of man [that is, he that out of humane frailtie, fear, or ignorance, speaks against or blasphemeth Christs person, office, and doctrine.] he shall be forgiven him, but he that shall have blasphemed against the holy Ghost, [that is, he that wilfully and out of malice against the conviction of the holy Ghost, shall have denied or blasphemed me. See a larger exposition hereof Matth. 12. 32.] to him it shall not be forgiven.

11. And when they shall bring you away into Synagogues, and (to) Magistrates, and Powers, be not carefull [See the exposition hereof, Matth. 10. 19] how or what ye say for your defence, or what ye shall speak.

12. For the holy Ghost shall teach you in the same hour. [Mat. 10. 19 it is given, i.e. inspired] that which (ye) must speak.

13. And one of the multitude said unto him, Master speak to my Brother, that he divide the inheritance with me.

14. But he said unto him, man, who hath appointed me for a Judge or an Vmpire over you.

15. And he said unto them, look to it, and beware of covetousness, [The Greek word signifieth an unsatisfied desire, to have alwaies more] For it (lyeth) not in the abundance, that any man liveth of his goods. [Gr. for not in the abundance of any man, is his life of his goods.]

16. And he spake unto them a similitude, and said, a rich mans Land [Gr. Country (region) i.e. a great deal of Land which this man possessed] had born well.

17. And he reasoned with himself, saying, what shall I do? for I have not wherein (to) I shall gather my fruits.

18. And he said, this will I do, I will break down my barnes, and build greater, and there I will gather all this my increase, and these my goods.

19. And I will say to my soul, soul, thou hast many goods, which are laid up [Gr. lying] for many years, take rest, eat, drink, and be merry.

20. But God said unto him, thou fool, in this night thy soul shall be required of thee [Gr. they shall ask thy soul of thee, i.e. fetch away, or take away] and that which thou hast prepared, whose shall it be.

21. So (is it with him) which gathereth treasure for himself [Namely to use for his own ease and pleasure] and is not rich in God. [that is, which is not furnished with the true knowledge and fear of God, and with confidence in him. See 1 Tim. 6. 17. 18.]

22. And he said unto his Disciples, therefore I say unto you, be not carefull [Namely with too great and anxious care, Mat. 6. 25.] for your life, [Gr. soul] what ye shall eat, nor for the body, wherewith ye shall cloath you.

23. The life is more then the food, and the body then the raiment.

24. Consider the ravens, that they sow not, neither reap, which have no stowhouse nor barn, and God feeds the same: how much do ye excell the fowles. [Gr. how much more do you differ from the fowles.]

25. Which of you I pray can with being carefull add one ell [Gr. one cubite. See Mat. 6. 27.] to his length?

26. If therefore ye cannot (do) even the least, what are ye carefull for the other things? [Gr. remaining, [those that belong to the sustentation of the body, and of this life.]

27. Consider the Lillies how they grow. They labour not, neither do they spin: And I say unto you, even Solomon in all his glory, was not clothed as one of these.

28. Now if God so cloath the grass, that to day is on the field, and to morrow is cast into the oven; [See here-of Mat. 6. 30.] how much more you, O ye of little faith?

29. And ye, ask not (or seek not) what ye shall eat, or what ye shall drink: and be not of a wavering mind [Or of a doubtfull mind. Gr. move not hither and thither, namely, with your care and thoughts. A phrase taken from the cloudes, which on high in the aire, drive this way and that way.]

30. For all these things the Nations of the world, [Or heathens, i.e. worldly men] seek: but your father knoweth that ye have need of these things:

31. But seek the Kingdome of God, and all these things shall be cast unto you [Gr. added, or adjoined.]

32. Fear not thou little flock, for it is your Fathers good pleasure to give you the Kingdome. [Namely, of God or of heaven.]

33. Sell that which ye have [Namely, rather then that

ye should forsake the poor in their necessity. See Acts 4. 34.] and give alms. Make your selves purses which waxe not old, a treasure that faileth not in the heavens, where the thief cometh not at it, nor the moth corrupteth.

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

35. Let your loynes be girded about, [That is, be ye prepared. A phrase taken from the manner of that Countrey, where both men and women wore long garments, which they trusted up when they prepared themselves to travel or to do any thing] and the candles burning.

36. And be ye like unto the men, which wait for their Lord, [This is taken from the similitude of weddings, which were kept by night, Mat. 25. v. 1. 6.] when he shall return from the wedding, [Gr. shall part from the wedding, shall be loose, or discharged] that when he cometh and knocketh, they may open to him straight-way.

37. Blessed are those servants, whom the Lord when he cometh shall find watching: Verily I say unto you, that he shall gird himself about, and shall cause them to sit down, and coming neerer he shall serve them.

38. And if he come in the second (night-) watch, [The night was divided into four watches, that one after the other might keep the watch. See of these watches, Mat. 14. 25.] and come in the third watch, and findes them so, blessed are those servants.

39. But know this, that if the Lord of the house had known in what hour the thief would come, he would have watched, and would not have let his house be digged thorough.

40. Ye therefore, be ye also ready: for in what hour ye think it not, shall the Son of man come. [Namely, to judgement, 1 Thes. 3. 13. 2 Pet. 3. 18. Revel. 3. 3. and 16. 15.]

41. And Peter said unto him; Lord saist thou this similitude unto us, or also unto all?

42. And the Lord said, who is then the faithfull and prudent Steward, whom the Lord shall set over his household to give (them) the appointed portion of meat [Gr. measured meat, or corn] in due season.

43. Blessed is the servant whom his Lord when he cometh shall find so doing.

44. Truly I say unto you, that he shall set him over all his goods.

45. But if that servant should say in his heart, My Lord delayeth to come, and should begin to beat the men-servants and the maid-servants, and to eat, and to drink, and to be drunken;

46. The Lord of that servant shall come at the day in which he expected him not, and at the hour which he knoweth not: and shall separate him [Namely, from his family. Others cut him in two. See Mat. 24. 51.] and shall appoint his part with the unfaithfull [or unbelieving, Mat. 24. 51. it is said hypocrites.]

47. And that servant which knew the will of his Lord, and prepared not (himself) neither did according to his will, he shall be beaten with many (stripes.)

48. But he that knew not (the same) and hath done (things) that are worthy of stripes, he shall be beaten with few (stripes.) And every one to whom much is given of him shall much be demanded: and with whom men have intrusted much [or with whom men have laid up much] of him they will ask more abundantly.

49. I am come to cast fire on the Earth, [That is, the doctrine of the gospel, which in it self, and in respect of the faithfull is a doctrine of peace, but through the wickedness of men which will not endure the same, it is a fire of persecution, and occasion of discord. See v. 31. or 39. 29. 1 Pet. 1. 7.] and what will I if it be already kindled [or what will I more, seeing it is already kindled.]

50. But I must be baptized with a baptism, [That is, with grievous suffering. See Mat. 20. 22.] and how am

I pressed, [namely, either with distress or with desire until it be accomplished] untill it be accomplished.

51. Think ye that I am come to give peace on the earth? No I say unto you, but much rather division.

52. For from henceforward there shall five in one house be divided three against two, and two against three.

53. The Father shall be divided against the Son, and the Son against the Father: the Mother against the Daughter, and the Daughter against the Mother: the Mother in Law against her Daughter in law, and the Daughter in Law against her Mother in Law.

54. And he said also to the multitudes, when ye see a cloud arise from the West, straightway ye say there cometh rain: and it comes so to pass.

55. And when ye (see) the South-wind blow, ye say, there will be heat: and it cometh so to pass.

56. Ye hypocrites, the face [That is, the state or appearance] of the Earth and of the Heaven ye know to try, [that is, distinguish, as is expounded, Mat. 16. 3.] and how do ye not try this time? [that is, the condition of this time, in which came to pass so many signs of the presence of the Messiah; which hereafter is called the time of visitation, Luke 19. 44.]

57. And why do ye not judge even of your selves, [Namely, before ye are compelled thereto, as is to be seen in the following verse] that which is right.

58. For as thou goest with thine adversary before the Magistrate, give diligence on the way to be delivered from him, [Namely by pacifying and satisfying thine adversary] lest perhaps he draw thee before the Judge, and the Judge deliver thee over to the minister of Justice [Gr. Praetor, i.e. Monitor, or exactor of the fine imposed by the Judge] and the Minister of Justice cast thee into prison.

59. I say unto thee thou shalt by no means go out thence, until thou shalt have paid even the last penny. [How much such a penny was worth. See Mark 12. 42.]

CHAP. XIII.

1 From the message that Pilate had mingled the blood of certain Galileans with their sacrifices, and from the example of the eighteen on whom the Tower in Siloam fell, Christ takes occasion to exhort the multitudes to repentance, 6 and to that end also propounds the similitude of the barren fig-tree, 10 health on the Sabbath a woman that had had a spirit of infirmity eighteen years, 14 and justifies the same against a Ruler of the Synagogue, 18 compares the Kingdom of heaven to a mustard-seed and leaven, 23 being asked whether few shall be saved, he exhorts to enter in by the straight gate, 31 answers the Pharisees who gave him warning of Herod, 34 complains of the cruelty and stiffneckedness of those of Jerusalem, and foretells their ruin.

AND there were at the same time certain present, which related unto him of the Galileans, whose blood Pilate had mingled with their sacrifices [Josephus indeed *Antiq. lib. 18. chap. 5.* relates something like this: but the circumstances both of the time, and otherwise, shew that it is not the same history. Some ancient teachers think that this should have hapned within Jerusalem, when some Galileans would have hindered sacrifice to be offered in the Temple for the Emperour of Rome.]

2. And Jesus answered and said unto them, think ye that these Galileans were sinners above all the Galileans, because they suffered this?

3. I tell you nay: but if you repent not, ye shall all likewise perish. [That is, be destroyed by Gods righteous judgement, as also afterwards came to pass by the Romans.]

4. Or those eighteen upon whom the Tower in Siloam fell, [That is, which was built on or over the fountain or brook of Siloa: Of which brook, see Isa. 8. 6. John 9. 7.] and killed them, think ye that these were debtors [that is, sinners, which had more debt or sinnes. See Mat 6. 12. and 18. 24.] above all men that dwell in Jerusalem.

5. I say unto you, nay: but if ye repent not: ye shall all perish in like manner.

6. And he spake this similitude, a certain (man) had a fig-tree planted in his vineyard, and he came and sought fruit thereon: and found it not.

7. And he said unto the keeper of the vineyard, behold I come now three years seeking fruit on this fig-tree, and find it not: cut it down: to what purpose doth it also take up the Earth unprofitably. [Gr. make the Earth unprofitable, or barren, in which somewhat else might be planted, that should bring forth fruit.]

8. And he answering said unto him, Lord suffer it (yet) this year also, untill I shall have digged about it, and laid dung.

9. And if it shall bring forth fruit (let it stand) but if not, thou shalt afterwards cut it down.

10. And he taught on the Sabbath. [Gr. Sabbath-daies] in one of the Synagogues.

11. And behold there was a woman, which had had a spirit of infirmity [That is, an evil spirit which made her infirm, see v. 16.] eighteen years long, and she was bowed together, [Gr. bended together] and could not at all lift up her self.

12. And Jesus seeing her, called her unto him, and said unto her woman, thou art released [Gr. loosed or unbound] from thine infirmity.

13. And he laid hands on her, and immediately she was straight again, [Gr. made straight] and glorified God.

14. And the Ruler of the Synagogue, [That is, one of the Rulers, for every Synagogue had more then one Ruler. See Mark 5. 22. Acts 13. 15.] taking it ill that Jesus had healed on the Sabbath, answered and said unto the multitude, there are six daies, in which men must work: [That is, it is allowed and commanded to work] come therefore in them and be healed, and not on the day of the Sabbath.

15. The Lord then answered him and said, thou Hypocrite, doth not every one of you on the Sabbath unloose his Oxe or Ass from the manger, and lead (him) away to make him drink?

16. And this (woman) which is a daughter of Abraham, [That is, is descended from the stock of Abraham, and belonging to the covenant that God made with Abraham and his posterity. See Luke 19. 9.] whom Satan had bound [that is, who had distressed her with infirmities, as with bands] loe now eighteen years, must not she be loosed from this band, on the Sabbath-day.

17. And as he said this, they were all ashamed which set themselves against him: and all the multitude rejoiced for all the glorious things, which were done by him.

18. And he said, to what is the Kingdom of God like? [That is, the preaching of the gospel, whereby the Kingdom of God is set up] and whereunto shall I resemble it?

19. It is like a mustard seed [See of these two similitudes, Mat. 13. 31.] which a man took and cast into his Garden, and it grew up, and came to a great tree, and the fowles of the heaven nested in its branches.

20. And he said again, whereunto shall I liken the Kingdom of God.

21. It is like leaven, which a woman took, and hid in three measures of meal, untill the whole was leavened.

22. And he travelled from one City and Village to the other

other, teaching and directing [Gr. making] (his) journey towards Jerusalem.

23. And one said unto him, Lord are there but few that are saved? And he said unto them,

24. Strive [That is, use diligence and labour, Ephc. 6. v. 11. &c. Phil. 3. 12, 13. 2 Tim 4. 7. &c.] to enter in through the straight gate [namely which leadeth unto life, Mat. 7. 14.] for many (I say unto you) shall seek to enter in, and shall not be able; [namely because it shall be too late as appears by what follows.]

25. (Namely,) after that the Lord of the house shall be risen up, [This similitude is taken from the keeping of weddings in those times; whereof may be seen more at large, Matth. 25. 1. &c.] and shall have shut the doore: and ye shall begin to stand without, and to knock at the door, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know ye not whence ye are:

26. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets.

27. And he shall say, I say unto you, I know you not whence ye are, Depart from me ye workers of iniquitie.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the Prophets in the kingdom of God, [Namely, of glory in heaven.] but ye your selves cast forth without.

29. And there shall come from the East, and West, and from North and South, and shall sit down in the kingdom of God.

30. And behold, there are last [By the last are understood the Gentiles, which were yet strangers from the Covenant of God, and by the first the Jewes: and thereby we are given to understand, that the Gentiles shall be brought in before many Jewes. Rom. 11. 17.] which shall be the first: and there are first which shall be last.

31. The same day there came certain Pharisees, saying unto him, Get thee away, [That is, out of Galilee where Herod was Tetrarch, Luke 3. 1. and 23. 7.] and depart hence for Herod will kill thee. [this warning was given by them, not out of love to Christ, but because they would gladly be rid of him. See the like warning, Nehem. 6. ver. 10, 11. Amos 7. 13.]

32. And he said unto them, Go your way and tell that fox: [So he calls him by reason of his subtiltie and craftines.] Behold, I cast out devils, and make whole [Gr. perfect cures.] to day and to morrow, [that is, yet a little while. See Hos. 6. 2.] and the third day [that is, after the accomplishment of my Ministry in this short time.] I am consummate. [or am perfected, or consecrated, or offered up. Job. 17. 4. and 19. 30. See more largely of the signification of this word, Heb. 2. 10. and 5. 9:]

33. Nevertheless I must travel to day and to morrow and the (day) following: [That is, I must yet a little while walk here and there to execute mine office further: and afterward I will go to Jerusalem, there to be put to death by you your selves] for it happens not [that is, hardly, or very seldome] that a Prophet be put to death out of Jerusalem.

34. Jerusalem, Jerusalem [See the exposition hereof, Matth. 23. 37.] thou that killest the Prophets, and stonest them that are sent unto thee: how many times would I have gathered thy children together; like as a hen (gathereth) her chickens, [Gr. brood or nest chickens] under the wings, and ye would not.

35. Behold your house, [That is, the Temple and Citie] is left unto you waste. And verily I say unto you, that ye shall not see me, unill (the time) shall be come, when ye shall say, Blessed (is) he which cometh in the name of the Lord. [This was shortly after fulfilled in some sort. See Luke 19. 38. and shall perfectly be accomplished at the last day.]

CHAP. XIV.

1. Christ cureth one that had the droppe on the Sabbath, and justifies the same. 7. Reproves the ambition of Pharisees seeking the foremost seats in feasts, and exhorteth to humilitie and liberalitie towards the poor.

15. By the similitude of a great supper, where unto the invited excused themselves from coming, he upbraids the Jewes with their ingratitude, and foretels their rejection, and the calling of the Gentiles in their room.

25. Teacheth that he that will be his disciple, must deny himself, and all that is dear to him. 28. By the example of one that would build a Tower, and of a King that would go to battle against another King, he exhorts his disciples to cast up their accounts well beforehand.

34. and teacheth that unsavorie salt is profitable for nothing.

1. **A**nd it came to pass when he was come into the house of one of the Rulers of the Pharisees, [That is a Ruler of the Jewes, of the Sect of the Pharisees, as also, Nicodemus was. John 3. 1.] on the Sabbath to eat bread that they observed him. [namely, whether he would say or do any thing, that they might reprehend.]

2. And behold there was a certain man that had the droppe before him.

3. And Jesus answering, spake unto the Lawyers [Of the Lawyers see Matth. 2. 4. and Luk 11. 45.] and Pharisees, and said, Is it also lawfull to heale on the Sabbath?

4. But they held their peace. And he took (him) and healed him, and let (him) go.

5. And he answering them, said, Whose Ass or Oxe of yours shall fall into a pit, and which shall not straightway draw him out on the Sabbath day?

6. And they could not answer him again thereunto?

7. And he spake to the invited: [Gr. called, namely, to the feast; so also in the following] a similitude [namely, thereby to exhort them to true humilitie before God and men, as may be seen verse 11.] observing how they chose the chief seats, saying unto them:

8. When thou shalt be bidden of any man to a wedding, set not thy self in the first place; least perhaps a worthier then thou, [That is, worthy of more honour or more respect.] be bidden of him.

9. And he coming which invited thee and him, say unto thee, Give this (man) place: and then thou shouldst begin with shame to keep the last place.

10. But when thou shalt be invited, go thy way, and set thee in the last place: that when he cometh that inviteth thee, he say unto thee, Friend, go up higher [Gr. Ascend higher.] then shall it be honour to thee, before those that sit down with thee.

11. For every one that exalteth himself shall be brought low: and he that humbleth himself, shall be exalted.

12. And he said also to him that had bidden him, when thou shalt make a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor (thy) rich neighbours: [Namely, forgetting the poor, and if thou wilt expect a recompence from God, as Christ expresseth, verse 14. Otherwise, it is not unlawfull to shew this curtesie to our friends also. See Gen. 21. 8. and chap. 43. 25. &c. Job 1. 4.] lest at any time the same also invite thee again, and recompence be made thee.

13. But when thou shalt make a feast, invite the poore, maimed [Or defective of members] cripples, blind.

14. And thou shalt be blessed, because they have not recompence thee: for it shall be recompenced unto thee, [Namely, by God, of grace. Of this recompence, see Matth.

Matth. 25. 36.] in the resurrection of the just. [namely, to eternal life, For otherwise the unjust also shall be raised up, but to everlasting condemnation. Dan. 12. 2. Job. 5. 29. Acts 24. 15.]

15. And when one of them that sate at meat with him, heard these things, he said unto him, Blessed is he that eateth bread [Or shall eat] in the Kingdome of God.

16. But he said unto him, A certain man prepared [Gr. made. By this similitude Christ sheweth that although these men seemed greatly to esteem the kingdome of God; yet notwithstanding, they and many others, had these temporall things so rooted in their hearts, that being by the Gospel, called thereunto, they despised or neglected the same] a great Supper, and he invited many.

17. And he sent forth his servant at the houre of supper, to say to the invited, Come for all things are now readie.

18. And they all began unanimously, [Gr. out of one, i. e. out of one heart or mouth; for although they pretend severall causes of refusal, yet they all excuse themselves from their temporall things] to excuse (themselves) The first said unto him, I have bought a field, and it is needfull that I go forth and view it: I pray thee hold me for excused.

19. And another said, I have bought five yoke of oxen, [That is, pair or couple] and I go to prove them: I pray thee hold me for excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. And that servant being come (again) told his Lord these things. Then the Lord of the house was wroth, [Hereby is not given to understand that to buy a field, oxen, or such like goods, or to marry a wife, should be unlawfull. 1. Cor. 7. 29. But the Lord is therefore wroth, that the Jews by these temporall things, suffered themselves to be hindred from embracing the doctrine of the gospel. Wherefore he also rejected them and called the Gentiles in their room] and said to his servant, Go out speedily into the streets and lanes of the Citie, and bring in hither the poore and maimed, and cripples, and blind.

22. And the servant said, Lord, it is done as thou hast commanded; and yet there is place:

23. And the Lord said to the servant, Go out into the wayes and hedges, and compell them to come in, that my house may be full. [Namely; with earnest and continuall urging. 2. Tim. 4. 2. See the like, Gen. 33. 11. Luke 24. 29.]

24. For I say unto you, that none of those men that were bidden, [Namely, and refused to come] shall taste of my supper.

25. And many multitudes went with him, and he turning him about said unto them,

26. If any man come unto me, and hate not his father and mother, and wife and children, and brethren and sisters, [That is, he that loves the same more then me, as it is expounded: Matth. 10. 37.] yea, and his own life also, [Gr. soule, as Matth. 16. 25.] he cannot be my disciple.

27. And he that beareth not his crosse, [That is, he that is not minded and ready, after mine example, and for my sake, to suffer persecution and affliction.] and followeth after me, [Gr. cometh after me] he cannot be my disciple.

28. For which of you intending to build a Tower, sitteth not down first, and counteth the costs, [Or considereth, casteth up, as used to be done with counters] whether or no he hath that which is (needfull) to the perfecting of it.

29. Left perhaps when he hath laid the foundation, and is not able to finish it, all that see it begin to mock him.

30. Saying, this man began to build, and was not able to finish.

31. Or what King going to war, to fight against another King, sitteth not down first, and consulteth whether he be able with ten thousand to meet him, which cometh against him with twentie thousand?

32. Otherwise, he sendeth forth Ambassadors while he is yet a farre off, and desireth that which (tends) to peace.

33. So therefore every one of you, that forsaketh not all that he hath, [Gr. bids farewell to all. i. e. is not ready it need be to forsake all and follow me. See Luke 9. 61. and here verse 27. He cannot be my disciple.

34. Salt is good, but if the salt be become unsavorie, [Or is become foolish. See Matth. 5. 13.] wherewith shall it be made savorie?

35. It [Namely, salt being spoyled. See Mark 9. 50.] is fit neither for the land, nor for the dung hill: men cast it away. [Gr. without] He that hath ears to hear let him hear.

CHAP. XV.

1. The Pharisees murmure because Christ receiveth sinners. 3 which Christ defends by the similitude of a strayed sheep, 8 and of a lost pennie, both which are sought with diligence, and found again with joy: 11 and further, by the similitude of the lost sonne, whom returning with sorrow the Father receives joyfully, 25 and defends his so doing against the murmuring of the eldest brother.

1. **A**nd all the publicans [That is, from all places thereabouts] and the sinners [that is, they that lived in publick gross sins. See Psalm 1. 1. Matth. 9. 10.] drew neer unto him for to hear him.

2. And the Pharisees and the Scribes murmured, saying, This (man) receiveth sinners, and eateth with them.

3. And he spake unto them this similitude, [Gr. Parable] saying,

4. What man among you having an hundred sheep, and losing one of them, doth not leave the ninetie and nine in the wilderness, and goeth after that which is lost, untill he find the same?

5. And when he hath found it, he layeth it on his shoulders rejoicing.

6. And coming home, he calleth the friends and neighbours together, saying unto them, Rejoyce with me, for I have found my sheep that was lost:

7. I say unto you, that so there shall be joy in heaven, [Namely, among the Angels of God, as is hereafter expounded, verse 10.] for one sinner that repenteth (more) then for ninetie and nine righteous (ones) [that is, which are not so gone astray, as it is Matth. 18. 13. and therefore need not to repent them of such gross going astray or sin. Although otherwise even the most holy have need to repent of their daily infirmities. James 3. 2. 1. John 1. 8. Others here by the righteous understand those which wrongfully perswade themselves that they are righteous, and that they have no need of repentance. Matth. 9. 12. 13, Luke 18. 9.] that have no need of repentance.

8. Or what woman having ten pence [Gr. drachmes, The value whereof is all one with the Romane denarius, or Spanish ryall, and the Dutch shilling. See Matth. 18. 28.] if she lose one pennie, doth not light a candle, and sweep the house (with besomes) and seeketh diligently untill she findeth (it)?

9. And when she hath found (it) she calleth her she-friends and neighbours together, saying, rejoyce with me, for I have found the pennie which I had lost.

10. So (I say unto you) there is joy before the Angels of God for one sinner that repenteth.

11. And he said a certain man had two sons, [By this as also the two former similitudes, Christ sets before our eyes the readiness and willingness of God, graciously to receive sinners when they repent, and would thereby prove against the murmuring of the Pharisees, that he then also did well when he conversed with sinners for to bring them to repentance, and that they ought much rather to rejoice at it.]

12. And the youngest [Gr. younger] of them said unto the Father, Father give me the portion of goods that belongeth to (me.) [That is, which should fall to me; namely after thy death. See v. 30. 31.] And he parted unto them the goods. [Gr. the living, or livelyhood, i.e. the means whereof to live.]

13. And not many daies after, the youngest son having gathered all together, travelled away into a Land (lying) afar off, and there wasted his goods [Gr. scattered or consumed] living prodigally.

14. And when he had spent it all, there was a great, [Or strong, or violent] famine in that Land, and he began to suffer want.

15. And he went his way and joined himself to one of the Citizens of the same Countrey: and he sent him into his Land [Gr. Fields] to feed the Swine.

16. And he desired to fill his belly with the drasse, [Or keratia, which properly signifies, the pillings, husks or shells of certain fruits, like as the pease and beanes have, which in those Landes they gave the hogs to eat, as here we give them drasse or swill. Or as others think a certain fruit in those Countries, which poor people and Hogs did eat, like as in some places acornes are eaten] which the swine did eat, [that is used to eat] and no man gave them unto him.

17. And being come to himself [or going into himself] he said, how many hirelings of my Father have bread in abundance, and I perish with hunger?

18. I will arise and go to my Father, and I will say unto him, Father I have sinned against heaven, [That is God, which is in heaven, as Dan. 4. 26. Mat. 21. 25.] and before thee.

19. And I am no more worthy to be called thy Son: make me as one of thy hirelings.

20. And rising up he went to his Father: And when he was yet farre (from him) his Father saw him, and was moved with inward compassion: and running (to him) fell upon his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son.

22. But the Father said unto his servants, bring forth (hither) the best garment, [Gr. the first stole. Stoles were long garments like gownes. See Mark 12. 38.] and put it on him, and give a ring on his hand, and shoes on the feet.

23. And bring the fatted calf and kill it, and let us eat and be merry.

24. For this my son was dead, and is become alive again: and he was lost and is found. And they began to be merry.

25. And his Eldest son [Gr. Elder] was in the field, and as he came and approached to the house, he heard the singing and the dauncing. [Gr. Choron, which signifies a company of people that daunce or sing together, or make other merriment.]

26. And having called unto him one of the servants, he asked what that might be.

27. And he said unto him, thy brother is come and thy father hath killed the fatted calf, because he hath received him again in health.

28. But he was wrath and would not go in; therefore his father went out and intreated him. [Or perswaded

him, that he would come in, or called him.]

29. But he answering said unto the father, loe I (have) served thee (now) so many years, and have never transgressed thy commandement, and thou never gavest me a kid, that I might be merry with my friends.

30. But when this thy son was come, which hath wasted [Gr. eaten up, or devoured] thy substance [Gr. living or livelyhood as v. 12.] with harlots, thou hast slain for him the fatted calf.

31. And he said unto him child, thou art alwaies with me, and all that is mine is thine, [That is, will at last belong to thee, for the youngest had away his substance.]

32. It was therefore to be merry and glad: for this thy brother was dead, and is become alive again: and he was lost, and is found.

CHAP. XVI.

1 By the similitude of the prudence of an unjust Steward, Christ teacheth, that we must make friends of the unrighteous Mammon, 13 and that we must not serve Mammon, 14 reproveth the covetous Pharisees hypocrisie and highmindedness, 16 teacheth that the Law and the Prophets continued untill John, and must be fulfilled to the least tittle, 18 treateth of divorce, 19 propounds the similitude of the rich man, and poor Lazarus, and the different estate of both, as well in this life as hereafter.

AND he said also unto his Disciples, there was a certain rich man which had a Steward, [Gr. house-keeper or Baylie, who is appointed for the receiving in, and laying out of the means] and he was accused to him, as one that wasted his goods. [Gr. scattered, or consumed.]

2. And he called him, and said unto him, how do I hear this of thee? give account of thy Stewardship, [Or administration namely of thine office] for thou canst no longer be Steward.

3. And the Steward said with himself, what shall I do, seeing my Lord taketh this Stewardship from me? I cannot dig, to beg I am ashamed.

4. I know what I will do, that when I shall be put off from the Stewardship, they [Namely, my Lords debtors] may receive me into their houses.

5. And he called unto him every one of his Lords debtors, and said to the first, how much art thou indebted to my Lord.

6. And he said, an hundred Vessels of Oyl; [Gr. Batos, which signifieth a great measure of moist wares, whereof see 1 Kings 7. 26.] And he said unto him, take thy writing, and sitting down, write quickly fifty.

7. Afterward he said to another, and thou, how much art thou indebted, and he said, an hundred bushels of wheat; [Gr. Coros, which signifieth a great measure of dry wares, 1 Kings 4. 22.] And he said unto him, take thy writing and write eighty.

8. And the Lord [Namely of this Steward] commended the unjust Steward [not because of his injustice, but for this his prudence, to make provision for himself against the future] because he had done prudently, for the children of this world [Gr. sons, i.e. that seek nothing else but the things of this world, as there are opposed to them the children of light, that is, those that being enlightened by the holy Ghost, seek that which is heavenly, John 12. 36. Ephe. 5. 8. 1 Thes. 5. 5, 8. 1 John. 1. 5, 6.] are more prudent then the children of light in their generation.

9. And I say unto you, make to your selves friends, [That is take care by your liberality towards the poor especially the Faithfull, that they do not complain of you, but may

may bless you before God. See Deut. 24. 13.] of the unrighteous Mammon, [of this word see Matth. 6. 24.] that when ye shall want, [or when ye shall faint, namely, by death, when all your worldly goods shall forsake you, or when ye shall leave, namely, the Mammon] they may receive you [namely, as witnesses of your liberality and charity shewed towards them] into everlasting tabernacles.

10. He that is faithful in the least, he is also faithful in the great; [Gr. much] and he that is unjust in the least, [or the fewest] he is unjust also in the great.

11. If therefore ye have not been faithful in the unrighteous Mammon, [Because many times riches are either gotten unjustly, or not rightly bestowed or used. Others translate it false or deceitful, because it is opposed to the true good, verse 11.] who shall entrust you with the true? [that is, the true, unperishing, and heavenly riches, Matth. 6. v. 20.]

12. And if ye have not been faithful in anothers [goods] [Namely, which God lends you but for a time, to use not only for your selves, but for others also] who shall give you, your own? [that is, which you shall keep always and for ever.]

13. No servant can serve two lords; for either he will hate the one and love the other, or else he will adhere to the one, [That is, keep close or stick to the one] and despise the other. Ye cannot serve God and Mammon.

14. And all these things the Pharisees heard also, who were covetous of money, and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts. For that which is high amongst men, [That is, that which worldly and carnal men esteem highly] is an abomination before God.

16. The Law and the Prophets [are] untill John: from that time forward the kingdom of God [That is, the fulfilling of that, which the Law and the Prophets foretold concerning the Messias] is preached; [Gr. is evangelized] and every one presseth violently upon the same. [See Matth. 11. 12.]

17. And it is easier that Heaven and Earth pass away, then that one tittle of the Law. [See Matth. 5. 18.] fall: [That is, that that should not be accomplished which is said and taught in the Law and the Prophets.]

18. Every one that forsaketh his wife, [To wit, otherwise then for fornication, as is expressed Matth. 5. 32. and 19. 9.] and marrieth another, he committeth adultery: and every one that marrieth her that is forsaken of her husband, he [also] committeth adultery.

19. And there was a certain rich man, and he was clothed with purple, [That is with purple garments. See Matth. 27. 28. Mark 15. 17.] and very fine linnen, [Gr. Byssos; this was a sort of very fine cloth or linnen, which Pliny saith, was valued against gold, Hist. nat. lib. 19. cap. 10. and is expressly distinguished from silk, Revel. 18. 12.] living every day delightfully and stately.

20. And there was a certain Beggar named Lazarus, which lay before his gate, [Or portal, porch] full of sores.

21. And desired to be satisfied with the crumbs, which fell from the rich [mans] table; but even the Dogs came and licked his sores.

22. And it came to pass that the Beggar died, and was carried by the Angels into Abrahams bosom. [That is, into Heaven or into Paradise, where the faithful with Abraham the father of all the faithful shall be gathered, rest, sit down and be comforted, Matth. 8. verse 11. John 13. 23.]

23. And the rich [man] died also, and was buried. [Namely, with great pomp and state. Of Lazarus's burial there is no mention made, but instead thereof, all that happened to his soul.] And when in Hell he lift up

his eyes, [these words, like as also some of the following, must not be understood properly, for the soul being a spiritual being, hath neither eyes, nor tongue, nor finger: but by similitude, thereby to set forth both the greatness of the pains in Hell, and the unchangeableness of the state of souls after this life, both of those that are in Heaven, and those that are in Hell.] being in torment, he saw Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I suffer pains in this flame.

25. But Abraham said, Childe, Remember that thou receivedst thy good in thy life, and Lazarus likewise evil: and now he is comforted and thou sufferest pains.

26. And besides all this, between us and you is a great cleft [or gulf] fixed, [Or abyss, i. a vast and deep interval sealed by Gods will and power.] so that they which would go over from hence to you, should not be able; nor yet they [that are there] come over from thence to us.

27. And he said, I pray thee therefore father, that thou wouldst send him to my fathers house.

28. For I have five brethren, that he may testify [this] to them, lest they also come into this place of torment.

29. Abraham said unto him, They have Moses and the Prophets, [That is, the writings of Moses and the Prophets.] let them hear them. [that is, be obedient unto them.]

30. And he said, No father Abraham: but if any one went to them from the dead, they would repent.

31. But [Abraham] said unto him, If they hear not Moses and the Prophets, neither would they although any one arose from the dead, give credit to him. [Or be persuaded.]

CHAP. XVII.

Christ forewarns them of offences. 1. Teacheth that we must forgive our brother as often as he is sorry for his offence. 3. The Disciples pray for the increase of their faith, the power whereof he describeth. 5. By the similitude of a servant coming from the field, he declareth, that a man doth not merit before God when he doth his duty. 7. He cleanseth ten Lepers, whereof but one is thankful. 11. Teacheth in what manner the coming of his Kingdom shall be. 20. Describes the last times, which he compares to the times of Noe and Lot. 26.

And he said unto the Disciples, It cannot be, [Gr. It is unchangeable, i. e. It cannot happen. See hereof Matth. 18. 7.] that no offences should come; but wo [to him] by whom they come.

2. It would be more profitable for him [Gr. It is profitable for him] i. e. It were less evil for him, that that punishment were inflicted on him, before he gave offence, then that after offence given he should be punished with everlasting death, as Christ here threatens; that a mill-stone were put about his neck, and he cast into the Sea, then that he should offend one of these little ones. [that is, even the least among the faithful. See Matth. 18. 6.]

3. Take heed to your selves. And if thy brother sin against thee, rebuke him: and if he be sorry for it, [Gr. if he repent, i. e. acknowledg his fault, and desire pardon: whereby notwithstanding Christ meaneth not that we should not forgive them; which yet do not thus. For he hath taught us otherwise by his own example, Luke 23. 34. like as Stephen did al-

so, *Acts 7.60.* and *Paul 1 Cor. 4. 12.*] forgive it him.

4. And if he sin against thee seven times a day, [That is, often, as *Psalm 119. 164.* *Prov. 24. 16.*] and seven times a day turn again to thee, [saying, I am sorry for it, thou shalt forgive him.]

5. And the Apostles said unto the Lord, Increase faith to us.

6. And the Lord said, If ye had faith, as a mustard-seed, [That is, although it were never so little, so it be but true. See *Matth. 17. verse 20.*] ye should say to this Mulberry-tree, [Gr. *Sycaminos*, which is a kinde of a Mulberry-tree, or as some think of a Fig-tree :] Be thou rooted up, [that is, plucked out by the root, or rooted out] and planted in the sea : and it should obey you.

7. And which of you hath a servant, [That is, a slave, or bond-man, who owes his lord all that he can do.] ploughing, or keeping (cattel) who will presently say to him, when he cometh in from the field, Come near and sit down ?

8. But will he not say to him, Make ready that I shall eat at supper, and gird thee about [Namely, after the manner of those countries, where they wore long clothes. See *Luke 12. 37.*] and serve me, untill I shall have eaten and drank : and do thou eat and drink afterwards.

9. Doth he also thank that servant, [That is, doth he can him thank for that, as if he were therefore beholding to him.] because he hath done that which was commanded him ? I think not.

10. So ye also when ye shall have done all that is commanded you, say, We are unprofitable servants, [That is, which bring no benefit or profit to our Master, *Rom.*

11. 35. Although there be no man which doth even that which he ought. *1 Kings 8. 46.* *Job 9. 2, 3.* *Matth. 6. 12.*] for we have (but) done that which was our duty to do.

11. And it came to pass as he travelled towards Jerusalem, that he went through the midst of Samaria, [That is, of the Land whereof the City Samaria was the chief City. For from Galilee to Jerusalem the next way was through the Land of Samaria.] and Galilee.

12. And when he came into a certain town, there met him ten leproous men, which stood afar off, [That is, separated from the people according to the Law, *Numb. 5. verse 2.*]

13. And they lift up (their) voice, saying, Jesus, Master, [Gr. *forestander,*] have mercy on us.

14. And when he saw them, he said unto them, Go your way, and shew yourselves to the Priests. [The cause hereof see *Matth. 8. 4.*] And it came to pass that while they went away they were cleansed.

15. And one of them seeing that he was cured, turned back, with a loud voice glorifying God.

16. And he fell on the face before his feet, thanking him : and the same was a Samaritan.

17. And Jesus answering said, Were not the ten cleansed ? And where are the nine ?

18. Are there none found, who return to give glory to God, but this stranger ? [That is, which is of another race then the Jewish. For the Samaritanes were descended from the Gentiles. *2 Kings 17. 24.*]

19. And he said unto him, Arise, and go thy way, thy faith hath saved thee.

20. And being asked by the Pharisees when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with outward shew. [Gr. with observation, i. e. in such manner that it can be taken notice of before, as it is in the coming of worldly Princes, which by reason of the great outward pomp may be observed and expected before hand.]

21. Neither shall men say, Lo here or to there : for behold the Kingdom of God is within you. [Or in the

midst of you, which may be understood either of the Jews in general, soasmuch as the Messiah was now in the midst among them, *John 1. 26.* or else of the faithful amongst them, in whose heart he set up his Kingdom by his Word and Spirit.]

22. And he said to the Disciples, There shall come days, when ye shall desire to see one of the days of the Son of man, [Namely, to enjoy his bodily presence, and to hear the word out of his own mouth.] and ye shall not see (it.)

23. And they shall say unto you, Lo here, or to be is there : go not your way, neither follow (them.)

24. For as the lightning which lighteneth from the one (end) under the Heaven, shineth unto the other under Heaven, so shall also the Son of man be in his day. [Namely, as well in the swift spreading abroad of the Gospel throughout the whole world, *Rom. 10. 18.* as in his last coming to judgment, *1 Cor. 15. 52.* *2 Peter 3. 10.*]

25. But first he must suffer much, and be rejected [Gr. *disapproved*] of this generation. [Namely, of the Jews.]

26. And as it happened in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat, they drank, [That is, they took care for nothing else, but for these, and such like worldly or corporal things, without taking notice of that which was foretold] they took in marriage, [namely, the men] they were given in marriage, [that is, the women or maidens] untill the day on which Noah went into the Ark, and the flood came, and destroyed them all.

28. In like manner also, as it hapned in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded.

29. But on that day in which Lot went out of Sodom, it rained fire and brimstone from Heaven and destroyed them all.

30. Even so shall it be in the day [Namely, of vengeance and judgment, which he shall execute as well in particular against the Jews, and the City of Jerusalem, as in general over the whole world. See *Matth. 24. 39.*] on which the Son of man shall be revealed. [Gr. *is revealed.*]

31. In that day he that shall be on the roof and his household-stuff [Gr. *his vessels*] in the house, let him not come down to take the same away : and he that shall be in the field, let him likewise not turn to that which is behind.

32. Remember Lots wife. [Namely, that ye do not with your hearts stick too much to earthly thing, and looking back to them as she did, ye be not punished with her.]

33. Whosoever shall seek to save his life [Gr. *soul.* See *Matth. 10. 39.*] he shall lose it, and who so shall lose the same he shall preserve it alive. [Gr. *begit it alive, i. e. preserve it to everlasting life.*]

34. I say unto you, In that night [Namely, when Christ shall come to judgment.] two shall be upon one bed : the one shall be received [namely, by God in grace] and the other shall be left. [namely, to be justly condemned.]

35. Two (women) shall grinde together, [See hereof the Annot. on *Matth. 24. 41.*] the one shall be received and the other shall be left.

36. Two shall be in the field, the one shall be received, and the other left.

37. And they answered and said unto him, Where Lord ? And he said unto them, Where the body is, there will the Eagles be gathered together. [See the exposition hereof *Matth. 24. 28.*]

CHAP. XVIII.

By the similitude of a Widow and an unrighteous Judge, Christ teacheth that we must hold on in prayer. 1. and by another similitude of a Pharisee and Publican, he teacheth that God hears and justifies the penitent sinner, and not those which rely on their own righteousness. 9. commands that little children shall be suffered to come to him. 15. answereth the question of a Ruler, what he must do to obtain eternal life, and directs him to the keeping of the Commandments. 18. teacheth how hardly the rich are saved. 24. promiseth both here and hereafter to recompence those who forsake all for his sake. 28. foretells his Suffering, Death and Resurrection. 31. Near Jericho he makes a blind man to see. 35.

AND he told also a Parable unto them (tending) to this, that we must always pray, [That is, at all opportunities continue to pray untill we obtain, and not be negligent and lose our courage, although we be not heard presently] and not grow weary.

2. Saying, There was a certain Judge in a City, which feared not God, and respected no man.

3. And there was a certain Widow in the same City, and she came unto him, saying, Do me right, [Or avenge me, as also verse 7.] against mine adversary.

4. And he would not for a (long) time: but afterward he said with himself, Although I fear not God, and respect no man,

5. Notwithstanding, because this Widow is troublesome to me, I will do her right, lest finally she come, [Gr. to the end, or continually, i.e. with continual running to (me)] and break mine head, [or distracts me. The Greek word properly signifies to strike under the fight, or as it were with blows on the face, to make ones head stupid and senseless.]

6. And the Lord said, Hear what the unrighteous Judge saith.

7. And shall not God then right his own elect, which cry unto him day and night, although he is long-suffering concerning them? [That is, seems slowly to come unto this, by punishing the ungodly to deliver his elect.]

8. I say unto you, that he shall right them speedily, [Gr. in haste, i.e. unexpectedly] yet the Son of man when he cometh, [namely, to judgment] shall he also finde faith on the earth? [that is, the number of the faithfull shall then be small: yet there shall be some then also, 1 Thess 4.15, 17.]

9. And he said also unto some which were confident with themselves, [Or on themselves] that they were righteous, and esteemed nothing of others, this similitude:

10. Two men went up into the Temple, [For the Temple was built on Mount Moria, in the highest part of the City, 2 Chron. 3. 1.] to pray, the one was a Pharisee and the other a Publican.

11. The Pharisee standing prayed this with himself, [Or standing by himself] O God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers; or even as this Publican.

12. I fast twice a week, [Gr. on the Sabbath, i.e. in the week; See Mark 16. 9.] I give tenths of all [or tithe all] that I possess.

13. And the Publican standing afar off, [Namely, far from the Altar, and from the holy place; in the first entrance of the Court of the Temple, in token of shame for his sins] would not lift up so much as his eyes towards Heaven, but smote on his breast [in token of hearty sorrow for the same sins] saying, O God, be gracious to me a sinner.

14. I say unto you, This (man) went down [Namely, from the Temple; See verse 10.] justified, [that is, ac-

counted for righteous by God, whereof see more largely Rom 3. 20, 27 c.] into his house more than he, [namely, the Pharisee, seeing the Publican was justified before God, and not the Pharisee, although he accounted himself justified, and was also so accounted by men.] For every one that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.

15. And they brought also little children unto him; that he should touch them: [That is, lay hands upon them to bless them. See Matth. 19. 13. Mark 10. 16.] and the Disciples seeing (that) rebuked them, [namely, those that brought the children.]

16. But Jesus called those (little children) unto him, and said, Let the little children come unto me, and hinder them not, [Or forbid them not] for of such is the Kingdom of God. [See hereof Matth. 19. 14.]

17. Verily, I say unto you, Whoso shall not receive the Kingdom of God as a little child, [That is, in humility, simplicity, and uprightness, Psalm 131. 1, 2.] he shall in no wise come into the same.

18. And a certain Ruler asked him, [See of this History Matth. 19. 16.] saying, Good Master, what shall I do to inherit eternal life?

19. And Jesus said unto him, What callest thou me good? None is good but one (namely) God.

20. Thou knowest the Commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother.

21. And he said, All these things have I observed from my youth.

22. But Jesus hearing this said unto him, Yet one thing thou lackest, [Namely, wherby thou shalt be able to understand how far thou art yet from the perfection that thou presumest of. See further hereof Matth. 19. 21.] Sell all that thou hast, and divide it amongst the poor, and thou shalt have a treasure in Heaven; and come hither, follow me.

23. But when he heard this, he became very sad; for he was very rich.

24. Now Jesus seeing that he was become very sad, said, How hardly shall they that have goods [That is, they that are rich, and put their trust in riches, as is declared Mark 10. 24.] enter into the Kingdom of God.

25. For it is easier that a Camel [Or Cable. Of this Proverb see Matth. 19. 24.] go through the eye of a Needle, then that a rich (man) should enter into the Kingdom of God.

26. And they that heard (this) said, Who then can be saved?

27. And he said, The things that are impossible with men, are possible with God. [See Matth. 19. 26.]

28. And Peter said, Behold we have left all, and followed thee.

29. And he said unto them, Verily I say unto you, that there is no man which hath forsaken house, or parents, or brethren, or wife, or children, for the Kingdom of God,

30. Which shall not receive again mainfold in this time, [This promise is always fulfilled by spiritual gifts, and oftentimes also by temporal] and in the world to come, eternal life.

31. And he took the twelve with him, and said unto them, Behold we go up to Jerusalem, and it shall all be accomplished on the Son of man, that is written by the Prophets. [Otherwise, that is written by the Prophets concerning the Son of man.]

32. For he shall be delivered over to the Gentiles, and he shall be mocked, and reproachfully handled, and be spit upon.

33. And having scourged (him) they shall put him to death, and the third day he shall rise again.

34. And they understood none of these things: [Forasmuch as they were yet possessed with the common er-

your concerning the worldly Kingdom of Christ] and this word was hid from them, and they understood not that which was said.

35. And it came to pass as he came nigh unto Jericho, that a certain blinde (man) [Matthew chap. 20. verse 30. speaketh of two blinde men; whereof see the reconciliation Mark 10. 46. Although some, because of the difference of the places where this came to pass, think that it is another History: but this difference is by others thus reconciled, that these blinde men began indeed to cry out in the entrance of Jericho, but that Christ first restored them to their sight when he was gone through Jericho] *sate by the way begging.*

36. And he hearing the multitude pass by, asked what that was.

37. And they told him that Jesus of Nazareth passed by.

38. And he cried, saying, Jesu, thou Son of David, have mercy on me.

39. And they that passed by rebuked him, that he should hold his peace: but he cried so much the more, Son of David have mercy on me.

40. And Jesus standing (still) commanded that he should be brought unto him; and when he was come nigh him he asked him,

41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42. And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43. And straightway he received his sight, and followed him, glorifying God: and all the people seeing (that) gave praise unto God.

CHAP. XIX.

Zachæus seeketh to see Christ. 1. receiveth him into his house. 6. testifieth his repentance, and is comforted by Christ. 8. By the similitude of the distributing of the pounds, Christ teacheth that we ought to imploy our gifts for advantage. 11. maketh his entrance into Jerusalem riding upon an Ass. 29. and is received of the multitude with acclamations. 37. weepeth over the City of Jerusalem, and foretelleth her desolation. 41. driveth the buyers and sellers out of the Temple. 45. The chief Priests and Scribes seek to put him to death. 47.

And (Jesus) being come in, [Namely, into the City. See chap. 18. 35.] he went through Jericho. [of the condition of this City see Mark 10. 46.]

2. And behold there was a man called by the name of Zachæus, and he was chief of the Publicans, [In every Province and City there were divers Publicans, amongst whom one was the chief, which was to be accountable for the Tribute to the Romans. See the like in Josephus Antiq. lib. 12. cap. 4.] and he was rich.

3. And he sought to see Jesus who he was; and could not by reason of the multitude, because he was little of person. [Gr. stature or length.]

4. And running forth before, he climbed upon a wilde Fig-tree, [Gr. Sycamore, which was a Tree in Syria and Egypt, having the bigness & the leaves of a Mulberry-tree, and fruits like Figs, but without kernels, Plin. lib. 13. cap. 7.] that he might see him; for he was to pass by that way.

5. And when Jesus came to that place, looking upwards he saw him, and said unto him, Zachæus, make haste and come down; for I must to day abide in thine house. [That is, lodge, as is expounded verse 7.]

6. And he made haste and came down, and received him with joy. [Gr. being glad.]

7. And all that saw it murmured, saying, He is gone

in to a sinful man to lodge. [Gr. to unloose, a phrase taken from the unloosing of the Horses being come to the Inn.]

8. And Zachæus stood and said unto the Lord, Behold the half of my goods, Lord, I give to the poor; and if I have deprived any man of any thing by deceit, [Or have taken away by false information or accusation See Luke 3.

14.] I give that again four-fold, [namely, according to the law of the punishment for theft. Exod. 22. 1, 2. 2 Sam. 12. 6.]

9. And Jesus said unto him, To day is salvation happened to this house, [That is, household; seeing that when the master of the family believed in Christ, the whole family is also reckoned to be in covenant, according to the promise, Gen. 17. 7. Acts 2. 39. and 16. 15, 31, 32, 33. except that through their unbelief they reject this grace] seeing that this (man) also is a son of Abraham, [namely, not onely according to the flesh, but also according to the promise. Rom. 9. 8.]

10. For the Son of man is come to seek and to save that which was lost.

11. And as they heard that, he added, and spake a similitude, because he was nigh to Jerusalem, and (because) they thought that the Kingdom of God [namely, which they imagined should be a worldly Kingdom] should immediately be manifest.

12. He said therefore a certain noble man [Man, Gr. ἀνὴρ, (homo). By this Nobleman he understands himself; by the Servants his Disciples, and especially the Teachers; by these Citizens, the stiff-necked Jews; by the Land lying afar off, Heaven; by the pounds, spiritual gifts; by his return, his last coming to judgment; and by the giving of Cities the spiritual and eternal reward] travelled into a country (lying) afar off, to receive for himself a Kingdom, and (then) to return.

13. And having called his ten Servants, he gave unto them ten pounds, [Gr. Mina, in Latine Mina; which is reckoned at sixty common shekels, or an hundred and twenty denarii or drachmes of silver. See Ezek. 45. 12; and what a denarius is worth, see Matth. 18. 28. If we will understand this mina of gold, then it is worth so much more as gold is more in value then silver] and said unto them, Negotiate till I come.

14. And his Citizens hated him, and sent messengers after him, saying, We will not that this (man) be King over us.

15. And it came to pass when he came again, when he had received the Kingdom, that he said [That is, commanded] that those servants should be called unto him, to whom he had given the money; [Gr. the silver] that he might know what every one had gained by trading.

16. And the first came, and said, Lord, thy pound hath gained ten pounds besides.

17. And he said unto him, Well thou good servant: seeing thou hast been faithful in the least, have thou power [Or command] over ten Cities.

18. And the second came and said, Lord, thy pound hath gained [Gr. made] five pounds.

19. And he said also unto him, And thou, Be thou over five Cities.

20. And another came saying, Lord Lo (here) thy pound, which I had laid away in a napkin, [Or handkerchief, or linnen-cloth.]

21. For I feared thee, because thou art a severe man, thou takest away that thou laidst not down, and thou reapest that thou didst not sow.

22. But he said unto him, out of thy (own) mouth shall I judge thee, thou wicked servant: thou knewest that I am a severe man, taking away that I laid not down; and reaping that I did not sow.

23. Wherefore then didst not thou give my money into the bank, [Gr. Table, i. e. to those that keep a Table or Bank,

Bank, to give out money on exchange or for gain] and I coming might have been able to ask the same with usury, [that is, gain. Not that the Lord commendeth unlawful usury; but that thereby he would teach that we ought to employ our gifts for the benefit and edification of our neighbour, and for the glory of God. See the like *Matth. 25. 27.*]

24. And he said unto them that stood by him, Take that pound away from him, and give it to him that hath the ten pounds.

25. And they said unto him, Lord, he hath ten pounds.

26. For I say unto you, that to every one that hath shall be given, [This reason agrees not to the verse next before, but to the 24. verse, whereof see *Matth. 13. 12.*] but from him that hath not, from him shall be taken even that he hath.

27. But these mine enemies [Hereby are understood the stiff-necked Jews, which verse 14. are called his Citizens, and by their rebellion were become his enemies] which would not that I should be King over them; bring hither, and smite them dead [Gr. *slay them*] (here) before me.

28. And having said this, he went away before (them,) [Or before, to shew his willingness and readiness of undergoing his suffering] and went up towards Jerusalem.

29. And it came to pass as he was come nigh to Bethphage and Bethany, [How far distant these places were from Jerusalem see *Matth. 21. 1.*] at the mount called the Olive-mount, [Gr. of the Olives] that he sent forth two of his Disciples,

30. Saying, Go your way into that town which is over against (you) into which entering, ye shall find a colt tied, [Namely, of a she-ass, with his dam. See *Matth. 21. 2.* *Mark 11. 2.*] whereon no man ever sat: unloose the same, and bring it.

31. And if any one ask you, Why do ye loose (that?) thus shall ye say unto him, Because the Lord hath need of it.

32. And they that were sent forth, being gone, found it as he had said unto them.

33. And as they loosed the colt, the masters of the same said unto them, Wherefore loose ye the colt?

34. And they said, The Lord hath need of it.

35. And they brought the same [Gr. *led it*] to Jesus. And having cast their garments [That is, upper garments or cloaks] they set Jesus thereon.

36. And as he went (forward,) they [Namely, many of the multitude, *Mark 11. 8.*] spread their cloaths under (him) on the way.

37. And when he now drew near to the descent of the mount of Olives, all the multitudes of the Disciples [Namely, as well they that followed him, as they that came out of Jerusalem to meet him, *John 12. verse 12, 13.*] began to rejoice, and to praise God with a great voice, because of all the mighty deeds [Gr. *the powers*] which they had seen.

38. Saying, Blessed is the King [See hereof *Matth. 21. 9.*] which cometh in the Name of the Lord: Peace (be) in Heaven, and glory in the highest (places.) [that is, God be pacified and reconciled unto mankind by the coming of this King, and thereby glorified.]

39. And some of the Pharisees of the multitude said unto him; Master, rebuke thy Disciples.

40. And he answering said unto them, I say unto you, that if these hold their peace, the stones will soon cry out.

41. And when he came near and saw the City, he wept over it.

42. Saying, O if thou also knewest, even yet in this thy day, [Namely, in which I now for the last time come unto thee, and give thee warning for thy preservation and salvation: this is an abrupt speech, to becompleat-

ed with, How happy then shouldst thou be? or somewhat the like] that which (serveth) for thy peace, but now it is hid from thine eyes.

43. For there shall days come upon thee, that thine enemies [Namely, the Romans. See the fulfilling hereof in *Josephus de bello Jud. lib. 6.*] shall cast up a trench round about thee, [Or wall cast up of earth digged out] and shall compass thee round, and distress thee on all sides.

44. And shall cast thee down to the ground, and thy children in thee, [That is, inhabitants, as *Mat. 23. 37.*] and they shall not leave in thee (one) stone upon (another) stone: because that thou knewest not the time of thy visitation. [namely, in which by the preaching of the Gospel, the grace of God is now offered unto thee.]

45. And being gone into the Temple, he began to drive out them that sold therein and bought.

46. Saying unto them, It is written, Mine house [i. e. the Temple] is an house of prayer, but ye have made it a den of murderers:

47. And he taught daily in the Temple: and the chief Priests, and the Scribes, and the Rulers of the people, [Gr. *the first or chiefest*] sought to put him to death, [Gr. *to destroy or ruine.*]

48. And they found not what they should do: for all the people hung upon him, [Gr. *hung i. e. adhered to him*, of him, or was very desirous to hear him] and heard him.

CHAP. XX.

Christ being asked by the chief Priests and Pharisees, by what authority he did these things, answereth by another question whence the Baptism of John was? 1. Threatens Gods judgment unto them by the similitude of a Vineyard let out to Husbandmen, which abused the Servants of their Lord, and killed his Son. 9. answereth the question whether it were lawful to give tribute unto Cesar. 20. proveth the Resurrection of the Dead out of the Law of Moses, against the Sadducees propounding seven Brethren which had had the self-same wife successively. 27. Askeith how Christ is a Son of David, whereas David calleth him his Lord. 41. warneth the people of the ambition and hypocrisie of the Scribes. 45.

And it came to pass in one of those days, as he taught the people in the Temple, and published the Gospel, [Gr. *evangelized*] that the chief Priests and the Scribes with the Elders came upon it.

2. And spake unto him, saying, Tell us, by what [Gr. *in what manner of*] power [that is, authority] thou doest these things? [namely which are related in the former chapter] or who is he that gave thee this power?

3. And he answering said unto them, I will also ask you one word, [That is, one thing or matter: *Hebr.*] and tell it me.

4. The baptism of John, [See hereof the annotations on *Matth. 21. 25.*] was that from heaven [that is, from God, as *Luke 15. 18.*] or of men?

5. And they reasoned among themselves [Or, with themselves] saying, if we say, from heaven, then he will say, wherefore then did you not believe him?

6. And if we say of men, then all the people will stone us: For they hold it for certain that John was a Prophet.

7. And they answered that they knew not whence (that was.) [Namely the baptism of John.]

8. And Jesus said unto them, neither do I tell you by [Gr. *in*] what power I do these things.

9. And he began to speak to the people this similitude, [See the exposition of this similitude, *Mat. 21. 33.*] A

certain man planted a Vineyard, and he let out to husbandmen, and departed for a long time [Gr. sufficient, or convenient times] out of the land.

10. And when the time was, [Namely that the fruits being ripe are gathered in. See *Matth.* 21. 34.] he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent (him) away empty.

11. And again he sent yet another servant; [Gr. and he added and sent. Heb. as also in the following verse] but having beaten and reproachfully handled him also, they sent (him) away empty.

12. And again he sent yet a third: but they wounded him also, and cast (him) out.

13. And the Lord of the Vineyard said, what shall I do? [These are words expressing not any doubting, but after the manner of men, speaking a great inclination to bring them to the right, as *Hosea* 5.4.] I will send my beloved Son: it may be seeing him, they will respect (him.)

14. But when the husbandmen saw him, they reasoned among themselves and said, This is the heir, come, let us kill him, that the inheritance may be ours.

15. And when they had cast him out without the Vineyard, they killed (him.) What therefore shall the Lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. [Namely to the Gentiles, *Matth.* 21. 43.] And when they heard (that) they said, That be far. [Namely, that we should kill the son and that such a thing should come upon us, as thou here saiest.]

17. But he looked on them, and said; What is this, when thou is written, The stone which the builders rejected [See the annotation on *Matth.* 21. 42.] the same is become an head of the corner.

18. Every one that falleth on that stone [That is, which stumble at him, and are disobedient unto him. 1 *Pet.* 2. 7, 8.] shall be broken, and on whom it falleth [namely by the weight of his judgement and punishment, *Psalms* 2. 9.] him shall be break to pieces.

19. And the chief Priests, and the Scribes sought at that very hour to lay hands on him: but they feared the people: for they understood that he had spoken this similitude against them.

20. And they observed (him) and sent forth spies [Or layers of snares] which feigned themselves to be righteous: [that is, as those that would deal uprightly with him; and would not willingly do or suffer any thing that was unjust or contrary to Gods command.] that they might catch him [that is take, or surprize, or reprehend his speech,] in (his) speech, to deliver him over to the dominion and power of the Governor.

21. And they asked him saying, Master, We know that thou speakest and teachest rightly, and respectest not the person, [Gr. face. See the exposition *Mat.* 22. 16.] but teachest the way of God in truth.

22. Is it lawful for us [Namely, we that are Jews, and the people of God, to an heathen Emperor. Of this tribute see *Matth.* 17. 24.] to give tribute to Caesar, or not?

23. And he taking notice of their craftiness, said unto them, why tempt ye me?

24. Shew me a penny; [Gr. Denarius, whereof see *Mat.* 22. 19.] whose image and superscription hath it? and they answering said, Caesars.

25. And he said unto them, Give therefore unto Caesar that which is Caesars, and unto God, that which (is) Gods.

26. And they could not catch him [Or take, lay hold, or, find fault with his word] in (his) word before the people: and marvelling at his answer they held their peace.

27. And there came to him some of the Sadduces, [Of the Sect of the Sadduces see more at large, *Acts* 23. 8.] who contradicting [namely the true doctrine of this article] (say) that there is no resurrection, and asked him,

28. Saying, Master, Moses wrote unto us [That is, in his writings commanded us, *Deut.* 25. 5.] If any mans brother die, who hath a wife, and he dy without children, that his brother shall take the wife, and raise up seed to his brother. [that is, beget a son by her, which should bear the first brothers name, and be his heir.]

29. Now there were seven brethren: and the first took a wife, and he died without children.

30. And the second took that wife, and this (also) died without children.

31. And the third took the same (wife), and like manner the seven also. [That is to say, the other four, unto the seven.]

32. And at last after all, the wife dyed also.

33. In the resurrection therefore, whose wife of these shall she be? for those seven had the same to wife.

34. And Jesus answering said unto them, The children of this world marry, [By these are understood not worldly men as *Luke* 16. 8. but those that live in this world: for marriage is honourable among all. *Heb.* 13. 4.] and are given out in marriage.

35. But they that shall be counted worthy, [Namely, by God, of grace 2 *Thes.* 1. 5, 11. So this word is taken also in the following chapter, verse 36.] to obtain that world, [that is, everlasting life, and the resurrection to glory in the world to come. For the ungodly shall rise also, but to condemnation. *John* 5. 29.] and the resurrection from the dead, shall neither marry, nor be given out in marriage.

36. For they cannot die any more: for they are like to the Angels. And they are children of God [Namely manifested in glory, seeing they are partakers of the blessed resurrection. See 1 *John* 3. 2.] seeing they are children of the resurrection.

37. And that the dead shall be raised up, even Moses [Christ proveth the resurrection of the dead out of the writings of Moses, because the Sadduces had produced the same against it.] set forth [or, gave to understand, shewed, namely in the description of the appearing of the Lord in the thorn-bush] at the thorn-bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. [of the force of this consequence, see *Mat.* 22. 32.]

38. Now (God) is not a God of the dead, but of the living: for they all live unto him. [Namely, not onely according to the soul, which is immortal, but also according to the body, because that shall be raised up again, and with God all future things are as already present. *Rom.* 4. 17.]

39. And some of the Scribes answering said, Master, thou hast said well.

40. And they durst [Namely the Scribes, see *Mark* 12. 34.] no more ask him any thing.

41. And he said unto them how say they that the Christ is Davids son?

42. And David himself saith in the book of *Psalms*, The Lord said unto my Lord, Sit at my right-(hand,)

43. Untill I shall have set thine enemies for a foot-stool of thy feet.

44. David therefore calleth him his Lord, and how is he his son? [That is, if he be only a Son of David, i.e. a meer man from David; how then doth David that was a Sovereign King, and acknowledged no Lord above him but God alone, call him his Lord? whereunto they could not answer, because they held not the Messiah to be true God.]

45. And when all the people heard (it) he said unto his Disciples,

46. Beware ye of the Scribes which will walk in long garments, [Gr. stolaib. See Mark 12. 38.] and love salutations on the markets, and the foremost seats in the synagogues, and the foremost places in Feasts. [Gr. Suppers.]

47. Which cate up widowes houses [That is, the means wherewith they should sustain their families.] and under a shew make long prayers: These shall receive heavier [Gr. more abundant] judgement. [that is, punishment in the judgement.]

CHAP. XXI.

1. Christ commendeth the small gift of a poor widow. 3. Foretelleth the desolation of the Temple and the City of Jerusalem. 7. and relates the signs which shall precede the same. 12. and the tribulation which should come upon his disciples, against which he comforts them with his assistance and protection. 20. Adviseth (when the City shall be besieged) to a speedy flight, to escape that grievous misery. 25. Foretels the signs of his last coming, and exhorts by the similitude of the budding of the trees, to take notice of the same. 34. and to expect his coming with sobriety, watching and prayer. 37. Teacheth the people duly in the Temple.

AND looking up he saw the rich cast their gifts into the Treasure-chest. [Of this Treasure-chest, see 2 Kings 12. 9. Mat. 27. 6.]

2. And he saw also a certain poor widow cast therein two small (pence). [Or, very little ones. See of the value of the same, Mark 12. 42.]

3. And he said, Truly I say unto you that this poor widow hath cast (in) more then all.

4. For they all have of their abundance (or overplus) cast unto the gifts of God: [That is, unto the other gifts which were given and consecrated to God, and kept in the Treasure-chest.] But she of her want [That is of that which she her self wanted or had need of for to live (upon)] hath cast (thereinto) all the livelihood which she had. [Gr. living. See Matth. 12. 44.]

5. And as some said of the Temple, that it was adorned with beautiful stones, and oblations; [These were properly such gifts, which in the Temple were consecrated to God, and hanged up for ornament. See the like 2 Kings 11. 10.] he said,

6. As for these things, which ye behold, there shall daies come, in which not (one) stone shall be left upon (another) stone, which shall not be broken down.

7. And they asked him saying, Master, when therefore shall these things be? and what is the sign when these things shall come to pass?

8. And he said, See that ye be not seduced; for many shall come under my name, [Gr. in my name, i. e. falsely ascribing my name to themselves.] saying, I am (the Christ.) [Gr. I am, namely the Christ, as is exprest Mat. 24. 5.] And the time is come nigh: go not therefore after them.

9. And when ye shall hear of wars, and commotions [The Greek word signifieth such commotions or confusions whereby nothing at all is left in its state or place.] be not affrighted: For these things must first come to pass, [namely, before the City and Temple of Jerusalem shall belaid waste] But (yet) the end is not presently.

10. Then said he unto them; (one) Nation shall rise up against the (other) Nation, and (one) Kingdom against the (other) Kingdom.

11. And there shall be great Earthquakes in divers places, and famines and pestilences: there shall also happen [Gr. be] terrible things and great signs from heaven.

[See hereof the Jewish Historian Jof. de bello Jud. lib. 7. cap. 12.]

12. But before all this they shall lay their hands on you, and persecute (you) delivering you over into the synagogues [In which the faithful were scourged also, as may be seen Act. 5. 40. and 22. 19. and 26. 11.] and prisons, and ye shall be drawn before Kings and Governors for my names sake.

13. And this shall come upon you [Gr. come down, descend, i. e. become, tend] for a testimony. [namely, as well of their cruelty and stiff-neckedness, as of your steadfastness in the confession of my name, and of the truth of my predictions.]

14. Resolve therefore in your hearts [Gr. settle it, or set it therefore in your hearts] not to consider before hand (how) ye shall defend your selves.

15. For I will give you a mouth [That is, fitness and boldness in speaking by my spirit, See Mark 13. 11.] and wisdom, which all that set themselves against you shall not be able to gain-say nor resist.

16. And ye shall be delivered over [Or betrayed] even of parents, and brethren, and kinsmen and friends: and they shall put (some) of you to death.

17. And ye shall be hated of all [Namely, worldly men See John 15. 18.] for my names sake.

18. Yet not a hair of your heads shall perish. [That is, no man shall be able to hurt you in the least without the will of your heavenly Father. Like Phrases. See 1 Sam. 14. 45. and 1 Kin. 1. 52.]

19. Possess ye your souls in your patience.

20. But when you shall see that Jerusalem is compassed about with armies, then know that her desolation is come nigh.

21. Then they that are in Judea, let them flee to the mountains: and they that are in the midst of the same, let them depart out: and they that are in the fields, let them not come into the same. [Namely, Jerusalem.]

22. For these are daies of vengeance [Namely, of God, upon the stiff-neckedness of the Jewish people.] that all may be fulfilled which is written.

23. But wo [This word Christ useth, not threatening as he doth against the Pharisees Luke 11. 42, &c. but lamenting them by reason of the troubles which then should come upon them.] (to the women) that are with child and that give suck in those daies: for there shall be great distress in the land, [Gr. on the earth] and wrath upon this people.

24. And they shall fall by the edge, [Gr. the mouth] of the sword, and be carried away captives among all Nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled. [Namely, appointed for the calling of the Gentiles Rom. 11. 25. after the fulfilling whereof, those things shall come to pass which follow hereafter, or appointed for judgement and vengeance upon the Gentiles, when the measure of their sins shall be filled up.]

25. And there shall be signs in the Sun, and Moon, and Starrs, and on the earth, distress of Nations, with doubtfulness of mind, when the Sea, and water-billows shall give great sound. [Greek, resound, or Echo.]

26. And mens hearts shall fail [Or men shall give up the Ghost, or be quite out of heart.] for fear, and for expectation of the things, which shall come upon the earth, [Gr. the inhabited, namely earth] For the powers of the heavens shall be moved. [namely up and down like the waves of the Sea. See Matth. 24. 29.]

27. And then shall they see the Son of man come in a cloud with great power [Gr. much] and glory. [namely, in his heavenly Majesty, and accompanied with the holy Angels. Matth. 25. 31.]

28. Now when these things begin to come to pass, then look

look on high [Or erect your selves, namely for joy and longing, Mat. 24. 33.] and lift up your heads, because your redemption is near; [namely your perfect deliverance from all evil, Rom. 8. 23.]

29. And he spake a similitude unto them, behold the fig-tree and all the trees.

30. When they now spring forth, and yee see (that,) yee know of your selves that the summer is now neer.

31. Even so also when yee shall see these things come to pass, know yee then that the Kingdom of God [Namely of Glory. See 1 Cor. 15. 24. 2 Tim. 4. 18.] is near.

32. Verily I say unto you, that this generation [Namely of the Jewish people] shall in no wise pass away, until all shall be come to pass.

33. The heaven and the Earth shall pass away [See hereof 2 Pet. 3. 10.] but my words shall in no wise pass away.

34. And take heed to your selves, that your hearts be not at any time made heavy with gluttony and drunkenness and cares of this life, [Namely too great or immoderate, which hinder a man from watching for Christs coming] and that that day come not (upon) you unawares.

35. For as a snare shall it come upon all those that are feared upon the whole Earth. [Gr. on the face of the whole Earth.]

36. Watch therefore at all times, praying that yee may be counted worthy, to escape all these things which shall come to pass [That is, all these judgements and miseries] and to stand before the son of man. [that is, subsist and appear before him with boldness.]

37. Now by day he was teaching in the Temple, but at night he went out, and abode all night in the Mount, called the (Mount) of Olives.

38. And all the people came to him early in the morning in the Temple for to hear him:

CHAP. XXII.

1 The Chief Priests and Scribes consult how they shall put Christ to death, 3 Judas agrees with them to deliver him over, 7 Christ causeth the passeeover to be prepared, 14 and eats the same with his twelve Apostles, 19 afterward institutes his supper, 21 foretelleth the treachery of Judas, 24 admoniseth his disciples to take heed of ambition, and worldly domination, 28 promising them the communion of his Kingdom, 31 warneth the Apostles and especially Peter against the temptation of Satan, 34 and foretelleth him his fall, 35 and all the other Apostles their and his approaching troubles, 39 prayeth on the mount of Olives, and in his great distress is strengthened by an Angel, 45 exhorteth his disciples who slept, to watching and prayer, 47 is by Judas betrayed with a kiss, and taken by the Jewes, 50 healeth the ear of a servant that was cut off, 54 is brought into the high Priests house, where Peter denies him three times 61 wherefore Christ looketh upon him, and he bewaileth his fall, 63 Christ is misused, and being set before the Jewish Council, acknowledgeth that he is the son of God,

AND the feast of unleavened (bread) [Of this feast See Exod. 12. 14, &c. and 23. 14, &c.] called the passeeover was nigh; [namely two daies after, Mat. 26. 2.]

2. And the chief Priests and the Scribes sought how they should make him away: for they feared the people?

3 And Satan entred into Judas [Namely not bodily, but by his stronger suggestion and instigation. See John

13. 2, 27.] which was surnamed Iscariot, being of the number of the twelve.

4. And he went his way and spake with the chief Priests and the Captaines [That is the commanders of the soldiers which kept the Temple without, see verse 52. Acts 4. 1. and 5. 24. 26.] how he should deliver him over to them:

5. And they were glad, and agreed that they should give him money. [Namely thirty silverlings, Mat. 26. 15. understand when he should have delivered him over unto them.]

6. And he promised it, and sought opportunity [Or fit time] to deliver him over unto them without uproar. [or without multitude, i.e. in the absence of the multitude which commonly followed him.]

7. And the day of unleavened (bread) came, on which the passeeover must be killed. [Namely according to the Law on the fourteenth day of the first moneth, Exod. 12. v. 6, 18. which day Christ observed; but the Jews put it off unto the day following for the reason noted, Mat. 26. verse 20.]

8. And he sent forth Peter and John saying, Go your waies and make ready the passeeover for us, that we may eat it.

9. And they said unto him, where wilt thou that we prepare it.

10. And he said unto them, Behold, when ye shall be entred into the City [Namely Jerusalem, where only the passeeover was to be killed and eaten. See Deu. 16. v. 5, 6, 7.] there shall meet you a man, bearing a pitcher of water [or an earthen vessel] follow him into the house where he enreth in.

11. And ye shall say to the father of the family [Gr. Lord of the house] of that house, the master saith unto thee [that is, causeth to be said to thee] where is the dining-room [Gr. unloofing] where I shall eat the passeeover with my Disciples.

12. And he shall shew you a great furnished [Gr. spread, i.e. prepared with Tables and with Couches on which lying they used in former times to eat] upper room, there make it ready.

13. And they going their way, found it like as he had said unto them, and made ready the passeeover.

14. And when the hour was come [Namely on which the Paschal Lamb was to be eaten, on the fourteenth day of the first Moneth, after sun setting: See Exod. 12. 6. Deu. 16. 6.] he sat down and the Twelve Apostles with him.

15. And he said unto them, I have greatly desired: [Gr. with desire desired. An Hebrew phrase] to eat this passeeover with you before I suffer.

16. For I say unto you, that I will no more eat thereof, untill it shall be fulfilled [Namely that which was figured by the passeeover, after which time we keep the spiritual passeeover with Christ, 1 Cor. 5. 7.] in the Kingdome of God.

17. And when he had taken a cup [This first cup seems to have been given by Christ for a conclusion of the passeeover, after a custome of the Jews, whereupon the institution of the supper immediately followed, in which after the distribution of the bread, the cup was also distributed. see ver. 19. 20. and 1 Cor. 11. 25.] and had given thanks, he said, take this and part it among you.

18. For I say unto you, that I will not drink of the fruit of the Vine, untill the Kingdome of God shall be come.

19. And he took bread, and when he had given thanks brake it, and gave it unto them saying, that is my body, [The exposition hereof, see Mat. 26. 26.] which is given for you [or given over, namely unto death] do that for remembrance of me:

20. Likewise also the cup after supper [Or supping] saying, this cup [that is, this wine in the cup] (is) the new [thus Paul joines the word is thereto, 1 Cor. 11. 25.]

Testament

Testament in my blood [That is a sign and seal of the New Testament or Covenant, which is confirmed by the blood-shedding of Jesus Christ, Heb. 9. 15, 16, 17.] which is shed for you. [that is, shall be, namely on the cros.]

21 But behold the hand of him who betrayeth me, is with me at the Table.

22 And the son of man goeth hence indeed, as it is concluded; [Gr. determined, namely by the counsel and providence of God, Acts 2. 23. and 4. 28.] but woe to that man, by whom he is betrayed. [or delivered, over.]

23 And they began to enquire one amongst another, which of them it might be which should do that.

24 And there was also contention amongst them, [Or strife, which seemes to be risen, by reason that verse 18. Christ had spoken of the setting up of his Kingdome] which of them seemed to be [or should be esteemed to be] the greatest.

25 And he said unto them: the Kings of the Nations [Or of the Gentiles] Lord it over them; [that is have and exercise worldly power, which is here forbidden the Ministers of the Church, 1 Pet. 5. 3.] and they that have authority over them, are called bountifull. [lords or as we now speak, gracious Lords i.e. great titles are ascribed to them.]

26 But ye not so: but the greatest among you [That is, he that will be most esteemed among you. See Mat. 20. 26.] let him be as the least; [Gr. the younger, that is the youngest or last or least esteemed; for young persons by reason of their youth, commonly have less respect then the old] and he that is Leader, [that is, Lord or Master] as one that serveth.

27 For who is greater? he that sitteth down [Namely at the Table] or he that serveth? is not he that sitteth down? But I am in the midst of you as one that serveth.

28 And ye are they that have abode continually with me in my temptations.

29 And I ordain [That is, dispose, appoint, or bequeath as by Testament, Heb. 9. 17.] unto you the kingdome, like as my Father hath ordained [it] me.

30 That ye may eat and drink at my Table in my kingdome, [That is, have communion in my joy and glory, as here ye have in my suffering and contempt, Rom. 8. 7. 2 Tim. 2. 11, 12.] and sit on Thrones, judging the twelve Tribes of Israel. [See hereof Mat. 19. 28.]

31 And the Lord said, Simon, Simon, behold Satan hath greatly desired you [Or asked, or greatly sought] for to sit as wheat, [That is, to throw or shake you this way and that way, as the corn when it is winnowed or sifted, without suffering you to have any rest, with one temptation upon another, 1 Pet. 5. 8.]

32 But I have prayed for thee that thy faith cease not, [Or fail not, i.e. wholly perish; or be extinguished by the temptation of Satan who shall pursue thee. Thus he prays also for all believers, John 17. 20. Rom. 8. 32.] and thou when thou shalt once be converted, strengthen thy Brethren.

33 And he said unto him Lord I am ready to go with thee, even into prison, and unto death.

34 But he said, I say unto thee Peter, the Cock shall not crow to day, before thou shalt thrice have denied that thou knowest me. [See hereof Mark 14. v. 30.]

35 And he said unto them, when I sent you forth, without purse, and scrip, and shoes; did you want any thing? and they said Nothing:

36 He said therefore unto them, But now he that hath a purse let him take it, likewise also a scrip [That is, from henceforth, and hereafter when I shall send you forth a second time, such troubles shall pursue you, that you must prepare your selves to suffer much want, and to undergo many dangers in the administration of your

office] and he that hath none [namely sword. Or he that hath no purse, or scrip, let him buy, &c. By which similitude Christ admonisheth the Apostles, that like as in a violent incursion and distress of Enemies, every one is busy to provide himself of swords and other weapons to resist the Enemy: so they in the grievous times of persecution that are at hand, must provide themselves of spiritual weapons, thereby to make strong resistance, See 2 Cor. 10. 4. Ephes. 6. 12. 1 Tim. 1. 18. which the Apostles then understood only of outward weapons as appears out of v. 38.] let him sel his garment, and buy a sword.

37 For I say unto you that yet this which is written must be accomplished in me, namely, and he was reckoned with the Malefactors; [Gr. the unrighteous] for even those things which (are written) concerning me have an end. [that is come towards the end, to be speedily fulfilled.]

38 And they said Lord, behold here two swords. And he said unto them, it is enough. [Namely spoken of the thing it self shall quickly shew of what [swords I speak] John 18. 36.]

39 And going out he departed as he was wont [Gr. according to custom] towards the mount of Olives: and his disciples also followed him.

40 And when he was come to that place, he said unto them, pray ye that ye come not into temptation.

41 And he parted from them [Gr. he was pluckt away from them] about a stones cast, and kneeled down and prayed.

42 Saying, Father if thou wouldst take this cup away from me; [Otherwise if thou wilt take away this cup from me. Of this prayer of Christ; see Mat. 26. 39.] yet not my will, but thine be done.

43 And there was seen by him an Angel from heaven, which strengthened him?

44 And being in a grievous conflict, [Or great anguish distress, as it is properly said of the perplexity which one hath before the conflict begins, which here in Christ was not so much because of the approaching bodily death, but by reason of the burden of Gods wrath against the sins of men which he bare, Gal. 3. 13. Heb. 5. 7, 8, 9.] he prayed the more earnestly. And his sweat was like great drops of blood, [The Greek word properly signifies drops of blood congealed, but is also taken for great thick drops] which ran down on the ground.

45 And when he was risen up from prayer, he came to his disciples, and found them sleeping for sorrow.

46 And he said unto them, why sleep ye? Arise and pray, that ye come not into temptation.

47 And while he yet spake; behold a multitude, and one of the twelve which was called Judas, went before them and came nigh to Jesus to kiss him. [Namely according to the sign which he had before given them. Mat. 26. 48.]

48 And Jesus said unto him, Judas, betrayest thou the son of man with a kiss.

49 And they that were with him seeing what would happen, said unto him, Lord shall we smite with the sword?

50 And one of them [Namely Peter] smote the servant of the high Priest, [called Malchus, John 18. 10.] and cut off his right ear.

51 And Jesus answering said, suffer them (to be.) even hitherto. And he touched his Ear and healed him.

52 And Jesus said to the chief Priests and the Captaines of the Temple, and the Elders which were come against him, [Namely to some of them, which were sent forth by the rest to carry on this work, Mat. 26. 47.] are ye gone forth with swords and staves [Gr. woods] as against a murderer? [or high-way-robber.]

53 When I was daily with you in the Temple, ye

stretched not forth your hands against me: but this is your hour, and the power of darkness. [That is, the power that is given by God to the Devil, who is called a Prince of darkness, Ephes. 6. 12. and to his instruments over me, Col. 1. 13.]

54 And they laid hold on him, and led (him away) and brought him into the high Priests house, [Namely first to Annas and afterward to Caiaphas, John 18. 13, 24.] and Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and they sat down together, Peter sat in the midst of them.

56 And a certain maid-servant seeing him sit by the fire, [Gr. the light, i.e. fire, see v. 55 and Mark 14. 54.] and fixing her eyes upon him, said, this (man) also was with him.

57 But he denied him saying, Woman, I know him not.

58 And shortly after another seeing him, said, thou also art of them; [Namely disciples of Jesus] But Peter said, man I am not.

59 And when it was about an hour after, another confirmed (it) saying, In truth this (man) was also with him: for he also is a Galilean. [As appeareth by his speech Mat. 26. 73.]

60 But Peter said, man I know not what thou sayest. And immediately as he yet spake the cock crowed. [Namely for the second time towards break of day, See Mark 14. 72.]

61 And the Lord turning himself about, looked on Peter, and Peter remembered of the word of the Lord, how he had said unto him, before the cock shall have crowed [That is, shall have made an end of his crowing] thou shalt deny me thrice.

62 And Peter going out wept bitterly.

63 And the men which held Jesus, mocked him, and smote (him.)

64 And when they had covered him, they smote him on the face, and asked him saying, prophesie who it is that smote thee.

65 And many other things they spake against him, blaspheming. [That is blasphemously speaking of him and to him.]

66 And when it was day there gathered together: [Namely the second time, to examine him more narrowly, and deliver him over to Pilate. Of the first assembling, See Mat. 26. 57.] the Elders of the people [Gr. the eldership] and the chief Priests, and Scribes, and brought him into their counsel. [Gr. Synedrion, whereof see Mat. 5. 22.]

67 Saying, art thou the Christ? tell us; [Or if thou art the Christ tell us] and he said unto them, if I tell it you, ye will not believe it.

68 And if I also ask, yee will not answer me or release me.

69 From henceforth [Namely after that he being put to death, shall rise again from the dead, and ascend into heaven] shall the son of man be set at the right (hand) of the power of God.

70 And they all said, art thou then the son of God: And he said unto them, yee say that I am. [Or yee say it, for I am so. See of this phrase Mat. 26. 25.]

71 And they said, what need have we any further of witnesse? For we our selves have heard it out of his (own) mouth.

CHAP XXIII.

1 Christ is brought to Pilate, accused before him, and by him declared guiltless, 7 who sendeth him to Herod, who despiteth him, and sends him back again, 13 Pilate endeavoureth to release him, but by the hard

pressing of the Jewes, he looseth Barabbas, and delivereth Christ over to be crucified, 26 Simon of Cyrene beareth the cross after him. 27 The women of Jerusalem bewail him, to whom he foretells the misery, which should come upon them and their children. 32 He is crucified between two murderers, and prayeth for his Enemies, 35 is reviled and mocked on the Cross. 38 The superscription of the Cross. 39 One of the Malefactors revileth him, and the other is converted and comforted by Christ. 44 Darkness cometh upon the Earth, the veil of the Temple rendeth, and Christ giveth up the Ghost. 47 The Captain acknowledgeth that he is righteous, as also the multitudes. 50 He is buried by Joseph of Arimathea. 54 The women see where he is laid, and buy spices to anoint him.

AN D the whole multitude of them [That is, the whole council, Luke 22. 66.] arose and led him unto Pilate: [namely the Governour for the Romans, of whom see Mat. 27. 2.]

2 And they began to accuse him saying, we have found that this (fellow) perverteth the people, [Namely of the Jews] and forbiddeth to give tributes to Caesar, saying that he himself is Christ the King. [namely of the Jews.]

3 And Pilate asked him saying: art thou the King of the Jewes? And he answered him and said, thou sayst it. [That is, yea, I am. See Mat. 26. 25. John 18. ver. 37.]

4 And Pilate said unto the chief Priests, and the multitudes, I find no fault [Gr. cause, namely, which should make him guilty of death] in this man.

5 And they urged the more strongly [Or hardened themselves against it] saying, he stirreth up the people, teaching throughout all Judea, having begun from Galilee even hitherto.

6 Now when Pilate heard of Galilee, he asked whether that man were a Galilean.

7 And understanding that he was of Herods jurisdiction, [He was named Antipas, a son of Herod the great, a Tetrarch over Galilee, who had caused John the Baptist to be beheaded. See concerning him, Luke 3. 1, 19.] he sent him away to Herod, who also himself in those daies was in Jerusalem. [namely to keep the feast of the paschever with his people.]

8 And when Herod saw Jesus he was very glad, for he had for a long time been desirous to see him, because he had heard much of him, and hoped to see some sign [That is, miracle: of meer desire of Novelty, which Christ would not cherish,] that should be done by him.

9 And he questioned him with many words: but he answered him nothing.

10 And the chief Priests and the Scribes [Namely which Pilate had sent with Christ unto Herod, ver. 15.] stood and accused him vehemently.

11 And Herod with his Souldiers [Gr. armies, that is those of his guard] having despised [Gr. set at nought] and mocked him, put him on a glistering garment [Or gorgeous, such kind of garments as Kings and Princes used to wear, Gen. 41. v. 42. Esth. 8. 15. which he doth to scoffe at his Kingdome, as also the Souldiers did Mat. 27. 28. when they put him on a purple coat] and sent him back to Pilate.

12 And on the same day Pilate and Herod became friends with one another: for before they were at enmity against each other.

13 And when Pilate had called together the chief Priests, and the Rulers, and the People, [Namely after that Herod had sent Christ again unto Pilate] he said unto them.

14 Yee have brought this man unto me, as one that maketh the people averse, and behold I have examined (him) [The Greek word sometimes signifies rightly to question

or examine. See the like *Acts* 12. 19.] in your presence, and have found no fault in this man, concerning that where-with yee accuse him.

15 No nor yet Herod: for I sent you unto him, and behold there is nothing done by him [Namely Christ, Others understand it of Herod: namely that he did nothing to Christ, whereby it might appear that he judged him to be worthy of death] that is worthy of death.

16 I will therefore chastise him [That is scourge him as is expounded, *John* 19. 1.] and release him.

17 And he must [Namely by a custome usual with the Jews. See *Mat.* 27. 15. and *Mark* 15. 6, 8.] on the feast [namely of the pascheover. See *John* 18. 38.] release one unto them.

18 But all the multitude cried out at once saying, away with this (man) [Gr. take away this (man) namely from the Earth, i.e. put him to death, as *Acts* 21. 36. and 22. 22.] and release unto us Barabbas.

19 Who for a certain uproar which was made in the City, and (for) a murder, was cast into prison.

20 Pilate therefore called unto (them) again, willing to release Jesus.

21 But they cried out against it, saying, crucifie (him) crucifie him.

22 And he said unto them the third time, what evil therefore hath this (man) done? I have found no guilt of death in him, I will therefore chastise him [That is, scourge him as ver. 16.] and set him free.

23 But they were instant with great crying out [Gr. with great voices] requiring that he should be crucified, and the cries of them and of the chief Priests were more violent. [that is, the longer, the stronger: prevailed more and more.]

24 And Pilate judged [Or gave way to them] that their demand should be done.

25 And he released to them him that for uproar and murder was cast into prison, whom they had required: but Jesus he delivered over to their will. [Namely according to their will to be crucified by the Souldiers]

26 And as they led him away, they took one Simon of Cyrene coming from the field and laid the cross upon him, [Namely after that Christ had born the same for a while. See hereof the annotation on *Mat.* 27. 32. and *John* 19. 27.] that he should carry it after Jesus.

27 And a great multitude of people and of women followed him, which [Namely women] also wept, and lamented him. [Gr. smote on their breasts, i.e. shewed themselves heavily afflicted.]

28 And Jesus turning unto them said, yee daughters of Jerusalem [That is, ye women which dwell in Jerusalem] weep not for me, [that is, not so much] but weep for your selves [namely much rather] and for your children.

29 For behold there come daies, in which it shall be said; [Gr. they shall say] blessed (are) the barren [namely because they shall not see such troubles on their children] the wombs which have not born, and the breasts which have not given suck.

30 Then shall they begin to say to the mountaines, [Namely out of great terrour and distress, as *Hos.* 10. 8. *Revel.* 6. 16.] fall on us, and to the Hills, cover us.

31 For if they do this to the green wood [Gr. moist, i.e. to me who am innocent and righteous] what shall be done to the dry? [that is, what shall then befall the ungodly and guilty (persons) see the like 1 *Per.* 4. 17, 18:]

32 And there were also two others, being evil-doers led to be put to death with him.

33 And when they came on the place called Scul- (place) [The cause of this name, See *Mat.* 27. 33.] they crucified him there, and the Malefactors, the one at the right and the other at the left (side.)

34 And Jesus said, Father forgive it them, for they know not [That is, the greater part of them. For some of them knew it well, and sinned against the holy Ghost *Mat.* 12. 32.] what they do. [namely that they crucifie the true Messia. See *Acts* 3. 17. 1 *Cor.* 2. 8.] And parting his garments they cast the lot.

35 And the people stood and beheld it: and the Rulers also with them, derided (him) saying, he delivered others; let him now deliver himself, if he be the Christ the chosen of God. [namely, chosen of God to be the true Messias, 1 *Per.* 1. 20.]

36 And the Souldiers also coming to (him) mocked him, and brought him vinegar; [Namely the second time, whereof see *Mat.* 27. 34, 48.]

37 And said, if thou art the King of the Jewes, deliver thy self.

38 And there was also a superscription [Namely of his accusation, *Mark* 15. 26.] written over him, [that is, over his head fastned on the cross, *John* 19. 19.] with Greek and Latine and Hebrew Letters, THIS IS THE KING OF THE JEWES.

39 And one of the malefactors which were hanged, reviled him saying, if thou art the Christ deliver thy self and us.

40 But the other answering rebuked him saying, dost thou not fear God, whereas thou art in the same judgement.

41 And we truly justly: for we receive (punishment) worthy of that we have done; but this man hath done nothing unfitting.

42 And he said unto Jesus, Lord remember me, when thou shalt be come into thy Kingdome. [Namely of thy glory.]

43 And Jesus said unto him; verily I say unto thee, to day thou shalt be with me in Paradise. [That is, in heaven, 2 *Cor.* 12. 4.]

44 And it was about the sixth hour, [See for the reckoning of these hours, *Mark* 15. 25.] and there was darkness over all the Earth [or over all the Land] until the ninth hour.

45 And the Sun was darkned [See hereof *Mat.* 27. 45.] and the vail of the Temple rent (thorow) the midst [see *Mat.* 27. 51.]

46 And Jesus crying with a great voice said, father into thy hands I commend [Or I will commend, i.e. give in keeping as a pawn that is intrusted with any man, to deliver it again in due time] my spirit. [that is, my soul] And when he had said that, he gave up the Ghost.

47 Now when the Centurion saw what had hapned, he glorified God [Namely, publicly confessing that Christ was innocent and the Son of God, seeing God had given such cleer signs of it, *Mat.* 27. 54.] and said, truly this man was righteous.

48 And all the multitudes which were come together to behold this, seeing the things which were done, returned smiting upon their breasts. [Namely in token of sorrow and astonishment.]

49 And all his acquaintance stood afar off, also the women which had followed him together from Galilee, and beheld this:

50 And behold a man named Joseph, being a Counsellour, a good and righteous man,

51 (He had not consented unto their counsel and dealing) of Arimathea, a City of the Jewes, and who also himself looked for [Or received, embraced] the kingdome of God.

52 He went unto Pilate and desired the body of Jesus.

53 And when he had taken the same down, he wound it in a fine linnen-cloth, and laid it in a grave hewn in a rock, wherein never yet any man was laid.

54 And it was the day of preparation [Gr. the day was the preparation, namely of the Sabbath, and likewise of the pascheover of the Jews, see *Mark* 15. 42. *John*

19. 14.] and the Sabbath came on. [Gr. lighted on, i.e. began to break with the rising of the stars. For with the Jewes the day took his beginning from the setting of the Sun, and was reckoned from the one evening to the other.]

55 And the women also, which came with him out of Galilee followed after, and beheld the grave and how his body was laid.

56 And being returned they prepared spices and oynments, and they rested on the Sabbath according to the commandment. [Namely according to the fourth commandment, Exod. 20. 10.]

CHAP. XXIV.

1 The women go to the sepulchre, and find the same empty
4 two Angels declare unto them the resurrection of Christ, 9 which they go and tell the Apostles and other Disciples, who do not believe it, 12 Peter runneth forth to the grave. 13 Christ revealeth himself to two Disciples going towards Emmaus, and is there known of them in breaking of bread, 33 who return to Jerusalem, and relate it to the Apostles, 36 Christ himself appears to all his Apostles, sheweth them his hands and feet; and eateth in their presence, 44 openeth to them the meaning of the Scriptures, appointeth them to be his witnesses among all people, and promiseth them his holy Spirit, 50 blesseth them, takes his leave of them, and ascendeth into heaven.

AND on the first (day) [Gr. on one] of the week [Gr. of the Sabbaths. see Mat. 28. 1. Mark 16. 2.] very early in the morning, [see hereof the annotation on Mark 16. 2. Gr. deep in the morning] they went to the grave, carrying the spices which they had prepared, and some with them. [namely other women of whom see further v. 10.]

2 And they found the Stone rolled away from the grave.

3 And being entred in they found not the body of the Lord Jesus.

4 And it came to pass as they were doubtfull about it, [Or very much troubled] behold two men [i.e. Angels in the shape of men, see Mat. 28. 2. who makes mention but of one because he spake to them] stood by them in shining garments. [Gr. lightning, i.e. glistening like lightning.]

5 And as they were greatly afraid and bowed the face toward the Earth, they said unto them. what seek ye the living with the dead?

6 He is not here, but he is risen. Remember how he spake unto you [Whereof See Mat. 26. 21.] while he was yet in Galilee:

7 Saying the Son of man must be delivered over into the hands of sinfull men, and be crucified, and the third day rise again.

8 And they remembred his words.

9 And being returned from the grave, they told all these things to the eleven, and to all the other. [Namely disciples, which were there gathered together.]

10 And (these) were Mary Magdalen and Joanna; [See concerning this Joanna, Luke 8. 3. and Mary (the mother) of James [Namely the levis. See Mark 15. 40.] and the other with them, which said this to the Apostles

11 And their words seemed before them as Idle talk. [Or madnes dotage] and they believed them not.

12 But Peter rising up ran to the grave [Namely with John. See John 20. 3.] and stooping down he saw the linnen cloathes lying alone, and went away, wondering with himself at that which happened.

13 And behold two of them [Not of the Apostles but of the other Disciples, as appears v. 18, 33.] went

on that same day towards a village that was sixty furlongs from Jerusalem. [a furlong is an hundred twenty five paces, so that eight furlongs make an Italian mile; whereof three are about an hours going, so that sixty furlongs make about two hours going and an halt] whose name was Emmaus.

14 And they spake together one with another, of all those things that had happened.

15 And it came to pass while they spake together, and questioned one with another, that Jesus himself came to (them) and went with them.

16 And their eyes were held [That is, withheld by the power of Christ] that they knew him not. [or that they should not know him]

17 And he said unto them what discourses are these, which yee walking change one with another; and wherefore are ye sad. [or sorrow.]

18 And the one whose name was Cleophas, answering said unto him, art thou alone a stranger at Jerusalem [Or an inhabitant] and knowest not the things, which in these daies are come to pass therein?

19 And he said unto them, which? and they said, the things concerning Jesus the Nazarene, who was a Prophet [Gr. a man, a Prophet] mighty in works [Gr. in deed, or in work and in word] and words, before God [Namely who witnessed thus much of him by many miracles] and all the people. [namely who heard and saw this with admiration and commendation.]

20 And how our chief Priests and Rulers delivered him over to the judgement of death, and have crucified him.

21 And we hoped that he it was that should redeem [That is, should have redeemed] Israel; [that is the people of Israel or of the Jews] yea also, together with all this, to day is the third day since these things were done.

22 But also some women of us [That is, of our company] disturbed us, who early in the morning were at the grave.

23 And not finding his body, they came and said, that they had also seen a vision of Angels which say that he is alive.

24 And some of them that are with us, went away to the grave, and found it so even as also the women had said but him they saw not.

25 And he said unto them O yee ignorant. and slow of heart, to believe all that which the Prophets have spoken.

26 Must not the Christ have suffered these things, and (so) enter into his glory. [Namely after or by his suffering, Heb. 2. 9. 1 Pet. 1. 11.]

27 And having began from Moses and all the Prophets, he interpreted unto them in all the Scriptures, that which was (written) of him.

28 And they came neer to the village whereunto they went, and he carried himself, [Or put himself] into such a posture; which was done without dissembling to try them: seeing he would have done the same, except they had held him with intreaty] as if he would go further.

29 And they constrained him [Namely with intreaty and pressing. See Gen. 33. 11.] saying, abide with us, for it is neer the Evening, and the day is declined. And he went in to abide with them.

30 And it came to pass as he sat down with them, he took the bread and blessed it [Namely by prayer and thanksgiving, 1 Tim. 4. 4, 5.] and when he had broken it [namely after the manner of the Jewes in the beginning of their meals whose loaves were so baked, that they could conveniently be broken, Acts 2. 46.] he gave it to them.

31 And their eyes were opened, and they knew him; and he got away out of their sight. [Gr. and he became disappearing from them, i.e. he withdrew himself suddenly from their sight.]

32 And

32 And they said one to another, was not our heart burning in us, when he spake to us on the way, and when he opened [Or expounded or interpreted] unto us the Scriptures.

33 And they rising up the same hour returned to Jerusalem, and found the eleven gathered together, and those that were with them.

34 Who said [Namely the eleven and they that were with them] the Lord is truly risen, and was seen of Simon.

35 And they related that which happened on the way, and how he was made known to them in the breaking of bread.

36 And as they spake of these things, Jesus himself stood in the midst of them, and said unto them, peace be unto you.

37 And they being frightened and sore afraid, thought that they saw a Ghost. [That is, an apparition, see Mat. 14. 26: Or an Angel in humane shape, Acts 12. 9.]

38 And he said unto them, what are ye troubled? and why do (such) reasonings arise in your hearts?

39 Behold my hands and my feet: for it is I my self: [Or that it is I my self] feel me and see, for a spirit hath no flesh and bones: as ye see that I have.

40 And as he said this, he shewed them (his) hands and (his) feet.

41 And when they yet for joy believed it not, and wondered, he said unto them, have ye here any thing for to eat? [Gr. eatable.]

42 And they gave him a piece of a roasted fish, and of an hony-comb.

43 And he took it and ate it before their eyes. [Not that he had need of this, seeing he was now become immortal: but to assure them that he had still the same body. See Acts 10. v. 41.]

44 And he said unto them, these are the words which I spake to you, while I was yet with you, [That is converted publickly, and continually, with you before my death] (namely) that it must all be fulfilled, that is written concerning me in the Law of Moses, and the Prophets and the Psalmes.

45 Then opened he their understanding [Namely, by the illumination of his holy spirit, Acts 16. 14. 1 Cor. 2. 13.] that they might understand the Scriptures.

46 And said unto them thus it is written, and thus ought the Christ to suffer, and arise from the dead the third day:

47 And repentance and forgiveness of sins be preached in his name among all Nations, beginning from Jerusalem. [Forasmuch as the Messias was promised principally to the Jews, Rom. 1. 16. and the Gospel was to go forth out of Sion and Jerusalem, Isa. 2. 3.]

48 And yee are witnesses of these things:

49 And behold I send the promise of my Father upon you [That is, the holy Ghost, which I promised that I would send you from the Father, John 14. v. 16. and 15. 26. Acts 1. 4.] but abide yee [Gr. sit you down] in the City Jerusalem, untill ye shall be indued with power [namely with the Holy Ghost, Acts 1. 8.] from on high. [that is, from heaven, Acts 2. 2. Heb. 1. 3.]

50 And he led them forth unto Bethany [See hereof more at large, Acts 1. v. 12.] and lifting up his hands he blessed them.

51 And it came to pass as he blessed them, that he parted from them, and was taken up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy.

53 And they were alwaies in the Temple, praising and thanking [Gr. blessing] God. Amen.

The end of the holy Gospel according to [the description] of LUKE.

THE



THE HOLY GOSPEL ACCORDING TO [THE DESCRIPTION OF JOHN.

John was the son of Zebedee and Salome, *Mat. 4. 21.* and 10. 3. and a brother of James which was surnamed the great, *Mark 3. 17.* was of a fisherman called by Christ to be his Apostle, *Mat. 4. 11.* and 10. 3. and singularly beloved of Christ, *John 13. 23.* and 21. 20. wherefore Christ took him also with him, together with Peter and James, to behold some special miracles, his glory on the mount, and his agony in the garden. See *Mat. 17. 1.* and 26. 37. *Mark 1. 29.* *Luke 8. 51.* and commended his mother unto him when he hung upon the cross, *John 19. 26, 27.* see further concerning him

Mark 9. 2. *Luke 9. 54.* *Acts 1. 13.* and 3. 1. and 12. 2. *Gal. 2. 9.* The writers of the Ecclesiastical history testify, that he lived longest of all the Apostles; being grown above ninety years old, and died in the hundred and second year after Christs birth: That he was banished by the Emperour Domitian into the Isle Patmos, *Rev. 1. 9.* and under the Emperour Nerva returned to Ephesus. See *Euseb. Histor. Eccl. lib. 3. cap. 16.* *Hieronim. in Catal. Script. Eccles.* He wrote this Gospel, three Epistles, and the Revelation.

The Argument of this Book.

THis Gospel is also of the same Argument with the foregoing: only John relates also some Sermons and prayers of Christ, as also some miracles, which the other Evangelists had not set down. The ancient Ecclesiastical writers testify that he wrote this Gospel after the other Evangelists, at the request of the Churches of Asia, when there were risen up amongst them the Heresies of Ebion and Cerinthus who denied the Godhead of Christ, wherefore also he hath begun his Gospel, with the proof of the same. The Evangelist John therefore describes also first the person, and afterward the office of Christ. Concerning his person, in the first place his divine nature, which he proves by his works, and afterwards his incarnation. Concerning his office, he sets forth first his office of teaching, that John the Baptist prepared him the way thercunto, openly testifying and proving, that not he but Jesus was the Lamb of God and the promised Messias, whereby Andrew and Simon Peter his brother, and Philip believe in Christ, and Nathaniel also is brought unto him, and believed, chap. 1. That Christ doth his first Miracle, changing the water into wine, at a wedding in Cana of Galilee: that he coming to Jerusalem at the feast of the passover, purgeth the Temple of the buyers and sellers, and proves against the Jews that he had authority so to do, chap. 2. That he instructed Nicodemus a Pharisee in the principal of true Religion especially of the necessity and nature of the spiritual regeneration of men, and of his lifting up on the cross, whereof the brazen serpent was a Type, and of the necessity and fruit of faith in him: That John the Baptist, when Jesus was come into Judea again testified before the Jews, that not he but Jesus was the true Messias, and that we must believe in him to be saved, chap. 3. That Christ travelling again towards Galilee, and coming near Sychar, treated at the well with a woman of Samaria, of the living water which he giveth to believers, as also of the place and manner of worshipping? and that she and many Samaritanes believed in him: That the Galileans received him kindly, and that at Capernaum he healeth the Son of the Kings servant, chap. 4. That on the Sabbath he healed with