

ἵνα ἐπεγνῶς περὶ ὧν κατηχίθης λόγων τὴν ἀσφάλειαν.

LUKE i. 4.

THE

PLATE

# GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT : A DIGEST OF  
VARIOUS READINGS : MARGINAL REFERENCES TO VERBAL AND  
IDIOMATIC USAGE : PROLEGOMENA :  
AND A CRITICAL AND EXEGETICAL COMMENTARY.

1100

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

HENRY ALFORD, M.A.

VICAR OF WYMESWOLD, LEICESTERSHIRE,  
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

IN TWO VOLUMES.

VOL. I.

CONTAINING

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## ADVERTISEMENT.

THE Reader is requested to consult the following portions of the PROLEGOMENA before entering on the work itself:—

CHAP. VI. § 1. Of the Arrangement of the Text in this Edition.

— 2. Of the Various Readings.

— 3. Of the Marginal References.

CHAP. VII. § 1. Manuscripts referred to.

— 2. Versions referred to.

— 3. Fathers and other ancient Writers referred to.



# ERRATA.

(See Prolegomena, ch. vi. § 1. 7, end.)

- Page 42, reference s, *for* Sir. xxxiii. 4. *read* Prov. xviii. 2.
- 322, reference h, *for* Acts iv. 10. *read* Acts iv. 33? vii. 10.
- 351, text, line 16, *for* \* ἐξελήλυθατε *read* † ἐξήλυθατε  
And in var. read., line 7, *for* ἐξήλυθατε A D K L M 14 all. txt B. (in  
vv. 25, 26 ἐξήλθ. B likewise), *read* rec. here and in vv. 25, 26 ἐξεληλύ-  
θατε, with qu.? txt A B D L (ἐξήλθετε ver. 24 K. ver. 25 K M).
- 352, var. read., line 9, *for* μὴ ἄπρον B. *read* μὴ ἴσθ. ἄπρ. B.
- 356, var. read., line 5, *for* qu.? with *read* with qu.?
- 371, var. read., *for* (both) *read* (2nd)
- 373, var. read., line 3, *after* B *insert* (Bartolucci), *and for* B (line 4, beginning)  
*read* B?
- 416, var. read., line 6, *for the words in parenthesis, read* bef. χεῖρα, B om. τήν.
- 420, var. read., line 5, *for* τὰ γράμματα D? *read* τὰ γράμματα B D L *bc* Copt.  
*and dele the words in parenthesis.*
- ib. last line, *dele* B (Muralt.), *and for* (ἐκλείπῃ B, Tisch. ed. 2, Scholz, and  
Lachmann), *read* ἐκλείπῃ B.
- 436, var. read., line 6, *dele the words in parenthesis.*
- 448, var. read., line 1, *dele the words in parenthesis.*
- 452, reference q, *for* Acts iii. 35. *read* Acts iii. 25.
- 471, reference d, *for* Acts iii. 19. *read* Acts iii. 14.
- 476, reference h, *for* 3 Kings xxii. 19. *read* Job xxxviii. 7.

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# PROLEGOMENA.

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## CHAPTER I.

### ON THE THREE FIRST GOSPELS GENERALLY.

#### SECTION I.

##### GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

1. ON examining the four records of our Lord's life on earth which remain to us, the first thing which demands our notice is the distinctness, in character and contents, of the three first Gospels from the fourth. This distinctive character may be thus shortly described.

2. Matthew, Mark, and Luke, in relating His ministry, discourses, and miracles, confine themselves exclusively to the events which took place in Galilee, until the last journey to Jerusalem. No incident whatever of His ministry in Judæa is related by any of them. Had we only their accounts, we could never with any certainty have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, *exclude* such a supposition, but rather imply it (see Matt. xxiii. 37. xxvii. 57, and parallels); it could not, however, have been gathered from their narrative with any historical precision.

3. If we now turn to the fourth Gospel, we find this deficiency remarkably supplied. The various occasions on which the Lord went up to Jerusalem are specified; not, indeed, with any precision of date or sequence, but mainly for the purpose of relating the discourses and miracles by which they were signalized.

4. But the difference in *character* between the three first Evangelists and the fourth is even more striking. While their employment (with the sole exception, and that almost exclusively in Matthew, of the application of O. T. prophecies to events in the life of the Lord) is *narration without comment*, the fourth Evangelist speaks with dogmatic authority, and

delivers his historical testimony as from the chair of an Apostle. In no place do they *claim* the high authority of eye-witnesses; nay, in the preface to Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he expressly *disclaims* such authority. This claim is, however, advanced in direct terms by John (see below, ch. v. § 2. 1). Again, in the *character of the Lord's discourses*, reported by the three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with *us*, and the nature of His kingdom among men, those related by John principally regard the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but such reference following as a consequence, rather than forming the primary object of the discourse. That there are exceptions to this in both cases (see e. g. Matt. xi. 27. Luke x. 22, on the one hand, and John xv. 6, on the other) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough *common* features in them all to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

5. Reserving further remarks on the character of John's Gospel for their proper place (see ch. v. of these Prolegomena), I further notice that the three, in their narration of the Lord's *ministry*, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted; but is still easily to be traced, as running through the middle and largest section of each of their Gospels.

6. Besides this large portion, each Gospel contains some prefatory matter regarding the time before the commencement of the Ministry,—a detailed history of the Passion,—fragmentary notices of the resurrection,—and a conclusion. These will be separately treated of and compared in the following sections, and more at large in the Commentary.

## SECTION II.

### THEIR INDEPENDENCE OF ONE ANOTHER.

1. Having these three accounts of one and the same Life and Ministry of our Lord, it is an important inquiry for us, *how far they may be considered as distinct narratives,—how far as borrowed one from another.* It is obvious that this inquiry can only, in the absence of any direct historical testimony, be conducted by *careful examination of their contents.* Such examination however has conducted inquirers to the most various and inconsistent results. Different hypotheses of the mutual interdependence of the three have been made, embracing every possible permutation of

their order<sup>1</sup>. To support these hypotheses, the same phenomena have been curiously and variously interpreted. What, in one writer's view, has been a *deficiency* in one Evangelist which another has supplied,—in that of a second writer, has been a *condensation* on the part of the one Evangelist of the full account of the other;—while a third writer again has seen in the fuller account the more minute depiction of later tradition.

2. Let us, however, observe the evidence furnished by the *Gospels themselves*. Each of the sacred Historians is, we may presume, anxious to give his readers an accurate and consistent account of the great events of Redemption. On either of the above hypotheses, two of them respectively sit down to their work with *one or two of our present narratives before them*. We are reduced then to adopt one or other of the following suppositions; Either, (α) *they found those other Gospels insufficient, and were anxious to supply what was wanting*; or, (β) *they believed them to be erroneous, and purposed to correct what was inaccurate*; or, (γ) *they wished to adapt their contents to a different class of readers, incorporating at the same time whatever additional matter they possessed*; or, (δ) *receiving them as authentic, they borrowed from them such parts as they purposed to relate in common with them*.

3. There is but one other supposition, which is plainly out of the range of probability, and which I should not have stated, were it not the only one, *on the hypothesis of mutual dependency*, which will give any account of, or be consistent with, the various minute discrepancies of arrangement and narration which we find in the Gospels.' It is (ε), '*That* (see last paragraph) *they fraudulently plagiarized from them, slightly disguising the common matter so as to make it appear their own*.' One man wishing to publish the matter of another's work as his own, may be conceived as altering its arrangement and minutiae, to destroy its distinctive character. But how utterly inapplicable is any such view to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!

4. Let us consider the others in order. If (α) was the case, *I maintain that no possible arrangement of our Gospels will suit its requirements*.

<sup>1</sup> 1. That Matt. wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, and Greswell, who advances, and sometimes maintains with considerable ingenuity, the hyp. of a *supplemental* relation of the three taken in order.

2. Matt., Luke, Mark.—So Griesbach, Fritzsche, Meyer, De Wette, and others.

3. Mark, Matt., Luke.—So Storr and others.

4. Mark, Luke, Matt.—So Weisse, Wilke, Hitzig, &c.

5. Luke, Matt., Mark.—So Büsching and Evanson.

6. Luke, Mark, Matt.—So Vögel. See ref. to the above in Meyer's Commentary, vol. i. Einleitung, pp. 30, 31.

Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because the *shorter* Gospel of Mark follows upon the *fuller ones* of Matthew, or Luke, or both. We have then only to examine those in which Mark stands *first*. Either then *Luke* supplied *Matthew*,—or *Matthew*, *Luke*. But first, both of these are inconceivable as being *expansions of Mark*; for his Gospel, although shorter, and narrating *fewer* events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, Luke could not have supplied Matthew; for there are most important portions of Matthew which he has altogether omitted (e. g. ch. xxv. much of ch. xiii. ch. xv.);—nor could Matthew have supplied Luke, for the same reason, having omitted almost all of the important section Luke ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of *different arrangement* and *minute discrepancy* unaccounted for.

5. We pass to ( $\beta$ ), on which much need not be said. If it were so, nothing could have been done *less calculated to answer the end*, than that which our Evangelists have done. For in no material point do their accounts differ, but only in arrangement and completeness;—and this latter difference is such, that no one of them can be cited as taking any pains to make it appear that his own arrangement is chronologically accurate. *No fixed dates* are found in those parts where the differences exist; no word to indicate that any other arrangement had ever been published. *Does this look like the work of a corrector?* Even supposing him to have suppressed the charge of inaccuracy on others,—would he not have been precise and definite in the parts where his own corrections appeared, if it were merely to justify them to his readers?

6. Neither does the supposition represented by ( $\gamma$ ) in any way account for the phenomena of our present Gospels. For,—even taking for granted the usual assumption, that Matthew wrote for Hebrew Christians, Mark for Latins, and Luke for Gentiles in general,—we do not find any such consistency in these purposes, as a revision and alteration of another's narrative would necessarily presuppose. We have the visit of the Gentile Magi exclusively related by the Hebraizing Matthew;—the circumcision of the child Jesus, and His frequenting the passovers at Jerusalem, exclusively by the Gentile Evangelist Luke. Had the above purposes been steadily kept in view in the revision of the narratives before them, the Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition ( $\delta$ ) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this *does not represent the matter of fact*. In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For such bor-

rowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another *in good faith and with approval*, should alter his diction so singularly and capriciously as, *on this hypothesis*, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. The phenomena presented will be much as follows:—first, perhaps, we shall have three, five, or more words *identical*;—then as many *wholly distinct*: then two clauses or more, expressed in the *same words but differing order*:—then a clause *contained in one or two, and not in the third*:—then *several words identical*:—then a clause not only *wholly distinct but apparently inconsistent*;—and so forth;—with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only;—but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order,—each in turn connecting them together with apparent marks of chronological sequence (c. g. the visit to Gadara in Matt. viii. 28 ff. as compared with the same in Mark vi. 1 ff. Luke viii. 26 ff. and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subject-matter and diction before him, having (as is now supposed) *no design* in so doing, but intending fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phenomena?

8. I cannot then find in any of the above hypotheses, a solution of the question before us, *how the appearances presented by our three Gospels are to be accounted for*. I do not see how any theory of mutual interdependence will leave to our three Evangelists their credit as *able or trustworthy writers*, or even as *honest men*: nor can I find any such theory borne out by the nature of the variations apparent in the respective texts.

### SECTION III.

#### THE ORIGIN OF OUR THREE GOSPELS.

1. It remains then, that the three Gospels should have arisen *independently of one another*. But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as



we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to *some common origin* for those parts. But of what kind? Plainly either *documentary*, or *oral*. Let us consider each of these in turn.

2. *No documentary source could have led to the present texts of our Gospels.* For supposing it to have been in the Aramaic language, and thus accounting for some of the variations in our parallel passages, as being *independent translations*,—we shall still have no solution whatever of the more important discrepancies of *insertion, omission, and arrangement*. To meet these, the most complicated hypotheses have been advanced<sup>2</sup>,—all perfectly capricious, and utterly inadequate, even when apprehended, to account for the phenomena.—The various opponents of the view of an original Gospel have well shown besides, that such a Gospel could never have existed, because of the omission in one or other of our three, of passages which *must necessarily have formed a part of it* (e. g. Matt. xxvi. 6—13 (*see above*) omitted by Luke). I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

3. Still it might be thought possible that though *one* document cannot have originated the text of the common parts of our Gospels, *several documents*, more or less related to one another, may have done so; in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, *whence did these documents take their rise?* And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of the Lord, then to that oral teaching are we referred back for a more complete account of the matter. That such evangelical documents *did exist*, I think highly probable; and believe I recognize such in some of the *peculiar* sections of Luke; but that the *common* parts of our Gospels, even if taken from such, are *to be traced back further*, I am firmly convinced.

<sup>2</sup> It may be worth while, as an example, to state the nature of Bp. Marsh's hypothesis of the origin of our three Gospels. He supposes, 1)  $\aleph$ , the original Hebrew Gospel. 2)  $\bar{\aleph}$ , a Greek version of the same. 3)  $\aleph + \alpha + \Lambda$ , a volume containing a copy of the Hebrew original Gospel, accompanied by lesser ( $\alpha$ ) and greater ( $\Lambda$ ) additions. 4)  $\aleph + \beta + \Pi$ , another copy of ditto, accompanied by *other* lesser ( $\beta$ ) and greater ( $\Pi$ ) additions. 5)  $\aleph + \gamma + \Gamma$ , a third copy of ditto, accompanied by a *third* set of lesser ( $\gamma$ ) and greater ( $\Gamma$ ) additions. 6)  $\Sigma$ , a Hebrew gnomology (collection of sayings of the Lord, varying according to different copies.

Hence he holds our Gospels to have arisen: viz. the *Hebrew Matthew*, from  $\aleph + \Sigma + \alpha + \Lambda + \gamma + \Gamma$ :—*Luke*, from  $\aleph + \Sigma + \beta + \Pi + \gamma + \Gamma + \bar{\aleph}$ :—*Mark*, from  $\aleph + \alpha + \Lambda + \beta + \Pi + \bar{\aleph}$ :—the *Greek Matthew*, to be a translation from the Hebrew Matt., with the collation of  $\bar{\aleph}$ , and of Luke and Mark. This is only *one* of the various arrangements made by the supporters of this hyp. For those of Eichborn, Gratz, &c., see Meyer's Comment., vol. i. Einleitung, pp. 25—27.

4. We come then to inquire, whether the *common* sections of our Gospels could have originated from a *common oral source*. If by this latter is to be understood,—*one and the same oral teaching every where recognized*, our answer must be in the negative: for the difficulties of verbal discrepancy, varying arrangement, insertion, and omission, would, as above, remain unaccounted for. At the same time, it is highly improbable that such a course of oral teaching should ever have been adopted. Let us examine the matter more in detail.

5. The Apostles were *witnesses of the resurrection of the Lord Jesus*. In this consisted their especial office and work. Others besides them had been companions of the Lord:—but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And *what* this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22: that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened *from the baptism of John until the ascension*: i. e. during the *whole official life of the Lord*. With the *whole of this matter*, therefore, *was his Apostolic testimony concerned*. And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their *testimony to such facts*, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain *Evangelic narrations*, but are hortatory and persuasive, is wholly inapplicable. Their extant discourses are contained in the Acts, a *second work* of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their *narrative* teaching, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several Churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original Apostolic narrative as the source of the various *λογήσεις* which many had taken in hand to draw up, and states his object in writing, to be, that Theophilus might know the certainty (*ἀσφάλειαν*) of those sayings concerning which he had been catechized.

It is a confirmation of the above view of the testimony of the Apostolic body,—that Paul claims to have received an independent knowledge, by direct revelation, of at least some of the fundamental parts of the Gospel history (see Gal. i. 12. 1 Cor. xi. 23. xv. 3), to qualify him for his calling as an Apostle.

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of *their office*, gave to the various Churches their testimony in a *narrative*

*of facts* : such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be *for the most part the same*, and expressed in the same, or nearly the same words : coincident however *not from design or rule*, but because the *things themselves were the same*, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow the probable origin and growth of such a cycle of narratives of the words and deeds of our Lord in the Church at Jerusalem,—for both the Jews, and the Hellenists,—the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria, Cæsarea, and Antioch, the want would be felt in each of these places of similar cycles of oral teaching, which when supplied would thenceforward belong to and be current in those respective Churches. And these portions of the Evangelic history, oral or partially documentary, would be adopted under the sanction of the Apostles, who were as in all things, so especially in this, the appointed and divinely-guided overseers of the whole Church. This *common substratum of Apostolic teaching*,—never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities,—*I believe to have been the original source of the common part of our three Gospels.*

7. But I cannot think that either of them have incorporated this teaching *in its original form*. For, first, it was not *originally* expressed in *Greek*. That it would very soon be so expressed, follows as a matter of course from the early mention of Hellenistic converts, Acts vi., and the subsequent reception of the Gentiles into the Church ; and it seems to have been generally received in that language, *before any of its material modifications arose*. This I gather from the remarkable verbal coincidences observable in the present Greek texts.—The substance, at least, of one of our present Gospels, appears to have been committed to *writing* in Hebrew, and lost,—or only preserved to us in a much modified translation.—Then again, the verbal discrepancies of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time ; but point to a process of alteration and deflection, which will now engage our attention.

8. It will be observed that I am now speaking of *those sections which our Gospels possess in common*, and WITHOUT REFERENCE TO THEIR ORDER. The larger additions, which are due to peculiar sources of information,—

the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections,—with all these I am not now concerned.

9. The matter then of those sections I believe to have been this generally-received oral narrative of the Apostles of which I have spoken. Delivered, usually in the same or similar terms, to the catechumens in the various Churches, and becoming the text of instruction for their pastors and teachers, it by degrees underwent those modifications which the various Gospels now present to us. And I am not now speaking of any considerable length of time, such as might suffice to deteriorate and corrupt mere traditional teaching,—but of no more than the transmission through men Apostolic or almost Apostolic, yet of independent habits of speech and thought,—of an account which remained in substance the same. Let us imagine the modifications which the individual memory, brooding affectionately and reverently over each word and act of the Lord, would introduce into a narrative in relating it variously and under differing circumstances:—the Holy Spirit, who brought to their remembrance whatever things He had said to them (John xiv. 26), working in and distributing to each severally as He would;—Let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

10. It might perhaps be required that some presumptive corroborations should be given of such a supposition as that here advanced. For the materials of such, we must look into the texts themselves of such sections. And in them I think I see signs of such a process as the latter part of paragraph 9 describes. For,

11. It is a well-known and natural effect of oral transmission, that while the *less prominent* members of a sentence are transposed, or diminished or increased in number, and *common-place expressions* replaced by their synonymes, any *unusual word*, or *harsh expression*, or *remarkable construction*, is retained. Nor is this only the case, such words, expressions, or constructions, *preserving their relative places* in the sentences,—but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved *near their original places*, though perhaps with *altered relations* and *import*. Now a careful observation of the text of the Gospels will bring before the reader continually instances of both of these. I have subjoined in a note a few, more to tempt the student to follow the track, than to give any adequate illustration of these remarks<sup>3</sup>.

<sup>3</sup> Of unusual words, &c., retaining their places in the parallel sentences,—ἀπαρθῆ, Matt. ix. 15, Luke v. 35; κατακλᾶσας, Mark vi. 41, Luke ix. 16; ὁπίσω μου, Matt. xvi.

12. With regard to *those parts of our Gospels which do not fall under the above remarks*, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or during the public ministry of the Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences:—so have they been copious and entire in their history, or have merely taken up and handed down a portion of the Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

## SECTION IV.

### THE DISCREPANCIES, APPARENT AND REAL, OF THE THREE GOSPELS.

1. In our three narratives, many events and sayings do not hold the same relative place in one as in another: and hence difficulties have arisen, and the faith of some has been weakened; while the adversaries of our religion have made the most of these differences, to impugn the veracity of the writers themselves. And hence also Christian commentators have been driven to a system of harmonizing which condescends to adopt the weakest compromises, and to do the utmost violence to probability and fairness, in its zeal for the veracity of the Evangelists. It becomes important therefore critically to discriminate between *apparent* and *real* discrepancy, and while with all fairness we acknowledge the latter where it exists, to lay down certain common-sense rules whereby the former may be also ascertained.

2. The *real* discrepancies between our Evangelistic histories are very few, and those all of one kind. They are simply the results of the entire independence of the accounts. They consist in different chronological

24, Mark viii. 34, Luke ix. 23; *δυσκόλως*, Mark x. 23, Luke xviii. 24; *συνθάλώ* and *λιμᾶω*, Matt. xxi. 44, Luke xx. 18; *κολοβόω*, Matt. xxiv. 22, Mark xiii. 20; *σὺλλα-  
θῆν* (whereas they generally use *λαμβ.* simply), Matt. xxvi. 55, Mark xiv. 48; *ἐπιηκολούζω*,  
Matt. v. 44, Luke vi. 20; *ἐιαβλέπω*, Matt. vi. 5, Luke vi. 42; *γεννητοὶ γυναικῶν*,  
Matt. xi. 11, Luke vii. 28.

Of unusual words, expressions, or constructions, found at or near their places in parallel passages, but *not in the same connexion*,—*ἀπέχω*, Matt. vi. 2 al., Luke vi. 24; *χρῆσαν ἔχω*, Matt. xiv. 16, Luke ix. 11; *εἰς*, Mark viii. 19, 20, Luke ix. 13, John vi. 9; *σκόλλω*, Luke vii. 6, Mark v. 35; *εἶρα*, Mark iv. 17, Luke viii. 12; *βασανίζω*, Mark vi. 48, Matt. xiv. 24; *πῶς*, Mark v. 16, Luke viii. 36; *ἀγασσάω*, Mark xv. 11, Luke xxiii. 5; *τὸ σῶμα*, repeated, Matt. xxvii. 58, Mark xv. 45; *ἦλθεν* (of Joseph of Arimathea), Matt. xxvii. 58, Mark xv. 43; John xix. 38; *περιτιθημι*, Matt. xxvii. 28, Mark xv. 17; construction (but see var. read.) Matt. xxiii. 13, Mark xii. 39, 40; *προσφωνέω*, with dative, Matt. xi. 17, Luke vii. 32.

arrangements, expressed or implied. Such for instance is the transposition before noticed of the history of the passage into the country of the Gadarenes, which in Matt. viii. 28 ff. precedes a whole course of events which in Mark v. 1 ff. Luke viii. 26 ff. it follows. Such again is the difference in position between the pair of incidents related Matt. viii. 19—22, and the same pair of incidents found in Luke ix. 57—61. And such are some other varieties of arrangement and position which will be brought before the readers of the following Commentary. Now the way of dealing with such discrepancies has been twofold,—as remarked above. The *enemies of the faith* have of course *recognized* them, and pushed them to the utmost: often creating them where they do not exist, and where they do, using them to overthrow the narrative in which they occur. While this has been *their* course,—equally unworthy of the Evangelists and their subject has been that of those who are usually thought the *orthodox Harmonists*. They have usually taken upon them to state, that such variously placed narratives *do not refer to the same incidents*, and so to save (as they imagine) the credit of the Evangelists, at the expense of common fairness and candour. Who, for example, can for a moment doubt that the pairs of incidents above cited from Matthew and Luke are identical with each other? What man can ever suppose that the same offer would have been, not merely twice made to the Lord in the same words and similarly answered by Him (for this is very possible), but actually followed *in both cases* by a request from *another* disciple, couched in the very same words? The reiterated sequence of the two is absolutely out of all bounds of probability:—and yet it is supposed and maintained by one of the ablest of our modern Harmonists! And this is only one specimen out of very many of the same kind, notices of which may be seen in the following Commentary.

3. The fair Christian critic will pursue a plan different from both these. With no desire to create discrepancies, but rather every desire truthfully and justly to solve them, if it may be,—he will candidly recognize them where they unquestionably exist. By this he loses nothing, and the Evangelists lose nothing. That one great and glorious portrait of the Lord should be harmoniously depicted by them,—that the procession of events by which our redemption is assured to us should be one and the same in all,—is surely more wonderful, and more plainly the work of God's Holy Spirit, *the more entirely independent of each other they can be shown to have been*. Variation in detail and arrangement is to my mind the most valuable proof that they were, not *mere mouthpieces or organs* of infallible truth, as some would suicidally make them, but *holy men*, under the inspiration of God the Holy Ghost. I shall treat of this part of our subject more at length below (in § 6):—I mention it now, to show that we need not be afraid to recognize real discrepancies, in the spirit of fairness and truth. *Christianity never was, and never can be the gainer,*

*by any concealment, warping, or avoidance of the plain truth, wherever it is to be found.*

4. On the other hand, the Christian critic will fairly discriminate between real and apparent discrepancy. And in order to this, some rules must be laid down by which the limits of each may be determined.

5. *Similar incidents must not be too hastily assumed to be the same.* If one Evangelist had given us the feeding of the *five* thousand, and another that of the *four*, we should have been strongly tempted to pronounce the incidents the same, and to find a discrepancy in the accounts;—but our conclusion would have been false:—for we have now *both events* narrated by each of two Evangelists (Matthew and Mark), and formally alluded to by the Lord himself in connexion. Matt. xv. 9, 10. Mark viii. 19, 20. And there are several narrations now in our Gospels, the identification of which must be abstained from; e. g. the anointing of the Lord by the woman which was a sinner, Luke vii. 36 ff., and that at Bethany by Mary the sister of Lazarus, in Matt. xxvi. 6 ff. Mark xiv. 3 ff. John xi. 2. xii. 3 ff. In such cases we must judge fairly and according to probability,—not making trifling differences in diction or narrative into important reasons why the incidents should be different,—but rather examining critically the features of the incidents themselves, and discerning and determining upon the evidence furnished by them.

6. *The circumstances and nature of the Lord's discourses must be taken into account.* Judging à priori, the probability is, that *He repeated most of His important sayings many times over, with more or less variation, to different audiences, but in the hearing of the same Apostolic witnesses.* If now these witnesses by their independent narratives have originated our present Gospels, what can be more likely than that these sayings should have found their way into the Gospels in various forms,—sometimes, as especially in Matt., in long and strictly coherent discourses,—sometimes scattered up and down, as is the matter of several of Matthew's discourses in Luke? Yet such various reports of the Lord's sayings are most unreasonably by some of the modern German critics (e. g. De Wette) treated as discrepancies, and used to prove Matthew's discourses to have been mere arrangements of shorter sayings uttered at different times.—A striking instance of the repetition by the Lord of similar discourses varied according to the time and the hearers, may be found in the denunciations on the Scribes and Pharisees as uttered during the journey to Jerusalem, Luke xi. 37 ff., and the subsequent solemn and public reiteration of them in Jerusalem at the final close of the Lord's ministry in Matt. xxiii. Compare also the parable of the *pounds*, Luke xix. 11 ff. with that of the *talents*, Matt. xxv. 14 ff., and in fact the whole of the discourses during the last journey in Luke, with their parallels, where such exist, in Matthew.

## SECTION V.

## THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

1. On any hypothesis which attributes to our Evangelists the design of producing a *complete history* of the life and actions of the Lord, and gives two of them the advantage of consulting other records of the same kind with their own,—the *omissions* in their histories are *perfectly inexplicable*. For example,—Matthew, as an Apostle, was himself an eye-witness of the Ascension, an event holding a most important place in the Divine process of the redemption of man. Yet *he omits all record or mention of it*. And though this is the most striking example, others are continually occurring throughout the three Gospels. Why has there been no mention in them of the most notable miracle wrought by the Lord,—which indeed, humanly speaking, was the final exciting cause of that active enmity of the Jewish rulers which issued in His crucifixion? Can it be believed, that an Apostle, *writing in the fulness of his knowledge as such, and with the design of presenting to his readers Jesus of Nazareth as the promised Messiah*,—should have omitted all mention of the *raising of Lazarus*,—and of the *subsequent prophecy of Caiaphas*, whereby that Messiahship was so strongly recognized?—The ordinary supposition, of silence being maintained for prudential reasons concerning Lazarus and his family, is quite beside the purpose. For the sacred books of the Christians were not published to the world in general, but were reserved and precious possessions of the believing societies: and even had this been otherwise, such concealment was wholly alien from their spirit and character.

2. The absence of completeness from our Gospels is even more strikingly shown in their *minor omissions*, which cannot on any supposition be accounted for, if their authors had possessed records of the incidents so omitted. Only in the case of Luke does there appear to have been any design of giving a regular account of things throughout: and from his many omissions of important matter contained in Matthew, it is plain that his sources of information were, though copious, yet fragmentary. For, assuming what has been above inferred as to the independence of our three Evangelists, it is inconceivable that Luke, with his avowed design of completeness, ch. i. 3, should have been in possession of matter so important as that contained in those parts of Matthew, and should deliberately have excluded it from his Gospel.

3. The Gospel of Mark,—excluding from that term the venerable and authentic fragment at the end of ch. xvi.,—terminates abruptly, in the midst of the narrative of incidents connected with the resurrection of our Lord. And, with the exception of the short prefatory compendium, ch. i. 1—13, there is no reason for supposing this Evangelist to be an abbreviator, in any sense, of the matter before him. His sources of information



were of the very highest order, and his descriptions and narratives are most life-like and copious ; but they were confined within a certain cycle of Apostolic teaching, viz. that which concerned the official life of our Lord : and in that cycle not complete, inasmuch as he breaks off short of the Ascension, which another Evangelistic hand has added from Apostolic sources.

4. I shall have occasion to recur to this subject again, and more especially as regards Matthew, in the Prolegomena to each individual Gospel.

## SECTION VI.

### THE INSPIRATION OF THE THREE GOSPELS.

1. The results of our inquiries hitherto may be thus stated :—That our three Gospels have arisen independently of one another, from sources of information possessed by the Evangelists ;—such sources of information, for a very considerable part of their contents, being, the narrative teaching of the Apostles ; and, in cases where their personal testimony was out of the question, oral or documentary narratives preserved in and received by the Christian Church in the Apostolic age ;—that the three Gospels are not formal, complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice of the Evangelist.

2. The important question now comes before us, *In what sense are these Gospels to be regarded as inspired by the Holy Spirit of God ?* That they are so, in some sense, has been the concurrent belief of the Christian body in all ages. In the *second*, as in the *nineteenth* century, the ultimate appeal, in matters of fact and doctrine, has been to these venerable writings. It may be well then first to inquire on what grounds their authority has been rated so high by all Christians.

3. And I believe the answer to this question will be found to be, *Because they are regarded as presenting to us the substance of the Apostolic testimony.* The Apostles being raised up for the special purpose of *witnessing to the Gospel history*,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with *Apostolic authority*. The early Church was not likely to be deceived in this matter. The reception of the Gospels was *immediate* and *universal*. They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels ; which though in some cases bearing the name and pretending to contain the teaching of an Apostle, were *never recognized as Apostolic*.

4. Upon the *Apostolicity* then of our Gospels, rests their claim to inspira-

tion. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office. It may be well then to inquire of what kind that power was, and how far extending.

5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the descent of the Holy Ghost. We see Peter still ardent and impetuous, still shrinking from the danger of human disapproval ;—we see John still exhibiting the same union of deep love and burning zeal ;—we find them pursuing different paths of teaching, exhibiting different styles of writing, taking hold of the truth from different sides.

6. Again, we do not find the Apostles *put in possession at once* of the Divine counsel with regard to the Church. Though Peter and John were full of the Holy Ghost immediately after the Ascension, neither at that time, nor for many years afterwards, were they put in possession of the purpose of God regarding the Gentiles, which in due time was specially revealed to Peter, and recognized in the Apostolic council at Jerusalem.

7. These considerations serve to show us in what respects the working of the Holy Spirit on the Apostles was analogous to His influence on every believer in Christ ; viz. in the retention of individual character and thought and feeling,—and in the gradual development of the ways and purposes of God to their minds.

8. But their situation and office was *peculiar*, and *unexampled*. And for its fulfilment, peculiar and unexampled gifts were bestowed upon them. One of these, which bears very closely upon our present subject, was, the *recalling by the Holy Spirit of those things which the Lord had said to them*. This was His own formal promise, recorded in John xiv. 26. And if we look at our present Gospels, we see abundant evidence of its fulfilment. What unassisted human memory could treasure up saying and parable, however deep the impression at the time, and report them in full at the distance of several years, as we find them reported in our Gospels? To the Christian reader I need not put the *other alternative*. I refer to it only to remark, that every consideration, whether of the Apostles' external circumstances, or their internal feelings respecting Him of whom they bore witness, alike combines to confirm the persuasion of all Christians, that they have recorded as said by the Lord *what He truly did say*, and not any words of their own invention.

9. And let us pursue the matter further by analogy. Can we suppose that the light poured by the Holy Spirit upon the *sayings* of the Lord would be confined to them, and not extend itself over the other parts of the narrative of His life on earth? Can we believe that those miracles, which though not uttered in words, were yet *acted parables*, would not be,

under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church?

10. And, going yet further, to those parts of the Gospels which were wholly out of the cycle of the Apostles' own testimony,—can we imagine that the Divine discrimination which enabled them to detect the 'lie to the Holy Ghost,' should have forsaken them in judging of the records of the Lord's birth and infancy,—so that they should have taught or sanctioned an apocryphal, fabulous, or mythical account of such matters? *Some account* of them must have been current in the Apostolic circle: for Mary the mother of Jesus survived the Ascension, and would be fully capable of giving undoubted testimony to the facts. (See notes on Luke i. ii.) Can we conceive then that, *with her among them*, the Apostles should have delivered other than a true history of these things? Can we suppose that Luke's account, which he includes among the things *delivered by those who were eye-witnesses and ministers of the word* from the first, is other than the true one, and stamped with the authority of the witnessing and discriminating Spirit dwelling in the Apostles? Can we suppose that the account in the still more immediately Apostolic Gospel of Matthew is other than the same history seen from a different side and independently narrated?

11. But if it be inquired how far such Divine superintendence has extended in the framing of our Gospels as we at present find them, the answer must be furnished by the contents of the Gospels themselves. That those contents are themselves various, and variously arranged, is token enough that in their selection and disposition we have human agency presented to us, under no more direct Divine guidance than that general leading which in main and essential points should ensure entire accordance. Such leading admits of much variety in points of minor consequence. Two men may be equally led by the Holy Spirit, though one may believe and record, that the visit to the Gadarenes took place before the calling of Matthew, while the other places it after that event; though one in narrating it speaks of two demoniacs, the other, only of one.

12. And it is observable that in the only place in the three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the arrangement to be adopted and the chronological notices to be given, is clearly not justified according to his own showing and assertion. The value of such arrangement and chronological connexion must depend on various circumstances in each case:—on their definiteness

and consistency,—on their agreement or disagreement with the other extant records; the preference being in each case given to that one whose account is the most exact, and whose notes of sequence are the most distinct.

13. In thus speaking, I am doing no more than even the most scrupulous of our Harmonizers have in fact done. In the case alluded to in paragraph 11, *there is not one of them who has not altered the arrangement*, either of Matthew, or of Mark and Luke, so as to bring the visit to the Gadarenes into the same part of the Evangelic History. But, if *the arrangement itself* were *matter of Divine inspiration*, then have we *no right to vary it* in the slightest degree, but must maintain (as the Harmonists have done in other cases, but never, that I am aware, in *this*) *two distinct visits to have been made at different times, and nearly the same events to have occurred at both*. I need hardly add that a similar method of proceeding with all the variations in the Gospels, *which would on this supposition be necessary*, would render the Scripture narrative a heap of improbabilities; and strengthen, instead of weakening, the cause of the enemies of our faith.

14. And not only of the *arrangement* of the Evangelic History are these remarks to be understood. There are certain minor points of accuracy or inaccuracy, of which human research suffices to inform men, and on which, from want of that research, it is often the practice to speak vaguely and inexactly. Such are sometimes the conventionally received distances from place to place; such are the common accounts of phenomena in natural history, &c. Now in matters of this kind, the Evangelists and Apostles were not supernaturally informed, but left, in common with others, to the guidance of their natural faculties.

15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with Divine influence beaming from His countenance, we have at least *two demonstrable historical mistakes*. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists.

16. It may be well to conclude this section with a notable illustration of the principles upheld in it. What can be more undoubted and unanimous than the testimony of the Evangelists to THE RESURRECTION OF THE LORD? If there be one fact rather than another of which the Apostles were witnesses, *it was this*: and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet of all the events which they have described, *none is so variously put forth in detail*, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord *was risen*,—set forth by the ocular witness of the Apostles, who had seen Him,—became from that day first in importance in the

delivery of their testimony. The *precise order* of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate inquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent inquiries;—the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

## SECTION VII.

### IMPRATICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE THREE GOSPELS.

1. From very early times, attempts have been made to combine the narratives of our three Gospels into one continuous history. As might have been expected, however, from the characteristics of those Gospels above detailed, such Harmonies could not be constructed without doing considerable violence to the arrangement of some one or more of the three, and an arbitrary adoption of the order of some *one*, to which then the others have been fitted and conformed. An examination of any of the current Harmonies will satisfy the student that this has been the case.

2. Now on the supposition that the three Gospels had arisen one out of the other, with a design such as any of those which have been previously discussed (with the exception of  $\epsilon$ ) in § ii. 2, 3, such a Harmony not only ought to be *possible*, but should *arise naturally* out of the several narratives without any forcing, or alteration of arrangement. Nay, on the *supplementary* theory of Greswell and others, the *last written Gospel should itself be such a History as the Harmonizers are in search of*. Now not only is this not the case, but their Harmonies contain the most violent and considerable transpositions:—they are obliged to have recourse to the most arbitrary hypotheses of repetition of events and discourses,—and after all, their Harmonies, while some difficulties would be evaded by their adoption, entail upon us others even more weighty and inexplicable.

3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of Harmonizing is simply reduced to one of *matter of fact*:—*how far* the three Evangelists in relating the events of a history which *was itself one and the same*, have

presented us with the *same side* of the narrative of those events, or with fragments *which will admit of being pieced into one another*.

4. And there is no doubt that, as far as the *main features* of the Evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of the Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His Betrayal, His Passion, Crucifixion, Burial, and Resurrection,—these are common to all; and as far as *they* are concerned, their narratives naturally fall into accord and harmony. But when we come to range their texts side by side, to supply clause with clause, and endeavour to construct a complete History of details out of them, we at once find ourselves involved in the difficulties above enumerated. And the inference which an unbiassed mind will thence draw is, that as the Evangelists wrote with no such design of being pieced together into a complete History, but delivered the Apostolic testimony as they had received it, modified by individual character and oral transmission, and arranged carefully according to the best of their knowledge,—so we should thus simply and reverentially receive their records, without setting them at variance with each other by compelling them in all cases to say the same things of the same events.

5. If the Evangelists have delivered to us truly and faithfully the Apostolic narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us*. But without such knowledge, all attempts to accomplish this analysis in minute detail must be *merely conjectural*: and must tend to weaken the Evangelic testimony, rather than to strengthen it.

6. The only genuine Harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in arranging the important matter before them. If in that arrangement he finds variations, and consequently inaccuracies, on one side or the other, he will be content to acknowledge the analogy which pervades all the Divine dealings with mankind, and to observe that God, who works, in the communication of His other gifts, through the medium of secondary agents,—has been pleased to impart to us this, the record of His most precious Gift, also by human agency and teaching. He will acknowledge also in this, the peculiar mercy and condescension of Him who has adapted to universal human reception the record of eternal life by His Son, by means of the

very variety of individual recollections and modified reports. And thus he will arrive at the *true Harmonistic view of Scripture*; just as in the great and discordant world he does not seek peace by setting one thing against another and finding logical solution for all, but by holy and peaceful trust in that Almighty Father, who doeth all things well. So that the argument so happily applied by Butler to the *nature of the Revelation* contained in the Scriptures, may with equal justice be applied to *the books themselves* in which the record of that Revelation is found,—that ‘He who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect to find the same sort of difficulties in them, as are found in the constitution of nature.’

## CHAPTER II.

### OF THE GOSPEL ACCORDING TO MATTHEW.

#### SECTION I.

##### ITS AUTHORSHIP.

1. The author of this Gospel has been universally believed to be, **THE APOSTLE MATTHEW**. And with this belief the contents of the Gospel are not inconsistent, provided it be rightly understood. That the Apostle himself drew up the Gospel *in its present form*, both external and internal evidence forbid our supposing. For the weight of external evidence (see below, § ii.) is conclusive that the Apostle wrote his Gospel *in Hebrew* (i. e. Syro-Chaldaic, the vernacular language of Palestine at the time); and from internal features of narration and arrangement, especially in the latter part of the Gospel, it is hardly possible that it can have proceeded *directly* from an Apostle and eye-witness.

2. We are led then to the inference that we owe our present Gospel to a translator and compiler, similar in character and in the nature of his labours to those who have delivered to us the other two Gospels. Who this was, we are totally unable to say; and conjectures would be labour in vain. That his name does not appear, is a sufficient proof to us that he considered his work as being a faithful representation of the Apostolic record furnished by Matthew, and nothing more; and that, to the best of his belief, he used no other sources than that teaching.

3. That we have not, in this Gospel, the Apostolic record of Matthew *entire*, is evident, were it only from the omission of the Ascension. But the same may be gathered from other omissions and transpositions, of which instances will be found in the ensuing Commentary.

4. A question then may arise, *What was* the Gospel which Matthew wrote in Hebrew? And though there may be some difficulty in ascertaining this minutely and exactly,—yet, in the main, there can be little doubt that it consisted of various large sections of the Lord's life and sayings, rather after the manner of memoirs, than of any consecutive history:—that we owe to it the masterly and perfect report of the longer discourses; e. g. the Sermon on the Mount, ch. v.—vii., the discourse concerning John, ch. xi. &c. . . . and the independent narration of a variety of incidents, not contained in the other Gospels.

5. But the arrangement of the matter, and much supplementary and intercalary narrative, I believe to be owing to the researches of our Evangelistic compiler, who was desirous, as far as in him lay, to present to his readers a continuous and unbroken history.

6. I cannot, however, subscribe to the opinion that the translation and compilation was made *under the superintendence of the Apostle himself*. That our compiler should have omitted all account of the Ascension, in fidelity to his design of reporting nothing which he did not know to have the authority of Matthew, would be only a proof of his trustworthiness and simple adherence to truth: but that an Apostle, deliberately sending forth a professedly complete history, should have sanctioned the omission of so important an event, which he had himself witnessed, is inconceivable.

7. I conclude therefore that our present Gospel, in all its main portions, embraces the genuine contents of the memoirs which the Apostle Matthew committed to writing in Hebrew.—That the compiler of the present Greek Gospel either translated these portions from the original documents, or, which I think more probable, adopted that Greek version of them which was current in the part of the Church where he wrote.—That in doing so, he took pains, where there was a hiatus in the memoirs, to supply it by inquiry into the received record of the Apostle; and that he has inserted several such memoirs, less precise and definite than those other and longer ones.—That where he could not, satisfactorily to himself, ascertain what was the Apostle's testimony, he has not supplied the narrative from other sources, but *has omitted the fact*.—That we owe to this compiler the chief part of the *arrangement* of the Gospel as it now stands: which arrangement does not therefore rest on authority more exclusively Apostolic, than that of Mark or Luke.

8. Our attention must now be turned from the Evangelistic compiler, to the Apostle himself. And of him we know very little for certain. His calling, from being a Publican to be one of the twelve, is narrated by all three Evangelists. By Mark and Luke he is called Levi; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon; and the appearance of the Apostolic, not the original name, in the Gospel proceeding from himself, is in



analogy with the practice of Paul, who always in his Epistles speaks of himself by his new and Christian appellation. (On the doubts raised in ancient times respecting the identity of Matthew and Levi, see note on Matt. ix. 9.)

9. The Apostle Matthew is described by Clement of Alexandria (Pædag. II. i. p. 174) as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his Apostolic labours out of Palestine, which Eusebius mentions generally (ἐφ' ἑτέροις, Hist. Eccl. iii. 24). Later writers fix the scene of them in Æthiopia, but also include in their circle Macedonia, and several parts of Asia (Rufin. Hist. Eccl. x. 9. Socr. Hist. Eccl. i. 19). Heracleon, as cited by Clement of Alexandria, Strom. iv. 9, p. 595, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the Greater as *martyrs* among the Apostles.

## SECTION II.

### ITS ORIGINAL LANGUAGE AND AUTHENTICITY.

1. The universal testimony of the early Church declares that the Apostle Matthew wrote the Evangelic history in Hebrew; i. e. Syro-Chaldaic, the vernacular language of the Hebrew Christians in Palestine. The principal authorities on the point are these:—

(α) Eusebius, Hist. Eccl. iii. 39, quotes the testimony of Papias, derived through John the Presbyter, thus:—*Ματθαῖος μὲν οὖν ἐβραϊστὶ διαλέκτῳ τὰ λόγια συνετάξατο· ἡρμήνευσεν δ' αὐτὰ ὡς ἐδύνατο* (or *ἢν ἱκανότης*) *ἕκαστος*. This same Papias is described by Eusebius, iii. 36, as *ἀνὴρ τὰ πάντα λογιώτατος καὶ τῆς γραφῆς εἰδήμων*. It is true that he asserts him, with reference to his adoption of chiliastic opinions, to have been *σφόδρα σμικρὸς τὸν νοῦν*: but this cannot be brought to bear on the validity of his testimony to a matter of fact; being only said controversially, and with regard to the adoption by Papias of apocryphal stories, and his belonging to a particular school of interpretation, from which Eusebius dissented; while at the same time this very author gives him, as above, all weight as an historic witness. The meaning of the expression *λόγια* in the above passage has been disputed: some saying that it only implies *the discourses of the Lord*. That the *strict import of the word* is only this, is true; but it is also true that works were known as collections of *λόγια*, which contained, besides discourses, historical matter. Such was Papias's own work, which he entitled *λογίων κυριακῶν ἐξηγήσεις*: such is the Gospel of Mark, which he also designated as *σύνταξις τῶν κυριακῶν λογίων* (see Eusebius, Hist. Eccl. iii. 39). It seems therefore that by *τὰ λόγια* in our passage he means *the contents of a Gospel narrative*, embracing

both the words and deeds of the Lord. The latter words of the testimony seem to imply, that at the time of its being written, Papias had not heard of any version of the Gospel in Greek: each went to the original Hebrew work of Matthew, and interpreted it as he could, i.e. according to his more or less accurate acquaintance with its language. It would exceed the limits of these Prolegomena to enter at length into the refutation of the attempt to set aside this testimony of Papias (or rather of John the Presbyter), by supposing that the apocryphal Gospel according to the Hebrews, or that of the Ebionites, or Nazarenes, may have been mistaken for the original of Matthew. Ebrard (*Evang. Kritik*, pp. 930 ff.) has discussed this matter at length, and plainly shown that whatever similarity these documents may have had to the Gospel of Matthew, they were *always regarded as distinct from it*.

(β) Irenæus, *Hæc.* iii. 1: ὁ μὲν Ματθαῖος ἐν τοῖς ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν. It is sometimes assumed, because Irenæus in another place (*Hæc.* v. 33) mentions Papias with honour, that this testimony must be derived from Papias. But this assumption is perfectly gratuitous and unwarrantable. Irenæus must be considered here as an independent witness, reporting what was the voice of ecclesiastical tradition at his time.

(γ) Eusebius, *Hist. Eccl.* v. 10, relates of Pantænus, ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὗρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρὰ τισιν αὐτόθι τὸν χριστὸν ἐπεγνωκόσιν, οἷς Βαρθολομαῖον τῶν ἀποστόλων ἕνα κηρύξαι, αὐτοῖς τε ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφὴν, ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον. The value of this testimony, which is altogether independent of that of Papias, is not in any way affected by the fact that Eusebius is speaking of a *mere tradition*. That tradition recognizes a Hebrew Gospel according to Matthew, and thus agrees with the testimonies before cited. Jerome refers also to the tradition, and says, "Reperit (Pantænus) in India Bartholomæum de duodecim Apostolis adventum Domini nostri Jesu Christi juxta Matthæi Evangelium prædicasse, quod, Hebraicis litteris scriptum, revertens Alexandriam secum detulit." (*De Viris Illustr.* 36.) A translation of Matthew's Gospel into Hebrew cannot here be meant, as Eusebius himself (see (ε) below) holds the Hebrew to have been the original.

(δ) Eusebius, *Hist. Eccl.* vi. 25, reports as from Origen, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώτην, ὕστερον δὲ ἀπόστολον Ἰησοῦ χριστοῦ, Ματθαῖον, ἐκδεδώκῃ αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσι γράμμασιν ἑβραϊκοῖς συντεταγμένον. This testimony again cannot without an unwarrantable assumption be supposed to depend on that of Papias; but must rather be regarded as another index of what was the universal tradition of the early Church.

(ε) Eusebius, Hist. Eccl. iii. 24 : Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐφ' ἑτέροισι ἰέναι, πατρίῳ γλώττῃ γραφῇ παραδούς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λείπον τῇ αὐτοῦ παρουσίᾳ τοῖσι ἂφ' ὧν ἐστέλλετο εἰς τῆς γραφῆς ἀνεπλήρου. With this may be compared another passage of Eusebius (ad Marin. quest. ii., cited by Meyer, Einleitung, p. 9) : λέλεκται ἔτι ὀψὲ τοῦ σαββάτου παρὰ τοῦ ἰρμηνεύσαντος τὴν γραφὴν ὁ μὲν γὰρ εὐαγγελιστὴς Ματθαῖος Ἑβραϊκῇ γλώττῃ παρέωκε τὸ εὐαγγέλιον. This last passage shows that Eusebius *himself* believed the Gospel to have been written in Hebrew.

(ζ) Eriphanius, Περ. xxx. 3 : ὡς τὰ ἀληθῆ ἔστιν εἰπεῖν, ὅτι Ματθαῖος μόνος Ἑβραῖσιν καὶ Ἑβραϊκοῖς γράμμασιν ἐν τῇ καινῇ διαθήκῃ ἐποίησατο τὴν τοῦ εὐαγγελίου ἑκθεσίαν τε καὶ κήρυγμα.

(η) Jerome, Pref. to Matt. : Matthæus in Judæa Evangelium Hebræo sermone edidit ob eorum vel maxime causam qui in Jesum crediderant ex Judæis. Also de Viris Illustr., cap. 3, where he states that he had seen the Hebrew Gospel in the library at Cæsarea;—which belief he seems however to modify in the 3rd Dialogue contra Pelagianos, near the beginning. See also Ep. ad Damas. iv. p. 48.

(θ) To cite later testimonies would be superfluous. I may only mention that Gregory Nazianzen, Chrysostom, Augustin, Isidorus Hispalensis, Theophylact, Euthymius, and others, assert the same. The ancient Church is *unanimous* on the subject.

2. When the Gospel was translated into Greek, or *by whom*, is quite uncertain. 'Quis postea in Græcum transtulerit, non satis certum est.' (Jerome, as above.) On this point see above, § i. 2 ff.

3. From the uncertainty last mentioned, many critics, and those especially Protestants, have maintained that the Gospel was originally written *in Greek*<sup>1</sup>. Their arguments may be briefly summed up in two heads : 1. They reject the authority of the Fathers, as being likely to be mistaken, and as having been misled by Papias, and by the assertions of the Nazarenes. 2. They argue from internal evidence that our present Greek text of Matthew may very well be an original ; but their inference from this is fallacious in two points :—the *possibility* of our text having been an original text does not prove that *it actually was* so ; and even if this were established, its being *an* original text does not prove it to have been *the* original.

4. Our conclusion must therefore be in accordance with the testimony

<sup>1</sup> The most remarkable names on both sides are as follow :—

1. Maintainers of a Hebrew original.—All the Fathers and ancient critics : Simon, Mill, Michaelis, Marsh, Elsner, Bolten, Wahl, Storr, J. E. C. Schmidt, Eichhorn, Bertholdt, Kuinoel, Guerike, Olshausen, Ullmann, Sieffert, Ebrard, Meyer, &c.

2. Maintainers of a Greek original : Erasmus, Cajetan, Beza, Calvin, Calovius, Eras. Schmid, Le Clerc, Lightfoot, Fabricius, Wetstein, Schroeder, Paulus, Hug, Fritzsche, Baumgarten-Crusius, Harless, &c.

of the early Church, unanimous as it is, and derived from so many independent sources : *that the Gospel was originally written in Hebrew.* What relation I believe our present Gospel to bear to that original one, I have before stated in § i. of the present chapter, 2—7. The considerations there advanced will serve as an answer to the objections which have in recent times been brought against the apostolicity and authenticity of the Gospel. That we have not in all cases such a narrative as would have proceeded from an Apostle and eye-witness, must be ascribed to the fact that our narrative has arisen partly from the written memoirs, partly from the oral teaching of Matthew ;—that we have not all the events which an Apostle would undoubtedly have narrated, is to be ascribed to the incomplete and fragmentary nature of the collection ;—that chronological inconsistencies are found in it, is to be accounted for by remembering that the arrangement is owing, not to the Apostle, but to the Evangelistic compiler. And these three heads comprise all the objections which have been with any reason made against the authenticity of the Gospel.

### SECTION III.

#### FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The fact that Matthew wrote in Syro-Chaldaic, and the statements in several of the testimonies above cited, show us that he originally drew up his Gospel for the use of the Jewish converts in Palestine. And internal notices tend to confirm this inference. We have fewer interpretations of Jewish customs, laws, and localities, than in the two other Gospels. The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important,—*that Jesus was the Messiah prophesied in the Old Testament.* Hence the commencement of His genealogy from Abraham and David ; hence the frequent notice of the necessity of this or that event happening, *because it was so foretold by the prophets* ; hence the constant opposition of the Lord's spiritually ethical teaching to the evil formalistic ethics of the Scribes and Pharisees.

2. But we must not think of the Gospel as a systematic treatise drawn up with this end continually in view. It only exercised a very general and indirect influence over the composition, not excluding narratives, sayings, and remarks which had no such tendency, or even partook of an opposite one.

3. It is also to be remembered that the very fact of a Greek translation having been made indicates that *Grecian readers* were in the view of the evangelistic compiler ; and that, in consequence, *he* may have added interpretations and explanations : such e. g. as ch. i. 23, xxvii. 8. 33. 46, for their information.

4. In furtherance of the design above mentioned, we may discern (with

the caution given in 2) a more frequent and consistent reference to the Lord *as a King*, and to his Messianic kingdom, than in the other Gospels. Designing these Prolegomena, not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

## SECTION IV.

### AT WHAT TIME IT WAS WRITTEN.

1. The testimony of the early Church is unanimous, that Matthew wrote *first* among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first: *προεγράφηται ἔλεγε τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας* (Eusebius, Hist. Eccl. vi. 14). And Irenæus (see above, § ii. 1, β) relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome. To what time this points, I shall hereafter discuss in the Prolegomena to the Acts; I set it now provisionally, as indicating a date not earlier than 61 A.D., nor later than 64 or 65. And to this notice internal marks of date are not repugnant. It seems, from ch. xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published *before* that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel 8 years after the Ascension (Theophyl. and Euthym.);—15 years after the Ascension (Niceph. Hist. Eccl. ii. 45);—at the time of the stoning of Stephen (Cosmas Indicopleustes. Fabricius, Bibl. Gr. iv. 5, cited by Meyer).

2. At what time the Greek version and compilation was made we are entirely ignorant. From what has been said above (§ i.), I should be disposed to place it not very close to the writing of the Gospel itself, nor necessarily before the destruction of Jerusalem, as Meyer does (Einl. p. 23). It would form no part of the design of the compiler to insert notices of his own of a historical kind; and the intervention of the destruction of Jerusalem, and the consequent dispersion of the Jewish converts, would very much tend to throw the memoirs and testimony of the Apostle into that disjointed and fragmentary state in which we now find them. We must also suppose that the death, or at all events the final departure into distant parts, of Matthew himself, had taken place before our compiler drew up the present Greek Gospel.

## SECTION V.

### ITS STYLE AND CHARACTER.

1. The present Greek Gospel which we possess is written in the same form of diction which pervades the other Gospels, the Hebraistic or Hellenistic Greek. This dialect resulted from the dispersion of the Greek language by the conquests of Alexander, and more especially from the intercourse of Jews with Greeks in the city of Alexandria. It is that of the LXX version of the Old Testament; of the apocryphal books; and of the writings of Philo and Josephus. In these two latter, however, it is not so marked, as in versions from the Hebrew, or books aiming at a Hebraistic character.

2. Of the three Gospels, that of Matthew presents the most complete example of the Hebraistic diction and construction, with perhaps the exception of the first chapter of Luke. And from what has been above said respecting its design, this would naturally be the case.

3. The internal character of this Gospel also answers to what we know of the history and time of its compilation. Its marks of chronological sequence are very vague, and many of them are hardly perhaps to be insisted on at all. When compared with the more definite notices of Mark and Luke, its order of events is sometimes superseded by theirs. It was to be expected in the first written account of matters so important, that the object should rather be to record the *things done*, and the *sayings* of our Lord, than the *precise order* in which they took place.

4. It is in this principal duty of an Evangelist that Matthew stands pre-eminent; and especially in the report of the *longer discourses* of our Lord. It was within the limits of his purpose in writing, to include all the descriptions of the state and hopes of the citizens of the kingdom of heaven which Jesus gave during His ministry. This seems to have been the peculiar gift of the Spirit to him,—to recal and deliver down in their strictest verbal connexion, such discourses as the Sermon on the Mount, ch. v.—vii.; the apostolic commission, ch. x.; the discourse concerning John, ch. xi.; that on blasphemy against the Holy Ghost, ch. xii.; the series of parables, ch. xiii.; that to the Apostles on their division, ch. xviii.; and in their fulness, the whole series of polemical discourses and prophetic parables in ch. xxi.—xxv.

5. And I should be much disposed,—*where the other two Gospels have manifestly related from a common source with this one*,—to believe that common source to have been, *the testimony of Matthew*, in those cases where that testimony was available as that of an eye or ear witness. This in some instances would be impossible: as for instance in recording the raising of Jairus's daughter; the transfiguration; the agony in Gethsemane, where Peter, James, and John only were present; the parts of

the history preceding (*chronologically*, which was not the case with the Sermon on the Mount); Matthew's own calling: the prophetic discourse on the Mount of Olives, ch. xxiv.; and the appearance after the resurrection, ch. xxviii. 1—10; besides many other minor incidents.

6. It has been my endeavour in the following Commentary, to point out the close internal connexion of the longer discourses, and to combat the mistake of those critics who suppose them to be no more than collections of shorter sayings associated together from similarity of subject or character.

7. On the connexion in many points between the Epistle of James and this Gospel, see the Prolegomena to that Epistle, vol. ii.

## CHAPTER III.

### OF THE GOSPEL ACCORDING TO MARK.

#### SECTION I.

##### ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be *Marcus*: and further, that he was the same person who in Acts xii. 12, 25, xv. 37, is spoken of as Ἰωάννης ὁ ἐπικαλούμενος (καλούμενος, ἐπικληθεὶς) Μάρκος: in xiii. 5, 13, as Ἰωάννης: in xv. 39, as Μάρκος: also in Col. iv. 10. 2 Tim. iv. 11. Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, *ibid.*); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in their first missionary journey (Acts xii. 25); and was the cause of the variance and separation of these Apostles on their second (Acts xv. 37—40),—Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey (Acts xiii. 13). He then became the companion of Barnabas in his journey to Cyprus (Acts xv. 39). We find him however again with Paul (Col. iv. 10), and an allusion apparently made in the words there to some previous stain on his character, which was then removed; see also Philem. 24. 2 Tim. iv. 11. Lastly, we find him with Peter (1 Pet. v. 13). From Scripture we know no more concerning him. But an unanimous tradition of the ancient Christian writers represents him as the

‘interpretes’ of Peter; i. e. the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the Apostle. See authorities quoted in § ii., below.

2. Tradition (Eusebius, Hist. Eccl. ii. 15) brings him with Peter to Rome (but apparently only on the authority of 1 Pet. v. 13); and thence to Alexandria, where he is said to have become first bishop of the Church in that city, and to have suffered martyrdom there. All this however is exceedingly uncertain.

## SECTION II.

### ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark’s Gospel was written under the influence, and almost by the dictation, of Peter.

(α) Eusebius quotes from Papias (Hist. Eccl. iii. 39), as the testimony of John the presbyter, Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἔμνημόνευσεν, ἀκριβῶς ἔγραψεν, κ. τ. λ.

(β) The same author (Hist. Eccl. v. 8) says, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγραφε ἡμῖν παραδέδωκε. This he quotes from Irenæus (iii. 1); and further, that this took place μετὰ τὴν τούτων (i. e. τοῦ Πέτρου κ. τοῦ Παύλου) ἐξοδόν.

(γ) The same author (Hist. Eccl. ii. 15) relates, on the authority of Clement (Hypotyp. vi.) and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching; that the Apostle, being informed supernaturally of the work in which Mark was engaged, ἡσθῆναι τῇ τῶν ἀνέρωδων προθυμίᾳ, κυρῶσαι τε τὴν γραφὴν εἰς ἑντευξιν τῆς ἐκκλησίας. This account is manifestly inconsistent with the former.

(δ) In Hist. Eccl. vi. 14, Eusebius gives yet another account, citing the very passage of Clement above referred to: that Peter, knowing of Mark’s work when it was completed and published, προτρεπτικῶς μῆτε κωλύσαι μῆτε προτρέψασθαι.

(ε) The same author, in his Demonstr. Evang. iii. 5, says, Πέτρος ἐπὶ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ πάντα γὰρ τὰ παρὰ Μάρκῳ τοῦ Πέτρου διὰ λέξεων εἶναι λέγεται ἀπομνημονεύματα.

(ζ) Tertullian (cont. Marcion, iv. 5) relates: Marcus quod edidit Evangelium, Petri adfirmatur, cujus interpretes Marcus.

(η) Jerome (ad Hedibiam, quæst. ii.) writes: Habebat ergo (Paulus) Titum interpretem, sicut et beatus Petrus Marcum, cujus Evangelium Petro narrante et illo scribente compositum est.

2. The above testimonies must now be examined as to their authority to rule our opinion on the question. We may observe that the matter to



which they refer is *not one of potent fact*,—such as Matthew's Gospel having been originally composed and published in Hebrew,—but one which could, from its nature, have been known to very few persons; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at once the account which makes Peter *authorize* the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the *extent* and *nature* of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory; others making it extend even to the dictation of the words by the Apostle.

3. It is obvious that all such accounts must be judged according to the phenomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no *such* collection of the testimony of Peter is here presented to us, as we have of that of Matthew in the former Gospel. Had such been the case, we should certainly have found it called the Gospel according to *Peter*, not according to *Mark*.

4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the supposition conceded in the last sentence cannot be consistently carried out. A remarkable instance to the contrary may be seen ch. xvi. 7, where εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ stands for εἶπατε τοῖς μαθηταῖς αὐτοῦ in Matthew.

5. We are led to the same conclusion by a careful comparison of the contents of this Gospel with those of Matthew and Luke. We find that it follows the same great cycle of Apostolic teaching;—that its narratives are derived in many cases from the same sources;—that it is improbable that any individual Apostle should have moulded and fashioned a record which keeps so generally to the beaten track of the generally-received Evangelic history. His own individual remembrances must unavoidably have introduced additions of so considerable an amount as to have given to the Gospel more original matter than it at present possesses.

6. But while unable to conceive any influence *directly* exerted by Peter over the compilation of the Gospel, I would by no means deny the possi-

bility of the derivation of some narratives in it from that Apostle. The peculiar minute and graphic precision (presently, § viii., to be further spoken of) which distinguish this Evangelist, seem to claim for him access in many cases to the testimony of some eye-witness where the other two Evangelists have not had that advantage. I have pointed out these cases where they occur, in the Commentary; and have not hesitated in some of them to refer conjecturally to Peter as the source of the narration.

7. The inference to be drawn from what has preceded is, that,—the general tradition of the ancients which ascribed to Mark a connexion with Peter as his secretary or interpreter, being adopted, as likely to be founded on fact,—yet the idea of any considerable or direct influence of Peter over the writing of the Gospel is not borne out by the work itself. We may so far recognize in it one form of the probable truth;—it is likely that Mark, from continual intercourse with and listening to Peter, and possibly from preservation of many of his narrations entire, may have been able, after his death, or at all events when separated from him, to preserve in his Gospel those vivid and original touches of description and filling-out of the incidents, which we now discover in it. Further than this I do not think we are authorized in assuming; and even this is conjectural only.

### SECTION III.

#### FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Internal evidence is very full as to the class of readers for whom Mark compiled his Gospel: *the Gentile Christians* are clearly pointed out by the following indications;—

(a) The omission of all genealogical notices of our Lord's descent.

(β) The general abstinence from Old Testament citations, except in reporting discourses of our Lord (i. 2, 3, is the only exception, xv. 28 being probably spurious).

(γ) The appending of interpretations to the Hebrew or Aramaic terms occurring in the narrative (v. 41, vii. 11. 34).

(δ) The explanations of Jewish customs, as for example ch. vii. 3, 4.

(ε) Remarkable insertions or omissions in particular places: as, e. g. *πᾶσι τοῖς ἔθνεσιν*, ch. xi. 17, which words are omitted in Matthew and Luke:—no mention of the *Jewish law*:—omission of the *limitations* of the mission of the Apostles in Matt. x. (common however also to Luke.)

2. It is true that too much stress must not be laid on single particulars of this sort, as indicating *design*, where the sources of the Gospels were so scattered and fragmentary. But the *concurrence* of all these affords a very strong presumption that that class of readers was in the view of the

Evangelist, in whose favour all these circumstances unite. See Prolegomena to Matthew, § iii. 2.

## SECTION IV.

### AT WHAT TIME IT WAS WRITTEN.

1. The most direct testimony on this head is that of Irenæus, iii. 1 (see above, § ii. 1,  $\beta$ ), that it was after the deaths of Peter and Paul. This would place its date after the year 64 or 65 (see Prolegg. to Matt. § iv.). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting traditions (see above, § ii.), and the Gospel itself affords us no clue whatever.

2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been *originally written* after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § iv.); but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus, in the year 70. With regard to the time of publication of the *Greek edition* of Matthew's Gospel, see remarks in ch. ii. § iv. 2.

## SECTION V.

### AT WHAT PLACE IT WAS WRITTEN.

Of this we have no trustworthy evidence. Most ancient writers (Clement, Eusebius, Jerome, Epiphanius, &c.) mention *Rome*; but apparently in connexion with the idea of Mark having written under the superintendence of Peter. Chrysostom mentions *Alexandria*; but no Alexandrine writer confirms the statement. In modern times, Storr has advanced a hypothesis that Mark wrote at *Antioch*, which he grounds, but insufficiently, on a comparison of ch. xv. 21, with Acts xi. 20.

## SECTION VI.

### IN WHAT LANGUAGE IT WAS WRITTEN.

1. There has never been any reasonable doubt, that Mark wrote in *Greek*. The two Syriac versions contain a marginal note, that Mark preached in Rome in Latin; and four MSS., enumerated by Scholz, Prolegg. p. xxx., append a notice, τὸ κατὰ μάρκ. εὐαγ. ἐγγράφη ῥωμαϊστὶ ἐν Ῥώμῃ μετὰ ἐτη γ' τῆς ἀναλήψεως τοῦ κυρίου. This statement, however, is destitute of probability from any external or internal evidence, and is

only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for *Roman* converts.

2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biassed by a wish to maintain the authority of the Vulgate: and a pretended part of the original autograph (L) of the Evangelist is still shown in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin MS. of the four Gospels,—another fragment of which exists, or existed, at Prague,—formerly preserved at Aquileia.

3. If Mark wrote in Latin, it is almost inconceivable that the original should have perished so early that no ancient writer should have made mention of the fact. For Latin was the language of a considerable and increasing body of Christians,—unlike Hebrew, which was little known, and belonged to a section of converts few in number:—yet ancient testimony is unanimous to Matthew's having written in Hebrew,—while we have not one witness to Mark having written in Latin.

## SECTION VII.

### GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics (Schleiermacher, Credner;—which last however (see Meyer, Com. ii. 9, note), has since seen reason to abandon his view,—and more recently still, Grimm) on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see above, § ii. 1) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

2. But neither do the words of Papias imply any such inference as that Mark's notices must have been simple and unarranged; nor, if they did, are they of any considerable authority in the matter. It is enough that from the very earliest time the Gospel has been known as that of Mark; confirmed as this evidence is by the circumstance, *that this name belongs to no great and distinguished founder of the Church, to whom it might naturally be ascribed, but to one, the ascription to whom can hardly be accounted for, except by its foundation in matter of fact.*

3. On the genuineness of the remarkable fragment at the end of the Gospel, see notes there.

## SECTION VIII.

### ITS STYLE AND CHARACTER.

1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance

of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are fewer than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most *copious, and rich in lively and interesting detail*.

2. In one part only does Mark appear as an abridger of previously well-known facts; viz. in ch. i. 1—13, where,—his object being to detail the official life of the Lord,—he hastens through the previous great events,—the ministry of John, the baptism and temptation of Christ. But even in the abrupt transitions of this section, there is wonderful graphic power, presenting us with a series of life-like pictures, calculated to impress the reader strongly with the reality, and dignity, of the events related.

3. Throughout the Gospel, even where the narratives are the most copious, the same isolated character of each, the same abrupt transition from one to another, are observable. There is no attempt to bind on one section to another, or to give any sequences of events. But occasionally the very precision of the separate narratives of itself furnishes accurate and valuable chronological data:—e. g. the important one in ch. iv. 35, by which it becomes evident that the whole former part of Matthew's Gospel is out of chronological order.

4. Mark relates but few *discourses*. His object being to set forth Jesus as the SON OF GOD (see ch. i. 1), he *principally* dwells on the *events* of His official life. But the same characteristics mark his report of the Lord's discourses, *where he relates them*, as we have observed in the rest of his narrative. While the sequence and connexion of the longer discourses was that which the Holy Spirit peculiarly brought to the mind of Matthew, the Apostle from whom Mark's record is derived seems to have been deeply penetrated and impressed by the *solemn iterations of cadence and expression*, and to have borne away the *very words themselves* and *tone* of the Lord's sayings. See especially, as illustrating this, the wonderfully sublime reply, ch. ix. 39—50.

5. According to the view adopted and vindicated in the notes on ch. xvi. 9—20, the Gospel terminates abruptly with the words ἐφειλόυντο γὰρ, ver. 8. That this was not intentionally done, but was a defect,—is apparent, by the addition in Apostolic times of the authentic and most important fragment which now concludes the narrative.

6. I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the Divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with

all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions, and looks, and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that,—without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church,—the Gospel of Mark is at least as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for.

## CHAPTER IV.

### ON THE GOSPEL ACCORDING TO LUKE.

#### SECTION I.

##### ITS AUTHORSHIP.

1. Although the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his *name* from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to *Lucas*, or *Luke*, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 10.

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was *not born a Jew*, being there distinguished from οἱ ὄντες ἐκ περιτομῆς. It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *Physician*; he is called ὁ ἰατρὸς ὁ ἀγαπῶν by Paul, Col. iv. 14. A very late tradition (Niceph. Hist. Eccl. ii. 43), generally adopted by the Romish Church, makes him also to have been a *painter*; but it is in no respect deserving of credit. His birthplace is said by Eusebius (Hist. Eccl. iii. 4) and Jerome (Script. Eccles. under Lucas) to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1 (Lucas=Lucanus, not Lucius). Tradition, as delivered by Epiphanius, Hæc. li. 12, Pseudo-Origen, Theophylact, Euthymius, &c., makes him to have been *one of the seventy*, Luke x. 1; but this is *refuted by his own testimony*, in his Preface,—where he clearly distinguishes himself from those who were eye-witnesses and ministers of

the word. It seems to have arisen from *his Gospel alone containing the account of their mission*.

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may be inferred from his there first making use of *the first person plural* in his narrative; after saying (ver. 8) *κατέβησαν εἰς Τρωάδα*, he proceeds (ver. 10), *εὐθέως ἐξήγησάμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν*. He thence accompanied Paul to Macedonia, remaining apparently at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem (xxi. 17); being with him at Caesarea during his imprisonment (comp. Acts xxiv. 23. Col. iv. 14. Philem. 24); and travelling with him to Rome (xxvii. 1.—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom. (See 2 Tim. iv. 11.)

4. Of the time and manner of his death nothing certain is known, and the traditions are inconsistent with one another: some, as Greg. Naz., alleging him to have suffered martyrdom, while the general report is that he died a natural death.

## SECTION II.

### ITS ORIGIN.

1. A plain statement of the origin of this Gospel is given us by the Author himself, in his preface, ch. i. 1—4. He there states that many had taken in hand to draw up a statement, according to the testimony of those who were from the beginning eye-witnesses and ministers of the word, of the matters received (or fulfilled) among Christians; and that it therefore seemed good to him also, having carefully traced the progress of events from the first, to write an arranged account of the same to his friend (or patron) Theophilus.

2. From this we gather, (1) that Luke was *not himself an eye-witness, nor a minister of the word* (*ὑπηρέτης τοῦ λόγου*) *from the beginning*: (2) that he compiled his Gospel *from the testimony of eye-witnesses and Apostles*, which he carefully collected and arranged. For (1) he expressly excludes himself from the number of the *αὐτόπται κ. ὑπ. τ. λόγου*; and (2) by the *καίτοι*, he includes himself among the *πολλοὶ*, who made use of autoptic and Apostolic testimony.

3. I have before proved *generally* that the Gospels of Matthew and Mark *cannot have been among the number of these ζηγήσεις of which Luke speaks*. I may now add to those proofs, that if Luke had seen and *received*, as of Apostolic authority, either or both of these Gospels, then his *variations from them* are, on his own showing, unaccountable; if he

had seen them, and *did not receive them*, his coincidences with them are equally unaccountable. The improbabilities and absurdities involved in his having either or both of them before him and working up their narratives into his own, I have before dealt with, in the general Prolegomena to the three Gospels.

4. Judging entirely from the phenomena presented by the Gospel itself, my conclusion with regard to its sources is the following:—that Luke, under the guidance of the Holy Spirit, drew up his Gospel independently of, and without knowledge of, those of Matthew and Mark;—that he fell in with, in the main, the same cycle of Apostolic teaching as the compilers of those Gospels were directed to, viz. that which embraced principally the *Galilean* life and ministry of the Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

5. To this latter circumstance may be attributed his access to (I believe, from its peculiar style and character) a *documentary* record of the events preceding and accompanying the birth of the Lord, derived probably from *her* who alone was competent to narrate several particulars contained in it;—his preservation of the precious and most important cycle of our Lord's discourses and parables contained in that large section of his Gospel, ix. 51—xviii. 15, which is mostly peculiar to himself:—numerous other details scattered up and down in every part of his narrative, showing autoptic information:—and, lastly, his enlarged account of some events following the Resurrection, and the narration, *by him alone*, of the circumstances accompanying the Ascension.

6. A tradition was very early current, that Luke's Gospel contained the substance of the *teaching of Paul*. Irenæus, Hær. iii. 1, states: Λουκᾶς ἐστὶ ὁ ἀκούσας τοῦ Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο<sup>5</sup>. See also Tertullian, cont. Marc. iv. 5. This, however, is contradicted by the express assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who ἀπ' ἀρχῆς, '*from the beginning of his history*,' were *eye-witnesses or ministers of the word*. Among these it is not, of course, possible to reckon Paul.

7. It is, however, an interesting inquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction,—or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same in Luke xxii. 19 and in 1 Cor. xi. 23,—and that Paul

<sup>5</sup> Origen, Eusebius, and Jerome go so far as to understand the expression τὸ εὐαγγέλιόν μου, Rom. ii. 16, of the *Gospel of Luke*. But this is contrary to the usage of the word εὐαγγέλιον in the N. T.: see notes there.



claims to have received this last *from the Lord*. For we know, that to compensate to Paul in his Apostolic office for the want of autoptic authority, and to constitute him a witness to the truth of the Gospel, a revelation was made to him,—to which he refers, Gal. i. 12. Eph. iii. 3. 1 Cor. xi. 23. xv. 4,—embracing at least the leading facts of the Evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

8. There is *very little trace of Paul's peculiar diction, or prominence given to the points which it became his especial work to inculcate* in the Gospel of Luke. Doubtless we may trace a *similar cast of mind and feeling* in some instances; as e. g. Luke's carefulness to record the sayings of our Lord which were assertive of His unrestricted love for Jew and Gentile alike: Luke iv. 25 ff. ix. 52 ff. x. 30 ff. xvii. 16. 18. We may observe too that in Luke those parables and sayings are principally found, which most directly regard the great doctrine of man's free justification by grace through faith: e. g. ch. xv. 11 ff. xvii. 10. xviii. 14, in which latter place the use of *ἐξ ἁνωτέρου* (see note there) is remarkable. These instances, however, are but few,—and it may perhaps be doubted whether commentators in general have not laid too great stress upon them. It would be very easy to trace similar relations and analogies in the other Gospels, if we were bent upon doing so.

### SECTION III.

#### FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Both these questions are formally answered for us by the Evangelist himself. He states, ch. i. 3, that he wrote primarily *for the benefit of one Theophilus*, and *that he might know the certainty of those accounts which had formed the subject of his catechetical instruction*.

2. But we can hardly suppose this object to have been the *only* moving cause to the great work which Luke was undertaking. The probabilities of the case, and the practice of authors in inscribing their works to particular persons, combine to persuade us that Luke must have regarded his friend as the representative of a class of readers for whom his Gospel was designed. And in inquiring what that class was, we must deal with the data furnished by the Gospel itself.

3. In it we find *universality* the predominant character. There is no marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Com-

mentators have noticed that Luke principally records those sayings and acts of the Lord by which God's mercy to the Gentiles is set forth : see xv. 11 ff. xviii. 10. xix. 5 (but see notes there). x. 33. xvii. 19. ix. 52—56. iv. 25—27. Such instances, however, are not much to be relied on ;—see above, ch. i. § ii. 6 ;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John<sup>6</sup> ;—and I therefore much prefer assigning the above character of *universality* to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain, if it were only from its being published in Greek ; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

4. I infer then that the Gospel was designed for the general use of Christians, whether Jews or Gentiles ; and subordinately to this general purpose, for those readers whose acquaintance with Jewish customs and places was sufficient to enable them to dispense with those elucidations of them which Mark and John have given, but which are not found in Matthew or Luke.

5. The object of the Gospel has been sufficiently declared in Luke's own words above cited,—that the converts might know the certainty of those things in which they had received oral instruction as catechumens ; in other words, that the parts of the Lord's life and discourses thus imparted to them might receive both permanence, by being committed to writing,—and completion, by being incorporated in a detailed narrative of His life and sayings.

## SECTION IV.

### AT WHAT TIME IT WAS WRITTEN.

1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The inquiry may be thus conducted.—We may safely assume that the '*former treatise*' of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published *before the Acts of the Apostles*. Now the last event recorded in the Acts is an interview of

<sup>6</sup> c. g. Matthew relates the *visit of the Magi*, ch. ii. 1 ff. ; refers to *Galilee of the Gentiles* seeing a great light, ch. iv. 15, 16 :—' Many shall come from the East and West,' &c. ch. viii. 11.—' Come unto Me, all ye that labour,' ch. xi. 28 : the *Syrophœnician woman* (not related by Luke), ch. xv. 21 ff. : ' The Kingdom of God shall be taken from you, and given to a nation,' &c. ch. xxi. 43 (omitted by Luke) : ' The elect from the four winds of heaven' (not in Luke), ch. xxiv. 31 : ' The judgment of πάντα τὰ ἔθνη,' ch. xxv. 31—46 : ' Make disciples of πάντα τὰ ἔθνη,' ch. xxviii. 19.—Again, John relates the *visit to the Samaritans*, ch. iv. : ' The other sheep not of this fold,' ch. x. 16 : ' not for that nation only, but that he should gather together in one the children of God that were scattered abroad,' ch. xi. 52 : ' The request of the Greeks at the feast,' ch. xii. 20, &c. &c.

Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed *two whole years* after that arrival and interview ; but, I believe, *no longer than that*. For, had Paul continued longer than that time in his hired house before the publication, it must have been so stated ; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place *two years after Paul's arrival at Rome* : i. e. according to Wieseler (*Chron. des Apostolischen Zeitalters*, pp. 117, 118), in the spring of A.D. 63.

2. We have therefore a fixed date, before which the Gospel *must have been published*. But if I am not mistaken, we have, by internal evidence, the date of its publication removed some time back from this date. It is hardly probable that Luke would speak of, as *ὁ πρῶτος λόγος*, a work in which he was then, or had been very lately, engaged. But not to dwell on this,—even allowing that the prefatory and dedicatory matter, as is usually the case, may have come *last* from the hands of the author,—I find in the account of the Ascension, which immediately follows, a much more cogent proof, that the Gospel had been some considerable time published. For while it recapitulates the Gospel account just so much that we can trace the same hand in it (comp. Acts i. 4 with Luke xxiv. 49), it is manifestly a *different account*, much fuller in particulars, and certainly *unknown to the Evangelist when he wrote his Gospel*. Now, as we may conclude, in accordance with the *παρηκολούθησάν τε πᾶσιν ἀκριβῶς* of Luke i. 3, that he would have carefully sought out every available source of information at the time of writing his Gospel,—this becoming acquainted with a new account of the Ascension implies that in the mean time fresh sources of information had been opened to him. And this would most naturally be by *change of place*, seeing that various fixed cycles of Apostolic teaching were likely to be current in, and about, the respective mother Churches. Now the changes of place in Luke's recent history had been,—two years before, from Cæsarea to Rome, Acts xxvii. 1 ff. ; —two years and a half before that, from Philippi to Jerusalem, Acts xx. 6. xxi. 15 ff.,—and Cæsarea. This last is left to be inferred from his leaving Cæsarea with Paul, ch. xxvii. 1 ;—at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Prolegomena to vol. ii. that during this period he was engaged in collecting materials for and compiling the Acts of the Apostles ; and by consequence (see above), that in all probability, the Gospel had been then written and published. This would place its publication before A.D. 58 ; —consequently, before the traditional date of the Hebrew Gospel of Matthew,—see above, ch. ii. § iv.

3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of *seven years*: far too long for such an inference as the above to be made with any probability. During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected *in Palestine*, is on all accounts probable. And that it should have been published much before this is, I think, improbable.

4. My reasons are the following:—I have implied in the former part of these Prolegomena, that it is not likely that the present Evangelic collections would be made, until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous *ἐπιγῆσεις* having been *already drawn up* after the model of the Apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff. i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine;—but we have certainly *this date* as our *terminus a quo*, before which, as I believe, no Gospel could have been published.

5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the *ἐπιγῆσεις* of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And, without pretending to minute accuracy in these two limits, we may at least set it down as likely that the publication did not take place much before Luke and Paul are found together, nor after the last journey which Paul made to Jerusalem, A.D. 58. And even if the grounds on which this latter is concluded be objected to, we have, as a final resort, the fixed date of the *publication of the Acts*, two years after Paul's arrival at Rome, *after which*, by internal evidence, *the Gospel cannot have been published*.

## SECTION V.

### AT WHAT PLACE IT WAS WRITTEN.

1. Our answer to this inquiry will of course depend upon the considerations discussed in the last section. Adopting the view there taken, we find Luke in Asia Minor, Syria, or Palestine (probably) previously to his

first journey with Paul A.D. 51; and from that time till his second journey A.D. 58, perhaps remaining in Greece, but perhaps also travelling for the sake of collecting information for his Gospel. At all events, at the latter part of this period he is again found at Philippi. We need not then dissent from the early tradition reported by Jerome (Prolog. in Matt.), that Luke published his Gospel 'in Achaïæ Bæotique partibus,' as being on the whole the most likely inference.

2. The inscription in the Syriac version,—and Simeon Metaphrastes in the tenth century,—report that the Gospel was written at Alexandria, but apparently without any authority.

## SECTION VI.

### IN WHAT LANGUAGE IT WAS WRITTEN.

There never has been any doubt that Luke wrote his Gospel in Greek. His familiarity with Greek terms and idioms, and above all, the classical style of his preface, are of themselves convincing internal evidence that it was so.

## SECTION VII.

### GENUINENESS OF THE GOSPEL.

1. It has been generally and almost unanimously acknowledged that the Gospel which we now possess is that written and published by Luke.

2. Whatever doubts may have been raised by rationalistic Commentators as to the genuineness of the *two first chapters*, have been adopted in aid of their attempts to overthrow their *authenticity* (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.

3. On the genuineness of ch. xxii. 43, 44, see various readings and notes there.

## SECTION VIII.

### THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

1. If the view maintained above of the probable time of the publication of the Gospel be adopted,—and its later terminus, the publication of the Acts two years after Paul's imprisonment at Rome began, is, I think, *beyond question*,—I cannot see how any reasonable doubt can be thrown upon the authenticity of this portion of the narrative. For there were those living, who might have contradicted any false or exaggerated account of the Lord's birth and the events which accompanied it. If not the mother of the Lord herself, yet His brethren were certainly living; and the universal reception of the Gospel in the very earliest ages sufficiently demonstrates that no objection to this part of the sacred narrative had been heard of as raised by them.

2. The ἀκριβῶς παρηκολουθηκότι of Luke forbids us to imagine that he would have inserted any narrative in his Gospel which he had not ascertained to rest upon trustworthy testimony, as far as it was in his power to ensure this : and the means of ensuring it must have been at that time *so ample and satisfactory*, that I cannot imagine for a moment any other origin for the account, than *such testimony*.

3. If we inquire what was probably the *source* of the testimony, I answer, that but one person is conceivable as delivering it, and that person the Mother of our Lord. She was living in the Christian body for some time after the Ascension ; and would most certainly have been appealed to for an account of the circumstances attending His birth and infancy.

4. If she gave any account of these things, it is inconceivable that this account should not have found its way into the records of the Lord's life possessed by the Christian Church, but that instead of it a spurious one should have been adopted by two of our Evangelists, and that so shortly after, or even coincident with, her own presence in the Church.

5. Just as inconceivable, even supposing the last difficulty surmounted, is the formation of a mythical, or in any other way unreal, account of these things, and its adoption, in the primitive age of the Church. For the establishment of this I refer to Professor Mill's able tract, *On the Mythic Interpretation of Luke i.* ;—in which he has stated and severally refuted the arguments of Strauss and the rationalists.

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances ; of some of which circumstances that in Matt. i. 18—25 is a more compendious, and wholly independent account.

## SECTION IX.

### ITS STYLE AND CHARACTER.

1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others. By consulting the marginal references in this edition, it will be seen that the number of ἀπαξ λεγόμενα in Luke is very great, far exceeding those in any other Gospel ; and that very many of them are classically-authorized compound words.

2. The composition of the sentences is more studied and elaborate than in Matthew or Mark :—the Evangelist appears more frequently in the narrative, delivering his own estimate of men and things ;—e. g. xvi. 14. vii. 29, 30. xix. 11 al. ;—he seems to love to recount instances of the Lord's

tender compassion and mercy ;—and in *the report of His parables*, e. g. in ch. xv. is particularly simple in diction, and calculated to attract and retain the attention of his readers.

3. In narrative, this Evangelist is very various, according to the copiousness or otherwise of the sources from which he drew. Sometimes he merely gives a hasty compendium ; at others he is most minute and circumstantial in detail, and equally graphic in description with Mark : see as instances of this latter, ch. vii. 14. ix. 29. It has been remarked (see Olshausen, *Bibl. Comm.* i. p. 20) that Luke gives with extreme accuracy not so much the *discourses*, as the *observations* and *occasional sayings* of our Lord, with the replies of those who were present. This is especially the case in his long and important narrative of the journey up to Jerusalem, ch. ix. 51—xviii. 14.

4. On the question how far those doctrines especially enforced by the great Apostle of the Gentiles are to be traced, as inculcated or brought forward in this Gospel, see above in this chapter, § ii. 7.

5. In *completeness*, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension : thus embracing the *whole great procession of events by which our Redemption by Christ was ushered in, accomplished, and sealed in heaven*. And by recording the allusion to the *promise of the Father* (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the *fulfilment of that promise*, the *great result* of Redemption, was to be related. It may be remarked, that this *completeness*,—while it shows the earnest diligence used by the sacred writer in searching out and making use of every information within his reach,—forms an additional proof that he can never have seen the Gospels of Matthew and Mark,—or *he would* (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) *most certainly have availed himself of those parts of their narratives, which are now not contained in his own*.

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## CHAPTER V.

### THE GOSPEL ACCORDING TO JOHN.

#### SECTION I.

##### ITS AUTHORSHIP.

1. The universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.

2. John was son of Zebedee and Salome, and younger (?)<sup>7</sup> brother of James. His father was a Galilæan, and by occupation a fisherman on the lake of Galilee. Where he resided, is uncertain: perhaps, at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps in that particular expedition only, with the sons of Zebedee, is no proof as to *their* residence there also.

3. The family of John seems not to have been one of the lowest class: we find *hired servants* in the ship with Zebedee, Mark i. 20; their mother Salome was one of those women who came with Jesus from Galilee, and ministered to Him of their substance, Luke viii. 3. xxiii. 55, compared with Mark xvi. 1; the same Salome was one of those who bought sweet spices and ointments to anoint Him (Mark, *ibid.*); and, John xix. 27, we find John himself taking the mother of our Lord *εἰς τὰ ἱδία*, which though (see note there) it *need not* imply that John had *then a house at Jerusalem*, certainly denotes that he had some fixed habitation, into which she was received. If, as is most likely, John be meant by the *ἄλλος μαθητὴς* of ch. xviii. 15, he was personally known to the High Priest Caiaphas. From all these facts, the inference is that his family belonged to the *middle class of society*; the higher grade of those who carried on the by no means despised or ungainful business of fishermen on the sea of Galilee.

4. If (see note on John i. 41) the second of the two disciples who heard the Baptist's testimony to Jesus, and followed Him in consequence, was John himself,—we have his acquaintance with our Lord dating from the very beginning of His Ministry. And to this agree the contents of chapters ii. iii. iv. v., containing particulars of the Ministry at Jerusalem and in Galilee which happened previous to the commencement of the official record of the other Evangelists. It seems that John accompanied our Lord to Jerusalem,—with perhaps those of the Apostles already called,—and witnessed those incidents which he has related in that part of his Gospel.

5. In the intervals of our Lord's first circuits and journeys, the Apostles seem to have returned to their families and occupations. Thus in Luke v. 1—11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow Him;—an incident which, as Lücke acknowledges (Comm. in Joh., Einleitung, p. 12), would be inexplicable even by the miracle, unless there had been a previous acquaintance on their part with our Lord.

<sup>7</sup> This is by no means certain. While Matt. and Mark always write 'Peter, James, and John;' Luke ix. 28, and Acts i. 13 (not in rec.) has 'Peter, John, and James;' although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.



6. From that time John belonged to that chosen number known as 'the Twelve,' who were nearest to the Person of Jesus during His Ministry. And of that number, he seems to have been the most personally beloved by our Lord. For the assumption that he is the author of our Gospel, also identifies him with 'the disciple whom Jesus loved,' so often mentioned in it. (See ch. xiii. 23. xix. 26. xx. 2. xxi. 7. 29. 24.) He, together with his brother James, and Peter, was witness of the raising of Jairus's daughter, Mark v. 37: also of the transfiguration, Matt. xvii. 1 ff.; and of the agony in Gethsemane: he lay on the bosom of Jesus at the last supper; and was recognized by Peter as being the innermost in His personal confidence, John xiii. 23. To him was committed the charge of the Mother of Jesus, by Himself when dying on the Cross, John xix. 26, 27.

7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of His Divine Master. In John xxi. we find the same personal distinction bestowed on the beloved Disciple by our Lord after His Resurrection.

8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the back ground by Peter. See Acts iii. 1 ff. viii. 14—25. The history leaves him at Jerusalem: where however he appears *not to have been on Paul's first visit to Jerusalem*, Gal. i. 18 ff., cir. A.D. 43 (Wieseler), for he states that he saw *none of the Apostles save Peter and James*;—but on his second visit, Gal. ii. 1, cir. A.D. 45, John *was there* (ver. 9). If the journey to determine the question about circumcision, Acts xv. 1, was a different one, and later than this second (see Prolegomena to Acts, vol. ii.), then at that date also John was in Jerusalem. After this time, we lose sight of the Apostles,—nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (cir. A.D. 60), when we find only James resident there.

9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.

(a) It is related by Polycrates Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights (*στοιχῆς*, see Eusebius, iii. 31, and Heinichen's note) of Asia, died and was buried (*κεκοίμηται*) in Ephesus.

(β) Irenæus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan.

(Adv. Hær. ii. 39, iii. 1 and 3, cited also by Eusebius, iii. 23.) To the same effect testify Clement of Alexandria (Euseb. *ibid.*), Origen (Euseb. iii. 1), Eusebius (*ibid.*), and Jerome (de Viris Eccl., p. 270).

10. But, assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles to the Asiatic Churches, makes any mention of nor sends any salutation to John:—who, in his parting speech to the Elders of the Ephesian Church at Miletus (Acts xx.) certainly did not anticipate the coming of an Apostle among them. So much then we may set down as certain, that the arrival of John in Asia must have been after the death of Paul.

11. We may perhaps with some appearance of probability conjecture that the dangers which evidently beset the Asiatic Churches in Paul's lifetime,—and to which Peter in his First Epistle, written to them, not indistinctly alludes (see 1 Pet. i. 14. ii. 1, 2. 7, 8. 12. 16 al. fr.),—had taken so serious a form after the removal of Paul their father in the faith, that John found it requisite to fix his residence and exercise Apostolic authority among them. This is supposed by Lücke, Einl. p. 24, and Neander, *Leitung u. Pflanzung der Kirche*, 4th edition, p. 614.

12. But we are as far as ever, even if this conjecture be adopted, from arriving at any method of accounting for the interval between John's leaving Jerusalem, and his coming to Asia Minor: a period, on any computation, of nearly six years, A.D. 58—64. It is not necessary, however, as Lücke also observes, to reject a tradition so satisfactorily grounded as that of John's residence and death at Ephesus, on this account;—especially when we consider that it is necessary to interpose some influence corresponding to that of John, between the state of the Asiatic Churches as shown in the Pauline Epistles, and that in the time of Polycarp, who immediately followed the Apostolic age. See Neander, *Leitung u. Pflanzung*, 4th edition, p. 615. I reserve the discussion of the other element of uncertainty in this matter,—the confusion of two persons named John, the Apostle and the Presbyter, for the Prolegomena to the Second Epistle of John, in vol. ii.

13. I mention here,—reserving its discussion for the Prolegomena to the Apocalypse, vol. ii.,—the tradition universally received in the early Church, which records that the Apostle John was exiled under Domitian to the island of Patmos. *Assuming the Apocalypse to be his work, the fact of such an exile is established*, see Rev. i. 9,—but the time left uncertain. But even those who do not ascribe the Apocalypse to him, relate this exile, e. g. Eusebius, Hist. Eccl. iii. 20.

14. It is also related (Euseb. *ibid.*) that he returned under Nerva to Ephesus, and that his death (under Trajan, see above) took place (in what

manner is uncertain, but probably not by martyrdom) in extreme old age. It would be out of place here to recount the other traditions, some of them highly interesting, which are extant. See one of them in note on 1 John iii. 18, vol. ii., and the whole recounted and commented on in Stanley's *Sermons and Essays on the Apostolic Age*, pp. 275—289.

## SECTION II.

### ITS SOURCES.

1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14. xiii. 2. xviii. 15. xix. 26. xx. 2, and especially xix. 35. Also xxi. 24.

2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of autoptic testimony.

3. The only question which arises on receiving this as the fact, has reference to the *diversity of style observed in the discourses* of the Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is supposed to be observable in the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.

4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some *common matter reported by both*. But such common matter in any sufficient quantity for this purpose, *we do not possess*. No one discourse is reported by all four. Certain insulated sayings are so reported; e. g. John ii. 19. comp. Matt. xxvi. 61. Mark xiv. 58.—John vi. 20. Matt. xiv. 27. Mark vi. 50.—John xii. 7, 8. Matt. xxvi. 10, 11. Mark xiv. 6, 7.—John xiv. 20. Matt. x. 40. Luke x. 16.—John xiv. 21. Matt. xxvi. 21. Mark xiv. 18.—John xiv. 37, 38. Matt. xxvi. 33 and ||.—John xx. 19. Luke xxiv. 36. Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is *no such difference of style observable*.

5. We have then the following remarkable phenomenon presented by the two classes of narrators;—that the sayings of the Lord reported by the one are *different from*, and *exclusive of* those contained in the other. And this must very much modify our view of the subject in question.

6. It would be in the highest degree probable that our Lord would discourse mainly and usually on *two great branches of divine truth*: one of these being, the *nature and moral requirements of that kingdom which He came to found among men*, which would embrace the greater part of His discourses to the multitude,—His outer or popular sayings,—His parables

and prophecies :—and the other, *the deeper spiritual verities relating to His own Divine Person and Mission*. Of these latter, there would be two subdivisions : one class of them would be spoken in the gracious condescension of love to His own disciples when conversing privately with them, and the other in the fire of holy zeal when contending against His bitter adversaries, the rulers of the Jews.

7. Now of the two greater classes just mentioned, let us inquire which would most naturally form the matter of the oral Apostolic teaching to the Churches in the first age. Let it be remembered that that teaching was mostly elementary,—matter of catechization ;—selected for the edification of those who were to be built up as Christian converts. Would it not unquestionably be *the first*? Granted, that some few of those deeper sayings (deeper, I mean, in their very *form* and *primary reference*) might occasionally find their place in the reports of longer discourses (see e. g. Matt. xi. 27. Luke x. 22), yet I cannot imagine the main stream of oral Apostolic teaching to have been otherwise composed than as we find it: viz. of the popular discourses and parables of our Lord, to the exclusion for the most part of His inner teaching and deeper revelations respecting His own Divine Person. These, in case the Apostles had been suffered by Providence to carry on systematically their testimony to the Church, might have followed after: but certainly they would not be likely to form the *first* subject of their oral teaching.

8. But that they would dwell powerfully on their minds, and in proportion to their individual receptivity of the Spirit and Person of their Lord, is most evident. And this consideration, united with that of the very nature and purpose of the Apostolic Office, and with the promise specially recorded that the Spirit should bring to their minds all things which He had said to them, will fully account for there arising, late in the Apostolic age, so copious and particular a report of these inner and personal discourses of our Lord.

9. That such a report should be characterized in some measure by the individual mind which has furnished it, was to be expected, on any view of spiritual guidance. But that this individuality has in any considerable degree modified the report, I think extremely improbable. Taking the circumstances into consideration, the relation of John to his Divine Master, the employment and station from which he was called, and the facts also which have been above noticed respecting the sayings reported by all in common, I think it much more probable, that the character and diction of our Lord's discourses entirely penetrated and assimilated the habits of thought of His beloved Apostle; so that in his first epistle he writes in the very tone and spirit of those discourses; and when reporting the sayings of his own former teacher the Baptist, he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 31), the forms and cadences so familiar and habitual to himself.

10. It belongs to the present section of our subject to inquire how far it may be supposed that John had seen or used the synoptic Gospels. I confess myself wholly unable to receive the supposition *that any of them, in their present form, had ever been seen by him*. On such a supposition, the phenomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of these Prolegg. will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i. ;—the miraculous feeding in ch. vi. ;—the whole history from ch. xii. 1, in its subject matter, will come under this description. Let any *common passages* be selected, and tried by the considerations above advanced, ch. i. § ii.—and our conclusion must be that the report is *an independent one, not influenced nor modified by theirs*. Of those parts of his Gospel which are original, I will speak in another section.

11. It is, however, an entirely distinct question, how far John had in his view the generally-received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on *testimony*, ch. i. 19. xix. 35. xxi. 24,—bore his part, and that no inconsiderable one, in the Apostle's witness to the facts of the Evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel *assuming as known, certain facts contained in that cycle*. See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where *Simon Peter* is referred to as *one known*, before the giving of the latter name is related.

12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account. Sometimes, e.g. ch. vi. 1—14, xviii., xix., he goes over *the same ground* with it : and in no part can it by the most ingenious application of the supplementary theory be shown, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.

13. I have no hesitation, therefore, in receiving as the true account of the source of this Gospel, that generally given and believed ;—viz. *that we have it from the autoptic authority of the Apostle himself*.

## SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. This Gospel presupposes readers already Christians, and was written to build them up and confirm them in the faith. (See ch. xix. 35. xx. 31.) It is as Lücke remarks (Einl. p. 185), neither complete enough, nor elementary enough, for the *first founding* of a belief in Christ in the mind. This must have been, even as early as the Apostolic times, the work of no written Gospel (see Luke i. 1—4), but of the oral preaching of the word.

2. Being written then for Christian readers, the *main and ultimate* purpose as regards them is sufficiently declared in ch. xx. 31,—*ταῦτα γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.*

3. This purpose however, as it would be common to all the sacred writings of the New Testament more or less, in no way accounts for the *peculiar cast of the Gospel*, or the portions of the Christian's faith which are most prominently brought out in it. These will require closer examination.

4. It will at once appear, that *some especial occasion* must have induced John to write so pointedly as he has done on certain doctrines,—and to adopt, in doing so, a nomenclature unknown to the rest of the New Testament writers. Some state of opinion in the Church must have rendered it necessary for the Apostle to state strongly and clearly the truth about which error was prevalent, or questions had been raised: the method of speaking which even *he*, under the guidance of the Spirit, adopted to convey that truth, must have become familiar to and valued by the educated and philosophic minds in the Christian community.

5. It may be well to set down the opinions of the ancients on this, before we enter into the matter itself.

Irenæus states that John wrote his Gospel to controvert the errors of Cerinthus, and before him the Nicolaitans<sup>1</sup>. Tertullian (de Præscript. adv. Hær. 33) in the main agrees with this. Epiphanius (Hær. li. 12, Lücke) and Jerome<sup>2</sup> repeat it as a certain fact, that John wrote against

<sup>1</sup> Hanc fidem annuntians Johannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui a Cerintho insemminatus erat hominibus errorem, et multo prius ab his qui dicuntur Nicolaitæ, qui sunt vulsio ejus, quæ falso cognominatur scientia,—ut confunderet eos et suaderet quoniam unus Deus qui omnia fecit per verbum suum, . . . sic inchoavit evangelium, &c. Adv. Hær. iii. 11.

<sup>2</sup> Joannes Apostolus novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis adversus Cerinthum aliosque hæreticos et maxime tunc Ebionitarum dogma consurgens, qui asserunt, Christum ante Mariam non fuisse. De Scriptor. Eccl. 9. But he also gives in the same place another reason: see in the text below.

Cerinthus : but instead of the Nicolaitans, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

6. Several of the ancients give in substance, the *supplementary* view of the design of John's Gospel. Clement of Alexandria, as cited by Eusebius, Hist. Eccl. vi. 14, related, τὸν Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικά ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. Eusebius in another place (Hist. Eccl. iii. 21) states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John wishing that there should be a complete account, gave in his Gospel the particulars *preceding* that event. The same is repeated almost verbatim by Jerome, ut supra. Later authors (see Lücke, Einleitung, p. 189) reproduced the conjectures of their predecessors as being traditions of the Church ; and for the most part united the *polemical* with the *supplementary* theory.

7. None of the above-cited authors appeal to any *historical* or *traditional* fact, as the ground of their own statements. Those statements have therefore for us *no authority ab extra*, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state ; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.

8. Grotius, and some of the Socinian commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called *disciples of John*, who held the Baptist to have been the Messiah. Others (as Herder, Overbeck, Ziegler) thought that the *Sabæi*, who combined gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in this a sufficient account of the peculiarities of the Gospel, supposed this, or other polemic aims, to have been united with the supplementary one. Of this last number are Storr, Wegscheider, Hug, &c. Others again (as Paulus) finding in the Gospel no sufficient evidence either of a polemical or a supplementary intention, fell back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the *peculiar phenomena* of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was *entirely untenable*. Again, not finding traces

of a *polemical* design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be *apologetic* in its character (Hensen, Seiffarth, Schott). Some, lastly, pronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31 (Credner). But, as Lücke remarks, even granting this, it may still be a lawful inquiry, *What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition.* The synoptic Evangelists had, he says, beyond question *the same great design*, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly *not all*: and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially *the prologue*, which in this matter rules the Gospel, was composed.

10. Into these Lücke inquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in these Prolegomena, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relations observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case), sometimes supplies and gives precision to theirs, this has been only the *result*, but could in no way be the *aim* of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the inquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the Apostolic age: (α) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels of Matthew and Mark. (β) Writings compiled with a more set purpose of giving a *complete* account, *in order*, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (γ) The third class would arise from the growing up of the faith, which at first was a simple historical belief, into the maturer *γνώσις* of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such inquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes *may* have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.



12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23. xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. (α) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the showing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer,—does John especially devote the middle and principal section of his Gospel. He shows that thereby His enemies were fulfilling the Divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. (β) We may evidently see from the diligence with which John accumulates aatoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. (γ) The way also in which he relates the testimonies of the Lord respecting the manner, results, and voluntary nature of His own death,—that it was His true glorification,—that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. (δ) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9), a reproach against the Apostles, that they were low born and ignorant men. In the case of Paul we find very early a disposition on the part of some in the Churches, to set aside Apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the synoptic Gospels, to prove that the Apostles often misunderstood the sayings of the Lord,—and might from thence take occasion to vilify their present preaching as resting on similar misunderstanding. John,—from his relating so much at length the discourse of our Lord in which he promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from noticing (ch. xii. 16. xx. 9) that they understood not certain things at first, which were made clear to them afterwards,—seems to be guarding the Apostolic office and testimony from such imputations.

13. But all these designs, possible as they may have been, do not reach so far as to give any account of the very remarkable cast and diction of the *prologue*. This opening gives a tone to the whole Gospel, being no less than a compendium or programme of its contents, gathered up and expressed according to a nomenclature already familiar to certain persons within the Church. The fact of John having been led to adopt the gnostic term *λόγος* as the exponent of his teaching respecting the person of our Lord, would of itself make it probable that he had the combating of

*gnostic error* in his view ; or perhaps, speaking more accurately, that he was led to take advantage of the yearnings of the human desire after an universal and philosophic religion,—by grasping and lifting upward into the certainty of revelation the *truth* which they had shaped to themselves,—and thereby striking off and proscribing their manifold and erroneous conceits. But neither the language of the prologue itself, nor any prominence given to antagonistic truths in the Gospel, justify us in ascribing to the Evangelist a position directly polemical against the peculiar tenets of Cerinthus<sup>3</sup>. The stand made in the Gospel, is *against Gnosticism in the very widest sense*: in its Ebionitish form, as denying the Divinity and pre-existence of Christ,—and in its Docetic, as denying the reality of His assumption of the Human Nature.

14. While, however, John contends against false *γινῶσις*, he is, in the furtherance and grounding of the true *γινῶσις*, the greatest, as he was the last, of the Spiritual Teachers of the Church. The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist:—to advance, purify from error, and strengthen, that maturer Christian life of *knowledge*, which is the true development of the teaching of the Spirit in men, and which the latter part of the Apostolic period witnessed in its full vitality. That he should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the Apostolic work,—the perfecting of the saints.

## SECTION IV.

### AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. These two questions as relating to John's Gospel, are too intimately connected to form the subject of separate sections.

2. The most ancient testimony, that of Irenæus, relates that it was published at *Ephesus*<sup>4</sup>. This testimony is repeated by Jerome<sup>5</sup> and

<sup>3</sup> For an account of them, see Neander's Church History, Rose's translation, vol. ii. p. 49.

<sup>4</sup> Ἰωάννης ὁ μαθητὴς τοῦ κυρίου, ὁ καὶ ἐπὶ τὸ στήθος αὐτοῦ ἀναπεσών, καὶ αὐτὸς ἐξέτεκε τὸ εὐαγγέλιον, ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων. Adv. Hier. iii. 1 ; cited also by Euseb. H. E. v. 8.

<sup>5</sup> Prologue to Matthew.

others, and is every way consonant with what we have above (§ i.) related of the history of the Apostle its author. Some later writers have reported that it was published from *Patmos*, during John's exile; some have combined the two accounts, and made John dictate the Gospel in *Patmos*, and publish it at *Ephesus* after his return. But of these the only account which from its date and character deserves attention, is that of *Irenæus*.

3. The Gospel itself furnishes only negative or uncertain evidence on this point. From the manner in which the sites and habits of Palestine are spoken of<sup>6</sup>, it seems evident that it was composed at a distance from that country. If again we regard the peculiar nomenclature of the prologue, and inquire to what locality this points, two places occur to us where it would be likely to have been adopted; one of these, *Alexandria*, —the other, *Ephesus*. The first of these cities was the home and birth-place of the Gnostic philosophy; the other (*Acts xviii. 24*) was in communication with, and derived its philosophic character from *Alexandria*<sup>7</sup>. Now as no history gives us any account of the Apostle having laboured or ever been at *Alexandria*, this consideration also forms a presumptive confirmation of the tradition that the Gospel was written at *Ephesus*.

4. If so, we have some clue, although but an indirect one, to the time at which it was published. If John cannot be supposed to have come thither till some time after the ultimate disappearance of the Apostle Paul from *Asia Minor*<sup>8</sup>, then we have obviously a time specified, before which the Gospel cannot have been published.

5. The voice of tradition on this point is very uncertain. *Irenæus* states that this Gospel was the latest written of the four: which, as he places Mark's and Luke's after the deaths of Peter and Paul (but see *Prolegg. to Luke, § iv.*) would bring us to a similar date with that pointed out in the preceding paragraph<sup>9</sup>. As usual in traditional matter, —on our advance to later writers, we find more and more particular accounts given:—the year of John's life, the reigning Emperor, &c., under which the Gospel was written<sup>1</sup>. In all such cases the student will do well to remember, that *such late traditions are worthless exactly in proportion to their particularity of detail*.

6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in *ch. v. 2* of the pool of

<sup>6</sup> See *ch. ii. 6. 13. iii. 23. iv. 4. v. 2. vi. 4. x. 22. xi. 18. 49—51. 54, 55. xviii. 1. 13. 28. xix. 13. 31.*

<sup>7</sup> See note on *John i. 1* (σ).

<sup>8</sup> See § i. of the present chapter, paragraph 10.

<sup>9</sup> Similarly *Clement of Alex., Origen, and Eusebius*: see *Eus. II. E. v. 8. iii. 24.*

<sup>1</sup> ἐπὶ τῇ γηραλίᾳ αὐτοῦ ἡλικία, μετὰ ἔτη ἐνενήκοντα τῆς αὐτοῦ ζωῆς, μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πατρὸς ἐπαποδοῦν, τὴν ἐπὶ Κλαύδιον γειρομένην Καίσαρος. *Epiῤῥham. Hier. li. 12.*      ε

Bethesda in the *present* tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he speaks of places near Jerusalem, which would remain after the destruction, in the *past* tense (ch. xi. 18), which seems to show that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing<sup>2</sup>.

7. It has been inferred from ch. xxi. 18, 19. xviii. 10, that the Gospel must have been written during the lifetime of Peter;—that in the one place, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfilment;—and that Peter's name would not have been mentioned in the other, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19 (waiving for the moment all question as to the chapter itself), being written *after* Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shown in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.

8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as ὁ λόγος τῆς ζωῆς, ἡ ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν, 1 John i. 1, 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel (see Lücke, iii. 21 ff.). But *how long after*, we have no means of even conjecturing. And with regard to the Apocalypse, the whole criticism of that book is still in too imperfect a state for us to be able to deduce any trustworthy chronological inferences from its contents, as to the time of its publication.

9. Our only resource then must be the very wide limits above indicated;—the final departure of Paul from Asia Minor, and indeed his death must be supposed to have happened some time;—this, such as it is, will be our *terminus a quo*;—and our *terminus ad quem*, the *probable duration of John's life*, or more properly speaking, *of his powers of writing as we find him writing in this Gospel*. And as antiquity testifies that he lived to a great age, this latter terminus will be even less definite than the former.

10. One consideration, however, may tend somewhat to narrow its limits. I have argued in the Commentary, that ch. xxi. is a genuine addition by the hand of the Apostle himself, probably in the decline of life, some years at least, from internal evidence of style, after the Gospel was completed. Add to which, as hinted above, that the style of the

<sup>2</sup> See also ch. xviii. 1. xix. 41.

Gospel is, as Lücke has also remarked, that of a *matured*, but *not of an aged* writer.

11. If then we set the death of Paul with Wieseler in A.D. 64, we perhaps must not allow our terminus a quo to be placed earlier than 70: nor, supposing John to have been a few years younger than our Lord, can we prolong our later limit much beyond A.D. 85. We should thus have, but with no great fixity either way, *somewhere about fifteen years*,—A.D. 70—85, during which it is probable that the Gospel was published.

## SECTION V.

### IN WHAT LANGUAGE IT WAS WRITTEN.

1. The testimony of antiquity is unanimous that John wrote in Greek. (See Lücke, *Einleitung*, § xi.) Nor is there any reason to doubt the fact. If he lived and taught in Asia Minor, he must have been familiar with the Greek language.

2. Some among the moderns (Salmasius, according to Lücke, the first) have held an Aramaic or Hebrew original. They seem to ground this principally on the citations from the Old Testament being from the Hebrew, not from the LXX. But this latter is by no means without exception: see i. 23. ii. 17. vi. 45. x. 34. xii. 14, 15. 38. xv. 25. xix. 24. 36. That we find other citations (xii. 40. xiii. 18. xix. 37) after the Hebrew solely or principally, was to be expected from the Apostle's personal history, as a Jew of Palestine who had been brought up in the knowledge of the Hebrew original: and is a confirmation of the genuineness of the Gospel. See below in the next section, and Bleek, *Beitrage zur Evangelien Kritik*, p. 87.

## SECTION VI.

### ITS GENUINENESS.

1. It would enlarge these Prolegomena too much, to give a detailed history of the recognition of this Gospel, and its impugnors, in ancient times. It may suffice to refer to such works as Lücke's *Einleitung*, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was universally recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the Heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that Heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.

2. Equally satisfactory is the testimony of the fathers after the close of the second century. The citations by Irenæus from this Gospel are very

frequent, and express, both as to its canonicity and the name of its author. And his testimony is peculiarly valuable because (1) he was an anti-agnostic; (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer; and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius, — the ancient Syriac version, the Peschito, — the adversaries of Christianity, Porphyry, and Julian, — all these refer to the Gospel as without doubt the work of the Apostle John.

3. We may then, *as far as antiquity is concerned*, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and Apostolic men had related regarding the Life of Christ, — nor Polycarp, who was himself a disciple of the Apostle John, — nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), make any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.

4. But this circumstance, when fairly considered in connexion with its *universal recognition by writers following on these*, rather serves for a *confirmation of the genuineness of this Gospel*. It confessedly was written *late in the Apostolic age*. As far then as silence (or apparent silence) can be valid as an argument, it seems to show that the recognition of this Gospel, as might have been expected, was *later than that of the others*. And it is some confirmation also of this view, that Papias, if Eusebius (iii. 39) gives his testimony entire, appears *not to recognize Luke's Gospel*, but *only those of Matthew and Mark*. It is remarkable, however, on the other hand, that Papias (Eusebius, *ibid.*) recognizes the *First Epistle of John*, which, as remarked in § iv., was probably written after the Gospel. This would seem to make it probable that we have not in Eusebius the whole testimony of Papias given; for it would certainly seem from internal grounds that the First Epistle and the Gospel must stand or fall together.

5. It is evident that too much stress must not be laid on the silence of Polycarp, from whom we have one short epistle only. He also (apparently) was acquainted with the First Epistle of John<sup>3</sup>. But he wrote with no purpose of giving testimony to the sacred books, and what reason therefore have we to expect in his Epistle, quotations from or allusions to any particular book which did not happen to come within his design, and the subject of which he was treating?

<sup>3</sup> πᾶς γὰρ ὅς ἐν μὴ ὁμολογῇ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι. ch. vii.: compare 1 John iv. 3.

6. The same may be said of the silence of Barnabas, Hermas, and Ignatius. Had any intention existed on the part of the primitive Christian writers of informing posterity what books were counted canonical in their days, their silence would be a strong argument against any particular book :-—but they had no such intention : their citations are fortuitous, and most of them loose and allusive only. So that we cannot argue from such silence to the recognition or otherwise of any book, unless it be universal and continuous, which is not the case with regard to this Gospel.

7. Again, the *kind of testimony* furnished by Irenæus is peculiarly valuable. He does not relate *from whom* he had heard that John wrote a Gospel, but he treats and quotes it as a well-known and long-used book in the Christian Church. What could have induced Irenæus to do this, except *the fact of its being thus known and used*? So that this character of his testimony virtually carries it back farther than its actual date. Besides, when one who has had the means which Irenæus had of ascertaining the truth in a matter, asserts things respecting that matter,—the ordinary and just method is to suppose that he *draws his information from his superior opportunities of gaining it*, even though he may not expressly say so : so that when Irenæus, who had conversed with Polycarp himself, the friend of the Apostle John, quotes this Gospel as the work of that Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him.

8. Another historical argument used against its genuineness is,—that in the dispute about the time of keeping Easter between Polycarp and Anicetus bishop of Rome about the year 160, the former defended the practice of the Asiatic Churches,—which was to keep their Christian passover at the time of the Jewish passover, the evening of the 14th of Nisan, by what he had learned from John and the other Apostles (Eusebius, Hist. Eccl. v. 21). But, say the opponents, John himself in his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the 13th of Nisan, and was crucified on the 14th. Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shown, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with *the time of the institution of the Lord's supper*; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates, bishop of Ephesus, and Victor (Eusebius, ut supra), on the same point, *this question was not raised*, but the matter was debated on other grounds.

9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with

suspicion. But Lücke has shown (Einl. p. 119) that this was not the case: that *unquestionable traces of Catholic reception of it are found before it was received by them*: and that, at all events, Irenæus recognized and used it contemporaneously with the Valentinians. The known opposition between the Catholic Fathers and the Gnostics furnishes a sure guarantee, that, *had they first promulgated the Gospel, it never would have been received into the Canon of the Catholic Church.*

10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon *internal* evidence. The first of these rests upon the assumed radical diversity between the views of the Person and Teaching of Christ presented to us by John, and by the synoptic Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.

11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to show that the Apostle John cannot have been the author. Such are,—imagined want of connexion in certain parts (iv. 44. xiii. 20. xiv. 31, where see notes);—an imputed inconsistency in the character and development of the treachery of Judas (see note on ch. vi. 64);—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness<sup>4</sup>);—the supposed want of accurate information with regard to the geography and customs of Judæa. But again, the passages cited to support this involve only geographical and archaeological *difficulties*, such as would never have been raised by an impostor;—and one in particular (vii. 52: see note there) is chargeable, not on the Evangelist, but on the Sanhedrim, who were likely enough to have made the mistake, or purposely overlooked the fact, in their proud spirit of contempt for Galilee. The other objections derived from internal considerations are hardly worth recounting. They are fully stated and answered by Lücke, *Einleitung*, pp. 136—140.

12. An hypothesis was advanced by Eckermann, Vogel, and Paulus, and brought to completeness by Weisse, founded on a compromise between the evidence for and against the Gospel: that it is *partly genuine*, and principally in the didactic portions, which are veritable

<sup>4</sup> James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts; and vanishes the first of all the Apostles from the historic field of view. It is very unlikely that John would have introduced mention of him merely because he was his brother. He has not named several others of the Apostles. See ch. xxi. 2, and note.



notices from the Apostle John : but that a later hand has wrought upon these, and added most of the narrative portions. But first, ecclesiastical tradition gives no countenance to this, always citing the Gospel *as a whole*,—and dropping no hint of any such distinction between its parts ;—and secondly, it is quite impossible to draw any line in the Gospel itself which shall separate the original matter from the supposed additions. There certainly is a marked distinction in diction and style between the rest of the Gospel and ch. xxi. (of ch. vii. 53—viii. 12, I do not now speak ; see notes there):—which I believe to be accounted for by that chapter being a later addition by the author himself :—but farther than this, no such distinction can, even by the most fanciful analogies, be established. The same spirit pervades the form of the narrative and didactic parts : and so strongly, that the impugnors of the Gospel have made this very circumstance an argument against the authenticity of the latter ;—how unjustly, I have shown above in § ii. :—but the fact of the objection having been made is important, as fatal to Weisse's hypothesis.

13. The principal arguments against the genuineness of the Gospel have been repeated and elaborated by Baur (in Zeller's *Theologisches Jahrbuch*, 1844, 1. 3. 14), who tries to show that the whole is apocryphal, —and has arisen from a pious (?) fraud of an author in the latter part of the second century. I mention this attempt because an admirable answer to it has appeared, by Ebrard, *Das Evangelium Johannis und die neueste Hypothese über seine Entstehung*, pp. 217. Zurich, 1845. In this work he has gone over carefully all the arguments treated in the preceding sections, and shown their entire untenableness.

14. Our conclusion then from internal as well as external evidence, must be that the Gospel is what it has generally been believed to be,—*the genuine work of the Apostle John*. And this result has been obtained by rigid criticism, apart from all subjective leanings either way. To dilate on the importance of this conclusion, does not belong to these Prolegomena ; but I cannot avoid pointing it out, in an age when on the one hand the historic truth of our scriptural accounts is being again boldly denied ;—and on the other, we providentially stand at a point in the progress of criticism, where none but the most rigid trial of them,—none but the fairest and most impartial judgments,—can or ought to satisfy us.

## SECTION VII.

### ITS STYLE AND CHARACTER.

1. This is the only one of the four Gospels to which a *pre-arranged and systematic plan* can with any certainty be ascribed. That such does not exist in the other three, any farther than the circumstances under which they were each respectively written have indirectly modified their arrangement, has been already shown. But that such a plan is proposed

and followed out by the writer of this Gospel, will become evident by an examination of its contents.

2. The prologue contains a *formal setting forth of the subject-matter of the Gospel*:—‘that the Eternal Creator Word became Flesh, and was glorified by means of that work which he undertook in the flesh.’ This *glorification of Christ* he follows out under several heads: (1) the testimony borne to Him by the Baptist; (2) His miracles; (3) His conflict with the persecution and malice of the Jews; (4) His own testimony in His discourses, which are very copiously related; (5) His sufferings, death, and resurrection. And this His glorification is the *accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the world,—the One Intercessor and Mediator, by whose accomplished Work the Holy Spirit is procured for men; and through Whom all spiritual help, and comfort, and hope of glory, is derived.*

3. Several subdivisions of the Gospel have been proposed, as showing its arrangement, in subordination to this great design. The simplest and most satisfactory is that adopted by Lücke: (1) The prologue, ch. i. 1—18; (2) the first main division of the Gospel, i. 18—xii. 50; (3) the second main division of the Gospel, xiii. 1—xx. 31; (4) the appendix, ch. xxi.

4. Of these divisions, I. the prologue, contains a general statement of the whole subject of the Gospel. II. The first main division treats of the official work of the Lord in Galilee, Judæa, and Samaria, His reception and rejection, and closes with the general reflections of the Evangelist, xii. 37—43, and summary of the commission of Jesus, do. 44—50:—its foundation in the will of the Father, and purposes of grace and love to men. III. The second main division may be subdivided into two parts, (1) the inner glorification of Christ in His last supper and His last discourses, (2) His outer and public glorification by His Sufferings, Death, and Resurrection. Then IV. the appended chapter xxi. relates, for a special purpose, an appearance of the Lord, after His resurrection, in Galilee:—see notes there.

5. In all these, except the last, the great leading object of the Gospel is kept in view and continually worked out more fully. After having stated it in the prologue, he relates the recognition of Christ’s glory by the testimony of the Baptist;—then by the disciples on their being called;—then the manifestation of that glory by His miracle in Cana of Galilee,—by His cleansing of the temple,—by His declaration of Himself to Nicodemus,—and so onwards. But the more this is the case, the more is He misunderstood and withstood; and it becomes evident by degrees, that the great showing forth of His glory is to be brought about by the result of this very opposition of His enemies. This reaches its height in the prophetic testimony of Caiaphas, xi. 47 ff.; and the voice from heaven, xii. 28, ἐξέασα, κ. πάλιν ἐξέσω seems to form the point of

transition from the manifestation of His glory by His acts, discourses, and conflict with the Jews, in part I.—to that by His Sufferings, Death, and Resurrection in part II. Thus, as Lücke remarks, these words form the ground tone of the whole Gospel,—‘The public working of Christ, manifested His glory; but at the same time led on to His Death, which Death again manifested His glory.’

6. In the course of the Gospel the Evangelist steadily keeps his great end in view, and does not turn aside from it. For its sake, are the incidents and notices introduced, with which his matter is diversified; but for its sake only. He has no chronological, no purely historical aims. Each incident which is chosen for a manifestation of the Lord’s glory, is introduced sometimes with very slight links, sometimes with altogether no links of connexion to that which has preceded. So that while in the fulfilment of its inner design the Gospel forms a closely connected and perfect whole, considered in any other view it is disjointed and fragmentary.

7. With regard to the style of this Gospel, it may be remarked, (1) that Dionysius of Alexandria, as cited by Eusebius, Hist. Eccl. vii. 25, remarked the purity of its Greek as compared with that of the Apocalypse. τὰ μὲν γὰρ (the Gospel and First Epistle) οὐ μόνον ἀπταιστως κατὰ τὴν τῶν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἐρμηνείας γέγραπται. πολλοῦ γε δεῖ βάρβαρον τινα φθόγγον, ἢ σολοικισμὸν, ἢ ὅλως ἰδιωτισμὸν ἐν αὐτοῖς εἰρηθῆναι. (2) That without subscribing to the whole of this eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its Greek is perhaps mainly owing to its far greater *simplicity of style*. While the deepest truths lie beneath the words, the words themselves are almost *colloquial* in their simplicity; the historical matter is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the cast of expression and thought is Hebraistic. ‘Sermo quidem Græcus sed plane adumbratus ex Syriaco illius sæculi’ (Grotius). There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different conclusions from mutually dependent arguments, are indicated by mere juxtaposition:—and the intelligent reader must be carrying on, as it were, an undercurrent of thought, or the connexion will not be perceived. (5) That in this respect this Gospel forms a remarkable contrast to those parts of the New Testament written by Hellenistic Christians; e. g. the Epistles of Paul, and that to the Hebrews; in which, while external marks of Hebraistic diction abound, there is yet an internal conformation of style, and connexion of thought, more characteristic of the Grecian mind:—they write more in periods, and more according to dialectic form. In

observing all such phænomena in our Sacred Writings, the student will learn to appreciate the evidence which they contribute to the historic truth of our belief with regard to them and their writers :—and will also perceive an admirable adaptation of the workman to his work, by Him whose one Spirit has overruled them all.

## CHAPTER VI.

### SECTION I.

#### OF THE ARRANGEMENT OF THE TEXT IN THIS EDITION.

1. In order to set the principles on which the text has been revised clearly before the student, it may be well to premise a short account of what has been hitherto done towards its revision in modern times.

2. The *received text* of the Greek Testament is that of the second Elzevir edition, published at Leyden in 1633, and founded on a collation of the third edition of Robert Stephens (1550),—which itself was founded on the fifth edition of Erasmus (1535),—with Beza's editions. The term '*received text*' appears to have originated in an expression used by the Elzevirs in their preface—'*Textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus.*' (For particulars respecting the previous editions of the Greek Testament, see Wetstein, *prolegomena*, p. 116 ff.)

3. The critical authority of the received text is very feeble.—The fifth edition of Erasmus mentioned above was nearly a reprint of his fourth, which was founded on his former editions corrected by the <sup>1</sup> Complutensian, which had just been published at that time. But neither Erasmus nor the Complutensian editors had before them any sufficient critical apparatus whereupon to construct their text;—nor did the latter use faithfully even that which they had. Wetstein has shown that their text is singularly corrupted and inaccurate. Erasmus also, besides committing numerous inaccuracies, tampered with the readings of the very few MSS. which he collated. Stephens has given but a very vague account of the additional MSS. to which he had access, and the work appears to have been done with levity and carelessness. The Elzevirs differ from Stephens's third edition in 145 readings only. (Tischendorf, ed. 2, p. xxxvii.)

<sup>1</sup> Published at Alcalá (Complutum) in Spain, under the superintendence of Cardinal Ximenes. This edition was ready in 1514, two years before Erasmus published his first edition; but, from various delays, not published till 1522, after Erasmus had published his *third*.

4. The first systematic attempt to revise the received text which I shall notice here, as embracing in itself some previous partial ones, is that of J. J. Griesbach, whose edition (complete) appeared in 1796—1806. He collected and systematized the previous labours of Mill and Wetstein, adding to them very many collations of his own. His theory of various recensions of the Greek text apparent in the different classes of MSS., although arbitrarily carried out by him and those who have adopted it from him, has certainly a foundation in truth, and corresponds in the main to the phenomena:—but it misled him in his recension of the text. Nor has he been sufficiently careful in his collation of the principal MSS., nor consistent in the application of his own critical rules. Besides which, the number and complexity of his symbols indicating his judgment on the quality of the readings, form an objection to his edition as furnishing a text for general use.

5. The next considerable attempt to revise the text is found in the edition of Dr. Scholz, Roman Catholic professor of sacred literature at Bonn. In his extensive travels undertaken in pursuance of his work, he has discovered and collated very many MSS. unknown before:—and in this department of criticism, his services have been considerable. But the theory which he has upheld with regard to the recension of the text is as untenable, as his own departure from it has been manifest. He adopts Griesbach's classification of MSS. into two great families or recensions, the Alexandrine and the Constantinopolitan. Of these he holds that the latter contain the true original text of the sacred books, the former having been altered and corrupted from them. But notwithstanding this, he continually receives into his text, in almost every page, Alexandrine readings, against the almost unanimous testimony of the Constantinopolitan MSS. In fact, his is a text constructed in spite of, not according to, his theory. Besides which, with all respect for Dr. Scholz's labours in the cause of Biblical criticism, it must be confessed that the extreme inaccuracy of his edition of the New Testament renders it almost unfit for the use of the scholar<sup>2</sup>.

6. In 1831 a stereotype edition of the New Testament appeared, followed in 1842 by a first part, containing the Gospels, of a larger edition with various readings and the Latin Vulgate annexed, by C. Lachmann. The view with which he has reconstructed his text is explained at length in his prolegomena to the edition of 1842. He professes to give

<sup>2</sup> Es viet aber ist entschieden daß man den Angaben dieses Kritikers nimmer mit Zuversicht vertrauen kann, und daß seine Arbeiten, die denen welche sich damit befassen nur vergebliche Mühe und Zeit kosten, als völlig unbrauchbar möglichst bald der Vergessenheit überliefert werden sollten. Es gibt wenig Seiten im N. T. dieses N. Z. worin sich nicht irgend eine Inexactheit nachweisen ließe. Scholz, cited by Tischendorf, ed. Lips. 2, prolegg. p. xxxix,—who adds: 'Quod D. Scholz testatus est; Es gibt wenig Seiten u. s. w.: id majorem in modum in vol. ii. quadrare quævis pagina docet.'

the text as it was received in the East in the fourth century. To this end he cites as his authorities *entirely the older MSS.*,<sup>3</sup> A B C P Q T Z in the Gospels as of primary, and D as of secondary authority; neglecting altogether the other uncial MSS. and all the cursive mss.:—of the versions he lays most stress (and properly) on the ancient Latin ones, *a b c d*, but to the entire neglect of the important Syrr., Copt., Æth., Arm., Sahid.<sup>1</sup> Of the Fathers, in the Gospels he only cites Origen as of primary authority,—Irenæus, Cyprian, Hilary, and Lucifer as of secondary;—and lastly, the Vulgate of Jerome. But this rejection of the greater part (numerically) of the witnesses for the text has reduced him, in a very considerable part of the New Testament, to implicit following of one primary MS. only (e.g. A does not contain Matt. i.—xxv. 6, besides other lacunæ; B does not contain the epistles to Timothy, Titus, and Philemon, nor the Apocalypse; and the lacunæ in C are large and frequent). Besides which, he has not consistently followed his own system, as Tischendorf, ed. Lips. 2, prolegg. p. xlv., as shown by many instances. And he has not taken the pains which he should have done to obtain the best collations of the Vatican MS. (B), by far the most important for his work<sup>2</sup>; having neglected altogether that of Bartolucci, which was known and accessible to him;—nor of the Parisian Codex Ephremi (C), which was also accessible to him, but which he has taken from the imperfect collation of Wetstein. On the use made of Lachmann's digest of various readings in this edition, see below, § ii.

7. In 1846 an edition of the New Testament appeared by Muralt, entitled 'Novum Testamentum Græce ad fidem codicis principis Vaticani edidit Eduardus de Muralto.' The Editor professes to have had access to the celebrated Vatican MS. during three days, and in that time to have been able to compare the various collations hitherto made, and to decide between them. It need not be remarked, that such an edition, if carefully and faithfully done, would be an invaluable contribution to sacred criticism. But as far as we have the means of judging, this has not been the case; nor does the Editor appear ever to have consulted the Vatican MS. at all! I transcribe the words of Tischendorf, in the prolegomena to his 2nd Leipzig edition, p. xlvii. 'Opus est incredibili inscitia, socordia, perfidia. Quod ut et dicam et paucis probem, iis tam multis debere mihi videor qui, quum rem criticam non profiteantur, tanto promissoris hiatu verbisque sesquipedalibus facile in errorem ducentur et jam ducti sunt.—Videamus primum quod summa res est. Est autem quod "ad fidem codicis Vaticani" N. T. se editurum profitetur. Hunc codicem principem unde tandem habet? Collationes duas, alteram Bar-

<sup>3</sup> See catalogue of MSS. below, ch. vii. § i.

<sup>4</sup> See for all these, catalogue of versions below, ch. vii. § ii.

<sup>5</sup> See below, ch. vii. § i. catalogue of MSS. under B.

tolocci anni 1669, depositam Parisiis, a Scholzio et me excussam, alteram Birchii dudum ab omnibus adhibitam cum notis aliquot meis habuit, prætereaque, si verum quæris, nihil. Attamen refert "*a 1844 per 3 dies*" <sup>6</sup> *hoc arcano uti*" sibi licuisse. Quod si licuit, aliquid lucri cum fecisse credibile est. Quum vero mense Nov. 1841, Ed. de Muralt. tum ipsum Roma rediens, ubi paucos dies transegerat, Vindobonæ mihi se obtulisset, narrassetque de suis circa cod. Vat. studiis, dubitationem de narratis mihi obortam dispulsurus statim Romam scripsi ad *eundem legatum*, cui commendanti ac tuenti Vaticanam suam messum debere se professus erat. Ille 11 Dec. 1844 manu fratris sui his verbis mihi rescripsit: "*Fr. Muralt aus Petersburg hatte sich anfangs ohne Erfolg bemüht den Bibelfeeder zu sehen; dieses ist ihm erst durch Bemühung meines Bruders gelungen, benutzen hat er ihn aber nicht können. Wie uns Hr. Dr. De Wette erzählt, hat man Ihnen nur während weniger Stunden erlaubt dieses wichtige Dokument zu benutzen, und so wären sie doch glücklicher als Hr. Muralt gewesen?*"' This being the case, all dependence on Muralt's work, as representing the Codex Vaticanus, is taken away. I am sorry to say that I had myself been taken in by it, and from Luke vi. onwards had cited the readings of B from it. The portion from Luke vi.—xviii. had passed through the press before I received Tischendorf's second edition with the above notice. I immediately corrected the various readings from Luke xviii.—end of John; and of that portion which was irrevocable I have subjoined a table of errata, which I very much regret.

8. Dr. Tischendorf has published at Leipzig two editions of the Greek Testament, the first in 1841, the second in this present summer (1849). Of these the second is by far the most important, and of that I now speak. He has bestowed much pains on accurately ascertaining the readings of several MSS. which had been hitherto carelessly or partially collated, and his digest of readings is much more copious, and I am willing to believe, trustworthy, than any which has hitherto appeared. In his revision of the text, as explained in his prolegomena, he has followed the *most ancient* MSS., not however disregarding the testimony of the later ones, versions and Fathers where the former disagree, or where the readings of the elder MSS. have apparently sprung from corruption of the text. And to judge of this last he lays down the following rules:—  
1. Readings are to be suspected, which are peculiar to one or other of the elder MSS., or which savour strongly of the character of some one class of recensions, and have therefore probably proceeded from some cor-

<sup>6</sup> 3 dies ex legibus bibl. Vat. faciunt *horas novem*.

<sup>7</sup> "M. Muralt, from Petersburg, had endeavoured at first without success to be allowed to see the Codex. This was at length granted him through the exertions of my brother, but he was not permitted to consult it. Dr. De Wette informs us that *you* were allowed, for a few hours only, to consult this important document: in that case, however, you were more fortunate than M. Muralt."

rector. 2. Readings which although supported by many MSS., have manifestly or probably sprung from the error of a copyist. 3. Readings which have sprung from a desire to assimilate citations from the Old Testament to the text of the cited passage, or parallel places in the Gospels to one another. In such cases (unless there be strong cause to the contrary) the discrepant reading is to be preferred to the accordant one. 4. A reading is to be preferred, which appears to furnish a clue to the others, or to contain the elements of them in itself. 5. The usage of the New Testament writers in general, and of each one in particular, is to be regarded in balancing readings with one another. For the discussion of these rules, I refer the student to the work itself. The theory of them is unobjectionable; it will be by the practical carrying out of them that the New Testament Editor must be judged. And Dr. Tischendorf's second edition has come into my hands too recently, for me to venture to pronounce on it as a whole. I see some arbitrary readings of his former edition (e. g. Matt. xxvii. 17, Ἰησοῦν Βαραββῆαν ἢ Ἰησ. τὸν λεγ. χριστὸν, adopted without the authority of a single uncial codex!!) still retained; and in the portion which I have been able to consult for my own digest of various readings, I find some strange inconsistencies, e. g. the omission of τοῦ κυρίου Ἰησοῦ, Luke xxiv. 3, on the authority of only D, 1, and some versions;—also of καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν, ib. ver. 36, on the same authority;—of ver 40, on the same authority;—of προσκυνήσαι αὐτόν, ib. ver. 52, on the same authority. If one chapter furnishes so many instances of rash innovation on very slight authority (and the same appears to be the case throughout the Gospel of John), I fear we can hardly expect to find Tischendorf's text any great advance on those previously promulgated. This will not however diminish the value of his digest of various readings, which I only regret I have not had before me during the whole of my labours in that department.

9. It remains now to explain the principles which have regulated the revision of the text in this edition. It seemed to me, that for present use in this country, a middle course should be adopted between two extremes. (α) To reject on the one hand the unanimous testimony of the older MSS. *where the sense is affected*, in favour of the less supported or altogether unsupported readings of the received text, seemed to be a betrayal of the first duty of a critic; and to depart from the received text where such variation is indifferent, seemed not to be expedient in a country where that text has so long taken hold of the public mind.—(β) It also appeared to me desirable, where the MSS. of primary authority were divided on a reading at present contained in the text (unless some other circumstances, as overwhelming preponderance of secondary testimony, or strong internal evidence, intervened), to give the received text the benefit of that doubt, retaining it, but at the same time marking it as doubtful.—Again (γ), where such division of the primary MSS. occurs, and neither of the



readings upheld by them is found in the received text, but a third, resting on lower authority,—or where the majority of primary authorities concur but perfect unanimity does not exist,—I have (with the caution mentioned in the parenthesis above) still retained the received text, but with a stronger mark, indicating probable spuriousness, and leaving the reader to form his judgment between the conflicting readings.

10. It is obvious that the text thus produced will be a *provisional* text only; not the best or most correct attainable, but the one best suited to the intended use of this edition under present circumstances. I will not conceal from the reader, that were my work to be done afresh, I should feel much disposed to carry the influence of unanimity in the primary MSS. further,—and to adapt the text to them even in matters of indifference;—and also to leave no reading in the text (even with a mark of probable spuriousness) which had not for its ground some primary authority. But the present volume may be regarded as an experiment how far the public mind in England may be disposed to receive even the first and plainest results of the now advanced state of textual criticism;—by the success or failure of which (unless this latter depend upon deficiencies chargeable upon myself, and not on my system) the practicability of further advance must be determined.

11. I will now enumerate the leading points of my revision, as above implied, adding some illustrative remarks.

(α) Wherever the primary MSS.<sup>s</sup> are unanimous, in any reading affecting the sense, I have adopted that reading, to the rejection of the commonly received text.

(1) That the reader may at once perceive what are the primary MS. authorities containing any given passage, I have throughout marked them in the inner margin, indicating where the lacunæ in the MSS. occur;—and have, for the sake of convenience, repeated the last preceding mark at the top of every left-hand page. So that by referring back to the last preceding notification of the kind in every case, it will be at once perceived on what primary authorities the text of that portion depends.

(2) It sometimes happens, from the frequent lacunæ in the primary MSS., that some portions are contained in only two, or even one, of them. In that case I have not carried out the above principle inflexibly, but have weighed secondary circumstances, such as the concurrence of versions or Fathers, or later MSS.; and where I have not altered the received text, have marked it as probably spurious. See below under (γ).

(3) Every variation from the received text is indicated by an obelus † prefixed.

(β) Where the primary MSS. are divided, some containing the received

<sup>s</sup> For a catalogue of these see below, ch. vii. § i. 1.

reading and others a different one, I have (see above under this head) retained the received reading, marking it as doubtful, with an asterisk \*, or brackets [ ].

(1) It must be observed that the asterisk will necessarily indicate a variety of shades of difference, verbal, inflexional, or of insertion by some MSS. of a clause or word not found in the text;—it must therefore be regarded in every case as referring to the digest of various readings, where the cause of its being placed there will be explained.

(2) Where an asterisk is found at the beginning of a clause or sentence, and another at the end, connected thus \*—\*, it is implied that all between the two is included in the doubt thus indicated.

(γ) In the cases above specified under this head, I have retained the received reading, marking it with a line drawn over, in addition to the asterisk \*—, or the brackets [ ].

(1) These marks are also used in the case mentioned under (α), obs.  
(2). The digest of various readings will in each case indicate the reason of their use.

## SECTION II.

### OF THE VARIOUS READINGS.

1. The digest of various readings given in this edition has been compiled principally, as regards the primary authorities, from that of Lachmann: combining that of Scholz in the case of the secondary MSS. versions and Fathers. I had not the advantage of consulting Tischendorf's second edition until the work as far as Luke xvi. was printed. From ch. xviii. of that Gospel to the end of the volume has been rewritten and enriched with his more copious notices. From Luke vi.—xviii., as observed above, I have, to my great regret, inserted statements regarding the Codex Vaticanus from the apparently worthless edition of Muralt, which are corrected in the annexed table of errata. I must also take my share of the errors regarding B which have been above charged upon Lachmann, in the former part of the volume. In the latter part, these have been corrected; and cases where the reading of B has been assumed *e silentio* have been notified by a query (B?).

2. One great advantage of Lachmann's digest is that he uniformly gives the primary authorities on which *the reading adopted in the text rests*, and not merely the authorities containing those readings which differ from it. In this I have followed him, thinking it at least as important to know the authority *for*, as that *against* our text. But I have not always been able to ascertain the *secondary* authorities *for* the existing or adopted text. I know of no digest which contains them,—and to undertake collations for the purpose of ascertaining them has been as yet out of my power. Tischendorf (ed. 2) has given them in many more cases than

had been done before, and I have partially supplied them in the latter part of this volume (Luke xviii.—end) from that source ; still, however, in many cases they are unascertained.

3. In the digest of various readings, I have used the following signs and abbreviations :

- (α) The abbreviation (om.) before the specification of any MS. or MSS., signifies that the word or clause mentioned is *omitted* in that MS. or MSS.
- (β) The abbreviation (ins.), similarly situated, that it is *inserted*.
- (γ) The abbreviation (txt.), similarly situated, that *the reading in our text is contained* in the MS. or MSS. specified.
- (δ) The abbreviation (rec.) before any specified reading, signifies that that reading is contained in the *received text*.
- (ε) The abbreviation (al.) after a specified number of MSS., signifies that *other MSS., not enumerated*, also contain the reading ; (all.) that *many other such* contain it.
- (ζ) By MSS., are meant manuscripts in the *large or uncial character* : by mss., manuscripts in the *small, or cursive character*.

4. The following varieties of readings, which perpetually occur, and are of no immediate import to the sense or construction of the text, have *not been noticed in the following digest*, except where special reasons have made their mention advisable :

- (1)—plural or singular verbs with neuter plural nouns.
- (2)—insertion or omission of *ὅτι* loquentis.
- (3)—Alexandrine terminations in *-av*, &c., as *εἰπav*, *εἶχαv* (Mark vii. 11), *ἐλάτωv*, &c.
- (4)—insertion or omission of *ὁ Ἰησοῦς*, or substitution of that Name for *αὐτὸς* or its cases in the narrative, and vice versa.
- (5)—insertion or omission of the article generally before proper names, except where the sense is or may be affected, as *Μαρία* and *ἡ Μαρία*, &c.
- (6)—insertion or omission of *αὐτῷ* or *αὐτοῖς*, or *πρὸς αὐτὸν* or *-οὺς*, after verbs of speaking, where the person or persons addressed are otherwise evident and unmistakeable.
- (7)—insertion or omission of *αὐτοῦ* or *αὐτῶν*, or *μου* or *σου*, when ownership is otherwise unmistakeably indicated.
- (8)—the endless variations of *ἀποκριθεὶς εἶπεν*, or *εἶπεν οὖν*, or *εἰ*, or *καὶ εἶπεν* (in John these especially abound).
- (9)—variations of *ἠρώτων*, *ἠρώτουv*, *ἠρώτησαν*, *ἐπηρώτουv*, *ἐπηρώτησαν*, &c., and generally of the imperfect and aorist ; *but only in cases where the sense is in no way affected by the change*.
- (10)—transpositions of the augment in compound words, as *προεφώπτευσαν* and *ἐπροφώπτευσαν*, &c.
- (11)—trifling variations in the way of writing or spelling, as *οὕτω* and

οὕτως,—ἐδύνατο and ἠδύνατο,—εὐθὺς and εὐθέως,—κάγῳ and καὶ ἐγῳ,—ἐλάτῃ and ἐννάτῃ, &c.

- (12)—ὡς and ὡς εἰ, when identical in meaning.
- (13)—ζῶς οὐ, and ζῶς ὅ-ου. This variety is frequent in the MS. D.
- (14)—mere transpositions of words, as πάντα ταῦτα and ταῦτα πάντα, &c.
- (15)—variations such as ὅχλος πολὺς and ὅχλοι πολλοί, &c.
- (16)—mere errors in writing, evidently such; which abound in D especially.
- (17)—The ordinary instances of *itacism*, (confounding αι and ε) where the sense is not affected, or where the var. reading has obviously been occasioned *merely* by the itacism, as ἐταῖραι, which is found in A, Luke viii. 3, for ἔτεραι,—πέδων for παιδίων in D, Mark vii. 28,—εἰρηγνέεται for εἰρηγνέετε in A, D, Mark ix. 50,—ἐτέραι for ἐταῖραι in D, Matt. xxvi. 50; &c. &c.
- (18)—The indicative future, or subjunctive aorist after οὐ μὴ, in ordinary cases.
- (19)—omission or insertion of ἐξ before a genitive, as εἰς ὑμῶν or εἰς ἐξ ὑμῶν.
- (20)—use of the participial or the direct construction, as ἔλαβε . . . καὶ, or λαβὼν . . . in ordinary cases.

5. I am aware that some of these may appear to critics of the sacred text varieties too important to be omitted in a digest of various readings. But when it is considered, that many of them appear *almost every time that the expressions occur*, and thus may be almost taken for granted by the student,—and that if they had been inserted, the following digest would have been more than doubled in bulk without any corresponding addition to its real value,—I hope that I shall be excused for having ventured on their omission. It is of course important that *there should be editions* of the New Testament, in which every even the least variation is scrupulously noticed;—but such editions will necessarily be as much out of the reach of the ordinary student from their bulk and price, as their purpose is out of the track of his studies:—unless indeed, as has been the case with Lachmann's edition, reasonableness of size and price has been obtained at a sacrifice of a very considerable part of the evidence.—See also on this point, the remarks made above, § i. 10.

### SECTION III.

#### OF THE MARGINAL REFERENCES.

1. The references in the margin of this Edition of the Greek Testament are not those usually printed in other Editions. Those are references to the *subject matter* of the text: and are most useful and necessary to every Biblical student. As however they are now to be found in many editions of our English Bible, it seemed unnecessary to reprint them here. Instead of them, I have drawn up a body of references to *verbal and idiomatical*

*usages*, which I hope will be found an addition to our apparatus criticus, as tending to exhibit, simultaneously with the text itself, the peculiarities and ἀπαξ λεγόμενα of the passage under consideration.

2. The materials for constructing such a body of references have of course been principally found in the various Greek Testament Lexicons, aided by personal study of the text in matters of which Lexicons do not treat. I have also used with profit, but not extensively, Grinfield's *Editio Hellenistica Novi Testamenti*, and take this opportunity of acknowledging my obligations to that work.

3. The hindrances, as well as the helps, to such a compilation should be mentioned. They have mainly consisted in the almost uniform *inaccuracy in the references in the existing Lexicons*. In Schleusner and Parkhurst, little more than half of the passages referred to are to be found. The citations are *copied without verification*. In Wahl, this has not been the case, nor are the inaccuracies so many; but the errors in printing have introduced far more than are compatible with a profitable use of his very laborious and copious work. An honourable exception to the general inaccuracy of our Lexicon references is found, as far as my experience has gone, in Robinson's Greek and English Lexicon to the New Testament edited by Dr. Bloomfield. I have however been constrained principally to use Wahl, from his greater copiousness in detail.

4. In the present edition, *no reference has been inserted which has not been verified*; and I am bound to acknowledge that the accuracy of the printing has fully corresponded to my earnest desire that the whole may be found correct. In the course of so many thousand citations, I cannot expect but that errors will occasionally have crept in;—I have specified in the errata those which I have observed; and I shall be obliged to any reader who may discover such, to communicate with me (addressed at Messrs. Rivingtons', St. Paul's Churchyard) that the mistake may be corrected.

5. The sources whence the references have been drawn have been, (1) *the text of the Greek Testament itself*, as affording instances of similarity of usage or construction,—of use of the same of different words in parallel passages of the Gospels,—or of tacit reference to the words and acts of our Lord in the Epistles:—(2) *the Septuagint version of the Old Testament*; as being, from the place and time of its publication, its use by the New Testament writers, and its similarity of style and diction,—so full of interest in the elucidations of the sacred text:—(3) *the Apocrypha*, which approaches even more nearly than the LXX to the peculiar Hellenistic style of the New Testament:—and (4) *the works of Josephus and Philo-Judeus*, who occasionally are found using expressions and constructions similar to those in our text. To these may be added, (5) a few instances from the classic writers, especially Xenophon, justifying or elucidating New Testament words or constructions.

6. For convenience in arranging this body of reference, it has been found necessary to use some few signs and abbreviations, which will here be explained.

- (α) When a reference is preceded by the sign (=), it is indicated that the word which is the subject of reference is used, in the passage referred to, *in the same sense as in the text.*
- (β) When, in the Gospels, the sign (||) occurs in a reference, it is signified that the word occurs *in the parallel place* in the other Gospels, which will always be found indicated *at the head of the note on the paragraph.* When the sign (||) is *qualified*, thus, (|| Mark, or || Matt. Mark, &c.) it is signified that the word occurs *in the parallel place in that Gospel or Gospels, but not in the other or others.*
- (γ) When the words '*here only*,' or in such and such places '*only*,' occur in a reference, they are always to be understood as meaning that the word occurs in that place or those places *only of the New Testament*; and as having *no reference to its occurring in the LXX or elsewhere.*
- (δ) When a reference is followed by the sign †, it is indicated that the word *does not occur in the Septuagint version of the Old Testament.*
- (ε) When a reference is followed by the sign ‡, it is indicated that the word *does not occur in the LXX in the same sense as in the text.*
- (ζ) The abbreviation (constr.) occurring before a reference, indicates that it is the *construction* of the clause or sentence which is referred to.
- (η) Other abbreviations will be understood from the context: e. g. trans. or intrans., that the verb is used *transitively* or *intransitively* in the passages referred to: gen., dat., acc., that the verb or preposition governs these cases respectively in those passages: so of 'act. pass.,' &c. &c.
- (θ) In *one only case*, are the references not to verbal or idiomatical usage, but to *subject-matter.* Where the text contains a *citation from or reference to the Old Testament*, the place of that citation or reference is indicated in the margin, but *in small capitals*: thus: ISA. liii. 5.

7. The student is requested not to consider the references in any instance as embracing *the whole number of times* where a word occurs in the New Testament,—unless it be expressly so stated. In by far the greater number of cases, they consist merely of a selection, at discretion, from an abundance of similar instances.

8. To avoid mistakes, I think it well to advertise the student, that when the references extend *below the text*, they are to be read *in single lines* across the page.

## CHAPTER VII.

### APPARATUS CRITICUS.

#### SECTION I.

##### MANUSCRIPTS OF THE GREEK TESTAMENT REFERRED TO IN THIS EDITION.

Manuscripts written in the large capital, or uncial character, of *first class authority*.

1. A. The MS. known by this symbol is that commonly called the *Alexandrine*, or *CODEx ALEXANDRINUS*. It once belonged to Cyrillus Lucaris, patriarch of Alexandria and then of Constantinople, who in the year 1628 presented it to our King Charles I. It is now in the British Museum. It is on parchment and in folio, consisting of four volumes, of which three contain the Old, and one the New Testament, with the Epistle of Clement to the Corinthians. It will be seen by the letters in the inner margin of this Edition, that the first 24 chapters of Matthew are wanting in it, its first leaf commencing ch. xxv. 6 :—as also the leaves containing John vi. 50—viii. 52. It is generally agreed that it was written at Alexandria ;—it does not however, in the *Gospels*, represent that commonly known as the Alexandrine text, but approaches much more nearly to the Constantinopolitan, or generally received text. It has often been collated, and published in fac simile,—the New Testament by Woide, Lond. 1786, the Old Testament by Baber, Lond. 1819. The date of this MS. has been variously assigned, but it is now pretty generally agreed to be the *fifth century*. The arguments for the various dates (from the fourth to the tenth century) may be seen in Horne's Introduction, vol. ii. pp. 94—98 (ed. 8) :—see also Wetstein's Prolegomena, pp. 8—22 (ed. Amst. 1751).
2. B. The *CODEx VATICANUS*,—No. 1209 in the Vatican Library at Rome. The history of this MS. is unknown. It was apparently, from internal evidence, copied in Egypt. It is on vellum, in quarto, and contains the Old and New Testaments. In the latter, it is deficient from Heb. ix. 14—end of the Epistle ;—it does not contain the Epistles to Timothy, Titus, and Philemon ;—nor the Apocalypse. It has never been published in fac simile (!) nor even thoroughly collated (!). The partial collations which we possess are,—(1) that of Bartolocci (under the name of Giulio de St. Anastasia), once librarian at the Vatican, made in 1669, and preserved in the Royal Library at Paris ; (2) that of Birch, published in various readings to the Acts and Epistles, Copenhagen, 1798—Apocalypse, 1800—Gospels, 1801 ; (3) that of Thomas Bentley, who was sent to Rome

by his uncle, the great Bentley, for that purpose, and was assisted by Mico, an Italian. This collation is published in an Appendix to Woide's edition of the Codex Alexandrinus, 1799. Of these collations, Bartolucci's is very negligently made;—Birch's is in Luke and John dependent on Bentley's, whose sheets he copied;—Bentley's is the most carefully done (Tischen. proll. p. lviii.). Since these collations, the Codex has been occasionally consulted for the verification of certain readings, but never to any extent. Cardinal Angelo Mai has long been employed on an edition of the whole, which has been, from some cause variously assigned (ostensibly the non-completion of his prolegomena), delayed for many years. The printing of the whole was finished before the year 1843 (!). On Muralt's pretended collation of this MS., see above ch. vi. § i. 6. This Codex is sufficiently proved, and now generally allowed, to be the *oldest copy of the New Testament extant*. It probably was written during the *fourth century* (Hug, Tischendorf, al.). Its text is that commonly known as the Alexandrine, with, however, considerable additions and variations. The readings of this MS. are given, as far as Luke vi., from Lachmann and Scholz; from Luke vi.—xviii. (see above ch. vi. § i. 6) from the pretended collation of Muralt, an error which I have corrected in the table of errata; from Luke xviii.—end of John, from Tischendorf, ed. 2.

3. C. THE CODEx EPIRÆMI, OR CODEx REGIUS PARIENSIS, preserved in the Royal (National) Library at Paris, No. 9.—It is a Codex re-scriptus or palimpsest, consisting of the works of Ephrem the Syrian written over the MS. of fragments of the Old and New Testaments. It seems to have come to France with Catharine de Medicis, and to her from Cardinal Nicolas Ridolfi. Tischendorf thinks it probable that he got it from Andrew John Lascaris, who at the fall of the Eastern Empire was sent to the East by Lorenzo de Medicis to preserve such MSS. as had escaped the ravages of the Turks. This is confirmed by the later corrections in the MS., which were evidently made at Constantinople. But from the form of the letters, and other peculiarities, it is believed to have been written at Alexandria, or at all events, where the Alexandrine dialect and method of writing prevailed. Its text is perhaps the *purest* example of the Alexandrine text,—holding a place about midway between the Constantinopolitan MSS. and most of those of the Alexandrine recension. It was edited very handsomely in uncial type, but unfortunately not in fac simile, with copious dissertations, &c., by Tischendorf, in 1843. He assigns to it an age at least equal to A, and places it also in the *fifth century*. The readings of this MS., in the present edition, are throughout taken from Tischendorf's reprint<sup>1</sup>.

<sup>1</sup> Tischendorf distinguishes three periods of this MS.:—C<sup>1</sup> (in this ed. C\* Tisch.), the original text, written (in Egypt?) before the middle of the fifth century; C<sup>2</sup> (C\*\*



4. D. The *CODEx CANTABRIGIENSIS*, or *BEZÆ*,—so called because it was presented to the University library at Cambridge by Beza in 1581. He procured it in 1562, from the monastery of S. Irenæus at Lyons, where it had lain neglected. It is on parchment, in folio, and contains the Gospels and Acts, with a Latin version. Its lacunæ, which are many, will be perceived by the inner marginal letters in this edition.—It was published in fac simile at the expense of the University of Cambridge, by Dr. Kipling, in 1793. Its text is a very peculiar one, deviating more from the received readings and from the principal MS. authorities, than any other. It appears to have been written in France, and by a Latin transcriber, ignorant of Greek, from many curious mistakes which occur in the text, and version attached. It is closely and singularly allied to the ancient Latin versions, so much so that some critics have supposed it to have been altered from the Latin,—but apparently without reason. Its peculiarities are so great that in many passages, while the sense remains for the most part unaltered, hardly three words together are the same as in the commonly received text. And that these variations often arise from capricious alteration, is evident from the way in which the Gospels, in parallel passages, have been interpolated from one another in this MS.—The concurrence with the ancient Latin versions seems to point to a very early state of the text, not altogether independent of the source whence the Alexandrine recension flowed (for in many places D exactly agrees with it), but having undergone singular alterations. It is impossible to set aside the value of this MS. as an index to the early history of the text,—although in critical weight it ranks the lowest of the four leading MSS. Its age has been very variously given: the general opinion now is that it was written in the *latter end of the fifth or the sixth century*.
5. P. Q. By these symbols are designated the *CODICES GUELPHERTANI*,—two fragmentary palimpsests in the ducal library at Wolfenbützel; the former containing fragments of the Gospels—the latter only of Luke and John:—both probably of the *sixth century*.
6. T. A fragment of John,—vi. 28—67. vii. 6.—viii. 31, called the *CODEx BORGIANUS*, of the *fifth century* (probably). It is accompanied with a Sahidic version. Both were published by A. A. Georgi, at Rome, in 1789. Its text agrees with the Alexandrine recension.
7. Z. The *CODEx RESCRIPTUS DUBLINENSIS* of the library of Trinity

Tisch.) the first correction, made (in Palestine?) about a century later; C<sup>2</sup> (C<sup>2</sup>\*Tisch.), the second correction, made at Constantinople about the ninth century. The distinction between C<sup>1</sup> and C<sup>2</sup>, which has not been so carefully observed as I could have wished in the first part of my volume, has after Luke viii. 40 been accurately noted.

College, Dublin;—contains, of the N. T., the Gospel of Matthew. It was discovered by Dr. Barrett, who published it in fac simile at the expense of the College in 1801. It has many lacunæ, which will be seen by the letters in our inner margin. Its text agrees nearly with the Alexandrine recension. The date assigned to it is *the sixth century*.

8. Such are all the MSS. which in my recension of the text I have regarded as of *first class authority*, and which alone I have in ordinary cases followed as my guides in departing from the received reading. Those which follow, and which I shall speak of more briefly, I have treated as important in the silence, or equal balance of the primary MSS. That some of them *may be* of more importance is very possible, as being perhaps copies of MSS. of far earlier date; but from our inability to ascertain this, we must treat them as we find them, and assign them merely that weight which their apparent antiquity justifies.

9. Manuscripts written in the uncial character, but only of *second class authority*, being subsequent to the sixth century.

E. The Codex Basileensis (B. vi. 21.—K. iv. 35 Tisch.), containing the four Gospels with some considerable lacunæ. Collated by Wetstein, whose various readings are those cited in this edition from Scholz<sup>2</sup>. Said to be of the middle of the *eighth century*. (Tisch.)

F. The Codex Boreeli, once possessed by John Boreel, Dutch ambassador in London, under James I. It was lost for many years, till found at Arnheim by Heringa, a professor at Utrecht. It is now in the public library at the latter place. Heringa wrote a dissertation on it, so copious as to serve for an edition of the codex itself. This dissertation was published by Vincke in 1843.—Contains the four Gospels. Was only partly collated (from Matt. vii. 6 to Luke xi.) by an unknown scholar, whose collation was used by Wetstein. Follows the Constantinople text. Neither Wetstein, Griesbach, nor Scholz, mention any date for this MS.:—Tischendorf assigns it to *the ninth century*.

G. The Codex Harleianus or Wolfii A, in the British Museum, brought by Erasmus (Andrew? Tisch.) Seidel from the East. Contains the Gospels with many lacunæ. Its text generally Constantinopolitan, but not consistently so. Collated by J. C. Wolf, to whom it once belonged,—and recently by Tischendorf. Ascribed to the *eleventh century* (Scholz).

II. The Codex Wolfii B, now in the public library at Hamburg. Its history is the same as that of the last MS. Its contents, the Gospels,—with many lacunæ: its character Const. with considerable

<sup>2</sup> As far as Luke xviii.; and more recently by Tischendorf, whose collation has been followed in the subsequent portion of the digest.

mixture of Alexandrine readings: its assigned date the *eleventh century*. It was collated by Wolf, whose collation has been used by all editors since.

- I. The Codex Cottonianus, in the British Museum, a splendid fragment of a MS., written in silver on a faded purple ground, containing only Matt. xxvi. 57—65. xxvii. 26—34. John xiv. 2—10. xv. 15—22. It is a fragment of the same codex as P and N below. It has been edited and commented on by Tischendorf, in the *Monumenta sacra inedita*, p. 10 ff. Is assigned by Scholz to the *seventh* or *eighth* century: by Tisch. to the *end of the sixth or beginning of seventh*.
- K. The Codex Cyprius, brought from the island of Cyprus to Paris and now in the Royal (National) Library there. Contains the Gospels, memoirs of the saints of the Greek Church, and the canons of Eusebius. Collated by Scholz,—and more recently by Tischendorf. Its text is peculiar and *sui generis*, sometimes making with one, sometimes with the other family of MSS., sometimes with neither: and is consequently of much value. Scholz assigns it to the *ninth century*.
- L. The Codex Regius Parisiensis 62, contains the Gospels with some lacunæ; was collated almost entirely by Griesbach, and since then the parts deficient in his collation have been supplied by Scholz. Tischendorf has edited it entire in his *Monumenta sacra inedita*, pp. 57—399. Its text is uniformly Alexandrine, and very nearly related to that of B. From the careless positions of the accents, Scholz and Griesbach think it to have been copied from some more ancient MS. which had no accents. Ascribed to the *eighth century*.
- M. The Codex Regius 18, presented to Louis XIV. by the Abbé des Champs, in 1706. Contains the Gospels, with notices of the saints of the Greek Church, the canons of Eusebius, and much inserted matter betokening late date. Its text is irregular in character, and has some readings common only to itself and K. Assigned to the tenth century by Scholz,—to the ninth by Tischendorf, who collated it, and corrected previous errors.
- N. The Codex Cæsareus or Vindobonensis, a MS. in the imperial library at Vienna; in silver letters on a purple ground; contains fragments of Genesis, and a fragment of the N. T., Luke xxiv. 13—21. 39—49. It has formed two leaves of the same codex as I above. Collated for Dr. Holmes's edition of the LXX by Professor Alter, of Vienna;—and since edited in the *Mon. sacr. inedit.*, pp. 21—24, by Tischendorf. Griesbach and Scholz assign it to the *seventh century*; Tischend. to the *end of the sixth or beginning of seventh*.
- O. A fragment of some MS. of the Gospels, containing only part of Luke xviii. It was given by Bunduri to Montfaucon. No character nor date assigned.

- O (Tischendorf,—who rejects the last-mentioned codex as being merely a fragment of an Evangelistarium). The Codex Mosquensis 120, brought from Mount Athos. Contains fragments of John. Edited by Matthäi, in 1785. Apparently of the *ninth century*.
- R. One leaf only of some MS. containing John i. 38—50; re-published by Reuss: assigned to the *seventh century*.
- R (Tischendorf, who rejects also the last-mentioned codex as merely a fragment of an Evangelistarium)—the Codex Neapolitanus rescriptus, containing, beneath more recent (fourteenth century) ecclesiastical writing of the Greek Church, twelve or fourteen leaves of an ancient MS. of the Gospels, probably of the *eighth century*.
- S. The Codex Vaticanus 354, contains the Gospels entire, with the canons of Eusebius. Written by Michael, a monk, in the year 949. Agrees almost always with the Constantinopolitan recension. Collated by Birch.
- U. The Codex Nanianus 1, in S. Mark's library at Venice, contains the Gospels entire, with the canons of Eusebius. It has been collated by Tischendorf. Its text is Constantinopolitan. Assigned to the *tenth century* by Scholz:—to the *ninth* or *tenth* by Tischendorf.
- V. A MS. in the library of the Holy Synod at Moscow. Contains the Gospels,—as far as John vii. 39, in uncial letters of the *eighth century*, Scholz; or *ninth*, Tischendorf;—after that, in cursive characters of the thirteenth century. Text Constantinopolitan. Collated by Matthäi.
- W. A fragment in the royal (national) library at Paris, attached to the Codex Regius 314, containing only two leaves, Luke ix. 36—47. x. 12—22. Text Alexandrine. Ascribed to the *eighth century*. Edited by Tischend. in the Monumenta sacra inedita, pp. 51—56.
- X. The Codex Monacensis, formerly Ingolstadiensis. Contains the four Gospels with numerous lacunæ. Was entirely collated by Scholz. Text Alexandrine. Ascribed to the *tenth century*. Collated by Scholz, and since by Tischendorf.
- Y. A fragment in the Barberini library (225), containing John xvi. 3—xix. 41. Text Alexandrine. Assigned to the *ninth century*, Scholz:—*eighth*, Tischendorf. Edited in the Mon. sacr. inedit., pp. 37—50, by Tischendorf.
- Γ. A fragment of the same codex as I and N (see above), once attached to a Latin MS. (3785) in the Vatican: consisting of only five leaves out of the Gospel of Matthew. Edited in the Mon. sacr. inedit., pp. 25—36, by Tischendorf.
- Δ. The Codex San Gallensis, in the library at St. Gall. Contains the Gospels with a Latin version. Edited by Rettig, at Zurich, in 1836. The text agrees with the Vat. MS. B. for the most part—sometimes against all other MSS. The readings of this MS. are

not given in the former part of this vol. as not being contained in any digest to which I had access; after Luke xviii. they are taken from Tischendorf, ed. 2.

O. and A. two parts of codices found by Tischendorf in the East, containing fragments of Matthew,—of the seventh and ninth centuries respectively,—have not been cited in this digest.

10. Of Manuscripts written in the small letter, or cursive character, 469 have been more or less collated, and their readings specified by Scholz. These, in my digest, I have not enumerated, but have merely given the number which agree in the readings, after the primary and secondary authorities.

11. Of MS. Evangelistaria, or collections of lessons from the Gospels, Scholz enumerates 181;—a few in uncial characters, but most of them cursive; none older than the *eighth century*, and the greater number much later. The readings of these have not been noticed in the following digest.

## SECTION II.

### VERSIONS OF THE NEW TESTAMENT REFERRED TO IN THIS EDITION.

1. The ancient Latin versions.—The most ancient versions of the N. T. in Latin appear to have been made in Africa; they are in barbarous Latin, but rendered from the Greek with such scrupulous verbal fidelity, that we are able from them to detect the original Greek with considerable confidence. The younger Buttmann, the coadjutor of Lachmann, in his edition of the Greek Text. has given a table of renderings by which even the minute variations of subjunctive tenses may in most cases be pointed out.—Of these ancient *italic* versions (as they are usually called), Lachmann has selected three as having been edited in an entire form when he drew up his edition:
  - a. The MS. at Vercelli, in Piedmont.
  - b. The MS. at Verona.
  - c. The Colbertine MS. 4051 of the twelfth century.—The readings of these versions are for the most part in singular accordance with those of the Greek Codex D (Bezae).  
Besides these he gives, throughout, the readings of
  - d. The Latin version which accompanies, but is not made from, the Greek Codex D (Bezae).
2. *r.* The Vulgate version of Jerome:—undertaken by him at the request of Damasus, bishop of Rome, in the year 383,—but since its completion by him variously emended and edited;—finally put forth by authority under pope Clement VIII., in 1592.
3. Versions in other languages.
  - a. Syr.—The ancient Syriac version, or Peschito (i. e. *simple*).—Of all versions, this has generally been held in the highest esteem. It

is supposed to have been made in the *first*, or early in the *second century*: and is remarkable for its close adherence to the original text.—The text of it is in a very corrupt state; and Dr. Scholz, Gr. Test., vol. i. p. cxxxiii. despaired of any purer text being found. But a number of very ancient MSS. of this version have lately been discovered. Its readings in the present edition are taken from Scholz, with some corrections after Luke xviii. from Tischendorf.

- β. syr. The later or Philoxenian Syriac version, made under the orders of Philoxenus, bishop of Hierapolis, in Syria, in the year 508, by Polycarp, his chorepiscopus. It was edited by Prof. White, in 1778—1804. Its text, says Dr. Scholz, agrees principally with the const. MSS. Readings from Scholz.

When both the Syriac versions concur, I have signified it by the abbreviation Syrr.

- γ. Copt. The Coptic or Memphitic version was made from the Greek, in Lower Egypt, in the *third century*. Edited by Dav. Wilkins, in 1716. Its readings agree mostly with the Alexandrine MSS. I have drawn them from Scholz.
- δ. Sahid. The Sahidic or Thebaic version, was made from the Greek, in Upper Egypt in the *third century*. Agrees for the most part with the Alexandrine MSS., but has many singular readings and some in common with the Latin versions. Edited partially by Woide, in an appendix to his edition of the Alexandrine MS (A). Readings from Scholz, corrected after Luke xviii. from Tischendorf.
- ε. Æth. The Æthiopic version, said to have been made by Frumentius, who introduced Christianity into Æthiopia in the *fourth century*. It adheres so closely to the Greek, as sometimes to exhibit the various readings of the MSS. from which it was made, in *juxta-position* in its text. It is Alexandrine in character. Readings from Scholz.
- ζ. Arm. The Armenian version, originally made in the *fifth century* from the Syriac versions, and afterwards corrected from the Greek. This version has in later times (since the twelfth century) been re-corrected from the Vulgate, which has much diminished its critical value. The edition from which Scholz's readings are taken was published at Venice by Zohrab, in 1805.

### SECTION III.

#### OF FATHERS AND ANCIENT CHRISTIAN WRITERS REFERRED TO IN THE DIGEST OF VARIOUS READINGS.

1. The critical use of the writings of the Fathers is attended with much uncertainty. They quoted frequently from memory, sometimes very inaccurately; and in many places only hinted at the words of some text of Scripture without any intention of citing it verbatim. We have, however, as will be seen in the following list, from several of them commentaries

on parts of Scripture, from which their readings may be with certainty ascertained;—and in other places of their writings we have occasionally *express* quotations, which can be depended upon as giving the Scripture faithfully as they read it. I have taken the readings from Lachmann and Scholz, as specified below. The arrangement of writers is alphabetical.

## 2. GREEK FATHERS AND WRITERS.

**Ath.**—Athanasius, bishop of Alexandria, in the *fourth century*.—In his writings are found very many verbatim citations of the books of the N. T. He generally agrees with the Alexandrine text, but seldom when its variations from the received text are confined to a few MSS. (Scholz.)

**Bas.**—Basil, bishop of Caesarea, in the *fourth century*. His citations are very lax and varying, so that little critical use is to be made of them. They will be found seldom referred to in the following digest.

**Chrys.**—John Chrysostom, presbyter of Antioch, afterwards bishop of Constantinople, in the *fourth century*. Great caution is required in using the citations so copiously made by him in his noble commentaries. He often confounds various places, of the same or different writers, often quotes loosely, often follows Origen:—but his writings have been diligently collated, and his probable readings given by Matthäi and Scholz. From the above circumstances, he seems occasionally to favour the Alexandrine, sometimes the Constantinopolitan text.

**Clem.**—Clement of Alexandria, in the *second century*. He generally cites from memory, but in many places gives the texts as they are found in the earlier Alexandrine MS. His works were collated by Griesbach.

**Clem. r.**—Clement of Rome, in the *second century*. In his Epistle to the Corinthians he cites a few passages of the Gospels.

**Cyr.**—Cyril of Alexandria, in the *fifth century*. His citations follow the Alexandrine text. (Cyril of Jerusalem is not referred to in this digest.)

**Epiph.**—Epiphanius, bishop of Constantia in Cyprus, in the *fourth century*.

**Ephrem.**—Ephrem the Syrian, in the *fourth century*. His works were very early translated into Greek. Cites the Syriac version.

**Eus.**—Eusebius of Caesarea, the Ecclesiastical historian, in the *fourth century*. He often quotes literally, and generally uses the Alexandrine text, but occasionally Constantinopolitan readings are found (Scholz) in his writings.

**Euthym. or Euth.**—Euthymius Zigabenus, the commentator, a monk of Constantinople in the *twelfth century*. His text is Constantinopolitan.

**Heracle.**—Heracleon the gnostic, in the *second century*. He wrote commentaries on John, which Origen often quotes. His text (says Scholz) is generally the received one.

Ign.—Ignatius of Antioch, in the *second century*.

Ir.—Irenæus, bishop of Lyons, in the *second century*. Quotes variously and inconsistently; and his Latin translator, from whom alone we have much of his work, has substituted the words of the early Latin versions in his citations:—but apparently (Lachmann, præf. p. x.) from memory, and only where they agreed with Origen's text.

Just.—Justin Martyr, in the *second century*. Very seldom quotes exactly.

Or. or Orig.—Origen, of Alexandria, in the *third century*. He had before him and cites from very many MSS., whose readings he does not appear always to quote accurately;—he has besides, as in Matt. viii. 28, and some other places, altered the text conjecturally. Still from the number and importance of his exegetical works, and the constant reference to his readings in subsequent authors, his authority is considerable in determining, in most cases, the state of the text at his time.

Theod.—Theodoret, bishop of Cyrrhus in Syria, in the *fifth century*. In his commentaries he generally (Scholz) agrees with the received text; but sometimes follows without consideration Origen or Chrysostom.

Theophyl. or Theoph.—Theophylact, archbishop of Bulgaria, in the *eleventh and twelfth centuries*. In his commentaries he usually agrees with the received text, but has many Alexandrine readings.

### 3. LATIN FATHERS AND WRITERS.

Ambr.—Ambrose, bishop of Milan, in the *fourth century*. In almost all his citations he follows the Alexandrine text.

Aug.—Augustine, bishop of Hippo in Africa, in the *fourth century*. He almost always agrees with the ancient Latin versions.

Cypr.—Cyprian, bishop of Carthage, in the *third century*. Cites variously and much from memory, but most frequently from some ancient Latin version.

Hilar.—Hilary of Poitiers, who lived some time in Phrygia in the *fourth century*. Used the ancient Latin versions, but also had before him Greek MSS., of whose texts nothing else is known.

Hier. or Jer.—Hieronymus, or Jerome, in the *fourth century*. Generally uses a Greek text of the Alexandrine family, as agreeing best with the ancient Latin versions.

Lucif.—Lucifer of Cagliari, who lived some time in Upper Egypt, in the *fourth century*. Agrees with the Alexandrine MSS. and ancient Latin versions.

Tert.—Tertullian, of Carthage, in the *third century*. Very seldom appealed to in the following digest;—his citations are lax and not to be depended upon. Where they are express,—as from Luke, in his book against Marcion,—they are generally Marcion's readings;—



for he does not cite the received text of Luke, as being already known.

## SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,  
REFERRED TO, OR MADE USE OF IN THIS COMMENTARY, VOL. I.

- AMEROSE, *Expositio Evangelii secundum Lucam*. Ed. Paris 1836, vol. ii. pp. 425—475.
- AUGUSTINE, de *Sermone Domini in Monte*; de *Consensu Evangelistarum*; in *Johannem Tractatus*; *Enarrationes in Psalmos*; (*Sermones ad Populum*; *De Civitate Dei*; and some other works.) Cited generally from the Benedictine Edition in 12 voll. folio, Antwerp, 1700 :—sometimes, but with acknowledgment, from the works of other writers.
- BENGEL, *Gnomon Novi Testamenti*, vol. i. Tübingen 1836.
- BINGHAM, *Origines Ecclesiasticæ*, Works, 2 voll. fol. Lond. 1726.
- BLEEK, Dr. F., *Beytrage zur Evangelien Kritik*, Berlin 1846.
- CATENA AUREA, *Commentary on the Gospels from the Fathers*, collected by Thomas Aquinas, 4 voll. Oxford 1843.
- CHRYSTOSTOM, *Homiliæ in Matthæum*. Edidit Fridericus Field, A.M. 2 voll. Cambridge 1839. The other works of Chrysostom have been cited from other writers.
- CLEMENT OF ALEXANDRIA, Works, 4 voll. ed. Klotz, Lips. 1831.
- DE WETTE, Dr. W. M. L., *Kurzgefasstes exegetisches Handbuch zum Neuen Testament*, 3rd edition, Leipsig 1845 (*Matt.—Mark, Luke, and John*, 1846).
- DORNER, Dr. J. A., *Entwickelungs-geschichte der Lehre von der Person Christi*, Stuttgart 1845.
- EBERARD, *Wissenschaftliche Kritik der Evangelischen Geschichte*, Frankfurt 1842 ;—*Das Evangelium Johannis und die neueste Hypothese über seine Entstehung*, Zürich 1845.
- EUSEBIUS, *Historia Ecclesiastica*, ed. Heinichen, 3 voll. Leipzig 1828.
- EUTHYMIUS ZIGABENUS, *ἐρμηνεία εἰς τὰ τέσσαρα εὐαγγέλια*, 2 voll. Athens 1842.
- FRIEDLIEB, J. H., *Archäologie der Leidens-geschichte unsers Herrn Jesu Christi*, Bonn 1843.
- GRESWELL, Dr. E., *Harmonia Evangelica*, 3rd edition, Oxford 1840; *Prolegomena in Harm. Evang.* Oxf. 1840; *Dissertations on a Harmony of the Gospels*, 3 voll. Oxford 1830; *Preliminary Dissertations*, Oxf. 1831; *An Exposition of the Parables and other parts of the Gospels*, 5 voll. Oxf. 1834.
- GRINFIELD, E. G., *Novum Test. Græcum, Editio Hellenistica*, 2 voll. London 1843; *Scholia Hellenistica in Novum Testamentum*, London 1848.

GROTIUS, cited from the *Critici Sacri* and Pole's Synopsis.

HARE, ARCHDEACON, *The Mission of the Comforter*, 2 voll. Cambridge 1846.

HASE, DR. KARL, *Das Leben Jesu*, 2nd ed. Leipzig 1835.

HORNE, THOMAS HARTWELL, *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 5 voll. 8th ed. Lond. 1839.

HUG, *Introduction to the Writings of the New Testament*, translated by Rev. D. G. Wait, 2 voll. Lond. 1827.

IRENÆUS, *Opera Omnia*, ed. Stieren, Leipzig 1848. Only one vol. published. The citations after book ii. ch. 13 are secondhand.

JEROME, *Works*, 11 voll. fol. (in 3), Frankfurt 1684.

JONES, JEREMIAH, *on the Canon of the New Testament*, 3 voll. Oxford 1827.

JOSEPHUS, ed. Richter, 6 voll. Leipzig 1826.

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## ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

B I. <sup>1</sup> <sup>a</sup> Βίβλος <sup>b</sup> γενέσεως Ἰησοῦ <sup>c</sup> χριστοῦ, <sup>d</sup> υἱοῦ Δαυὶδ <sup>a</sup> <sup>Δ</sup> υἱοῦ Ἀβραάμ. <sup>2</sup> Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ <sup>b</sup> <sup>ver. 18, Luke</sup>

i. 14. Gen. xxxvii. 2. c Lev. iv. 5. 16. 1 Kings xxiv. 7. 11. Ps. ii. 2. civ. 15. d ch. xii. 23. xxi. 9. xxii. 42 & 1.

Ματθαῖον B D. txt A C all.—CHAP. I. 1. rec. Δαβὶδ always. txt (but generally Δαυεὶδ, εἰ being frequently written indiscriminately with ι) A B C D E G L T X Δ. δαδ P Q Z. In

Title] εὐαγγέλιον, in earlier Greek, signifies a present made as a return for good news, (see Hom. Od. ε. 152. 166, also 2 Kings iv. 10, LXX.) or a sacrifice offered in thanksgiving for the same (Aristoph. Eq. 658); in later Greek, the good news itself, as in LXX, and N. T. passim, in the appropriated sense of the good news of salvation by Christ Jesus. Hence it came to be applied to the writings themselves which contain this good news, very early: so Justin M. Apol., οἱ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, p. 96.—κατὰ M.] as arranged by M.—implies authorship, as far as the present arrangement goes: so Ὁμηρος κατὰ Ἀρίσταρχον. It is not merely = a genitive—of M., which would have been used, had it been meant.—Nor does it signify, that the original teaching was Matthew's, and the present Gospel drawn up after that teaching. See prolegg. to Matt. Eusebius, II. E. iii. 24, says, Ματθαῖος . . . γραφῇ παραῖτος τὸ κατ' αὐτὸν εὐαγγέλιον.

CHAP. I. 1. βίβλος γενέσεως] Not always used of a pedigree only: see reff. Here, however, it appears that it refers exclusively to the genealogy, by Ἰησ. χρ. being used in the enunciation, and the close being Ἰησ. ὁ λεγ. Χρ. Then ver. 17 forms a conclusion to it, and ver. 18 passes on to other matter.—χριστοῦ] = ἡ ψῆ, anointed. In reff. it is used of kings, priests, prophets, and of

the promised Deliverer. Theophylact says, λέγεται ὁ κύριος, χριστός· καὶ ὡς βασιλεὺς, ἐβασίλευσε γὰρ κατὰ τῆς ἀμαρτίας· καὶ ὡς ἱερεὺς, προσήγαγε γὰρ ἑαυτὸν ὅμα ὑπὲρ ἡμῶν· ἐχρίσθη δὲ καὶ αὐτὸς κυρίως τῷ ἀληθινῷ ἐλαίῳ, τῷ ἁγίῳ πνεύματι. It is here used (see ver. 16) in that sense in which it became affixed to Ἰησοῦς as the name of the Lord. It does not once thus occur in the progress of the Evangelic history; only in the prefatory parts of the Gospels, Matt. i. 1. 16, 17, 18. Mark i. 1. John i. 17, and once in the mouth of the Lord Himself, John xvii. 3; but passim in the Acts and Epistles. This may serve to show that the Evangelic memoirs themselves were of earlier date than their incorporation into our present Gospels. On Ἰησοῦ see below, ver. 21.—υἱοῦ] both times refers to our Lord. ἡ γὰρ was an especial title of the Messiah: see reff. That He should be the son of Abraham was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to show the character of the Gospel, as written for Jews: οὐδὲν γὰρ οὕτως ἀνέπανε τοὺς ἐξ Ἰουδαίων πεπιστευκότας, ὡς τὸ μαθεῖν, ὅτι ἐκ σπέρματος Ἀβραάμ καὶ Δαυὶδ ἦν ὁ χριστός. Euthymius. Luke, ch. iii. 23, carries his genealogy further back: (but see prolegomena.)—2. καὶ τ. ἀδελφ.] These additions probably indicate that Mat. did not take his

δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν BC  
καὶ τοὺς ἀδελφοὺς αὐτοῦ· <sup>3</sup> Ἰούδας δὲ ἐγέννησε τὸν  
<sup>c Gal. iv. 1-2.</sup> Φαρίε καὶ τὸν Ζαρὰ <sup>e</sup> ἐκ τῆς Θαμάρ· Φαρίε δὲ ἐγέννησε  
<sup>23.</sup> τὸν Ἐσώμ· Ἐσώμ δὲ ἐγέννησε τὸν Ἀράμ· <sup>4</sup> Ἀράμ δὲ  
ἐγέννησε τὸν Ἀμναδάβ· Ἀμναδάβ δὲ ἐγέννησε τὸν Νασ-  
σών· Νασσών δὲ ἐγέννησε τὸν Σαλμών· <sup>5</sup> Σαλμών δὲ  
ἐγέννησε τὸν \* Βοὺζ <sup>e</sup> ἐκ τῆς Ῥαχάβ· \* Βοὺζ δὲ ἐγέννησε  
τὸν † Ἰωβὴδ ἐκ τῆς Ῥούθ· † Ἰωβὴδ δὲ ἐγέννησε τὸν  
Ἰεσσαί· <sup>6</sup> Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα·  
Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν \* Σολομῶντα ἐκ τῆς  
τοῦ Οὐρίου· <sup>7</sup> Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥο-  
βοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν  
† Ἀσάφ· <sup>8</sup> † Ἀσάφ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ  
δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζία·  
<sup>9</sup> Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε  
τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· <sup>10</sup> Ἐζεκίας  
δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησε τὸν  
† Ἀμώς· † Ἀμώς δὲ ἐγέννησε τὸν Ἰωσίαν· <sup>11</sup> Ἰωσίας

consequence *Δαυὶδ* will always be used in this txt without further remark.—3. *Ζαρὰ* B. txt C a.—5. *βοὺς* B. *βοὺς* C. txt ac (?)—rec. *ωβὴδ*, with a. txt B C 2 Copt. Sahid. Arm. Epiph. Hier.—6. *Σολομῶντα* A (elsewhere) C E G K L M S 33 al. txt B. (?)—7. rec. Ἀσά with a, but txt B C 2 e Copt. Sahid. Æth. Arm.—10. rec. Ἀμὼν with a. txt BCM

genealogy from any family or public documents, but constructed it himself.—3.] The reason for these women, Tamar, Rahab, Ruth, and Bathsheba, being mentioned, has been variously assigned. It most probably is that given by Maldonatus: 'Prætermisit Evangelista quod ordinarium erat, quod autem singulare et dubium exposuit.'—5. *Ῥαχάβ*] It has been imagined, on chronological grounds, that this Rachab must be a different person from Rachab of Jericho. But those very grounds completely tally with their identity. For Naashon (the father of Salmon), the prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) thirty-nine years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Achan, the fourth in descent from Judah by Zara, is contemporary with Salmon, the sixth of the other branch: since the generations in the line of Zara average sixty-nine years, and those in the line of Phaleg forty-nine; both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to

this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered.—I may add that, considering Rahab's father and mother were alive, the house would hardly be called *the house of Rahab*, except on account of the character commonly assigned to her.—6. *τῆς τοῦ Οὐ*.] This construction, which is not properly elliptical, but possessive, (Meyer compares *Luther's Katharina*.) occurs in the Gospels to designate various relations: see ch. x. 3, 4. Luke vi. 16. xxiv. 10. John xxi. 15.—8. *Ἰωράμ ... Ὀζία*] Three kings, viz., Ahaziah, Joash, Amaziah, (1 Chron. iii. 11, 12,) are here omitted. Some (Spanheim, Lightf., Ebrard, &c.) think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron., and none of the latter tribe are sealed in Rev. vii. But more probably such erasure, even if justifiable by that reason, was arbitrarily made, to square the numbers of the genealogies, as here. Compare 1 Chron. viii. 1 with Gen. xlii. 21.—11. *Ἰωσίας ... Ἰεχον*.] Eliakim, son of Josiah and father

δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ  
 BCP τῆς ᾠδοκεσίας<sup>8</sup> Βαβυλῶνος.<sup>12</sup> μετὰ δὲ τὴν μετοικεσίαν<sup>f</sup> <sup>ver. 17 only.</sup>  
 Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ. Σαλα-  
 θιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ.<sup>12</sup> Ζοροβάβελ δὲ ἐγέν-  
 νησε τὸν Ἀβιούδ.<sup>g</sup> Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακεῖμ.  
 Ἐλιακεῖμ δὲ ἐγέννησε τὸν Ἀζώρ.<sup>14</sup> Ἀζώρ δὲ ἐγέννησε  
 τὸν Σαδώκ. Σαδώκ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχείμ δὲ  
 ἐγέννησε τὸν Ἐλιούδ.<sup>15</sup> Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεά-  
 ζαρ.<sup>h</sup> Ἐλεάζαρ δὲ ἐγέννησε τὸν Μαθάν. Μαθάν δὲ  
 BCPZ ἐγέννησε τὸν Ἰακώβ.<sup>16</sup> Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ  
 τὸν ἄνδρα Μαρίας, <sup>h</sup> ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος <sup>h</sup> ver. 3, & refl.  
 χριστός.<sup>17</sup> <sup>i</sup> πᾶσαι οὖν αἱ γενεαὶ <sup>i</sup> ἀπὸ Ἀβραάμ <sup>i</sup> ἕως <sup>i</sup> <sup>ch. xxiii. 35</sup>  
 Δαυὶδ <sup>an. 1.</sup> γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοι- <sup>1 Kings xv. 7.</sup>

10 al. c Copt. Sahid. Æth.—11. aft. ἐγέννησε, M and many later mss. and Irenæus (apparently) ins. Ἰωακείμ Ἰωακείμ δὲ ἐγέννησε.—12. γεννᾷ (twice) B. and again three times in ver. 13. txt CP *abedv*.—σὺλαθιήλ B. txt CP *abedv*.—15. Μαθάν B. txt CP *abd*.—17. at end, *omnes itaque generationes ab Abraham usque in (ad c) adventum Jesu*

of Jeconias, is omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i.e. Eliakim) rests on hardly any foundation, and would make fifteen generations in the second tesseradecade. The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the ἀδελφοὶ of Jeconias are his<sup>h</sup> uncles, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render τὸν υἱὸν αὐτοῦ.—ἐπὶ τῆς μετ.] close upon the migration to Babylon: and μετὰ τὴν μετ., after the migration. For the construction, μετ. βαβ., see *reft.*—12. Ἰεχον. . . Σαλαθ. So also the genealogy in 1 Chron. iii. 17. When, therefore, it is denounced (Jer. xxii. 30) that Jeconiah should be "childless," this word must be understood as explained by the rest of the verse, "for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah." The LXX render this word ἡγήνησκον: but the Talmudical writers

explain it according to our rendering.—Σαλαθ. . . Ζοροβ.] There is no difficulty here which does not also exist in the O. T. Zerubbabel is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c. Neh. xii. 1, &c. Hag. i. 1, &c. In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother.—13. Ζοροβ. . . Ἀβιούδ] Abiud is not mentioned as a son of the Zerubbabel in 1 Chron. iii. The names which follow are taken from public or family records, both of which were kept among the Jews. None of them appear to be elsewhere mentioned.—On the comparison of this genealogy with that given in Luke, see notes on Luke iii. 23—38.—17. γενεαὶ δεκατέσσαρες] If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three tesseradecades. For the first is from Abraham to David, of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the begetting of Jeconias, leaving him for the third period. This last, then, takes in from Jeconias to JESUS CHRIST inclusive. So that the three stand thus, according to the words of this verse: (1) ἀπὸ Ἀβραάμ ἕως Δαυὶδ. (2) ἀπὸ Δαυὶδ ἕως τ. μετ. βαβ., i.e. about the time when Josiah begat Jeconias. (3) ἀπὸ τ. μετ. βαβ. (i.e. from Jeconias) ἕως τοῦ χριστοῦ.

κεσίας Βαβυλῶνος γενεαὶ δεκατίσσαι· καὶ ἀπὸ τῆς BCPZ  
 1 Luke i. 27. B. 5, only. Dent. xx. 7. XXII. 23.  
 μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκα-  
 τέσσαρες.

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ <sup>k</sup>† γένεσις οὕτως ἦν·  
 1 μνηστευθεῖσης <sup>m</sup> [γάρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 1 Ἰωσήφ, <sup>n</sup> πρὶν ἢ <sup>p</sup> συνελθεῖν αὐτοὺς <sup>r</sup> ἐν γα-  
 στροὶ ἔχουσα ἐκ <sup>s</sup> πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ  
 αὐτῆς, <sup>t</sup> δίκαιος ὢν καὶ μὴ θέλων αὐτήν [παρα]χειμα-  
 τίσαι, ἐβουλήθη λάθρα <sup>u</sup> ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ BCD  
 αὐτοῦ <sup>v</sup> ἐνθυμηθέντος, ἰδὼν <sup>w</sup> ἄγγελος κυρίου <sup>x</sup> κατ' ὄναρ  
 ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῇς  
 1 Heb. vi. 6 only. See Col. ii. 15. Num. xxv. 4. Ezek. xxviii. 17. u ch. v. 31, 32, al. = not in LXX. x ch.  
 ix. 4. Acts X. 19. Josh. vi. 18. y Exod. iii. 2, al. z ch. ii. 12, 13, 19, 22. ch. xxvii. 10 only †. See Heb. ix. 9.  
 Gen. xx. 6.

*Christi generationes sunt XLII bc.*—18. rec. γέννησις with nearly all const. MSS., but  
 txt BCP SZ Δ 6 Syr. Eus. Ath.—γάρ om. BCZ 2 abc Syrr. Copt. Sahid. Arm. Iren.  
 Aug., ins. P d.—19. δειγματίσαι BZ. 20. μαριαν B. txt C D P Z.—ἀγίου

18—25. γένεσις] The ordinary read-  
 ing γέννησις is taken up from ver. 16,  
 and the γάρ, which follows, accounts for  
 the exception in this last case to the direct  
 sequence of γέννησις throughout the gene-  
 alogy. If γένεσις be read, this remark will  
 still apply; for it must be understood in a  
 wide sense, as identical in meaning with  
 γέννησις.—μνηστευθεῖσης] The interval  
 between betrothal and the consummation of  
 marriage was sometimes considerable, during  
 which the betrothed remained in her father's  
 house, till the bridegroom came and fetched  
 her. See Deut. xx. 7.—συνελθεῖν] Here  
 to be understood of living together in one  
 house as man and wife.—ἐνρέθη] not merely  
 for ἦν, as some have said, but in its proper  
 meaning. 'She was discovered to be,' no  
 matter by whom. The words ἐκ πν. ἁγ.  
 are the addition of the Evangelist declar-  
 ing the matter of fact, and do not belong to  
 the discovery.—ἐκ πν. ἁγ.] by the agency  
 of the Holy Ghost. See ref. to ver. 20. The  
 interpretation of πν. ἁγ. in this place must  
 thus be sought: (1) Unquestionably τὸ πν.  
 τὸ ἁγ. is used in the N. T. as signifying the  
 Holy Ghost. Luke iii. 22. Acts i. 16.  
 Eph. iv. 30. (2) But it is a well-known  
 usage to omit the articles from such words  
 under certain circumstances, e. g. when a  
 preposition precedes, as εἰς λιμένα, (Plato,  
 Theret. § i.) πλοίων θαλάσσης, (Xen.  
 Cyrop. vii. 106.) &c. We are therefore justi-  
 fied in interpreting ἐκ πν. ἁγ. according to  
 this usage, and understanding τὸ πν. τὸ ἁγ.  
 as the agent referred to.—19. δίκαιος] Most  
 probably, 'a just man,' in which case καὶ  
 μὴ θ. is not the explanation of δίκαιος, but  
 an additional particular. If we render δίκ.,

'kind,' 'merciful,' these latter words will be  
 a mere expansion of it, "and therefore not  
 wishing," &c.—λάθρα] Not 'without any  
 writing of divorce,' which would have  
 been unlawful; but according to the form  
 prescribed in Deut. xxiv. 1. The husband  
 might either do this, or adopt the stronger  
 course of bringing his wife (or betrothed,  
 who had the same rights, Maimon. in Wet-  
 stein, and Philo de legg. spec. p. 786. αἱ  
 ὁμολογίαι γάμοις ἰσοδυναμοῦσι) to justice  
 openly. The punishment in this case would  
 have been death by stoning. Deut. xxii. 23.  
 Maimonides (quoted by Buxtorf de divort.)  
 says, "Femina ex quo desponsata est, licet  
 nondum a viro cognita, est uxor viri, et si  
 sponsus eam velit repudiare, oportet, ut id  
 faciat libello repudii."—ἐβουλήθη] 'intend-  
 ed,' 'was minded.'—20. ἰδὼν] answers to  
 the Hebrew רָאָה, and is frequently used by  
 Matt. and Luke to introduce a new event or  
 change of scene; not so often by Mark.—  
 ἄγγελος κ.] The announcement was made  
 to Mary openly, but to Joseph in a dream;  
 for in Mary's case faith and concurrence of  
 will were necessary,—the communication  
 was of a higher kind,—and referred to a  
 thing future; but here it is simply an ad-  
 vertisement for caution's sake of an event  
 which had already happened, and is alto-  
 gether a communication of an inferior order:  
 see Gen. xx. 3.—υἱὸς Δαυὶδ] These words  
 would recall Joseph's mind to the promised  
 seed, the expectation of the families of the  
 lineage of David, and at once stamp the  
 message as the announcement of the birth  
 of the Messiah. The nom. for the voca-  
 tive is frequent in the gospels; generally  
 with an article. See Luke viii. 54. Matt.

<sup>a</sup> παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ <sup>a</sup> = ver. 24 only. Cant. viii. 2. τὴν Ἰαχὴλ ἀν παρέλαβε. Jos. Ant. i. 19. b = Acts v. 39. Rom. ii. 29. c Gen. xli. 51. d = Ezek. xxxvi. 24. e See Mark iv. 22. Rom. xi. 14. 32. f 2 Chron. xxxvi. 21, 22.

BCDZ γεννηθὲν <sup>b</sup> ἐκ πνεύματος ἑστίν ἅγιον. <sup>21</sup> <sup>c</sup> τέξεται δὲ υἱόν, καὶ <sup>c</sup> καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ <sup>d</sup> σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. <sup>22</sup> τοῦτο δὲ ὅλον γέγονεν ἵνα <sup>e</sup> πληρωθῇ τὸ <sup>f</sup> ῥηθὲν <sup>g</sup> ὑπὸ <sup>h</sup> κυρίου διὰ τοῦ προφήτου λέγοντος <sup>23</sup> <sup>h</sup> Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα

g ch. ii. 15. 17. iii. 3. xxii. 31 only. See Exod. xvi. 3. h Isa. vii. 14 (καλέσεις).

ἑστίν D *abcd* Orig. txt BCPZ. — 22. rec. τοῦ κ., but txt BCDZ 3 a (?) *bc* Iren. — After προφ. ins. ἡσαίου D I *abc* Syr. Iren., but om. BCZ *v* Iren. — 23. καλέσεις D.

xi. 26 al. and particularly John xx. 28. — τὴν γυν. σου] Not 'as thy wife:' but in apposition with Μαριάμ. See above, on ver. 19. — τὸ γὰρ ἐν αὐ. γ.] ἐν is here not instrumental, 'that which is conceived by her,' but local, 'that which is begotten in her.' The gender here is not to be pressed as involving any doctrinal consequence, but to be regarded as the usual way of speaking of the unborn foetus. See also John iii. 6. 1 John v. 4. — 21. Ἰησοῦν] The same name as Joshua, the former deliverer of Israel. It is written יֵשׁוּעַ in the Law and Prophets, but Ἰησοῦς in the Hagiographa. Philo says, Ἰησοῦς ἐρμηνεύεται, σωτηρία κυρίου. De mut. nom. § 21. — αὐτός] He, emphatically: *He alone*. — τὸν λαὸν αὐτοῦ] In the primary sense, the Jews, of whom alone Joseph could have understood the words: but in the deeper sense, all who believe on Him: an explanation which the subsequent admission of the Gentiles warrants. — ἀπὸ τῶν ἁμαρτιῶν] It is remarkable that in this early part of the Evangelic history, in the midst of pedigrees, and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the spiritual nature of the office of Christ. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narration. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than any thing mentioned by the Evangelist subsequently. It thus bears the internal impress of a message from God, treasured up and related in its original formal terms. — Meyer understands the words of a political emancipation and prosperity of the Jewish people, and refers to Luke i. 68 for confirmation of this idea (!); adding, however, that a religious and moral reformation was considered as intimately connected with such a change. ἁμαρτία is not put for the punishment of sin, but is the sin itself — *the practice of sin*, in its most pregnant sense. — 22. τοῦτο δὲ ὅλον] It is impossible to interpret ἵνα in any other sense than, 'in

order that.' The words τοῦτο δ. ὅ. γέγ. and the uniform usage of the N. T., in which ἵνα is never used except in this sense, forbid any other. Nor, if rightly viewed, does the passage require any other. Whatever may have been the partial fulfilment of the prophecy in the time of Ahaz, its reference to a different time, and a higher deliverance, is undeniable: and then, whatever causes contributed to bring about τοῦτο ὅλον, might be all summed up in the fulfilment of the Divine purpose, of which that prophecy was the declaration. The accomplishment of a promise formally made is often alleged as the cause of an action extending wider than the promise, and purposed long before its utterance. And of course these remarks apply to every passage where ἵνα or ὅπως πληρωθῇ are used. Such a construction can have but one meaning. If such meaning involve us in difficulty regarding the prophecy itself, far better leave such difficulty, in so doubtful a matter as the interpretation of prophecy, unsolved, than create one in so simple a matter as the rendering of a phrase whose meaning no indifferent person could doubt. — πληρωθῇ] The immediate and literal fulfilment of the prophecy seems to be related in Is. viii. 1—4. Yet there the child was not called Emmanuel: but in ver. 8 that name is used as applying to one of far greater dignity. Again, Is. ix. 6 seems to be a reference to this prophecy, as also Micah v. 3. — 23. ἡ παρθένος] Such is the rendering of the LXX. The Hebrew word is the more general term *parvath*, and is translated by Aquil. Symm. and Theodot. ἡ νεάνις. De Wette cites the LXX rendering as a proof that the prophecy was then understood of the Messiah. But is it not much more probable that Aquila and the others rendered it νεάνις to avoid this application? Can it be shown that the birth of the Messiah from a παρθένος was matter of expectation? — καλέσουσι] This indefinite plural is surely not without meaning here. "Men shall call" — i. e. it shall be a name by which He shall be





Ποῦ ἔστιν ὁ τεχθὲς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν <sup>u N. T. passim. Gen. xxii. 7. 2 Kings xii. 20. P. xxviii. 2.</sup> γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν <sup>u</sup> πρὸς-

to detail all the conjectures to which this history has given rise. From what has been written on the subject, it would appear, (1) That *ἀνατολαί* may mean either Arabia, Persia, Chaldaea, or Parthia, with the provinces adjacent. See Judges vi. 2. Is. xli. 2. xlv. 11. Num. xxiii. 7. Philo (leg. ad Caium, p. 584) speaks of *ἔθνη τὰ ἐξ ἧς καὶ ἡγεμόνες αὐτῶν Παρθοῖται*. In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. Their words in ver. 2 seem to point to some land not very near Judæa, as also the result of Herod's inquiry as to the date, shown in ἀπό διετούς.

(2) If we place together (α) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers, and (β) the assertion of Suetonius, (Vesp. c. 4.) 'Percrebrat Oriente toto *vetus et constans opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur;*' and Tacitus, v. 13, 'Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judæa rerum potirentur,' and (γ) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel ix. 24; we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have been three in number, nor to have been kings. The first tradition appears to have arisen from the number of their gifts: the second, from the prophecy in Is. lx. 3.—2. αὐτοῦ τὸν ἀστέρα] This expression of the magi, 'we have seen his star,' *does not seem to point to any miraculous appearance*, but to something observed in the course of their watching the heavens. Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. In the year of Rome 747, on the 20th of May, there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 27th of October, in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 12th of November a third, in the 15th degree of the same sign. On these two last occasions the planets were so near, that an ordinary eye would regard them as one star of surpassing

brightness. (Ideler. Handbuch der Chronologie, ii. 399, sqq. also Winer, Realwörterbuch, under Stern der Weisen, which see.) Supposing the magi to have seen the first of these conjunctions, they saw it actually 'in the East;' for on the 20th of May it would rise shortly before the sun. If they then took their journey, and arrived at Jerusalem in a little more than five months, (the journey from Babylon took Ezra four months, see Ezra vii. 9,) if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the November conjunction, in 15° of Pisces, would be before them in the direction of Bethlehem, coming to the meridian about 3 o'clock p.m. These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word *ἀστέρα*, which cannot surely be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of the star directing them to Bethlehem at all repugnant to the plain words of vv. 9, 10, importing its motion from s.e. towards s.w., the direction of Bethlehem. We may further observe, that no part of the text respecting the star, asserts, or even implies, a miracle; and that the very slight apparent inconsistencies with the above explanation are no more than the report of the magi themselves, and the general belief of the age would render unavoidable. If this subservience of the superstitions of astrology to the Divine purposes be objected to, we may answer with Wetstein, 'Superest igitur ut illos ex regulis artis suæ hoc habuisse existimemus: quæ licet certissime futilis, vana, atque fallax esset, casu tamen aliquando in verum incidere potuit. Admirabilis hinc elucet sapientia Dei, qui hominum erroribus et sceleribus usus Josephum per scelus fratrum in Ægyptum deduxit, regem Babelis per haruspicia et sortes Judæis immisit, (Ezech. xxi. 21, 22,) et magos hic per astrologiam ad Christum direxit.'—It may be remarked that Abarbanel the Jew, who knew nothing of this conjunction, relates it (Maajne haschnah, cited by Münster in Ebrard, Wissensch. Kritik, p. 248) as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conj. a.m. 2365, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one for *the Jews*. From this consideration he concludes that the conjunction

<sup>x</sup> = ch. xiv. 26. <sup>1</sup> κυνῆσαι αὐτῷ. <sup>3</sup> ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς <sup>x</sup> ἔτα- BCDZ  
<sup>John xiv. 1.</sup>  
<sup>Esth. iii. 15.</sup>  
<sup>y</sup> = ch. xxii. 10 <sup>1</sup> ράχθῃ, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. <sup>4</sup> καὶ <sup>y</sup> συναγα-  
<sup>al. 1 Chron.</sup>  
<sup>xxiii. 2. Ps.</sup>  
<sup>xliv. 6.</sup>  
<sup>z</sup> 1 Macc. v. 42. <sup>a</sup> ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς <sup>b</sup> γεννᾶται. <sup>5</sup> οἱ δὲ  
<sup>a John iv. 52.</sup>  
<sup>Gen. xxx. 22.</sup>  
<sup>Dan. ii. 15.</sup>  
<sup>b</sup> εἶπον αὐτῷ Ἐν Βηθλέєм τῆς Ἰουδαίας. οὕτω γὰρ γέ-  
<sup>b Gen. ch.</sup>  
<sup>xxvii. 64.</sup>  
<sup>1 Cor. ix. 35.</sup>  
<sup>2 Pet. iii. 11.</sup>  
<sup>c</sup> γραπται διὰ τοῦ προφήτου, <sup>c</sup> Καὶ σὺ Βηθλέєм γῆ Ἰούδα,  
<sup>c Micah v. 2.</sup>  
<sup>d</sup> οὐδαμῶς ἐλαχίστη εἴ ἐν τοῖς ἡγμένοισιν Ἰούδα. ἐκ σοῦ γὰρ  
<sup>d H. ch. i. 25.</sup>  
<sup>Gen. xiv. 6.</sup>  
<sup>e</sup> ἐξελεύσεται ὁ ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου  
<sup>e Dan. ix. 25.</sup>  
<sup>26.</sup>  
<sup>f</sup> τὸν Ἰσραὴλ. <sup>7</sup> τότε Ἡρώδης λάθρα <sup>8</sup> καλέσας τοὺς B C D  
<sup>f = Rev. ii. 27 al. 2 Kings v. 2. g = ch. xx. 8. Gen. xli. 8. Judg. iv. 13.</sup>

II. 3. πᾶσα om. D. — 4. παρ' αὐτῶν om. D 3. — 6. for γῆ Ἰούδα, τῆς Ἰουδαίας D  
 ac Syr. txt BCZ. — for οὐδαμῶς, μὴ (non) D abc Copt. Sahid. Tert. Cyr. al. txt BCZ v.

of these planets in that sign, in his own time, (A. D. 1463,) betokened the near approach of the birth of the Messiah. And as the Jews did not invent astrology, but learnt it from the Chaldeans, this idea, that a conjunction in Pisces betokened some great event in Judaea, must have prevailed among Chaldean astrologers.—ἐν τῇ ἀνατ.] Not 'at its rising,' in which case we should expect to find αὐτοῦ, if not here, certainly in ver. 9, but 'in the East,' i. e. either in the Eastern country from which they came, or in the Eastern quarter of the heavens, as above explained. In ver. 9 ἐν τ. ἀνατ. is opposed to ἐπάνω οὐ ἦν τὸ παιδίον.—προσκυνῆσαι] 'To do homage to him,' in the Eastern fashion of prostration. 'Necesse est enim, si in conspectum veneris, venerari te Regem, quod illi προσκυνεῖν vocant.' Corn. Nep. Conon. 3.—3. ἔτα-ράχθῃ] Josephus, Ant. xvii. 24, represents these troubles as raised by the Pharisees, who prophesied a revolution. Ἡρώδης μὲν καταπάσεις ἀρχῆς ὑπὸ Θεοῦ ἐψηφισμένης αὐτῷ τε καὶ γένει τῷ ἀπ' αὐτοῦ. Herod, as a foreigner and usurper, feared one who was born King of the Jews: the people, worn away by seditions and slaughters, feared fresh tumults and wars.—πᾶσα Ἱεροσόλυμα] Here apparently, and at iii. 5, used as a feminine singular. Joseph., Bell. Jud. vi. 10, uses ἐάω Ἱερσ. . . ἀλούσα . . . , but none of these instances are decisive; an ellipsis of ἡ πόλις being possible.—4. συναγαγῶν] i. e. says Lightfoot, he assembled the Sanhedrim. For the Sanhedrim consisting of seventy-one members, and comprising Priests, Levites, and Israelites (Maimonides), under the term ἀρχιερεῖς are contained the two first of these, and under γραμ. τ. λαοῦ the third. ἀρχ. are most likely the High Priest and those of his race, and the presidents of the twenty-four courses (1 Chron. xxiv. 6). γρ. con-

sisted of the teachers and interpreters of the Divine law, the νομικοὶ and νομοδιδάσκαλοι of Luke. But the πρεσβύτεροι τοῦ λαοῦ are usually mentioned with these two classes as making up the Sanhedrim. See ch. xvi. 21. xxvi. 3. 59. Possibly on this occasion the ἀρχ. and γρ. only were summoned, the question being one of Scripture learning.—γεννᾶται] The present tense is often used indefinitely of subjects of prophecy, e. g. ὁ ἐρχόμενος, ch. xi. 3. Heb. x. 37; ἔρχεται, in an expression exactly parallel to this, John vii. 42.—6. Καὶ σὺ] This is a free paraphrase of the prophecy in Micah v. 2. It must be remembered that the words are the answer of the Sanhedrim to Herod, and not a citation of the prophet by the Evangelist. Lightfoot renders the Hebrew, 'parvum est ut sis inter chiliadas,' and adds, that the Chaldee paraphrast, who may possibly have been present at this very council, renders the words 'intra paucillimum es ut præficiaris.'—γῆ Ἰούδα] need not be supposed to be put for πόλις: the district may be intended, as described in ver. 16.—ἡγμένοισιν] or χιλιάσιν (LXX). The tribes were divided into chiliads, and the names of the chiliads inscribed in the public records of their respective cities. In Judges vi. 15 Gideon says ἰδοὺ ἡ χιλιάς μου ἡσθάνησεν ἐν Μανασσῇ, on which R. Kimchi (cited by Lightfoot) annotates, 'Some understand Alphi to mean 'my Father,' as if it were Alluph, whose signification is 'Prince or Lord.' And thus it appears did the Sanhedrim understand the word (which is the same) in Micah v. 2. The word ἐβρα, without points, may mean either ἐβρα, ἐν χιλιάσιν, or ἐβρα, ἐν ἡγμένοισιν.—ἐκ σοῦ γὰρ ἐξ] It has been remarked that the singular Latin expression, which occurs both in Tacitus and Suetonius, (see the passages above in note on μάγοι ἀπ. ἀν.) 'Judæa

μάγους <sup>h</sup> ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομέ- <sup>h</sup> here and in  
 νου ἀστέρος, <sup>s</sup> καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε Πο- <sup>ver. 16 only.</sup>  
 ρευθέντες <sup>i</sup> ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ <sup>i</sup> Deut. xix. 18.  
 εὔρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ <sup>k</sup> ἔλθων προσκυ- <sup>k</sup> Gen. xxvii.  
 νήσω αὐτῷ. <sup>9</sup> οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύ- <sup>33, Prov.</sup>  
 θησαν. καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ <sup>1</sup> προ- <sup>xxiii. 35.</sup>  
 ἦγεν αὐτοὺς, ἕως ἔλθων <sup>†</sup> ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. <sup>1</sup> ch. xiv. 22.  
<sup>10</sup> ἰδόντες δὲ τὸν ἀστέρα <sup>'''</sup> ἐχάρησαν χαρὰν μεγάλην σφό- <sup>m</sup> Deut. vii. 23.  
 δρα. <sup>11</sup> καὶ ἐλθόντες εἰς τὴν οἰκίαν <sup>†</sup> εἶδον τὸ παιδίον <sup>n</sup> Judg. xi. 34.  
 μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ <sup>n</sup> πεσόντες προσεκύ- <sup>See John iii.</sup>  
 νησαν αὐτῷ, καὶ <sup>o</sup> ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν <sup>29.</sup>  
<sup>o</sup> 2 Kings i. 2.  
<sup>o</sup> Deut. xxviii.  
<sup>o</sup> Jer. xxvii.  
<sup>o</sup> 25.

—μοι ἐξελ. CK Arm.—ποιμέ(αι)νι D.—8. ὅταν δὲ D.—ἐπαγγείλατε D.—9. rec. ἔστη, but txt B C D.—ἐπάνω τοῦ π. D *bc*.—11. rec. ἐθρον τ. π. with *bc*, but txt B C D E K L M S and nearly all mss. Syrr. Æth. Copt. Sahid. Arm. Orig. Eus. Chrys. al.

*profecti*, may have been derived from these words of the LXX.—7. ἠκρίβωσε] ascertained accurately.—φαινομένου] the participle of the *present*; 'non *initium*, sed *continuatio*, denotatur,' Grot.; the question of Herod would be, 'How long has the star been seen?' and the *direct* expression of this question would be, πόσον ἤδη χρόνον φαίνεται ὁ ἀστήρ;—De Wette takes the part. for an *imperfect*; most comm. for *φανέντος*, the aorist; Meyer as above.—8. πορευθέντες . . . ἔλθων] The pleonastic use of these words, common as a Hebraism in the N. T. (see Eph. ii. 17. 1 Pet. iii. 19,) is also idiomatic in English; and it may be remarked, that although not strictly needed in the sentences where they occur, their insertion always give fulness and accuracy to the meaning.—9] On this see note on ver. 2. ἐπάνω οὗ ἦν τ. π. may mean, 'over that part of Bethlehem where the young child was,' which they might have ascertained by inquiry. Or it may even mean, 'over the whole town of Bethlehem.' If it is to be understood as standing over the house, and thus indicating to the Magi the position of the object of their search, the whole incident must be regarded as miraculous. But this is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so universally inaccurate, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative which we are to believe.—11. μετὰ Μαρίας] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a simple matter of fact, and con-

tributing to show the truthfulness of the narrative:—that Joseph happened not to be present at the time. If the meaning of τὴν οἰκίαν is to be pressed, (as in a matter of detail I think it should,) it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, dwelt there some time after the Nativity. Epiphanius supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a passover) as much as two years after our Lord's birth. (Vol. i. p. 48. 154. 430.) But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodgings, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the *διετοὺς* of ver. 16, will involve us in considerable difficulty. There seems to be no reason why the Magi may not have come within the forty days before the Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the *ἀπὸ διετοὺς* of ver. 16: see note there. The general idea is, that the Purification was *previous* to the visit of the Magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, were we acquainted with all the events as they happened, their reconciliation would be an easy matter; whereas now the two independent accounts, from not being aware of, seem to exclude one another. How often will this be the case in ordinary life? e.g. in the giving of evidence. And nothing can more satisfactorily show the veracity and independence



γων, ἰθυμώθη λίαν, καὶ <sup>b</sup> ἀποστείλας ἀνείλε πάντας τοὺς <sup>b</sup> παῖδας τοὺς ἐν <sup>c</sup> Βηθλεὲμ καὶ ἐν <sup>c</sup> πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ <sup>d</sup> διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν <sup>e</sup> ἤκρι- <sup>d</sup> βωσε παρὰ τῶν μάγων. <sup>e</sup> 17 Τότε ἐπληρώθη τὸ ῥηθὲν <sup>f</sup> διὰ <sup>f</sup> Ἰερεμίου τοῦ προφήτου λέγοντος <sup>g</sup> 18 <sup>g</sup> Φωνὴ ἐν <sup>g</sup> Ῥαμὰ <sup>h</sup> ἠκούσθη, [θρῆνος καὶ] <sup>h</sup> κλαυθμὸς καὶ <sup>i</sup> ὕδურμὸς πολλός, <sup>i</sup> Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ <sup>j</sup> ἤθελε <sup>j</sup> παρα- <sup>k</sup> κληθῆναι, ὅτι οὐκ <sup>k</sup> εἰσί. <sup>k</sup> 19 Τελευτήσαντος δὲ τοῦ Ἡρώ- <sup>l</sup> δου, ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ <sup>l</sup> ἐν Αἰγύπτῳ <sup>m</sup> 20 λέγων <sup>m</sup> Ἐγερθεὶς παράλαβε τὸ παιδίον <sup>n</sup> καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τε- <sup>n</sup> θνήκασι γὰρ οἱ <sup>o</sup> 21 <sup>o</sup> ζητοῦντες τὴν <sup>o</sup> ψυχὴν τοῦ παιδίου. <sup>o</sup> 21 <sup>p</sup> δὲ ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ <sup>p</sup> καὶ <sup>q</sup> ἦλθεν εἰς γῆν Ἰσραὴλ. <sup>q</sup> 22 ἀκούσας δὲ ὅτι Ἀρχέλαος <sup>r</sup> βασιλεύει <sup>r</sup> [ἐπὶ] τῆς Ἰουδαίας <sup>s</sup> ὁ ἀντὶ Ἡρώδου τοῦ πα- <sup>s</sup>

Ἰερ., but txt (ὅπου κυρίου διὰ D) B C D Z G aben Syrr. Chrys. Hier. Sahid. — 18. θρῆν. καὶ om. BKZ 2 aben Copt. Sahid. Æth. Hil. Ambr. Hier. ins. CD (?) — for ὕδურμὸς, βρ . . . . Z. — ἡθέλησεν D Z ac Hil. txt BC (?). — 20. τὸν παῖδα D. — 21. διεγερθεὶς D. — τὸν παῖδα D. εἰςῆλθεν B C. txt D (?) — for γῆν, τὴν D. — 22. ἐπὶ om. B 11 al.

pucros quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse (τὸν ὕν?) quam filium (τὸν υἱόν?). But Macrobius wrote in the fifth century, and the words 'intra bimatum' look very like a quotation from our narrative. Besides, the anecdote shows great ignorance of the chronology of Herod's reign. Antipater, the last put to death of his sons, was of full age at his execution. — ἐνεπαίχθη] Loquitur Matth., ex sensu et opinione Herodis. (Calvin.) — ἀπὸ διετούς] i. e. παιδίου, not χρόνου. This expression must not be taken as any very certain indication of the time when the star did actually appear. The addition καὶ κατωτέρω implies that there was uncertainty in Herod's mind as to the age pointed out; and if so, why might not the jealous tyrant, although he had accurately ascertained the date of the star's appearing, have taken a range of time extending before as well as after it, the more surely to attain his point? — 17. τὸ ῥηθ. δ. Ἰερ.] Apparently an accommodation of the prophecy in Jer. xxxi. 15, which was originally written of the Babylonish captivity. We must not draw any fanciful distinction between τότε ἐπληρώθη and ἵνα πληρωθῇ, but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, still extant in their Rabbinical books,

and now sanctioned to us by N. T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed. The link of connexion seems to be Rachel's sepulchre, which (Gen. xxxv. 19) was in the way to Bethlehem; and from that circumstance, perhaps, the inhabitants of that place are called her children. We must also take into account the close relation between the tribes of Judah and Benjamin, which had long subsisted. Ramah was six miles to the north of Jerusalem, in the tribe of Benjamin (Jer. xl. 1); so that neither must this part of the prophecy be strictly taken. — 20. τεθνήκασι γὰρ] The plural here is not merely idiomatic, but a citation from Exod. iv. 19, where the same words are spoken to Moses. ζητεῖν τὴν ψυχὴν = ψῆψ. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A. U. C. 750. Jos. B. J. i. 33, 8. — 22. ἀκούσας δὲ] Archelaus was the son of Herod by Malthace, a Samaritan woman; he was brought up at Rome (Jos. B. J. i. 31, 1); succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumæa, Judæa, and Samaria, the rest of his father's dominions being divided between

p. John xviii. 3 al. Dent. 1. 37. q. = ver. 14. 1 Kings xix. 10. 11. 12. r. ch. iv. 13. 2 Chron. xix. 1. τὸς αὐτοῦ, ἐφοβήθη ἡ ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἠνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

Eus. txt C D (?). — 23. ναζαρέθ CEK 12 *abon* Copt. Sahid. Arm. Eus. Cyr. txt B D.

his brothers Philip and Antipas. (Jos. Ant. xvii. 11, 4.) But, (1) very likely the word βασιλεύς is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: τὸ πλῆθος . . . εὐχαρίστει . . . τῆς πρὸς αὐτὸν θεραπείας ὡς πρὸς βίβαιον ἡδὴ βασιλία (Jos. B. J. ii. 1, 1): (3) in ch. xiv. 9, Herod the Tetrarch is called ὁ βασιλεύς.—In the ninth year of his government Archelaus was dethroned, οὐ μόνον Ἰουδαίους, ἀλλὰ καὶ Σαμαρεῦσι χρησάμενός ὥπως, πρεσβυτερόντων ἑκατέρων κατ' αὐτοῦ πρὸς Καίσαρα, . . . φυγαδεύεται μὲν εἰς Βιένναν πόλιν τῆς Γαλατίας . . . (ibid. ii. 7, 3.) i. e. Vienne, in Gaul.—ἀνεχώρησεν εἰς τ. μ. τ. Γαλ.] This account gives rise to some difficulty as compared with Luke's history. It would certainly, on a first view, appear that the writer was not aware that Nazareth had been before this the abode of Joseph and Mary. And it is no real objection to this, that he elsewhere calls Nazareth τὴν πατρίδα αὐτοῦ, ch. xiii. 54, 57. It is perhaps just possible that Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain *nothing inconsistent* with the facts related in Luke; which we find to be the case.—I should prefer, however, believing, as more consistent with the fair interpretation of our text, that Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, *had we only his Gospel*, this inference from it would universally be made.—ἀνεχώρησεν must not be pressed into the service of reconciling the two accounts, by being rendered *returned*; for the same word is used (ver. 14) of the journey to Egypt.—23. ὅπως πληρωθῇ] These words refer to the Divine purpose in the event,

not to that of Joseph in bringing it about.

—τὸ ρηθὲν δ. τ. πρ.] These words are no where verbatim to be found, nor is this asserted by the Evangelist; but that the sense of the prophets is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—(1) Euthymius says, ποιοὶ προφήται τοῦτο ἔπον, μὴ ζητήσης· οὐχ εὐρήσεις χάρι'· διότι πολλὰ τῶν προφητικῶν βιβλίων ἀπώλοντο, τὰ μὲν, ἐν ταῖς αἰχμαλωσίαις, τὰ δὲ καὶ ἐξ ἀμελείας τῶν Ἑβραίων, τινὰ δὲ καὶ ἐκ κακοσυρίας. But the expression, διὰ τ. πρ. seems to have a wider bearing than is here implied. (2) The general sense of the prophets is, that Christ should be a despised person, as the inhabitants of Nazareth were (John i. 47). But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on; nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The *Nazarites* of old were men holy and consecrated to God; e. g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 12). But (α) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (Matt. xi. 18, 19); and (β) the word for *Nazarite* is Ναζιρ, (Judg. xiii. 5), or Ναζιραῖος, (Judg. xvi. 18 alex.—Lam. iv. 7), whereas this, denoting an inhabitant of Nazareth, is Ναζωραῖος always in the N. T., except in Mark x. 47, where it is Ναζαρηνός. (4) There may be an allusion to נָזַר, a branch, by which name our Lord is called in Is. xi. 1, and from which word it appears that the name Nazareth is probably derived. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8. vi. 12. Jer. xxiii. 5. xxxiii. 15, and Is. lv. 2, the word נָזַר is used.—I leave it, therefore, as an unsolved difficulty.

III. 1' EN [δε] ταῖς ἡμέραις ἐκείναις <sup>s</sup> παραγίνεται <sup>s=Heb. ix. 11. 1 Macc. iv. 40.</sup> Ἰωάννης ὁ βαπτιστής, <sup>t</sup> κηρύσσων ἐν <sup>u</sup> τῇ ἐρήμῳ τῆς <sup>u</sup> Ἰουδαίας, <sup>2</sup> [καὶ] λέγων <sup>x</sup> Μετανοεῖτε· <sup>y</sup> ἡγγικε γὰρ ἡ <sup>xxviii. 5.</sup> βασιλεία τῶν οὐρανῶν. <sup>3</sup> οὗτος γάρ ἐστιν ὁ ρηθεὶς <sup>Exod. iii. 1. Judg. i. 16. x Isai. xl. 3.</sup> διὰ

Jer. xviii. 8 al. y = ch. xxi. 34. Lam. iv. 18. Ezek. xii. 23. z Isai. xl. 3.

CHAR. III. 1. δε om. DKLMS 15 al δ Copt. Arm. Chrys. Theophyl. ins. BC (?).—καὶ om. B Copt. Sahid. Hil. ins. CD abc (?) — 3. rec. ὑπὸ Ἡσ. txt BCD 5 abc

CHAR. III. 1—12.] Mark i. 1—8. Luke iii. 1—17. Here the synoptic narrative begins, its extent being the same as that specified by Peter in Acts i. 22, 'from the baptism of John till the day that He was taken up from us.' For a critical comparison of the narratives in the various sections, see notes on Mark. In this Gospel I have generally confined myself to the subject-matter.—1. ἐν δὲ ταῖς ἡμέραις ἐκείναις.] The last matter mentioned was the dwelling at Nazareth: and though we must not take the connexion strictly as implying that Joseph dwelt there all the intermediate thirty years, the ἡμέραις ἐκείναις must be understood to mean that we take up the persons of the narrative where we left them; i. e. dwelling at Nazareth. See Exod. ii. 11, LXX.—**παραγίνεται.** Came forward—made his appearance. The title Ἰω. ὁ βαπτ. shows that Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him, (Ant. xviii. 5, 2,) calls him Ἰωάννης ὁ ἐπικαλούμενος Βαπτιστής.—John was, strictly speaking, a prophet; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in Luke, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ, is the usual formula for the Divine commission of the Prophets. (Jer. i. 1. Ezek. vi. 1. vii. 1, &c.) And the effect of the Holy Spirit on John was more in accordance with the O.T. than the N.T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists.—The baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. See below, note on ver. 15. It was emphatically the baptism of repentance (λουτρὸν μετανοίας, says Olshausen, but not λουτρὸν παλιγγενεσίας. Luke iii. 3. Titus iii. 5). We find in Acts xviii. 24. 26. xix. 1. 7, accounts of persons who had received the baptism of John, who believed, and (in Apollos's case) taught accurately the things concerning the Lord; but required instruction and (xix. 5) rebaptizing in the name of the Lord

Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. The fact of our Lord Himself having received baptism from John, is decisive against the identity of the two rites, as also against the idea (Olsh. i. 154, note) derived from Acts xix. 4, that John used the formula βαπτίζω σε εἰς τὸν ἐρχόμενον. His whole mission, as Olsh. well observes, was calculated, in accordance with the office of the law which gives the knowledge of sin, (Rom. iii. 20,) to bring men's minds into that state in which the Redeemer invites them, (Matt. xi. 28,) as weary and heavy-laden, to come to Him.—ἐν τῇ ἐρήμῳ] Where, also, he had been brought up, Luke i. 80. This tract was not strictly a desert, but thinly peopled, and abounding in pastures for flocks. Josephus, B. J. iii. 10, 7, says, that the Jordan ἐστὶν ἐν τῇ Γεννήσῃ μέρει, ἔπειτα πολλὴν ἀναιμειτρούμενος ἐρημίαν εἰς τὴν Ἀσφαλτίτιν ἕξαισι λίμνῃ. See Judg. i. 16. 1 Kings ii. 34. This ἐρημος answers to πᾶσα ἡ περιχωρὸς τοῦ Ἰορδάνου in Luke iii. 3. See note on ch. iv. 1.—2. μετανοεῖτε] Used by the Baptist in the O.T. sense of turning to God as his people, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10—14. Josephus describes John, Ant. xviii. 5, 2, as τοὺς Ἰουδαίους κελύοντα ἀρετὴν ἐπασκοῦντας καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένους βαπτισμῷ συνίεναι.—ἡ βασιλεία τῶν οὐρανῶν] An expression peculiar in the N.T. to Matthew—the more usual one is ἡ βασ. τοῦ θεοῦ—but common in the Rabbinical writers, who do not however, except in one or two places, mean by it the reign of the Messiah, but the Jewish religion—the theocracy. But from the use of it by Matthew here, and in iv. 17. x. 7, we may conclude that it was used by the Jews, and understood, to mean the advent of the Christ, probably from the prophecy in Dan. ii. 44. vii. 13, 14. 27.—It has been observed by recent critics, that wherever the term βασ. τ. οὐρ. (or its equivalent) is



a [only, Gen. xlix. 17.] Kings vi. 12.  
 b ch. vi. 25. 28.  
 vii. 15. Zeph. i. 8.  
 c 4 Kings i. 8.  
 d Luke xii. 55.  
 Eph. vi. 14.  
 Gen. xxxv.  
 11.  
 e Mark i. 6 only.  
 Lev. xi. 22.  
 f — Mark i. 6 only. See Jude 13.  
 g — Rev. xvi. 14. See Deut. xxviii. 7.  
 h ch. xiii. 35 al.  
 Gen. xlix. 15 al.  
 i 4 Kings v. 14.

Ἡσαίου τοῦ προφήτου λέγοντος Φωνὴ βοῶντος ἐν τῇ BCD  
 ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς  
 ἑξήκοντα αὐτοῦ. αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἑνδυμα  
 αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ  
 τὴν ὀσφύν αὐτοῦ. ἡ δὲ τροφή αὐτοῦ ἦν ἄκριδες καὶ  
 μέλι ἄγριον. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσό-  
 λυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ  
 Ἰορδάνου, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ,

Syr. Sahid. Æth. — aft. αὐτοῦ, *abc* Iren. add *omnis vallis implebitur, et omnis mons et collis humiliabitur, et erunt omnia prava in directa et aspera in vias planas, et videbit omnis caro salutare dei*. — 6. aft. ἱσαπτ. ins. πάντες C\*. txt BCD *abov*. — aft. Ἰορδ. ins. *ποταμῷ* B C M 15 Syrr. Copt. Sahid. Æth. Orig. Bas. Euth. om. D *abc*

used in the N. T., it signifies, not the Church, nor the Christian religion, but strictly the kingdom of the Messiah, which is to be revealed hereafter. I should doubt this being *exclusively* true. The state of Christian men now is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34.—3. οὗτος γάρ ἐστιν] Not the words of the Baptist, meaning *ἐγὼ γάρ εἰμι*, as in John i. 23, but of the Evangelist; and *ἐστιν* is not for *ἦν*, but represents to us the place which the Baptist fills in the prophetic-historical scheme.—The words ἐν τῇ ἐρήμῳ belong in the Hebrew to *ἐτοιμάσατε*, but in the LXX and here to *βοῶντος*.—The primary and literal application of this prophecy to the return from captivity is very doubtful. If it ever had such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, *ὁδὸν δὲ κυρίου καὶ τρίβους αὐτοῦ καλεῖ τὰς ψυχὰς, ὧν ἐπιβαίνειν ἔμελλεν ὁ λόγος τοῦ εὐαγγελίου, ὡς καὶ προτρέπειται ἐτοιμάζειν, ἡγῶν καθαιρεῖν, τῷ ἐργαλείῳ τῆς μετανοίας ἀνασπώντας μὲν τὰς ἀκάνθας τῶν παθῶν, ἐκρίπτοντας δὲ τοὺς λίθους τῆς ἀμαρτίας, καὶ οὕτως εὐθείας καὶ ὁμαλὰς αἰσας ἀπεργάζεσθαι πρὸς ὑποσχήν αὐτοῦ*.—4. αὐτὸς δὲ ὁ Ἰω.] As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was ἀνὴρ ὁσπῆς, καὶ ζώνην δερματίνην περιζωσμένος τὴν ὀσφύν αὐτοῦ. 4 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of, (B. J. i. 24, 3.) ἐσθλῆς ἐκ τρι-

χῶν πεποιημένη, as a contrast to ἐσθ. βασιλικαί. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment (ἐρήμιν τριχίνην, LXX, who, however, make it a garment of penitence for having deceived) to deceive.'—ἀκριδες] There is no difficulty here. The *ἀκρις*, permitted to be eaten, Levit. xi. 22, was used as food by the lower orders in Judea, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors as articles of food. Jerome, adv. Jovinian. ii. 6, says, "Apud Orientales et Libyæ populus quia per desertam et calidam eremi vastitatem locustarum nubes reperuntur, locustis vesci moris est: hoc verum esse Joannes quoque Baptista probat." Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 164).—μέλι ἄγριον] See 1 Sam. xiv. 25. Here, again, there is no need to suppose any thing else meant but honey made by wild bees. Schulz (cited by Winer, Realw. and De Wette) found such honey in this very wilderness in our own time. See Psalm lxxxi. 16. Judg. xiv. 8. Deut. xxxii. 13. The passage usually cited from Diodorus Siculus (xix. 94) to show that μέλι ἄγριον exuded from trees, does not necessarily imply it. φέται γάρ παρ' αὐτοῖς τὸ πέρι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον, ᾧ χρῶνται ποτὶ μεθ' ὕδατος. Suidas certainly makes it a gum: μ. ἄγ. ὑπὲρ ἀπὸ τῶν δένδρων ἐπισυναγόμενον, μάννα τοῖς πολλοῖς προσαγορεύεται.—5. τότε ἐξῆλθ. The latter καὶ here has been supposed to mean 'especially,' seeing that Judea was part of the περιχώρος; as in the expression ἄλλως τε καί. But the former καὶ πᾶσα will hardly allow this. καὶ πᾶσα ἢ περ. means all the neighbourhood of Jordan not included in Jerusalem and Judæa before mentioned. Parts of Peræa, Samaria, Gali-



ο Gen. i. 11, 12. 8 ο ποιήσατε οὖν † καρπὸν ὁ ἄξιον τῆς μετανόιας. 9 καὶ μὴ B C  
 10 Isa. c. 4.  
 11 = Luke xxiii. 41. 12 δόξαιτε λέγειν ἑν ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ.  
 13 xxiv. 20. 2 λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων  
 14 = ἀφίσσας, 5 ἐγεῖραι τέκνα τῷ Ἀβραάμ. 10 ἥδη δὲ † ἡ ἄξινη ὁ πρὸς  
 15 Phil. iii. 4. 16 τὴν ρίζαν τῶν δένδρων κείται πᾶν οὖν δένδρον μὴ  
 17 = Susan. 12. 18 ποιοῦν καρπὸν κυλὸν ἔκκōπτεται καὶ εἰς πῦρ βάλλεται.  
 19 = Acts xiii. 22, 23, ch. xi. 11. Judg. ii. 18. 20  
 21 = Luke only. 22 ὁπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν, οὗ οὐκ  
 23 = Dent. xix. 5 al. 24 εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βα-  
 25 = Luke xxii. 56. 26 πτίσει ἐν πνεύματι ἀγίῳ καὶ πυρὶ. 12 d οὗ τὸ ἐπύον ἐν τῇ  
 27 = Luke xiii. 7. 28 χεירὶ αὐτοῦ, καὶ ἐδιακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ  
 29 = Dan. iv. 11. 30 συναΐξει τὸν σίτον αὐτοῦ εἰς τὴν ἁποθήκην, τὸ δὲ ἄχυ-  
 31 = ch. xxi. 13 al. 32 ρον κατακαύσει πυρὶ ἁσβέστω.  
 33 = 1 Cor. iii. 5. 34 Exod. iv. 10. 35 c = ch. xxvi. 52. Mark ix. 50. Luke xxi. 34. John xiii. 35. Isa. iv. 4. d constr. ch. iv. 16. Mark vii. 25. Gen. i.  
 36 = 11. Num. xi. 21. e Luke iii. 17 only f. f Luke iii. 17 only. Job xxxix. 12. Ruth iii. 2. g = John  
 37 = iv. 30. Gen. xli. 35. h ch. xiii. 30. i Chron. xxxiii. 12. Ezek. xxxvi. 13. i Luke iii. 17 only. Gen. xxiv.  
 38 = 25. Exod. xxv. 7.

III. 16, and the deficiency supplied by a later hand.) — 8. rec. καρποὺς ἀξίους with L 3 a Syr. Bas. Chrys. Cyr. Theophyl. Euth. Tertull. August. (sometimes) Ambr. txt B C D 2 E K M S V 52 *had* all Syr. Copt. Sahid. Eth. Arm. Orig. Hil. Lucif. Aug. — 10. rec. *ὅ* καὶ, with qu. ? txt B C D 2 M 4 d Syr. Copt. Sahid. Arm. Orig. Basil. Iron. Lucif.

general were not baptized of him. — τῆς μελλούσης ὁργῆς] The reference of John's ministry to the prophecy of Elias, Malach. iii. 1. iv. 5, (*by himself*, Mark i. 2.) would naturally suggest to men's minds 'the wrath to come' there also foretold. It was the general expectation of the Jews that troublous times would accompany the appearance of the Messiah. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation. — 9. μὴ δόξαιτε λ.] Not pleonastic: but, 'Do not fancy you may say' &c. In Justin Martyr's dialogue with Trypho the Jew, p. 369, c, we read: *εἰσὶ δὲ λαῖκoi προτετριμμένοι καὶ ὕδωρ μὴ συν-έχοντες, οὓς ὥρξαν ὑμῖν οἱ διδάσκαλοι ἡμῶν αὐτῶν . . . καὶ πρὸς τούτοις ἑαυτοὺς καὶ ὑμᾶς βουκολοῦσιν, ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ αἰῶνα τοῦ Ἀβραάμ οὖσι, κἂν ἅμαρτωλοὶ ᾖσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν Θεόν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. — ἐκ τῶν λ. τ.] The pebbles or shingle on the beach of the Jordan. He possibly referred to Is. li. 1, 2. This also is prophetic, of the admission of the Gentile Church. See Rom. iv. 16. Gal. iii. 29. — 11. ἐν ὕδ.] *ἐν* is not redundant, but signifies the vehicle of baptism, as in *ἐν πν. ἀγ. κ. πυρὶ* afterwards. — ἐρχόμενος] The present participle, used of a certain and predetermined future event. See on ch. ii. 4. — τὰ ὑποδ. βαστάσαι] Lightfoot (from Maimonides) shows*

that it was the token of a slave having become his master's property, "to loose his shoe," to tie the same, or to carry the necessary articles for him to the bath. The expressions therefore in all the Gospels amount to the same. — ἐν πν. ἀγ. κ. πυρὶ] This was literally fulfilled at the day of Pentecost: but Origen and others refer the words to the baptism of the righteous by the Holy Spirit, and the wicked by fire. The members of comparison in this verse are strictly parallel to one another: the baptism by water, the end of which is *μετάνοια*, a mere transition state, a note of preparation; and the baptism by the Holy Ghost (and fire), the end of which is (ver. 12) sanctification, the entire aim and purpose of man's creation and renewal. Thus the official superiority of the Redeemer (which is all that our Evangelist here deals with) is fully brought out. The superiority of nature and pre-existence is reserved for the fuller and more dogmatic account in John i. — 12. οὗ τὸ πύον] οὗ . . . αὐτοῦ, a very common redundancy. See reff. οὗ is not 'whose,' which is implied in *τό*. In the Rabbinical work Midrash Tehillim, on Ps. ii., is found: *Advenit trituration, stramen projiciunt in ignem, paleam in ventum, sed trititum conservant in area: sic nationes mundi erunt sicut conflagratio furni: ast Israel conservabitur solus.* (Quoted by Lightfoot on John iii. 17.) — τὴν ἄλωνα] The contents of the barn-floor. (De Wette, &c.) Thus in Job xxxix.

<sup>13</sup> Τότε <sup>k</sup> παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας <sup>k ver. 1 and reff.</sup>  
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι <sup>1 here only 1.</sup>  
 ὑπ' αὐτοῦ. <sup>14</sup> ὁ δὲ Ἰωάννης <sup>1</sup> διεκώλυεν αὐτὸν λέγων <sup>m ch. xiv. 16.</sup>  
 Ἐγὼ <sup>m</sup> χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ <sup>John xvi. 10.</sup>  
 πρὸς με; <sup>15</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν <sup>1 Thess. v. 1.</sup>  
 Ἄφες ἄρτι· οὕτω γὰρ <sup>o</sup> πρότερον ἐστὶν ἡμῖν <sup>p</sup> πληρῶσαι <sup>Prov. xviii. 2.</sup>  
<sup>p</sup> <sup>n</sup> <sup>u</sup> <sup>o</sup> <sup>vii. 26.</sup> <sup>1</sup> <sup>p</sup> <sup>4.</sup>

enim *ben* Lucif. — 15. *aft.* αὐτὸν *a* inserts *et quum baptizaretur, lumen ingens circumfulsit de aqua, ita ut timerent omnes qui advenierunt*; similarly the Ebionite Gospel quoted

12, εἰσίοισι δὲ σου τὸν ἄλωνα. Or perhaps owing to *διακαθ.* (*shall cleanse from one end to the other*) the floor itself, which was an open hard-trodden space in the middle of the field.—*ἄχυρον*] Not only the chaff, but also the straw: see reff.: 'all that is not wheat.' On the apparent differences between this account and that of John, see notes to John i. and the general prolegomena to the Gospel.

13—17.] Mark i. 9—11. Luke iii. 21—23. It does not appear exactly when the baptism of the Lord took place. If the comparative age of the Baptist is taken into account, we should suppose it to have been about six months after this latter begun his ministry. But this is no sure guide. The place was Bethany, (the older reading,) beyond Jordan. John i. 28.—13. τοῦ βαπτ.] Why should the Lord, who was without sin, have come to a baptism of repentance? Because He was made sin for us: for the same reason as He suffered the curse of the law. It became Him, being in the likeness of sinful flesh, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to sinners—and among the transgressors He was numbered. The prophetic words in Ps. xl. 12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon Him. I cannot suppose the baptism to have been sought by our Lord merely to honour John (Kuinöl), or as knowing that it would be the occasion of a Divine recognition of his Messiahship (Paulus), and thus preordained by God (Meyer): but *bona fide*, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He himself speaks, Luke xii. 50, and the beloved Apostle, 1 John v. 8, where *πνεῦμα* = *πῦρ*.—His baptism, as it was the Lord's closing act of obedience

under the Law, in His hitherto concealed life of legal submission, His *πληρῶσαι πᾶς. δικ.*, so it was His solemn inauguration and anointing for the higher official life of Mediatorial satisfaction which was now opening upon Him. See Rom. i. 3, 4. We must not forget that the working out of perfect righteousness in our flesh by the entire and spotless keeping of God's law, (Deut. vi. 25,) was, in the main, accomplished during the thirty years previous to the Lord's official ministry.—*διεκώλυεν*] A much stronger word than *καλῶν*, implying the active and earnest preventing, with the gesture or hand, or voice, as here. The imperfect tense conveys, not that he *endeavored* merely to hinder Him, (see Hermann's note on Soph. Ajax. 1105,) but *begun* to hinder Him, *was hindering* Him.—There is only an apparent inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, 'I knew Him not.' *Let us regard the matter in this light*:—John begins his ministry by a commission from God, Who also admonishes him, that He, whose Forerunner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblameable purity and sanctity. My impression from the words of this verse certainly is, that he regarded Him as the Messiah. Still, his belief wanted that full and entire assurance which the occurrence of the predicted sign gave him, which the word *ἦδεν* implies, and which would justify him in announcing Him to his disciples as the Lamb of God.—*ἄρτι*] The exact meaning is difficult. It cannot well be that which the E. V. at first sight gives, that something was to be done *now*, inconsistent with the actual and hereafter to be manifested relation of the two persons. Rather—though what has been said (ver. 14) is true, yet the time is not come for that;—as yet, *ἄρτι*, now, are we in another relation, (viz. our Lord as the fulfiller of the law, John

τ 1 Kings xii. 7. <sup>†</sup> πᾶσαν <sup>†</sup> δικαιοσύνην. τότε ἀφήσιν αὐτόν. <sup>16</sup> καὶ βα-  
 πτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδὼν  
 s Acts vii. 55. <sup>‡</sup> ἀνέβηθησαν [αὐτῷ] οἱ <sup>‡</sup> οὐρανοὶ, καὶ εἶδε [τὸ] πνεῦμα BCDP  
 Ezek. i. 1. <sup>†</sup> ὡς ἐν ch. ix. 30.  
 Ps. liv. 6. [τῷ] Θεοῦ καταβαίνον <sup>†</sup> ὡς ἐπὶ περιστέρα, καὶ ἐρχόμενον

by Epiph. and Justin.—16. αὐτῷ om. B Sahid. Iren. Hil. ins. C P abedv. — πν. θ. B.  
 txt C P? (?) — καταβαίνοντα ἐς τὸν οὐρανὸν ὡς D abc Hil. txt B C P v. — καὶ om.

as a minister of it,) therefore suffer it. So Chrysostom: οὐ ἐνρηκῶς ταῦτα ἵσταται, ἀλλ' ὅψι με ἐν τούτοις οἷς ἐπιθυμῶν ἄρτι μέντοι ὑπόμεινον τοῦτο (Hom. xii. 161 v). 'This ἄρτι is spoken from the Lord's foreknowledge, that this relation of subjection to John was only temporary, and that hereafter their relative situations would be inverted.' Meyer. Stier remarks (Reden Jesu, vol. i. p. 16), that now was fulfilled the prophetic announcement of Ps. xl. 7, 8. — ἡμῖν] not for μοι, but for μοι καὶ σοι. I cannot help thinking that this word glances at the relationship and previous acknowledged destinations of the speakers. It has however a wider sense, as spoken by Him who is now first coming forth officially as the *Son of Man*, extending over all those whose baptism plants them in his likeness. Rom. vi. See Stier, *ibid.*—**δικαιοσύνην**] requirements of the law. See var. read. on ch. vi. 1, where however the sense is restricted to one such requirement.—16. **καὶ βαπτισθεὶς**] On this account I would make the following remarks. (1) The appearance and voice seem to have been only manifested to our Lord and the Baptist. They may have been alone at the time: or, if not, we have an instance, in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it. We can hardly, however, with some of the Fathers, say, that it was πνευματικῇ θεωρίᾳ.—ὁπτασία, οὐ φῶς τὸ φανόμενον. Theod. Mopsuest. (Meyer.) 'Apperientur cœli non reseratione elementorum, sed spiritualibus oculis, quibus et Ezechiel in principio voluminis sui apertos eos esse commemorat.' Jerome in loc. (2) The Holy Spirit descended not only in the manner of a dove, but σωματικῇ εἰδῇ (Luke iii. 22): which I cannot understand in any but the literal sense, as the bodily shape of a dove, seen by the Baptist. There can be no objection to this the straightforward interpretation of the narrative, which does not equally apply to the Holy Spirit being visible at all, which John himself asserts Him to have been, (John i. 33, 34,) even more expressly than is asserted here. Why the Creator Spirit may not have assumed an organized body bearing symbolical meaning, as well as any other material form, does not seem clear. This was the

ancient, and is the only honest interpretation. All the modern explanations of the ὡς ἐπὶ περιστ. as importing the manner of coming down, belong, as Meyer has rightly remarked, to the vain attempt to reduce down that which is miraculous. The express assertion of Luke, and the fact that all four Evangelists have used the same expression, which they would not have done if it were a mere tertium comparationis, are surely a sufficient refutation of this semi-rationalizing interpretation.—εὐθὺς belongs to ἀνέβη, not to βαπτ., nor to ἀνέβηθ. It is the first member of the conjunctive clause of which καὶ ἰδὼν is the second—as we say, 'the moment that Jesus was gone up out of the water, behold.' (3) Two circumstances may be noticed respecting the manner of the descent of the Spirit: (a) it was, as a dove;—the Spirit as manifested in our Lord was gentle and benign. Lord Bacon (Meditationes Sacre, cited in Trench on the Miracles, p. 37) remarks: "Moses edidit miracula, et profligavit Ægyptios pestibus multis: Elias edidit, et occlusit cœlum ne plueret super terram: Elias edidit, et evocavit ursas de deserto quæ laniarent impuberes: Petrus Ananiam sacrilegum hypocritam morte, Paulus Elymam magum cecitate, percussit: sed nihil hujusmodi fecit Jesus. Descendit super eum Spiritus in forma columbæ, de quo dixit, Nescitis ejus Spiritus sitis. Spiritus Jesu, spiritus columbinus: fuerunt illi servi Dei tanquam boves Dei triturantes granum, et concutientes paleam: sed Jesus agnus Dei sine ira et judiciiis." On the history of this symbol for the Holy Spirit, see Lücke's Comm. on John, vol. i. 425. (β) This was not a sudden and temporary descent of the Spirit, but a permanent though special anointing of the Saviour for his holy office. It 'abode upon Him,' John i. 32. And from this moment His ministry and mediatorial work (in the active official sense) begins. εὐθὺς, the Spirit carries Him away to the wilderness: the day of His return thence (possibly; but see notes on John i. 29) John points Him out as the Lamb of God: the next day, Peter, Andrew, and Philip are called, and the third day is the first miracle at the marriage in Cana. But we must not imagine any change in the nature or person of our Lord to have taken

\* ἐπ' αὐτόν. <sup>17</sup> καὶ ἰδοὺ <sup>u</sup> φωνὴ ἐκ τῶν οὐρανῶν λέγουσα <sup>u</sup> Dan. iv. 28.  
 Οὗτός ἐστιν ὁ υἱός μου ὁ <sup>x</sup> ἀγαπητός, ἐν ᾧ <sup>y</sup> εὐδόκησα. <sup>x</sup> Gen. xxii. 2.  
 — μουγενὴν ἄν.

IV. <sup>1</sup> Τότε ὁ Ἰησοῦς <sup>z</sup> ἀνῆλθῃ εἰς τὴν ἔρημον ὑπὸ τοῦ  
 πνεύματος <sup>a</sup> πειρασθῆναι ὑπὸ τοῦ <sup>b</sup> διαβόλου. <sup>2</sup> καὶ <sup>c</sup> η-  
 στεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα

<sup>2</sup> Chron. xxix. 21. <sup>2</sup> Macc. v. 9. <sup>a</sup> 1 Cor. vii. 5. James i. 13. 1 Kings x. 1.  
 Dan. i. 12. <sup>b</sup> 1 Chron. xxi. 1. Job i. 6. Wisd. ii. 24. <sup>c</sup> Judg. xx. 26al.

B *abc* Iren. Hil. ins. CPD. — πρὸς αὐτ. C. txt BPD\*. εἰς D\* (?) λέγ. πρὸς  
 αὐτόν D *ab*. — σὺ εἰ D *a*.

place at his baptism. The anointing and crowning are but *signs* of the official assumption of the power which the king has by a right independent of, and higher than these. (4) The whole narrative is in remarkable parallelism with that of the Transfiguration. There we have our Lord supernaturally glorified, in the presence of two great prophetic personages, Moses and Elias, who speak of His decease,—on the journey to which He forthwith sets out (ch. xvii. 22, comp. with xix. 1); and accompanied by the same testimony of the voice from heaven, uttering the same words, with an addition accordant with the truth then symbolized. (5) In connexion with the apocryphal additions found in the various readings, the following are not without interest: *κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ, καὶ πῦρ ἀνῆλθῃ ἐν τῷ ἰορδάνῃ· καὶ ἀναύντος αὐτοῦ ἀπὸ τοῦ ὕδατος κ. τ. λ.* Justin Martyr, Dial. p. 316 D. 'The author of the tract 'de Rebaptismate,' among the works of Cyprian, blames the spurious book called 'Petri Prædicatio,' for relating, among other things, of Christ, "cum baptizaretur, ignem super aquam esse visam, quod in evangelio nullo est scriptum." (ch. ix.)—<sup>17</sup> φων. λ.] does not require ἐγένετο or any word to be supplied, nor the participle to be understood as a past tense. 'Lo, a voice from heaven, saying.' See similar constr. Luke v. 12. xix. 20al. fr.—εὐδόκησα.] not the *usitative* aorist, but declarative of the definite past *eudokia* of the Father in Him. Eph. i. 4. see above. *ἡμερας* C

CHAR. IV. 1—11. Mark i. 12, 13. Luke iv. 1—13. —1. ἀνῆλθῃ εἰς τ. εἰ.] The Spirit carried Him away, (see Acts viii. 39,) ἐκβάλλει αὐτόν, Mark i. 12. Had Luke's ἦγεντο ἐν τῷ πν. been our only account, we might have supposed what took place to have been done in a vision: but the two other expressions entirely preclude this. The desert here spoken of may either be the traditional place of the Temptation near Jericho, (thence called Quarantania,) or, as Scripture parallelism between Moses, Elias, and our Lord, leads one to think, the Arabian desert of Sinai.—πειρασθῆναι.] The express purpose of ἀνῆλθῃ. No other

rendering is even grammatical. Hence it is evident that our Lord at this time was not 'led up' of His own will and design, but as a part of the conflict with the Power of Darkness, He was brought to the Temptation. As He had been subject to His earthly parents at Nazareth, so now He is subject, in the outset of His official course, to His Heavenly Parent, and is by His will thus carried up to be tempted. In reverently considering the nature and end of this temptation, we may observe, (1) That the whole is undoubtedly an objective historical narrative, recording an actual conflict between our Redeemer and the Power of Evil. (2) That it is undetermined by the *letter* of the sacred text, whether the Tempter appeared in a bodily shape, or as a spirit, was permitted to exert a certain power, as in ver. 5, and ver. 8, over the person of our Lord, even as the Holy Spirit did in ver. 1. If the latter were the case, the words spoken at the various stages of the temptation, were suggested by this Evil Power to the soul of our Redeemer. But (3) such an interpretation, while it cannot justly be accused of unreality by any who do not reject belief in the spiritual world, hardly meets the expressions of the text, *προεβόλῃ* ver. 3, *ἐὰν πεισῶν προσκυνήσῃς μοι* ver. 9, and *ἀφῆλιν αὐτόν* ver. 11. Nor do the two members of ver. 11 correspond to one another in this case, for the *ἄγγελοι* must have been visible and corporeal, as in the parallel case at Gethsemane, Luke xxii. 43.—*διαβόλου*] The accuser, or adversary: Satan. Not any human tempter or foe: no example can be adduced of a *man* being called ὁ διαβ. In John vi. 70, Judas is by our Lord called διαβ. which is the generic substantive without the article.—2. *ηστεύσας*] Not in the wider, ecclesiastical sense of the word, but its strict meaning, of abstaining from all food whatever. *οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις.* Luke iv. 2. Similarly Moses, Exod. xxxiv. 28, *ἦν ἐναντίον Κυρίου τεσσαράκοντα ἡμ. κ. τις. νυκ. ἄρτον οὐκ ἔφαγε, καὶ ὕδωρ οὐκ ἔπιε.* and Elias *ἐπορεύθη ἐν ἰσχύϊ τῆς βρώσεως ἐκείνης, τ. ἡ. καὶ τ. ν* 3 Kings xix. 8.—*ὑστερον ἐπείν.]*

BCD  
PZ

Son of Man, the servant of God for righteousness, the one *ἐρχόμενος*, in whom alone that nature which in all men has degenerated into sin, *πληροῦ πᾶσαν δικαιοσύνην*. Adam stood not,—Israel according to the flesh stood not,—when the Lord their God tempted them; but rather, after Satan's likeness, tempted their God: but now the second Adam is come, the true Israel, by whose obedience the *way of life* is again made known and opened—that man truly liveth on and in the eternal word of God.' See Stier's *Reden Jesu*, vol. i. p. 18. Observe also how the Lord resists Satan in His humanity; at once here numbering Himself with *men*, by adducing ὁ ἄνθρωπος as including His own case; and not only so, but thus speaking out the mystery of His humiliation, in which He had foregone His divine Power, of His own will.—By 'every word (or 'thing,' for *ῥῆμα* is not expressed in the original) that proceedeth out of the mouth of God,' we must understand, every arrangement of the Divine will; God who ordinarily sustains by bread, can, if it please Him, sustain by any other means, as in the case alluded to. Compare John iv. 32. 34.—5. *τότε παρ.*] Power being most probably given to the tempter over the person of our Lord. In Luke this temptation stands third. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not stand in its place. It may be observed, that Luke makes no assertion as to succession, only introducing each temptation with *καί*: whereas *τότε* and *πάλιν* here seem to mark succession. For *ἀγ. πόλ.* see *refl. ἱσθησιν*—by the same power by which he brought Him.—*περιρύνει*] Abundant instances have been produced to show that *περιρύν* was applied to a pointed roof or gable. Now the LXX use *περιρύν* and *περιρύνειον* as synonymous with *περιών*; why may not the same be done in the N. T.? The general opinion, that our Lord was

αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγρα-  
 πται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ὀντελείται περὶ σου,  
 καὶ ἔπι χειρῶν ἁρουσί σε, μήποτε ἡ προσκύψῃς πρὸς  
 λίθον τὸν πόδα σου. Ἥ Εφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέ-  
 γραπται Οὐκ ἔκπεράσεις Κύριον τὸν θεόν σου. ἡ πά-  
 λιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν  
 λίαν, καὶ δείκνυσιν αὐτῷ ἡ πάσας τὰς βασιλείας τοῦ  
 κόσμου καὶ τὴν δόξαν αὐτῶν, ἡ καὶ \* λέγει αὐτῷ Ταῦτα  
 πάντα σοι δώσω, ἐὰν ἡ πεσὼν προσκυνήσῃς μοι. ἡ τότε  
 λέγει αὐτῷ ὁ Ἰησοῦς ὡ Ὑπαγε \* ὡ σατανᾶ· γέγραπται γὰρ  
 ὡ Κύριον τὸν θεόν σου ὡ προσκυνήσεις, καὶ αὐτῷ μόνῳ  
 ὡ

<sup>o</sup> Heb. xi. 22.  
<sup>Ps.</sup> xc. 11.  
<sup>p</sup> ch. xxiv.  
<sup>17.</sup>  
<sup>q</sup> 1 Pet. ii. 8 al.  
<sup>r</sup> Luke x. 25.  
<sup>Ps.</sup> lxxviii.  
<sup>18.</sup> See Isa.  
<sup>vii.</sup> 12.  
<sup>Deut.</sup> vi. 10.  
<sup>Re v.</sup> xxi. 10.  
<sup>Ezek.</sup> xl. 2.  
<sup>Ezr.</sup> i. 2. Is.  
<sup>xxxvii.</sup> 20.  
<sup>u</sup> Job i. 20.  
<sup>z</sup> in LXX transi-  
 tive. Exod.  
<sup>xiv.</sup> 21.  
<sup>y</sup> Sir. xxi. 27†.  
<sup>z</sup> Deut. vi. 13.  
<sup>x.</sup> 20.  
<sup>a</sup> w. acc. Gen.  
<sup>xxxvii.</sup> 0.

Eus. txt P (?).—εἶπεν Z bc. txt B C D P.—6. ἐντεῦθεν κάτω C Arm. Sahid.—  
 αἰρουσιν D.—7. οὐ πειράσεις D.—8. ἔδειξεν D.—9. for λέγ., εἶπεν B C D Z abcr.  
 txt P.—προσκυνήσεις C 10. aft. ὕπ. ins. ὀπίσω μου C \*\* D L M P Z 41 all abc  
 Syrr. Æth. Arm. Just. Ath. Nest. Chrys. Theophyl. Hil. Ambr. Aug. om. B C K P 4

placed on Herod's royal portico, described in Jos. Ant. xv. 11, 5, is probably right. That portico overhung the ravine of Kedron from a dizzy height, ὡς, εἰ τις ἀπ' ἄκρου τοῦ ταύτης τέλους, ἀμφῶς συντιθεῖς τὰ βάθην, διοπτρεῖοι, σκοτοδινίαν, οὐκ ἐξικνουμένης τῆς ὄψεως εἰς ἀμέτρητον τὸν βυθόν. The argument that it was probably on the other side, next the court, is grounded on the perfectly gratuitous assumption, that an exhibition to the people was intended. There is no authority for this in the text; the temptation being one not of ambition, but of presumption. The inference from Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from τὸ πτερύγιον τοῦ ναοῦ, among the people, is not decisive; for this term might embrace either side, as 'the cornice,' or 'the parapet' would.—6. γέγραπται] cited (verbatim from the LXX, as all the texts in this narrative,) as applying to all servants of God in general, and à fortiori to the Son of God: not as a prophecy of the Messiah.—7. πάλιν] not 'contra,' which it never means, not even in Gal. v. 3. 1 John ii. 8: but 'rursus' or 'iterum,' as the versions rightly render it. The addition of a second Scripture qualifies and interprets the first; but does not refute it.—8. ὄρος ὑψ. ἁλ.] The inquiry where and what this mountain was, is entirely nugatory, no data being furnished by the text.—δείκνυσιν αὐτ. π. τ. β.] The additional words in Luke, ἐν στιγμή χρόνου, are valuable as pointing out to us clearly the supernatural character of this vision. If it be objected that in that case there was no need for the ascent of the mountain, I answer that such natural accessories are

made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict τοῦ κόσμου to Palestine, (which was, besides, God's peculiar portion and vineyard, as distinguished from the Gentile world,) or the Roman empire, are mere subterfuges: as is also the giving to δείκνυσιν the sense of 'points out the direction of.' The very passage of Polybius cited to support this view, completely refutes it, when taken entire. Hannibal, from the Alps, is directing the attention of his soldiers to the view of Italy; ἐνδείκνυμενος αὐτοῖς τὰ περὶ τὸν Πάγον πεδία (in sight) . . . ἡμα δὲ καὶ τὸν τῆς Ῥώμης αὐτοῖς τόπον ὑποδεικνύων. where we may observe the distinction between the two compounds ἐν- and ὑπο- δείκνυμι; and further, that it is not τὴν 'P. but τὸν τῆς 'P. τόπον that he pointed out to them. Euthymius, however, interprets it thus, . . . λέγων ἐν τούτῳ μὲν τῷ μέρει κεῖται ἡ βασιλεία τῶν Ῥωμαίων, ἐν τούτῳ δὲ, ἡ τῶν Περσῶν, ἐν ἐκτίνῳ δὲ ἡ τῶν Ἀσσυρίων, καὶ τὰ ἐξῆς ὁμοίως· καὶ ὅτι ἡ μὲν ἔχει δόξαν ἐπὶ τοῖςδε τοῖς εἰδεσιν, ἡ δὲ ἐπὶ τοῖςδε, καὶ ἄλλῃ ἐπ' ἄλλοις, καὶ ἅπλως πάντα καταλέγει.—In this last temptation the enemy reveals himself openly, as the father of lies; for though power is given him over this world and its sons, his assertion here is most untrue. The Lord at once repels him openly; not that He did not know him before, but because he had thus openly tempted Him; but not even this of His own power or will; He adds, for it is written,—again as Man, appealing to the Word of God: see notes on Luke.—From this time, the Lord is known by the



b. l. c. i. 71. d. <sup>h</sup> λατρεύσεις. <sup>11</sup> τότε ἠ ἀφίησιν αὐτὸν ὁ εὐαγγέλιος· καὶ ἰδοὺ  
 c = John x. 12. ἄγγελοι προσῆλθον καὶ <sup>d</sup> δικόνουν αὐτῷ.  
 Sec 2 Kings xv. 16. <sup>12</sup> Ἀκούσας δὲ [ὁ Ἰησοῦς] ὅτι Ἰωάννης <sup>e</sup> παρεδόθη,  
 d = ch. xxv. 11. <sup>13</sup> ἀνεχώρησεν εἰς τὴν Γαλιλαίαν, καὶ <sup>f</sup> καταλιπὼν τὴν BCDP  
 e = ch. x. 19. Ναζαρέτ ἐλθὼν <sup>h</sup> κατέκησεν εἰς Καπερναοὺμ τὴν <sup>i</sup> παρα-  
 f = ch. ii. 12? <sup>g</sup> θαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεμί· <sup>14</sup> ἵνα  
 g = Heb. xi. 27. <sup>h</sup> ch. ii. 23. <sup>i</sup> here only. <sup>k</sup> πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος  
 Acts vii. 4. 2 Chron. viii. 17.  
 k ch. i. 22 al.

v Syr. Copt. Orig. (expressly) Euthym. (exp.) Iren. Tert. Hil. Hier. (exp.) — 12. ὁ Ἰη.  
 om. BCDZ 4 Copt. Æth. Orig. Eus. Aug. ins. P *abc* Hil. — 13. *καθαριναοῦμ* (always) BCD *abc*. txt P (this will not be noticed again). — *παραθαλάσσιον* D. —

devils, and casts them out by a word. Mark i. 24. 34. iii. 11. v. 7.—11. ἀφίησιν αὐτὸν] but only for a season, see || Luke. The conflict, however often renewed in secret, (which we cannot determine,) was certainly again waged in Gethsemane—*αὐτῇ ἡμῶν ἔστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.* (Luke xxii. 53, compare John xiv. 30.) We have probably an intimation of the same kind in Luke x. 18, *ἰδεῖτε τὸν Σατανᾶν ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πείσονται.*—*δικόνουν*] viz. with food, as in the case of Elias, 1 Kings xix. 6, 7.

12—22] Mark i. 14—20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. On returning from the temptation, our Lord was pointed out by John the Baptist, (John i. 29—34,) and again on the morrow to two of his disciples, Andrew and (probably) John, who followed Him, and were joined by Simon Peter (vv. 35—43); then on the morrow Philip and Nathanael were called (vv. 44—52); three days after was the marriage in Cana (ii. 1—11); then our Lord went down to Capernaum and remained not many days (ii. 12); then followed the Passover; the cleansing of the temple (ii. 13—22); the belief of many on Jesus (vv. 23—25); the discourse with Nicodemus (iii. 1—21); the baptizing by Jesus (i. e. his disciples) (vv. 22—24); the question about purifying, and testimony of the Baptist (vv. 25—36); the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1—42); the return to Cana and healing of the ruler's son in Capernaum (vv. 43—54); and the journey to Jerusalem related in John v. There John breaks off the first part of his narrative, and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12—xiv. 15. Mark i. 14—vi. 30. Luke iv. 14—ix. 10. Then follows *καταλιπὼν τὴν Ναζαρέτ* in our text, ver. 13. This omission is in remarkable consistency with Matthew's account of his own calling in ch. ix. 9.

Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say; we can, however, easily conceive. Our Lord was not then in Capernaum; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The synoptic narrative generally, omits this whole section of the Lord's travels and ministry. Its sources of information seem to have been exclusively Galilean, and derived from persons who became attached to Him at a later period than any of the events recorded in that first portion of John's Gospel. The objections to this view are, their narrative of the baptism and temptation; but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus; and the latter could only have been derived from the mouth of the Lord Himself.—*ἀνεχώρ.*] not 'returned,' but 'retired,' 'withdrew;' see ch. ii. 22, and note. No notice is given *whence* this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler. Chron. Synops. pp. 162, ff. sees in this a proof that Matt. recognised a ministry in Judæa during the interval. I cannot quite think this, but certainly he does not *exclude* it.—13. *καταλιπὼν τ. ν. ν.*] Not on account of the behaviour of the Nazarenes to Him after the preaching in the Synagogue, Luke iv. 30, as sometimes supposed. See notes there. — *Καπερναοῦμ*] This town, on the borders of the lake of Genesaret, was central in situation, and in the most populous and frequented part of Galilee. It, besides, was the residence of

15<sup>1</sup> Γῇ Ζαβουλὼν καὶ γῇ Νεφθαλεὶμ, <sup>m</sup> ὁδὸν θαλάσσης  
 πέραν τοῦ Ἰορδάνου, <sup>n</sup> Γαλιλαία τῶν ἐθνῶν, <sup>16</sup> ὁ λαὸς ὁ  
 ° καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ <sup>p</sup> τοῖς καθημέ-  
 νοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς <sup>q</sup> ἀνέτειλεν <sup>p</sup> αὐτοῖς.  
 17<sup>1</sup> Ἀπὸ τότε <sup>s</sup> ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν  
 BCD Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>18</sup> πε-  
 रिπατῶν δὲ † παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε  
 δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀν-  
 δρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας <sup>u</sup> ἄμφιβληστρον  
 εἰς τὴν θάλασσαν· ἦσαν γὰρ <sup>x</sup> ἀλιεῖς. <sup>19</sup> καὶ λέγει αὐτοῖς  
 Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

xl. 26. y ch. xxv. 34 al. Gen. xxxvii. 20.

16. σκοτεία B. τῇ σκοτεία D. σκο . . . P. txt C. — εἶδον D. — καὶ om. D bc. — οἱ καθ-  
 ἡμενοι D abc. — 17. ἀπ. τ. γὰρ D. — 18. παράγων for περιπ. D L abc Eus. — rec.  
 aft. δὲ ins. ὁ Ἰησ. with ac. om. BCD K M S V 32 all b Syrr. Æth. Copt. Eus. Cyr.  
 Chrys. — ἀλιεῖς C (twice). — 19. ὑμ. γενέσθαι D K 6 aben Syr. Æth. — 23. ἐν ὅλῃ τῇ

four, at least, of the Apostles, Andrew, and Peter, and James, and John, and probably of Matthew:—The town was named from a fountain: πρὸς γὰρ τῇ τῶν ἀέρων ἐκκρ-  
 σία καὶ πηγῇ διαρρέεται γονιμωτάτῃ, Κα-  
 φαρνασοῦμ αὐτὴν οἱ ἐπιχώριοι καλοῦσι  
 [Joseph. B. J. iii. 10, 8]. צפת צפ, vicus  
 consolationis. It is from this time called  
 His own city, ch. ix. 1, see also xvii. 24.  
 —15.] This prophecy is spoken with direct  
 reference to the days of the Messiah. It is  
 here freely rendered from the Hebrew, with-  
 out any regard to the LXX, which is wholly  
 different. This, coming so immediately  
 after a string of quotations literally from  
 the LXX, seems to mark the beginning of  
 a new portion of the Gospel, agreeably to  
 what was said above.—ὁδὸν θαλάσσης] the  
 country round the coast of the lake. All  
 the members of this sentence are in appo-  
 sition with one another: thus πέραν τοῦ  
 Ἰορδ. is not a description of the land before  
 spoken of, which was not thus situated, but  
 of a different tract. The later meaning of  
 צפ צפ, as signifying the tract to the  
 west of the Jordan, and which naturally  
 sprung up during the captivity, is not to  
 be thought of in Isaiah, who wrote before  
 that event. See I Chron. xvi. 30 in the  
 Hebrew, where, however, the E. V. renders  
 ‘on this side Jordan, westward.’ Meyer  
 makes ὁδὸν θαλ. the objective after εἶδε un-  
 derstood, and construes ‘the land of Z. and  
 N. saw the way of the sea on the other  
 side of the Jordan: Galilee of the Gentiles,  
 &c. saw a great light:’ i. e. the light which  
 went forth from Capernaum when Jesus  
 dwelt there, is represented as sending its  
 bright beams over the Galilaean sea, so that

Z. and N. by this light could see the way  
 leading along the other side of the sea (!)—  
 Γαλ. τ. ἐθν.] Galilee superior, near to Tyre  
 and Sidon, which was inhabited by a variety  
 of nations.—17. ἀπὸ τότε] That is, began  
 His ministry in Galilee. The account of  
 Matthew being that of an eye-witness, be-  
 gins where his own experience began. It  
 is not correct to suppose, as some of the  
 German commentators have done, (De  
 Wette, Strauss,) that this preaching of  
 repentance was of a different character from  
 the after-teaching of our Lord: we recog-  
 nise the same formula, though only partly  
 cited, in ch. x. 7. Luke x. 10, and find our  
 Lord still preaching repentance, Luke xiii.  
 3, after repeated declarations of His Mes-  
 siahship.—18.] If we give any considera-  
 tion to the circumstances here related, we  
 cannot fail to see that the account in John  
 is admirably calculated to complete the  
 narrative. We have there furnished to us  
 the reason why these two brethren were so  
 ready to arise and follow One, whom, if we  
 had this account only, we should infer they  
 had never before seen. Add to this, that  
 there is every probability that one of the  
 other pair of brethren, John the son of  
 Zebedee, is there described as having gone  
 with Andrew to the dwelling of our Lord.  
 It also tends to confirm the chronological  
 view here taken, that Philip, the only one  
 mentioned expressly by John as having  
 been called by Jesus, is not mentioned here  
 as called; and that Andrew, and the other  
 disciple of John the Baptist, clearly were  
 not called by Jesus in John i. 35—40, or  
 the words παρ’ αὐτῷ ἦμιναν τὴν ἡμέραν  
 ἐκείνην, could not have been used: that  
 these two continued disciples of the Bap-

<sup>π = ver. 11.</sup>  
<sup>a = Mark i. 10</sup>  
<sup>only. Ezra</sup>  
<sup>iv. 12, 13, 15.</sup>  
<sup>met. Gal vi. 1.</sup>  
<sup>1 Thess. iii.</sup>  
<sup>10 al.</sup>  
<sup>b ch. ix. 35 al.</sup>  
<sup>Acts xiii. 11.</sup>  
<sup>trans. Ezek.</sup>  
<sup>xxxvii. 2.</sup>  
<sup>1 Cor. ix. 5.</sup>  
<sup>c See Gen. i. 3.</sup>  
<sup>Ps. lxi. 8.</sup>  
<sup>d Luke xiii. 22.</sup>  
<sup>see ch. viii.</sup>  
<sup>12.</sup>  
<sup>e = N. T. pas-</sup>  
<sup>sim. Wisd.</sup>  
<sup>xvi. 12 f.</sup>  
<sup>f ch. ix. 35. x.</sup>  
<sup>1 only. Deut.</sup>  
<sup>vii. 15. Isa.</sup>  
<sup>xxxviii. 9.</sup>  
<sup>g = here only f.</sup>  
<sup>See ch. ix. 26.</sup>

<sup>10</sup> οἱ δὲ εὐθὺς <sup>2</sup> ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. BCD  
<sup>21</sup> καὶ προηὺς ἐκείθεν εἶδεν ἄλλους ὄντο ἀδελφούς, Ἰακώβον  
 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν  
 τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν <sup>3</sup> καταρτί-  
 ζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. <sup>22</sup> οἱ δὲ  
 εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολού-  
 θησαν αὐτῷ.  
<sup>23</sup> Καὶ <sup>6</sup> περιῆγεν \* ὅλην τὴν Γαλιλαίαν \* ὁ Ἰησοῦς,  
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ  
 εὐαγγέλιον τῆς βασιλείας, καὶ <sup>7</sup> θεραπύων πᾶσαν νόσον  
 καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. <sup>24</sup> καὶ \* <sup>8</sup> ἀπῆλθεν ἡ

I B C. txt D aben Hil. — ὁ I. om. B. — 24. ἐξῆλθεν C 9 Arm. Orig. txt B D ac. —  
 bcf. dai. om. καὶ B 2 Eus. — for αὐτοὺς, πάντας D abc.

tist is not probable; but that they were  
 henceforth, but not invariably, attached to  
 the Lord. I believe that the disciple whom  
 Jesus loved was in His company during the  
 whole of the events in John ii. iii. iv. and  
 v., and on His return from Judaea with His  
 disciples, John having, for a time, returned  
 to his business, as our Lord was now resi-  
 dent in Capernaum, received, as here re-  
 lated, this more solemn and final call. We  
 must remember, that the disciples would  
 naturally have gone up to Jerusalem at the  
 Passover, John ii. 23, without a call from  
 the Lord, and by what they saw there would  
 become more firmly attached to Him. The  
 circumstance related in John xxi., that even  
 after they were assured of the Resurrection,  
 the Apostles returned to their occupation  
 as fishermen, gives additional probability to  
 the usual explanation of the call in our  
 text. See Prolegomena to the Gospels.—  
 20. ἀφέντες κ.τ.λ.] i. e. from this time  
 they were constant followers of the Lord.  
 But when He happened to be in the neigh-  
 bourhood of their homes, they resumed  
 their fishing, see Luke v. 1—11, which  
 occurrence was, in my belief, different from,  
 and later than the one related in our text.  
 See notes there.

23—25.] (Mark i. 39. Luke iv. 44, ordi-  
 narily: but qu.? There is no necessity  
 for believing this circuit of Galilee to be  
 identical with those. The Lord made many  
 such circuits.)—23. συναγωγαῖς] These  
 were the places of religious assembly among  
 the Jews after the return from the cap-  
 tivity. Tradition, and the Targums, ascribe  
 a very early origin to synagogues; and  
 Deut. xxxi. 11, and Ps. lxxiv. 8, are cited  
 as testimonies of it. But the former pas-  
 sage does not necessarily imply it; and it  
 is doubtful whether that Psalm was not

itself written after the captivity. They are  
 generally supposed to have originated in  
 Babylon, and thence to have been brought,  
 at the return, into the mother land. See  
 Neh. viii. 1—8. At the Christian era there  
 were synagogues in every town, and in  
 some larger towns several. See Acts ix. 2.  
 20. In Jerusalem, according to the Rab-  
 binical writings, there were upwards of 450.  
 (See Acts vi. 9, and note.) The people as-  
 sembled in them on Sabbath and festival  
 days, and in later times also on the second  
 and fifth days of each week, for public  
 prayer and the hearing of portions of Scrip-  
 ture. τῶν ἱερῶν δὲ τις ὁ παρὼν ἢ τῶν  
 γιρόντων εἰς ἀναγινώσκει τοὺς ἱεροὺς νό-  
 μους αὐτοῖς καὶ καθ' ἑκάστον ἐξηγείται  
 μέχρι σχεδὸν διδῆς ὁψίας. Philo Fragm.  
 vol. ii. p. 630. See Luke iv. 16. Acts xiii.  
 15. The officers of the synagogues were  
 (1) the ἀρχισυναγωγός, Luke viii. 49. xiii.  
 14. Acts xviii. 8. 17, who had the care  
 of public order, and the arrangement of  
 the service; (2) the Elders, πρεσβύτεροι  
 Luke vii. 3, ἀρχισυναγωγοί Mark v. 22,  
 who seem to have formed a sort of council  
 under the presidency of the ἀρχισυναγω-  
 γός; (3) the *legatus* or *angelus ecclesiae*,  
 who was the reader of prayers, and also  
 secretary and messenger of the synagogues;  
 (4) the ὑπηρετής (Luke iv. 20), or chapel  
 clerk, whose office was to prepare the  
 books for reading, to sweep, open, and shut  
 the synagogue. Besides these, there ap-  
 pear to have been alms-gatherers. The  
 synagogue was fitted up with seats, of which  
 the first row (προκαθέδρια) were an ob-  
 ject of ambition with the scribes. (Matt.  
 xxiii. 6.) A pulpit for the reader, lamps,  
 and a chest for keeping the sacred books,  
 appear to complete the furniture of the  
 ancient synagogue. Punishments, e. g.

ἀκοῇ αὐτοῦ εἰς ὅλην τὴν Συρίαν. καὶ προσήνεγκαν αὐτῷ<sup>u</sup> πάντας τοὺς<sup>h</sup> κακῶς ἔχοντας ποικίλαις νόσοις καὶ<sup>i</sup> βα-  
 σάνοις<sup>k</sup> συνεχομένους, καὶ<sup>l</sup> δαιμονιζομένους καὶ<sup>m</sup> σελή-  
 νιαζομένους καὶ<sup>n</sup> παραλυτικούς, καὶ ἰθεράπευσεν αὐτούς.  
<sup>25</sup> καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας  
 καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν  
 τοῦ Ἰορδάνου.

V. Ἰδὼν δὲ τοὺς ὄχλους ὁ ἀνέβη εἰς<sup>p</sup> τὸ ὄρος· καὶ<sup>q</sup>

p ch. xiv. 23. Mark iii. 13. Luke vi. 12.

scourging, were inflicted in the synagogues. (See Matt. x. 17. xxiii. 3, 4. 11. Acts xxii. 19. xxvi. 11). The catechizing also of children, seems to have taken place there, (Lightfoot, xi. 281.) as also disputations on religious questions.—Our Lord was allowed to read and teach in the synagogues, although of mean extraction according to the flesh, because of His miracles, and His supposed character as the professed leader and teacher of a religious sect.—*κηρύσσω τὸ εὐαγ.*] For the exact meaning of these words compare our Saviour's declaration in the synagogue at Nazareth, Luke iv. 16—30.—**24. Συρίαν**] Answering to ὅλην τὴν περίχωρον τῆς Γαλιλαίας, Mark i. 28. On the δαιμονιζόμενοι, see note on ch. viii. 28. The σελήνιαζόμενοι, probably epileptics: see an instance in ch. xvii. 14 and ||.—**25. Δεκαπόλεως**] A district principally east of the Jordan, so called from ten cities, some of the names of which are uncertain. Pliny (Nat. Hist. v. 18) says, "Jungitur ci lateri Syria Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascus . . . Philadelphia, Raphanam, omnia in Arabiam recedentia; Scythopolin . . . Gadara . . . Hippon, Dion, Pella . . . Galasam, Canatham." Josephus appears not to include Damascus in Decapolis, for he calls Scythopolis *μεγίστη τῆς Δεκαπόλεως* (B. J. iii. 9, 7); and Cellarius thinks Caesarea Philippi and Gergesa should be substituted for Damascus and Raphana. See Mark vii. 31.—**πέραν τ. Ἰορδ.**] Peræa. The country east of the Jordan, between the rivers Jab-bok and Arnon. See Jos. B. J. iii. 3, 3.

—CHAP. V. VI. VII.] The Sermon on the Mount. In this form peculiar to Matthew.—**1. Ἰδὼν δὲ**] Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to the identity or otherwise of the Sermon with that given in Luke vi. 12—49.

There is (I) the view that they are *identical*. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered (but see prolegg. I. 4. 6). This view is, however, beset by difficulties. For (a) the sermon in Luke is expressly said to have been delivered *after* the selection of the Apostles; whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed *before* that event. And it is wholly unlikely that Matthew, supposing him the author of our Gospel, would have made a discourse, which he must have heard immediately after his call as an Apostle, to take place before that call.—Then (β) *this* discourse was spoken on a mountain, *that*, after descending from a mountain, in the plain; for that is the only admissible sense of the words. And, again (γ) the two discourses are, though containing much common matter, widely different. Of 107 verses in Matt., Luke contains only thirty; his *four* beatitudes are balanced by as many woes; and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e.g. Luke vi. 39 ff. 45 ff.) but which naturally connect with them. (II) Luke epitomized this discourse, leaving out whatever was unsuitable for his Gentile readers, e.g. ch. v. 17—42. But this is improbable; for Luke in several verses is *fuller* than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are wholly distinct. This view is maintained by Greswell, vol. ii. Dis. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as Gres. does, that Luke had the Gospel of Matthew before him (but on this see prolegg. I. 2). That two discourses wholly distinct should contain so

<sup>u</sup> Mark vi. 55.  
<sup>h</sup> Luke vii. 2 al.  
<sup>i</sup> Ezek. xxxiv.  
<sup>k</sup> Luke xvi. 23.  
<sup>l</sup> 28 only. See  
<sup>m</sup> 1 Kings vi. 3,  
 4, 8.  
<sup>n</sup> Luke iv.  
 38, xviii. 37.  
<sup>o</sup> Acts xxviii.  
<sup>p</sup> 8 only. See  
<sup>q</sup> Luke xii. 50.  
<sup>r</sup> Jer. xxiii. 39.  
<sup>s</sup> 1 ch. vii. 28; ad. f  
<sup>t</sup> in ch. xviii. 15  
 only.  
<sup>u</sup> n ch. viii. 6 al. f  
<sup>v</sup> o Exod. xiii. 3.  
<sup>w</sup> p ch. xiv. 23. Mark iii. 13. Luke vi. 12.

q N.T. passim. **καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.**  
 r Acts viii. 32, 2 **καὶ ἠνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων**  
 s P. 15. 1. 2. 3 s **Μακάριοι οἱ ἔπτωχοι τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν**  
 t See Ps. xxxiii. 18.

CHAP. V. 1. αὐτῷ om. B. ins. C D abc. — verses 4 and 5 are transposed in D 1 acv

much in common, seems unlikely and unnatural. It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of his ministry, and two discourses delivered to the same audience, not *identical*, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at the distance of thirty or forty years might be expected to do. Add to this that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same. (IV) Matthew gives a general compendium of the sayings of our Lord during this part of his ministry, of which Luke's discourse formed a portion, or perhaps was another shorter compendium. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. Besides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles, and that it is very doubtful whether they were at any set moment so ordained all together. (See note on Mark iii. 14.) Thus Matthew may have been a usual hearer of our Lord, and present with the whole of the Apostles, as related in Luke, though not yet formally summoned as related in Matt. ix. 9 ff. The introduction of the discourse in Luke by the words *ἐγένετο ὃ ἐν ταῖς ἡμέραις ταύταις* (which I maintain to be, on Luke vi. 12, not only *possibly*, but *expressly* indefinite, and to indicate that the event so introduced may have happened at any time during the current great period of our Lord's ministry, before, during, or after, those last narrated,) allows us great latitude in assigning Luke's discourse to any precise time. This, however, leaves the difficulties (above stated under 1) in supposing the discourses iden-

tical, in force, except the chronological one. —With regard to the many sayings of this sermon which occur, dispersed up and down, in Luke, see notes in their respective places, which will explain my view as to their connexion and original times of utterance, in each several instance. See also notes on Luke vi. 20—49. —*τὸ ὄρος*] Either some hill near Capernaum well known by this name, and called by it in the *reft.* to Mark and Luke, (tradition, which points out a hill between Capernaum and Tiberias as the Mount of Beatitudes, near the present Saphet, is, in such a matter, utterly worthless,) or, the mountain district, certainly imported by the word in ch. xiv. 23.—*οἱ μαθηταὶ*] in the wider sense: including those of the Apostles already called, and all who had, either for a long or a short time, attached themselves to Him as hearers. See John vi. 66. — 2. *ἠνοίξας τ. στ. αὐ.*] as in *reft.*, a solemn introduction to some discourse or advice of importance. — *αὐτοὺς*] i. e. *τοὺς μαθητάς.* The discourse (see vv. 13. 14. 20. 48. vi. 9. vii. 6) was spoken directly to the disciples, but (see vii. 23, 29) also generally to the multitudes. It is a Divine commentary on the words with which His own and the Baptist's preaching opened: *μετανοεῖτε ἡγγικε γὰρ ἡ βασιλ. τ. οὐρανῶν.* It divides itself into various great sections, which see below.

3—16.] The description of the Lord's disciples, their blessedness, and dignity.—*οἱ πτ. τ. πν.*] *οὐκ εἶπεν, οἱ πτ. τοῖς χοήμασιν, ἀλλ', οἱ πτ. τῷ πνεύματι, τουτέστιν, οἱ ταπεινοὶ τῇ προαιρέσει καὶ τῇ ψυχῇ.* Euthym. *τί ἐστιν "οἱ πτωχοὶ τῷ πνεύματι;" οἱ ταπεινοὶ καὶ συντετριμμένοι τὴν καρδίαν.* Chrysostom, Homil. xv. in Matt. Ne quis putaret pauperatatem, quæ nonnunquam necessitate portatur, a Domino prædicari, adiunxit, spiritus, ut humilitatem intelligeres, non penuriam. Beati pauperes spiritu, qui propter Spiritum Sanctum voluntate sunt pauperes. Jerome in loc. [In the Oxford translation of the Catena Aurea, this last clause is rendered, the *poor in spirit* are those who embrace a voluntary poverty for the sake of the Holy Spirit (!)] *Pauperes spiritu, humiles et timentes Deum, id est, non habentes inflatum (or, inflatum) spiritum.* (Augustine in loc.) Again: *Pauper Dei in animo est, non in sacculo.* (Aug. Enarr. in Ps. cxxxi. 26.)—*τῷ πν.* is in

ἡ βασιλεία τῶν οὐρανῶν. <sup>4</sup> μακάριοι οἱ <sup>u</sup> πειθοῦντες, ὅτι <sup>u</sup> ch. ix. 15. <sup>u</sup> Isa. lxi. 2. <sup>u</sup> x = ch. iii. 18. <sup>u</sup> Gen. xxiv. 67. <sup>u</sup> y = xxv. 14, 29. <sup>u</sup> ch. xxi. 5. <sup>u</sup> 1 Pet. iii. 1. <sup>u</sup> z Heb. vi. 12. <sup>u</sup> Gen. xvi. 7. <sup>u</sup> a ch. xxv. 12. <sup>u</sup> Jer. xxviii. 25. <sup>u</sup> ἀνέσται

αὐτοὶ <sup>x</sup> παρακληθήσονται. <sup>5</sup> μακάριοι οἱ <sup>y</sup> πρᾶεῖς, ὅτι <sup>y</sup> <sup>u</sup> ch. ix. 15. <sup>u</sup> Isa. lxi. 2. <sup>u</sup> x = ch. iii. 18. <sup>u</sup> Gen. xxiv. 67. <sup>u</sup> y = xxv. 14, 29. <sup>u</sup> ch. xxi. 5. <sup>u</sup> 1 Pet. iii. 1. <sup>u</sup> z Heb. vi. 12. <sup>u</sup> Gen. xvi. 7. <sup>u</sup> a ch. xxv. 12. <sup>u</sup> Jer. xxviii. 25. <sup>u</sup> ἀνέσται

αὐτοὶ <sup>z</sup> κληρονομήσουσι τὴν γῆν. <sup>6</sup> μακάριοι οἱ <sup>a</sup> πεινῶν- <sup>z</sup> <sup>u</sup> ch. ix. 15. <sup>u</sup> Isa. lxi. 2. <sup>u</sup> x = ch. iii. 18. <sup>u</sup> Gen. xxiv. 67. <sup>u</sup> y = xxv. 14, 29. <sup>u</sup> ch. xxi. 5. <sup>u</sup> 1 Pet. iii. 1. <sup>u</sup> z Heb. vi. 12. <sup>u</sup> Gen. xvi. 7. <sup>u</sup> a ch. xxv. 12. <sup>u</sup> Jer. xxviii. 25. <sup>u</sup> ἀνέσται

τες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ <sup>b</sup> χορτασθή- <sup>b</sup> <sup>u</sup> ch. ix. 15. <sup>u</sup> Isa. lxi. 2. <sup>u</sup> x = ch. iii. 18. <sup>u</sup> Gen. xxiv. 67. <sup>u</sup> y = xxv. 14, 29. <sup>u</sup> ch. xxi. 5. <sup>u</sup> 1 Pet. iii. 1. <sup>u</sup> z Heb. vi. 12. <sup>u</sup> Gen. xvi. 7. <sup>u</sup> a ch. xxv. 12. <sup>u</sup> Jer. xxviii. 25. <sup>u</sup> ἀνέσται

σονται. <sup>7</sup> μακάριοι οἱ <sup>c</sup> ἐλεήμονες, ὅτι αὐτοὶ <sup>d</sup> ἐλεηθήσυν- <sup>d</sup> <sup>u</sup> ch. ix. 15. <sup>u</sup> Isa. lxi. 2. <sup>u</sup> x = ch. iii. 18. <sup>u</sup> Gen. xxiv. 67. <sup>u</sup> y = xxv. 14, 29. <sup>u</sup> ch. xxi. 5. <sup>u</sup> 1 Pet. iii. 1. <sup>u</sup> z Heb. vi. 12. <sup>u</sup> Gen. xvi. 7. <sup>u</sup> a ch. xxv. 12. <sup>u</sup> Jer. xxviii. 25. <sup>u</sup> ἀνέσται

τοῦτον αἷμα. Jos. B. J. i. 32, 2.  
c Heb. ii. 17 only. Jer. iii. 12 vat.

b ch. xiv. 20 al. Ps. ciii. 13.  
d 1 Tim. i. 13. Ezek. vii. 9.

opposition to τῇ σαρκί: so ἀπερίμητοι τῇ καρδίᾳ, Acts vii. 51; ἀγία κ. σώματι κ. πνεύματι, 1 Cor. vii. 34.—These words cannot be joined with μακάριοι: see ver. 8.—The meaning of voluntary poverty, as that of the religious orders, given by many Romish interpreters, and the work cited above, is out of the question, and never even hinted at by the best ancient commentators. As little can the bare literal sense of the words, which Julian scoffed at, be understood: viz. those who are ill-furnished in mind, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that the Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah's temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth.—αὐτῶν ἔστ. ἡ β. τ. οὐ] See Luke iv. 17—21. James ii. 5. The βασιλεία must here be understood in its widest sense: of all Christian rights of citizenship in this world, and eternal blessedness in the next. ch. vi. 43. But Tholuck well observes (Bergpredigt, p. 74 ff) that all the senses of β.σ.τ. Θεοῦ (or οὐρ., or Χριστοῦ) are only different sides of the same great idea—the subjection of all things to God in Christ. He cites from Origen (περὶ εὐχῆς): τῇ οὖν ἐν ἡμῖν βασιλείᾳ τοῦ Θεοῦ ἡ ἀκρότης αἰταλιέπτης προκόπτουσιν ἐν-στήσεται, ὅταν πληρωθῇ τὸ παρὰ τῷ ἀποστολῇ εἰρημένον, ὅτι ὁ Χριστὸς πάντων αὐτῶ τ. ἐχθρῶν ὑποταγέντων, παραιώσι τ. βασιλείαν.τ. Θεῷ κ. πατρὶ, ἵνα ὁ Θεὸς τὰ πάντα ἐν πᾶσι.—4. μακ. οἱ πεινθ.] The spiritual qualification in the former verse must be carried on to this, and the mourning understood to mean not only that on account of sin, but all such as happens to a man in the spiritual life. All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste be sweeter for it. In Luke ii. 25 the Messiah's coming is called ἡ παρακλησις τοῦ Ἰσραὴλ. This beatitude is, by many editors (Lachmann, e.g.), placed after ver. 5. But the authority is by no means decisive, and I cannot see how the logical coherence of the sentences

is improved by it. In placing these two beatitudes first, the Lord follows the order in Is. lxi. 1, which He proclaimed in the synagogue at Nazareth. Luke iv. 18.—οἱ πρᾶεῖς] A citation from Ps. xxxvii. 11. The usual dividers and allotters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. This meekness is not mere outward lowliness of demeanour, but that true πρᾶτης of Eph. iv. 2, whose active side (Stier) is ἀγάπη, and its passive side μακροθυμία. On the promise, compare Is. lvii. 13—15. lx. 21. 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not ἐκ τοῦ κόσμου τούτου, shall work onwards till it shall become actually a kingdom over this earth, and its subjects shall inherit the earth.—6.] See Ps. cvii. 9. lxx. 4. xxii. 26. Is. xli. 17. This hunger and thirst is the true sign of that new life on which those born of the Spirit (John iii. 3. 5) have entered; and it is after δικαιοσ., i.e. perfect conformity to the holy will of God. This was His meat, John iv. 34. Illo cibo saturabuntur de quo ipse Dominus dicit, Meus cibus est ut faciam voluntatem Patris mei, quod est, justitia: et illa aqua, de qua quisquis biberit, ut Iden dicit, fiet in eo fons aquæ salientis in vitam æternam. (See Ps. xvii. 15.) Aug. But he elsewhere says, (in Ev. Joh. Tract. 26. 1), after quoting this verse, “Justitiam vero nobis esse Christum, Paulus Apostolus dicit. Ac per hoc qui esurit Hunc Panem, esuriat Justitiam: sed justitiam quæ de cælo descendit, justitiam quam dat Deus, non quam sibi facit homo.” (Chrysostom confines himself to the moral explanation, as also Euthymius.) They shall be satisfied—in the new heaven and new earth, ἐν οἷς δικαιοσύνη κατοικεῖ, 2 Pet. iii. 13. This hunger and thirst after r., is admirably set forth in the three first petitions of the Lord's Prayer—Hallowed be Thy name—Thy kingdom come—Thy will be done on earth, as it is in heaven.—7. ἐλεήμονες] οὐχὶ διὰ χρημάτων μόνον ἐστὶν ἐλεῖν, ἀλλὰ καὶ λόγου· κἀν

ε. Ps. xxxiii. 4. **ταί.** <sup>8</sup> μακάριοι οἱ <sup>9</sup> καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν B C D  
 1. 19, <sup>10</sup> ὁψονται. <sup>9</sup> μακάριοι οἱ <sup>11</sup> ἐληθοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ  
 f here only +. Xen. Hæll. vi. <sup>12</sup> κληθήσονται. <sup>10</sup> μακάριοι οἱ <sup>13</sup> δειδιωγμένοι ἕνεκεν δι-  
 3. 4. See <sup>14</sup> καὶ οὐκ ἐπὶ τῷ ὄντι, ὅτι αὐτῶν ἴστιν ἡ βασιλεία τῶν οὐρανῶν.  
 Prov. xi. 10. <sup>15</sup> μακάριοί ἐστε ὅταν <sup>16</sup> οὐκ ἐδίδωσιν ὑμᾶς καὶ δώξωσι καὶ  
 1 John iii. 1. <sup>17</sup> εἰπωσὶ πᾶν πονηρὸν [ῥῆμα] καθ' ὑμῶν [ψευδόμενοι] ἕνε-  
 2 Isa. xlii. 6. <sup>18</sup> κεν ἐμοῦ. <sup>12</sup> χαίrete καὶ <sup>19</sup> ἀγαλλιάσθε, ὅτι ὁ <sup>20</sup> μισθὸς  
 Hos. i. 10. <sup>21</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 h = Ps. vii. 1. <sup>22</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 2 Mace. v. 8. <sup>23</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 i Ps. xlv. 4. <sup>24</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 k = ch. xxviii. <sup>25</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 41. Ps. lxxviii. <sup>26</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 9. <sup>27</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 1 Deut. xvii. 1. <sup>28</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 m Luke x. 21 al. <sup>29</sup> καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσονται υἱοὶ θεοῦ οἱ ἀγαλλιάσαντες.  
 Ps. ii. 11 al. n = John iv. 36. Jer. xxxviii. 10.

Orig. Euseb. canon. Hier. Ambr. txt B C.—9. αὐτοὶ om. C D 2 abcv Syr. Hil. ins. B 10. Clem. Alex. Strom. IV. p. 582, after having quoted this verse as in text, says, ἡ ὥς τινες τῶν μετατρεφέντων τὰ εὐαγγέλια μακάριοι, φησὶν. οἱ εἰδ. ἐπὶ τῆς ἐκ. ὅτι αὐτοὶ ἴσονται τὰ λεγόμενα, καὶ μακάριοι οἱ ἐκδιωγμένοι ἕνεκα ἡμῶν, ὅτι ἔχουσι τόπον ὅπου οὐ ἰσχυροῦσονται.—11. ῥῆμα om. B D beu Copt. Æth. Hil. Lucif. ins. C.—ψευδ. om. D abc Orig. Tert. Hil. Lucif. Ambr. ins. B C.—ἕνεκεν ἐκαιοσύνης D abc Hil. Ambr.—12. τῷ οὐρ. D ab 1 Tert. Hil. Lucif.—alt. ὑμ. (2nd) add ὑπαρχόντων D\*. -τας D\*\*.—

μηὲν ἔχουσ, ἐὰν ἐκέρχων. ποικίλος, γὰρ ὁ τῆς ἐλεημοσύνης τρόπος, καὶ πλατεία αὐτῇ ἡ ἐντολὴ ἐλεηθῆσονται δι, ἐνταῦθα μὲν, παρὰ ἀνθρώπων ἐκεῖ δι, παρὰ τοῦ Θεοῦ. Euthymius, expanding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fulness of it which is shed abroad in those who have been forgiven much, and therefore love much,—down to those first beginnings of the new birth, even among those who know not the Lord, which are brought out in ch. xxv. 37—40, where see notes.—8. καθ. τ. κ.] See Ps. xxiv. 4. 6. It is no Levitical cleanness, nor mere moral purity, that is here meant: but that inner purity, which (Acts xv. 9) is brought about by faith, has its fruit (1 Tim. i. 5) in love; which is, as in καθαρὸν φῶς, καθαρὰ χαρὰ, &c., opposed to all ἐψυχία (James i. 8), and all hypocrisy and outward colouring; so that the καθ. τ. κ. are οἱ τὰς καρδίας ἀπὸ πονηρᾶς συνειδήσεως ἑρραντισμένοι (Heb. x. 22). 'Hoc est mundum cor, quod est simplex cor: et quemadmodum lumen hoc videri non potest nisi oculis mundis, ita nec Deus videtur nisi mundum sit illud quo videri potest.' (Aug. in loc.) But there is also allusion to the nearer vision of God attained by progressive sanctification, of which Paul speaks, 2 Cor. iii. 18, begun indeed in this life, but not perfected till the next, 1 Cor. xiii. 12. Those who have the opportunity should read the magnificent conclusion of Augustine De Civit. Dei, book xxii. 29, in which he enters more deeply into the meaning of this verse.—9. ἐληθοποιοί] More than 'the peaceful' ('pacifici,' Vulg.). It is doubtful whether the word ever has this meaning. (See note on James iii. 18, and Xen. in ref.) Thus Euthymius, mostly after Chrysostom: οἱ μὴ μόνον αὐτοὶ μὴ στασιάζοντες, ἀλλὰ

καὶ ἑτέρους στασιάζοντας συνάγοντες εἰς εἰρήνην υἱοὶ δὲ Θεοῦ κληθήσονται. ὡς μνησάμενοι τὸν μονογενῆ υἱὸν αὐτοῦ ὃ γέγονεν ἔργον, συναγαγὶν τὰ ἐριστώτα, καὶ καταλλάξαι τὰ ἐκπεπολεμωμένα.—κληθήσονται] implies the reality, as in ver. 19; 'shall be called,' i. e. recognized, in the highest sense, both generally and by the Highest Himself, as such. Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is πρῶτον ἀγνή, ἔπειτα εἰρηνική, implying no compromise with evil. And it is in the working out of this ἀγνότης that Luke xii. 51 is especially true.—10.] Martyres non facit pœna, sed causa. Nam si pœna martyres faceret, omnia metalla martyribus plena essent, omnes catenæ martyres traherent: omnes qui gladio feriuntur, coronarentur. Nemo ergo dicat, Quia patior, justus sum. Quia ipse qui primo passus est, pro justitia passus est, ideo magnam exceptionem addidit. Beati qui persecutionem patientur propter justitiam. (Aug. Enarr. in Ps. xxxiv. 13.) See 1 Pet. iii. 14. iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. See var. read.—11.] With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses his disciples particularly. The actions described in this verse are the expansion of ἐκδιωγμένοι in the last. δώξωσι, however, still means 'persecute'; its legal usage is unknown in the N. T. ῥῆμα, if admitted into the text, is, in the Hebraistic sense of 'thing said.' See ref. ψευδόμενοι does not belong to ἕνεκεν ἡμῶν, as some recent commentators have supposed (Tholuck, Meyer), but to εἰπωσι.—12. ὁ μισθὸς ὑμ.] A reward, not of debt, but of grace, as the parable in ch.

ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς  
προφήτας· τοὺς πρὸ ὑμῶν.

<sup>13</sup> Ὑμεῖς ἐστε τὸ <sup>p</sup> ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας <sup>q</sup> μω-  
ρανθῇ, ἐν τίνι <sup>p</sup> ἁλισθήσεται; εἰς οὐδὲν <sup>r</sup> ἰσχύει ἔτι, εἰ μὴ  
\* βληθῆναι ἔξω \* καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.  
<sup>14</sup> Ὑμεῖς ἐστε τὸ φῶς τοῦ <sup>s</sup> κόσμου. οὐ δύναται πόλις <sup>t</sup>

o Levit. xviii.

p Levit. ii. 17.

q Ezek. xvi. 1.

r Luke. xiv. 34.

s Rom. i. 22.

t 2 Kings xxiv.

u Gal. v. 6.

v Wisd. ii. 21.

13. *ἐτι* om. D *ab* Syr. Cyp. Aug. Hier. ins. B C. — for βλ. ἔξ. καὶ, βληθὲν ἔξω B C 2

xx. 1 ff. clearly represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservors: see the parable above cited, where the *μισθός* is not what was *earned*, but what was *covenanted*. 'Deus est debitor noster non ex commissio, sed ex promisso.' Aug. (Tholuck, Bergp. p. 114.)—*ἐδίωξαν*] For instance, Jeremiah (Jer. xx. 2) was scourged: Zechariah, son of Jehoiada, was stoned, 2 Chron. xxiv. 21. Isaiah, according to Jewish tradition, was sawn asunder by Manassch.—The reasoning implied in γὰρ may be thus filled up: "and great will be *their* reward in heaven."—13.] The transition from the preceding verses is easy and natural, from the *δεδιωγμένοι* ἐνεκεν δικαιοσύνης, of which vv. 11, 12 were a sort of application, and the allusion to the ancient Prophets, to ὑμεῖς ἐστε τὸ ἅλ. τ. γ. Elisha healed the unwholesome water by means of salt (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to prevent putrefaction: so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world.—It hardly seems necessary to find instances of the actual occurrence of salt losing its savour, for this is merely hypothetical. Yet it is perhaps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (but qu. ?);—and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called 'sal Sodomiticus,' and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him. (Schöttgen, Hor. Heb. in loc.) τῆς γῆς, *mankind and all creation*; but a more *inward* reference, as to the working of the salt, than in τοῦ κόσμου, ver. 14, where the light is something outwardly shown.—μωρανθῇ = ἀναλὼν γίνεσθαι, Mark ix. 50.—ἁλισθήσεται] i.e. the salt; not impersonal,

as Luther has rendered it,—womit wird man salzen? for τὸ ἅλας is the nom. to all three verbs, μωρανθῇ, ἁλισθ., and ἰσχύει. The sense is: If you become untrue to your high calling, and spiritually effete and corrupted, there are no ordinary means by which you can be re-converted and brought back to your former state, inasmuch as you have no teachers and guides over you, but ought yourselves to be teachers and guides to others. But we must not from this suppose that our Lord denies all repentance to those who have thus fallen: the scope of His saying must be taken into account, which is not to crush the fallen, but to quicken the sense of duty, and cause His disciples to walk worthily of their calling. (See Heb. vi. 4—6, and note on Mark ix. 49, 50.)—The salt in the sacrifice is the type of God's covenant of sanctification, whereby this earth shall be again hallowed for Him: His people are the instruments, in His hand, of this wholesome salting: all His servants in general, but the teachers and ministers of His covenant in particular. Chrysostom observes, οἱ μὲν γὰρ ἅλλοι μυριάκις πίπτουσι, δύναται τυχὴν συγγνώμης· ὁ δὲ διδάσκαλος ἐὰν τοῦτο πάθῃ, πάσης ἀπιστήρηται ἀπολογίας, καὶ τὴν ἰσχάτην δώσει τιμωρίαν (Hom. xv. 194, C. 7).—ἀπὸ τότε ἔξω ῥίπτεται τοῦ διδασκαλικοῦ ἀξιώματος, καὶ καταπατεῖται, τούτῃ, καταφρονεῖται. Euthym. in loc. There does not appear to be any allusion to ecclesiastical excommunication.—14. τὸ φῶς τοῦ κόσμ.] And yet only in a lower and derivative sense; Christ Himself being τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἀνθρώπον, ἐρχόμενον εἰς τὸν κόσμον. (John i. 9. viii. 12.) His ministers are λῆχοι, John v. 35, and φωστῆρες, Phil. ii. 15, receiving their light, and only burning for a time. 'Johannes lumen illuminatum: Christus lumen illuminans.' Aug. Serm. cccxxxii. 7. And here, too, φῶς in this verse = λύχνος in ver. 15, where the comparison is resumed. So also Eph. v. 8: ἦτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ—light, as partaking of His Light.—οὐ δύναται. . . ] Of course it is possible that our Lord may have had some town before Him thus



t Jer. xxix. 10.  
u Heb. xii. 18.  
v art = Mark  
iv. 38, Luke  
ix. 7, John  
xii. 8.  
w 1 Cor. ix. 24.

x Ps. xxi. 23.  
y = 2 Macc. ii.  
22. iv. 11.  
constr. Gen.  
xii. 5. Neh.  
vi. 10.  
z = Luke xxii.  
10. John xv.  
11. 2 Cor. x.  
ii.

ἡ κρυβῆναι ἐπάνω ὄρους κειμένη· <sup>15</sup> οὐδὲ <sup>u</sup> καίουσιν λύχνον  
καὶ τιθέουσιν αὐτὸν ὑπὸ <sup>v</sup> τὸν μόδιον, ἀλλ' ἐπὶ <sup>v</sup> τὴν λυ-  
χνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup> <sup>w</sup> οὕτω λαμ-  
ψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων <sup>w</sup> ὅπως  
ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ <sup>x</sup> δοξάσωσι τὸν πατέρα  
ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>17</sup> Μὴ νομίσητε ὅτι ἦλθον <sup>y</sup> καταλῦσαι τὸν νόμον ἢ  
τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ <sup>z</sup> πληρῶσαι.

situated, but not Bethulia, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith; nor Saphet, which did not then exist. (Robinson, iii. 325.) But the Church of God, the city on a hill, (Is. ii. 1. Rev. xxi. 10. see also Heb. xii. 22.) in allusion to their present situation on a mountain, is most probably the leading thought.—15. *μόδιον*] A vessel usually found in the house, called generally *σκιῦς*, Luke viii. 16,—a Latin word.—*καίουσιν*, i. e. men in general; showing, in the spiritual reference of the parable, that these lights of the world are 'lighted' by Him for whose use they are. See above.—16. *οὕτω*] i. e. like a candle on a candlestick—like a city on a hill; not *οὕτω*, ὅπως, 'so, . . . that,' as our English Version seems rather to imply. By rendering *οὕτω* 'in like manner,' the ambiguity will be avoided. See *reft.* The sense of this verse is as if it were ὅπως, ἰδόντες ὑμῶν τ. κ. ἔργ., δοξάσωσι τ. π. ὁ. . . . the latter verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them.—The whole of this division of our Lord's sermon is addressed to all His followers, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But à fortiori does it apply, in its highest sense, to those who are, among Christians, selected to teach and be examples; who are, as it were, the towers and pinnacles of the city, not only not hid, but seen far and wide above the rest.

17—48.] The second part of the sermon, in which the Lord sets forth His relation, as a lawgiver, to the law of Moses, especially as currently interpreted according to the letter only.—17. *ἦλθον*] Observe how the Lord, through the whole sermon, sets forth Himself, in His proceeding forth from God, as the true *ἐρχόμενος*.—τὸν ν. ἢ τοὺς *προφ.*] It is a question whether the Lord

includes the *prophecies*, properly so called, in His meaning here. I think not: for no person professing himself to be the Messiah, would be thought to contradict the prophecies, but to fulfil them. Neither, it appears, does our Lord *here* allude to the sacrificial and typical parts of the law, but to the moral parts of both the law and the prophets; which indeed He proceeds to cite and particularize. If however we prefer to include both ceremonial and moral in this assertion, we may understand it in its more general sense as applying, beyond the instances here given, to our Lord's typical fulfilment of the law, which could not as yet be unfolded. Thus Augustine: "Hæc præcepta sunt morum; illa sacramenta sunt promissorum: hæc implentur per adjuvantem gratiam, illa per redditam veritatem, utraque per Christum, et illam semper gratiam donantem, nunc etiam revelantem, et hanc veritatem tunc promittentem, nunc exhibentem." Contr. Faust. xix. 18.—*πληρῶσαι* implies more than the mere *fulfilling*; see *reft.*, where the word has the sense of *filling out* or *expanding*; i. e. here, giving a deeper and holier sense to,—fulfilling in the *spirit*, which is nobler than the letter. Theophylact compares the ancient law to a *sketch*, which the painter οὐ καταλῦει, ἀλλ' ἀναπληροῖ. . . τοῦ νόμου γὰρ τὰ τέλη τῶν ἀμαρτημάτων κωλύοντος, ὁ Χριστὸς καὶ τὰς ἀρχὰς ἐκώλυεν. Euthym. in loc. ἐπεὶ ὁ Χριστὸς οὕτε ἐξ ἱερατικῆς φυλῆς ἐτύγχανεν ὢν, καὶ ἄπειρ' ἔμελλεν εἰσ-ηγεῖσθαι προσθήκη τις ἦν, οὐ μὴν ἔλατ-τοῦσα, ἀλλ' ἐπιτείνουσα τὴν ἀρετὴν· προειδὼς ἀμφοτέρα ταῦτα μέλλοντα αὐ-τοὺς ταράττειν, πρὶν ἢ τοὺς θαυμαστοὺς ἐκείνους ἐγγράψαι νόμους, ἐκβάλλει τὸ μέλλον αὐτῶν ὑπορροεῖν τῇ διανοίᾳ. τί δὲ ἦν τὸ ὑπορροεῖν καὶ ἀντικροῖον; ἐνόμιζον αὐτὸν ταῦτα λέγοντα ἐπ' ἀναι-ρίσει τῶν παλαιῶν νομίμων ποιεῖν. ταύτην τοίνυν ἰᾶται τὴν ὑπόστασιν. Chrysost. Hom. xvi. The gnostic Marcion characteristically enough maintained that the Judaizing Christians had altered this verse, and that it originally stood,—τί

18 ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν <sup>a</sup> παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία <sup>b</sup> κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 19 ὅς ἐὰν οὖν <sup>c</sup> λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθή-

a — Ps. cxlviii. 6. Dan. iv. 28.  
b Luke xvi. 17 only.  
c — John v. 18, vii. 23, x. 33 only.

Orig. txt D *abc* Cyp. (*ut mittatur foras et*). — 18. *ἀφ' ἧς γένηται* ins. *cælum et terra transibunt, verba autem mea non præteribunt* c. — 19. *λύσει* D. — *οὕτω* om. D. ins.

... ἔσπευτε; ὅτι ἦλθον πληρῶσαι τὸν νόμον ἢ τοὺς προφήτας; ἦλθον καταλύσαι, ἀλλ' οὐ πληρῶσαι. — 18.] The double *ἕως ἂν* renders the dependence of the members of the sentence rather difficult. The two expressions seem to be strictly parallel: *ἕως ἂν παρ. ὁ οὐρ. κ. ἡ γῆ*, and *ἕως ἂν πάντα γέν.* According to this view, these latter words will mean, till the end of all things. But the other interpretation, till all (that is written in the law) shall have been fulfilled (as in the English version), is no doubt admissible, in which case the sense will stand thus:—While heaven and earth last (*ἕως ἂν ὁ κόσμος διαμείνῃ*, Euthym.), one jot or one tittle shall not pass away from the law without all being fulfilled.—*ἰῶτα* is the Hebrew (י) Jod, the smallest letter in the alphabet: *κεραῖαι* are the little turns of the strokes by which one letter differs from another similar to it. Origen on Ps. xxxiii. (cited by Wetstein) says,—*τῶν στοιχείων παρ' Ἑβραίοις, λέγω δὲ τοῦ χάφ καὶ τοῦ βήθ (ז and ח), πολλὴν ὁμοιότητα σωζόντων, ὥς κατὰ μὲν ἀλλήλων διαλλάττειν ἢ βραχεία κεραῖαι μόνον*. The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the *literal* written law. (See Lightfoot, *Hor. Heb.* in loc.) It is important to observe in these days, how the Lord here includes the O. T. and all its unfolding of the Divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this because it is always in contempt and setting aside of the O. T. that rationalism has begun. First, its historical truth—then its theocratic dispensation and the types and prophecies connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a Teacher or a Martyr: and thus the way is paved for a similar rejection of the N. T.;—beginning with the narratives of the birth and infancy, as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the O. T. as a revelation from God—and so finally leaving us nothing in the Scriptures but, as

a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece (!)'. That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the O. T. among ourselves. It should be a maxim for every expositor and every student that Scripture is *a whole*, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best commentators, and in the valuable work of Stier on the discourses of our Lord.—19.] There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the *οὖν* and the *τούτων*, and with the following, to which the *γάρ* unites it. Bearing this in mind, we see (1) That *λύσῃ*, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the spirit and not the letter; 'whosoever shall break,' in the sense presently to be laid down. (2) That *τῶν ἐντ. τούτ. τῶν ἐλ.* refers to *ἰῶτα ἐν ἡ μία κεραία* above, and means one of these minute commands which seem as insignificant, in comparison with the greater, as the *ἰῶτα* and *κεραία* in comparison with great portions of writing. (3) That *ἐλάχιστος κληθ.* does not mean 'shall be excluded from,' inasmuch as the question is not of keeping, or not keeping, the commandments of God, in a legal sense, but of appreciating, and causing others to appreciate, the import and weight of even the most insignificant parts of God's revelation of Himself to man; and rather, therefore, applies to teachers than to Christians in general, though to them also through the *λύσῃ* and *ποιήσῃ*. (4) That no deduction can be drawn from these words binding the Jewish law, or any part of it, as such, upon Christians. That this is so, is plainly shown by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel; thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life

d = here only. Eccl. iii. 10. 1 Mac. iii. 30. e constr. John v. 36. f Jonah iii. 7. g = Sir. xxxix. 1. constr. 2<sup>a</sup> ch. vi. 1. Luke xxiii. 15. Gen. xxxi. 15 but? to, Rom. ix. 12, 26. Gal. iii. 16. Rev. vi. 11. ix. 4. h Exod. xx. 13. Deut. v. 17. i dat. here only. Deut. xix. 10. gen. ch. xxvi. 66. 1 Cor. xi. 27. k = here only.

σεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>20</sup> λέγω γὰρ ὑμῖν ὅτι BD  
ἐάν μὴ <sup>a</sup> περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν <sup>b</sup> γραμ-  
ματέων καὶ Φαρισαίων, οὐ μὴ εἰέλθῃτε εἰς τὴν βασιλείαν  
τῶν οὐρανῶν. <sup>21</sup> Ἠκούσατε ὅτι <sup>c</sup> ἐρρήθη τοῖς <sup>d</sup> ἀρχαίοις  
Ὁ <sup>e</sup> φονεύσεις· ὅς δ' <sup>f</sup> ἂν φονεύσῃ, <sup>g</sup> ἐνοχος ἔσται τῇ <sup>h</sup> κρί-  
σει.

(οὕτως) B.—ver. 20 om. D 3 Chrys.—21. rec. ἐρρήθη. txt B D al. (and in the follow-

and practice of the Christian; who, by the indwelling of the Divine Teacher, God's Holy Spirit, is led into all truth and purity. (5) That these words of our Lord are decisive against such persons, whether ancient or modern, as would set aside the Old Testament as without significance, or inconsistent with the New. See the last note, and the Book of Common Prayer, Article viii. On κληθήσεται, see note on ver. 9.—ἐλάχιστος is in direct allusion to ἐλαχίστων; but it can hardly be said (De Wette) that, because there is no article, it means 'one of the least' (ein geringster), for the article is often omitted after an appellative verb. μέγας rests on different grounds; being positive, and in its nature generic. See ch. xviii. 1–5, ch. xi. 11.—20.] An expansion of the idea contained in πλεῖον, ver. 17, and of the difference between νόμος, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and ποιήσῃ καὶ διδάξῃ, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders—of the law. δικαιοσύνη, purity of heart and life, as set forth by example in the ποιῶντες, and by precept in the διδάσκοντες. The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse.—γραμματέων] Persons devoted to the work of reading and expounding the law (Heb. כְּסֵבִים), whose office seems first to have become frequent after the return from Babylon. They generally appear in the N. T. in connexion with the Pharisees; but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the temple, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3, Mark xiv. 53, xv. 1) we find it composed of ἀρχιερεῖς, πρεσβύτεροι, and γραμματεῖς; and in Luke xxiii. 66, of ἀρχιερεῖς καὶ γραμματεῖς. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7.

xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30. xv. 2; seeking to entangle Him by questions, Matt. xxi. 23 (see note there), Luke x. 25, xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditional exposition proved, Matt. xv. 1; the respect in which they were held by the people shown, Luke xx. 46; their existence not only in Jerusalem but also in Galilee, shown, Luke v. 17, and in Rome, Josephus Ant. xviii. 3, 5. They kept schools and auditories for teaching the youth, Luke ii. 46. Acts v. 34, comp. with xxii. 3; are called by Josephus πατρίων ἐξηγηταὶ νόμων, Antt. xvii. 6, 2; σοφισταί, B. J. i. 33, 2.—οὐ μὴ εἰσελ.] A very usual formula (see ch. vii. 21, xviii. 3, xix. 17, 23); implying exclusion from the blessings of the Christian state, and the inheritance of eternal life.—21. ἠκούσατε] viz. by the reading of the law in the synagogues, and the expositions of the Scribes.—τοῖς ἀρχαίοις] has been rendered, as in E. V., by the ancients; in which case, Moses and his traditional expounders are classed together; or to the ancients,—which last interpretation seems to me to be certainly the right one. Both constructions are found (see refl.); but every instance of the former is either (as ch. vi. 1) resolvable into the latter, or, as Luke xxiii. 15, ambiguous, and none can be produced with ἐρρήθη, whereas all the latter have this very word, which is never followed in the N. T. or LXX by any other substantive but that denoting the persons to whom the words are spoken. [In 'Notes on the Gospels and Acts,' Pickering, 1838 (anonymous), Rom. ix. 12 is cited as decisive for the sense by (!)] The omission of τοῖς ἀρχαίοις, vers. 27. 31. 38. 43, also favours the rendering to, which was the interpretation of the Greek Fathers. Chrysostom expands it thus: τί οὖν αὐτοὺς ῥησιν; ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις· οὐ φονεύσεις· καίτοι ὁ καίτοι ἐνός, αὐτοὺς ἔστιν ἀλλὰ τῶς ἀποροσώπως αὐτὰ τίθηται. εἴτε γὰρ εἶπεν, ὅτι ἠκούσατε ὅτι

σει. <sup>22</sup> ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελ- <sup>1 = Col. ii. 18.</sup>  
φῷ αὐτοῦ <sup>1</sup> [εἰκῇ] ἐνοχος ἔσται τῇ κρίσει. <sup>m</sup> ὃς δ' ἂν εἴπῃ <sup>Prov. xxviii. 25.</sup>  
τῷ ἀδελφῷ αὐτοῦ ῥακά, ἐνοχος ἔσται τῷ <sup>n</sup> συνεδρίῳ. <sup>n ch. xxvi. 50</sup> ὃς <sup>al. Prov. xxii. 10.</sup>  
δ' ἂν εἴπῃ μωρὲ, ἐνοχος ἔσται <sup>o</sup> εἰς τὴν <sup>p</sup> γέενναν τοῦ <sup>o = Rom. v. 21.</sup>

vi. 19. Rev. xlii. 3.

p constr. ch. xxiv. 15. Luke xvi. 8, 9. xviii. 6. Rom. i. 26 al.

ing verses). — 22. εἰκῇ om. B 2 v Æth. Justin M. (apparently), Hier. (condemns it as not being in the best MSS.), Aug. ins. D abe Syrr. Copt. Arm. Eus. Cyr. Chrysost. Theophyl. Euthym. Iren. Cypr. Hil. Aug. (sometimes, and expressly). — ῥακά D ab

εἶπον τοῖς ἀρχαίοις, δυσπαράδεκτος ὁ λόγος ἐγίνετο, καὶ πᾶν ἂν προσέστη τοῖς ἀκούουσιν· εἴτε αὐτὸ πάλιν εἰπὼν, ὅτι ἠκούσατε ὅτι ἐβρόθή τοῖς ἀρχαίοις παρὰ τοῦ πατρὸς μου, ἐπιγλαυν, ἐγὼ δὲ λέγω, μείζων ἂν ἰδοῖεν εἶναι ὁ αὐθάδισμός. Pom. xvi. Meyer (ed. 2) has well observed that ἐβρόθη τοῖς ἀρχαίοις corresponds to λέγω δὲ ὑμῖν, and the ἐγὼ to the understood subject of ἐβρ. He has not, however, apprehended the deeper truth which underlies the omission of the subject of ἐβρ. that it was the same Person who said both.—It will be noticed that our Lord does not here speak against the abuse of the law by tradition, but that every instance here given is either from the law itself, or such traditional teaching as was in accordance with it (e.g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between the law misunderstood and the law rightly understood, but between the imperfection of the law and its ancient exposition, which in their letter, and as given, were κενά,—and the same as spiritualized, πεπληρωμένα, by Christ: not between two lawgivers, Moses and Christ, but between οἱ ἀρχαῖοι and ὑμεῖς; between (the idea is Chrysostom's) the children by the same husband, of the bondwoman and of the free woman.—κρίσει] viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8, 14 to consist of seven men, and to have the power of life and death. But τῇ κρίσει in the next verse (see note) is the court of judgment in the Messiah's kingdom.—22.] The sense is: 'There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the γέεννα τοῦ πυρός, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the

judgment-seat of Christ. The most important thing to keep in mind is, that there is no distinction of kind between these punishments, only of degree. In the thing compared, the κρίσις inflicted death by the sword, the συνέδριον death by stoning, and the disgrace of the γέεννα τοῦ πυρός followed as an intensification of the horrors of death; but the punishment is one and the same—death. So also in the subject of the similitude, all the punishments are spiritual; all result in eternal death; but with various degrees, as the degrees of guilt have been. And the words here mentioned must not be superstitiously supposed to have any damning power in themselves (see below), but to represent states of anger and hostility, for which an awful account hereafter must be given.—Οὐ εἰκῇ, Euthymius remarks: προεθεῖς δὲ τὸ εἰκῇ, οὐκ ἀνέβλεπε παντάπασιν τὴν ὀργὴν, ἀλλὰ μόνον τὴν ἄκαιρον ἐξέβαλεν· ἡ γὰρ εὐκαιρος ὠφέλιμος. Grotius: Merito εἰκῇ additum. Neque enim iracundus est quisquis irasci solct, sed qui oīs οὐ δει, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μάλλον ἢ δεῖ, ut Aristoteles loquitur.—ῥακά] נָקָא empty; a term denoting contempt, and answering to ὦ ἀνθρώπε κενέ, James ii. 20.—μωρὲ] Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, 'Thou fool,' and used by our Lord Himself of the Scribes and Pharisees, Matt. xxiii. 17, 19,—and its equivalent ἀνόητοι of the disciples, Luke xxiv. 25; or (2) a Hebrew word, signifying 'rebel,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise: . . . דִּרְבָּרָה נִקְרָאָה: 'Hear now, ye rebels.' Num. xx. 10.—τ. γέενναν τοῦ π.] To the s. e. of Jerusalem was a deep and fertile valley, called גֵּי הֵן, the vale of Hinnom, and rendered Γαῖεννα Jos. xviii. 16. In this valley (Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it; and thenceforward it was the place for the casting out and burying all offal, and the corpses of criminals; and, therefore, its name, ἡ γέεννα τοῦ

9 Levit. iv. 23. πρὸς. 23 ἂν οὖν ἡ προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ B D  
 1 Mark xi. 25. θυσιαστήριον κάκει μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὴν  
 Col. iii. 13. κατὰ σου, 21<sup>s</sup> ἄφες ἐκεῖ τὸ δῶρόν σου ἐμπροσθεν τοῦ  
 Rev. ii. 4. ὅπου ἔστι, 21<sup>s</sup> ἄφες ἐκεῖ τὸ δῶρόν σου ἐμπροσθεν τοῦ  
 8 ch. xxiv. 2. θυσιαστηρίου, καὶ ὕπαγε πρῶτον ἡ διαλλάγημι τῷ ἀδελφῷ  
 1 here only. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 1 Kings xxxix. 4. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 u here only t. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 c. in. 1. 1. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 x 1 L. & Luke xv. 11. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 1 Pet. v. 8. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 1 King. ii. 10. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 1 Kings xxx. 4. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 z Lukexxiv. 32 σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 Gen. xiv. 18 σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 a ch. iv. 12 σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 b ch. xxvi. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 38. John vii. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 32. Acts v. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 22. Prov. xiv. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 35. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 c Gen. xlii. 17 σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 31. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 d Mark xii. 42 σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 only t. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 e Exod. xx. 14. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 Deut. v. 18. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 f acc. Ex. xx. 17. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 g consir. Levit. xx. 10. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι  
 h Deut. viii. 17. σου, καὶ τότε ἐλθὼν πρὸςφέρει τὸ δῶρόν σου. 25 ἴσθι

Cyp. txt B. — 24. καταλλάγηθι D. txt B. — προσφίσις D ab. — 25. σε παραδῶσει  
 D. — σε παραδῶσει B 2 Arn. Chrys. Hil. ins. (παραδῶσει D) D (see prolegg.) — βλή-  
 θης D\*. βληθῆσαι D\*\*. txt B d. mittaris abcn. — 27. rec. ins. alt. ἱερ. τοῖς ἀρχαίοις  
 with c Cyp. Hil., but om. BDKS 35 all ab Syr. Copt. Aeth. Arm. Orig. Cyr. Theophyl.  
 Euth. Hil. — 28. rec. αὐτῆς with (Scholz) many const. mss., but txt B D E L M S 32. —

πρὸς, was used to signify the place of everlasting punishment. — ἐνοχ. εἰς is probably a pregnant construction for ἐνοχος ὡς τε βληθῆναι εἰς; but see reff. — 23. οὖν] an inference from the guilt and danger of all bitterness and hostility of mind towards another, declared in the preceding verse. Chrysostom remarks: καθάπερ σοφὸς ἰατρός οὐ μόνον τὰ προφυλακτικά τῶν νοσημάτων τίθησιν, ἀλλὰ καὶ τὰ ἐνοχωτικά, οὕτω καὶ αὐτὸς ποιῇ. τὸ μὲν γὰρ κωλύειν καλεῖν μωρὸν, προφυλακτικόν ἐστὶ τῆς ἐχθρας· τὸ δὲ κελεύειν καταλαγῆναι, τῶν μετὰ τὴν ἐχθραν γενομένων νοσημάτων ἀναιρετικόν. Hom. xvi. p. 218. B. The whole of his comment on this verse is excellent. — No conclusion whatever can be drawn from this verse as to the admissibility of the term altar as applied to the Lord's Table under the Christian system. The whole language is Jewish, and can only be understood of Jewish rites. The command, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving in the Holy Communion; but further nothing can be inferred. — 25.] The whole of this verse is the earthly example of a spiritual duty which is understood, and runs parallel with it. The sense may be given: As in worldly affairs, it is prudent to make up a matter with an adversary before judgment is passed which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong

cry against us to the Great Judge, and we be cast into eternal condemnation. — The ἀντίδικος, in its abstract personification, is the offended law of God, which will cry against us in that day for all wrongs done to others; but in its concreto representation it is the offended brother, who is to us that law, as long as he has its claim upon us. — 26. These words, as in the earthly example they imply future liberation, because an earthly debt can be paid in most cases, so in the spiritual counterpart they amount to a negation of it, because the debt can never be discharged. ὑπηρέτης = πράκτωρ in Luke xii. 58, and is the officer of the court who saw the sentences executed. κοδράντην, quadrantem, a Latin word (= λεπτόν in || Luke), the fourth part of an as. See note on Luke, l. c. — 28. πᾶς ὁ βλέπων] The precise meaning should in this verse be kept in mind, as the neglect of it may lead into error. Our Lord is speaking of the sin of adultery; and therefore, however the saying may undoubtedly apply by implication to cases where this sin is out of the question — e. g. to the impure beholding of an unmarried woman with a view to fornication — yet the direct assertion in this verse must be understood as applying to the cases where this sin is in question. And, again, the βλέπων πρὸς τὸ ἐπιθ. must not be interpreted of the casual evil thought which is checked by holy watchfulness, but the gazing with a view to feed that desire (for so πρὸς τὸ with an inf. must mean). And

29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς <sup>i</sup> σκανδαλίζει σε, ἔξελε <sup>i</sup> αὐτὸν καὶ βάλε ἀπὸ σοῦ· <sup>k</sup> συμφέροι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. <sup>10</sup> καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, <sup>1</sup> ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέροι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου <sup>d</sup> καὶ μὴ ὅλον τὸ σῶμά σου φέρις γέενναν ἀπέλθῃ. <sup>31</sup> Ἐρρήθη δὲ † <sup>m</sup> Ὅς ἂν <sup>n</sup> ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ <sup>o</sup> ἄποστάσιον. <sup>32</sup> ἐγὼ δὲ λέγω ὑμῖν ὅτι \* ὅς ἂν ἀπολύσῃ \* τὴν γυναῖκα αὐτοῦ <sup>p</sup> παρεκτός λόγου πορνείας ποιεῖ αὐτήν † μοιχευθῆναι

i ch. xvii. 27 f. Ps. lxxiii. 9. al. i. Sir. ix. 5 al. k constr. ch. xviii. 6. John xi. 50. καὶ μη Prov. vii. 19. Jo-i. 13. l ch. x. 10. Rom. xi. 29. 24. Jer. vi. 6. m DEUT. XXIV. 1. n = N. T. passage f. Jos. Ant. xv. 7, 10. o = here and cit. only. See ch. xix. 7. p = Acts xxvi. 29. Deut. i. 35. 4q. 1

29. for βληθῇ, ἀπέλθῃ D *abc*. — 30. om. D. rec. βληθῇ εἰς γ., but txt B 5 *abcv* Æth. Copt. Lucif. Ambr. Aug. — 31. rec. ins. ὅτι ἀφ. δέ. txt B D L 9 *abcv* Hil. Chrys.—32. ὅτι om. D *ab* Aug. — for ὅς ἂν ἀπολ., πᾶς ὁ ἀπολύων B K L M 19 Syr. txt D *abc*. — rec. μοιχᾶσθαι. txt B D 6 Orig. Chrys. — καὶ . . . end, om. D *abd*. ins. B *ev* Hil. —

again, ἡ ἔν. αὐτ. ἐν. τ. κ. αὐτ., whatever it may undoubtedly *imply* respecting the guilt incurred in God's sight, does not directly *state* any thing; but plainly understood, affirms that the man who can do this—viz. 'gaze with a view to feed unlawful desire'—has already in his heart passed the barrier of criminal intention; waded up his mind, stifled his conscience; in thought, committed the deed.—But perhaps there is justice in Stier's remark, Reden Jesu I. 145, that the Lord speaks here after the O. T. usage, in which both in the seventh commandment and elsewhere *adultery* also includes fornication: for marriage is the becoming one flesh,—and therefore every such union, except that after the manner and in the state appointed by God, is a violation and contempt of that holy ordinance. — 29.] An admonition, arising out of the truth announced in the last verse, to withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us. ταῦτα προστάζειν, οὐ περὶ μελῶν διαλεγόμενος ἀπαγε· οὐδε μὴ γὰρ τῆς σαρκὸς τὰ ἐγκλήματα εἶναι φησιν, ἀλλὰ πανταχοῦ τῆς γνώμης τῆς πονηρῆς ἢ κατηγορίας. οὐ γὰρ ὁ ὀφθαλμός ἐστιν ὁ ὄρων, ἀλλ' ὁ νοῦς καὶ ὁ λογισμὸς. Chrysostom; and to the same effect Euthymius, who adds, ἀλλ' ὀφθαλμὸν μὲν δεξιὸν καλεῖ, τὸν δὲ δικὴν ὀφθαλμοῦ στεργόμενον δεξιὸν φίλον· χεῖρα δὲ δεξιάν· τὸν δὲ χεῖρὸς χρησιμεύοντα δεξιὸν ὑπηρετήν, καὶ εἴτε ἀνδρες εἴεν, εἴτε γυναῖκες. λέγει τοίνυν ὅτι ἐὰν οἱ τοιοῦτοι σκανδαλίσωσί σε πρὸς ἐμπάθειαν, μηδὲ τούτων φείσῃ· ἀλλ' ἔκκοψον αὐτὸν τῆς πρὸς σε σχέσεως, καὶ ῥίψον πύρρῳ σου. Philo Judæus reports that he had heard ἀπὸ θεσπεσιῶν ἀνδρῶν, an interpretation of

Deut. xxv. 12, singularly agreeing with this verse: εἰκότως οὖν τὴν . . . χεῖρα. . . ἀποκόπτειν ἐπιρρηται, συμβολικῶς, οὐχ ὥπως ἀκρωτηριάζηται τὸ σῶμα στεργόμενον ἀναγκασιότατου μέρους, ἀλλ' ὑπὲρ τοῦ πάντας τῆς ψυχῆς ἀβύσσου τέρμεναι λογισμοῦς. De Spec. legis, § 32. We may observe here, that the Lord ground His precept of the most rigid and *decisive* self-denial on the considerations of the truest self-interest—*συμφέροι σοι* . . . See ch. xviii. 8, 9, and notes.—*ἵνα* belongs to *συμφ. σοι* (see John xvi. 7), and not (Meyer) to the foregoing, making *συμφ. γὰρ σοι* parenthetical. — 31.] See note on ch. xix. 7. Lightfoot, Hor. Hebr., gives a form of the ἀποστάσιον, which was a divorcement a mensâ et thoro, placing the woman absolutely in her own power, to marry whom she pleased. In Deut. xxiv. 1, the allowable reason of divorce is 'some uncleanness.' This the disciples of Shammai interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband.—32.] *πορνείας* must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including *μοιχεία* also. In the || places, Mark x. 11. Luke xvi. 18, this exception does not occur. Chrysostom explains the connexion of this verse with the former to be, ἵνα γὰρ μὴ ἀκούσας, ἔξελε τὸν ὀφθαλμὸν, νομίσης καὶ περὶ γυναῖκος ταῦτα λέγεσθαι, εὐκαιρῶς ἐπήγαγε τὴν ἐπιδιδόρῳσιν ταύτην, ἐνὶ τῷ ῥόπῳ μόνῃ συγχωρῶν ἐκβάλλειν αὐτήν, ἐτέρῳ δὲ οὐδενί. Hom. xvii.—The figurative senses of *πορνεία* cannot be admissible here, as the law is one having reference to a definite point in actual life; and this, its aim and end, restricts the meaning to that kind of *πορνεία* immediately applicable to the case.

q Lev. xix. 12. καὶ \* ὅς ἐάν ἀπολελυμένην γαμήσῃ \* μοιχᾶται. <sup>33</sup> Πάλιν BD  
 r here only f.  
 Weid. xiv. 28.  
 s = ch. xviii.  
 25, 26. Job  
 xxii. 27. Sir.  
 xviii. 22.  
 t 1 Cor. v. 1. vi.  
 7. xv. 29 +  
 n ch. xiii. 16. 18, 20. Rer. x. 6. Ps. lxiii. 11. Jer. v. 7.

Otherwise this one strictly guarded exception would give indefinite and universal latitude. — *ποιεῖ αὐτ. μοιχ.*] 'Per alias nuptias, quarum potestatem dat divortium.' Bengel.—*καὶ ὅς ἐάν*] How far the marriage of the innocent party after separation on account of *πορνεία*, is forbidden by this or the parallel passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is strictly forbidden, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. 'Scripsi duos libros de conjugii adulterinis, . . . cupiens solvere difficillimam questionem. Quod utrum enodatisime fecerim nescio; immo vero non me pervenisse ad hujus rei perfectionem sentio.' *Retract.* ii. 57. On the other hand, the Protestant and Greek Churches allow such marriage. Certainly it would appear, from the literal meaning of our Lord's words, that it should *not* be allowed; for if by such divorce the marriage be altogether dissolved, how can the woman be said *μοιχευθῆναι* by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place, in which he says, *ἐάν ᾤ καὶ χωρισθῇ, μενίτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω*: for stating this as St. Paul does, prefaced by the words *οὐκ ἐγὼ, ἀλλ' ὁ κύριος*, it must be understood, and has been taken, as referring to this very verse, and consequently can only suppose *πορνεία* as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely *indissoluble as such*, however He may sanction the expulsion *a mensa et thoro* of an unfaithful wife.—Those who defend the other view suppose the *ἀπολελυμένην* to mean the woman unlawfully divorced, not for *πορνεία*: and certainly this is not improbable.—We may well leave a matter in doubt, of which Augustine could write thus: 'In ipsis divinis sententiis ita obscurum est utrum et iste, cui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur si alteram duxerit, ut, quantum existimo, venialiter ibi quisque fallatur.' *De Fide atq. Op.* c. 19.—33, 34.] The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths not to be binding in which the sacred name of God did not directly occur; as

Philo states (*De Special. legg.* p. 770 Potter), *προελαβέτω τις, εἰ βούλοιτο, μὴ μὲν τὸ ἀνωτάτω καὶ πρὸςβύτατον εὐθὺς αἴτιον, ἀλλὰ γῆν, ἡλίον, ἀστέρας, οὐρανὸν, τὸν σύμπαντα κόσμον.* And Lightfoot (*Ilor. Hebr. ad locum*) cites from the rabbinical books, 'Si quis jurat per cælum, per terram, per solem, etc. . . non est juramentum.' It therefore appears that a stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, 'but whatever thou shalt swear not to the Lord may be transgressed.' (2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept *if made*, for that they are all ultimately referable to swearing by God) the rule of the Christian community, which is, *not to swear at all*; for that every such means of strengthening a man's simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12. In the words, 'Swear not at all,' our Lord does not so much make a positive enactment by which all swearing is to individuals forbidden, e.g. on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism wholly at variance with the spirit of the Gospel, and inconsistent with the example of God Himself, Heb. vi. 13–17. vii. 21; of the Lord when on earth, whose *ἀμὴν* *ἀμὴν* λέγω ὑμῖν was a solemn asseveration, and Who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; of His Apostles writing under the guidance of His Spirit, see Gal. i. 20. 2 Cor. i. 23. Rom. i. 9. Phil. i. 8, and especially 1 Cor. xv. 31,) as declare to us, that the proper state of Christians is, to require no oaths; that when τὸ *πορνῆρόν* is expelled from among them, every *ναὶ* and *οὐ* will be as decisive as an oath, every promise as binding as a vow. We observe (α) that these verses imply the unfitness of *oaths* of every kind as rules of Christian action; (β) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition. There

θρόνος ἐστὶ τοῦ θεοῦ.<sup>35</sup> μήτε ἐν τῇ γῇ, ὅτι <sup>x</sup> ὑποπόδιόν x ch. xxii. 41.  
1. Ivi. 1.  
 ἐστὶ τῶν ποδῶν αὐτοῦ, μήτε <sup>y</sup> εἰς Ἱεροσόλυμα, ὅτι πόλις y = here only.  
 ἐστὶ τοῦ μεγάλου βασιλέως,<sup>36</sup> μήτε ἐν τῇ κεφαλῇ σου  
 ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν z = Eph. iii. 20.  
a Exod. xii. 24.  
Lev. xxiv.  
19, 20. Deut.  
xix. 21.  
 ποιῆσαι.<sup>37</sup> \* ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ οὐ οὐ· τὸ  
 δὲ <sup>2</sup> περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.<sup>38</sup> Ἐκούσατε b  
1 Cor. v.  
13.  
 ὅτι ἐρρήθη <sup>a</sup> Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ  
 ὀδόντος.<sup>39</sup> ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ <sup>b</sup> πονηρῷ c ch. xxvi. 67  
only. Hos.  
xi. 4.  
d Luke vi. 29  
only. Hos.  
xi. 4. Isa. l. 6.  
 ἀλλ' ὅς τις σε \* <sup>c</sup> ῥαπίσει \* ἐπὶ τὴν δεξιάν σου <sup>d</sup> σιαγόνᾳ,

for ὅς ἰάν ἀπ. γαρ., ὁ ἀπολ. γαμήσας B 5; but see ch. xix. 9. — 37. for ἔστω, ἔσται B.  
 txt D *abc* Iren. Cyp. — 38. καὶ om. D *abc* Hil. — 39. ῥαπίξει B. txt D. — for ἐπὶ,

is an elaborate account in Tholuck, Berg-  
 predigt, p. 202 ff., of the history of opinions  
 on this question.—34, 35.] Compare ch.  
 xxiii. 16—22. Trench observes, (Serm. on  
 Mount, p. 55.) 'men had learned to think  
 that, if only God's name were avoided, there  
 was no irreverence in the frequent oaths by  
 heaven, by the earth, by Jerusalem, by their  
 own heads, and these brought in on the  
 slightest need, or on no need at all; just as  
 now-a-days the same lingering half-respect  
 for the Holy Name will often cause men,  
 who would not be wholly profane, to sub-  
 stitute for that name sounds that nearly  
 resemble, but are not exactly it, or the  
 name, it may be, of some heathen deity.'—  
 34.] See Is. lvi. 1, to which reference is  
 here made; and for πόλις τ. μεγ. βασ.,  
 Psalm xlviii. 2. ὁμν. ἐν is a Hebraism: the  
 classical usage is with κατὰ and a gen., or  
 simply with an acc.—36. οὐ δύνασαι μίαν  
 τρ. λ ἢ μ. π.] Thou hast no control over  
 the appearance of grey hairs on thy head  
 —thy head is not thine own—so thou swear-  
 est by a creature of God, whose destinies  
 and changes are in God's hand; so that  
 every oath is an appeal to God. And, in-  
 deed, men generally regard it as such now,  
 even unconsciously.—37. ἐκ τοῦ πονηροῦ]  
 See reff. The gender is ambiguous, as in the  
 Lord's Prayer, ch. vi. 13. It is quite im-  
 material to the *sense* in which we understand  
 it; for the evil of man's corrupt nature is  
 in Scripture spoken of as the work of ὁ  
 πονηρὸς, and is itself τὸ πονηρὸν. See  
 John viii. 44. 1 John iii. 8.—38.] That is,  
 such was the public enactment of the Mo-  
 saic law, and, as such, implied a private  
 spirit of retaliation which should seek such  
 redress; for the example evidently refers to  
 private as well as public retribution. Here  
 again our Lord appears to speak of the  
 true status and perfection of a Christian  
 community,—not to forbid, in those mixed  
 and but half-Christian states, which have

ever divided so-called Christendom among  
 them, the infliction of judicial penalties for  
 crime. In fact Scripture speaks, Rom.  
 xiii. 4, of the minister of such infliction as  
 the minister of God. But as before, our  
 Lord shows us the condition to which a  
 Christian community should tend, and to  
 further which every private Christian's own  
 endeavours should be directed. It is quite  
 beside the purpose for the world to say,  
 that these precepts of our Lord are too  
 lightly pitched for humanity, and so to find  
 an excuse for violating them. If we were  
 disciples of His in the true sense, these pre-  
 cepts would, in their spirit, as indicative of  
 frames of mind, be strictly observed; and,  
 as far as we are His disciples, shall we at-  
 tain to such their observance.—Here again,  
 our Lord does not contradict the Mosaic  
 law, but expands and fulfils it, declaring to  
 us that the necessity for it would be alto-  
 gether removed in the complete state of  
 that kingdom which He came to establish.  
 —Against the notion that ὁφθ. ἀντὶ ὁφθ.  
 κ.τ.λ. sanctioned all kinds of private re-  
 venge, Augustine remarks, 'Quandoquidem  
 et illud antiquum ad reprimendas flammās  
 odiorum, sævientiumque immoderatos an-  
 mos refrænandos, ita præceptum est. Quis  
 enim tantundem facile contentus est repo-  
 nere vindictæ quantum accepit injuriæ?  
 Nonne videmus homines leviter læsos mo-  
 liri cædem, sitire sanguinem, vixque inve-  
 nire in malis inimici unde satientur? . . .  
 Huic igitur immoderatæ et per hoc injustæ  
 ultioni, lex justum modum figens, pœnam  
 talionis instituit: hoc est ut qualem quisque  
 intulit injuriam, tale supplicium pendat.  
 Proinde, "Oculum pro oculo, dentem pro  
 dente," non fomes sed limes furoris est;  
 non ut id quod seditum erat inde accenderetur,  
 sed ne id quod ardebat ultra extenderetur  
 impositus.' Cont. Faust. xix. 25. See  
 1 Cor. vi. 1—6.—39. μὴ ἀντιστῆναι.] Here  
 again, we have our Divine lawgiver legis-



c = 1 Cor. vi. 1, στρέψον αὐτῷ καὶ τὴν ἄλλην. <sup>10</sup> καὶ τῷ θέλοντί σοι <sup>e</sup> κρι- BD  
 6. Gen. xvi. 21. Job ix. 32. 21. ὀφθαλμοὺς σου καὶ τὸν χιτῶνά σου <sup>1</sup> λαβεῖν, <sup>2</sup> ἄφες αὐτῷ καὶ τὸ  
 f = 2 Cor. xi. 20. Rev. iii. 11. Gen. xxvii. 35. ἱμάτιον. <sup>41</sup> καὶ ὅστις σε <sup>h</sup> ἀγγαρεύσει <sup>i</sup> μίλιον ἐν, <sup>k</sup> ὑπαγε  
 h = Mark xi. 6. ch. xxvii. 32. μετ' αὐτοῦ εἶσο. <sup>42</sup> τῷ <sup>l</sup> αἰτοῦντί σε <sup>†</sup> εἶδος, καὶ τὸν θέλοντα  
 i here only t. Mark xv. 21 only t.  
 k Luke xii. 58. l Josh. xv. 18. m Prov. xx. 4. n Sir. xx. 15. n Tit. i. 14. Wisd. xvi. 3. ἀπεστραμμένους ὁ οὐ τὰ ἅγια. Jos. II. J. ii. 19, 6. o = here only.

εἰς B. in abc. txt D. — εἰς αὐτὸν om. D. — 40. ὁ θέλων σοι D acd. — 41. ἀγγαρεύει D. bcf. εἶσο ins. ἐτι ἄλλα D aben Iren. txt B. — 42. rec. εἶδον. txt BD Clem. — ἀπό

lating, not in the bondage of the letter, so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions of His followers. Taken slavishly and literally, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor his Apostles (Acts xxiii. 3). But truly, and in the spirit, did our blessed Redeemer obey it: ‘He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting’ (Is. l. 6): and his Apostles also, see 1 Cor. iv. 9—13. — τῷ πονηρῷ] ‘The evil man; him who injures thee. Or, perhaps, in the indefinite sense, as before, ‘evil,’ generally, ‘when thus directed against thee.’ Only, the other possible meaning there, ‘the evil one,’ is precluded here. ἀντιστήτε τῷ ἐκβάλλει: but not *this particular form* of his working (viz. malice directed against thyself) so as to revenge it on another. — 40, 41.] See note on ver. 39. κριθῆναι imports *legal contention only*, and is thus distinguished from the violence in ver. 39 (Meyer, against Tholuck and De Wette). λαβεῖν, i.e. in pledge for a debt: see Exod. xxii. 26. χιτῶνα, the inner and less costly garment; ἱμάτιον, the outer and more valuable, used also by the poor as a coverlet by night (Exod. xxii. 26). In Luke vi. 29 the order is inverted, and appears to be that in which the two garments would be taken from the body. — ἀγγαρεύσει] Herod. viii. 98, after describing the Persian post-couriers, adds, τοῦτο τὸ ἔργον τῶν ἱππῶν καλεῖται ἡρσσαι ἀγγαρήν. Aeschylus, Agam. 205 (Dindorf), says of the beacons which brought the intelligence of the capture of Troy to Mycenæ, φρυκτὸς εἰ φρυκτὸν εἶναι ἀπ’ ἀγγάρον πυρός ἐπεριπν. ‘The Jews particularly objected to the duty of furnishing posts for the Roman government; and Demetrius, wishing to conciliate the Jews, promised,

among other things, κελεύω εἰ μηδὲ ἀγγαρεύσθαι τὰ Ἰουδαίων ὑποζύγια (Jos. Ant. xiii. 2, 3). Hence our Saviour represents this as a burden;—and in the same manner Epictetus says, ἀν ἐξ ἀγγαρεία ἡ καὶ στρατιώτης ἐπιλάβηται, ἄφες, μὴ ἀντιτείνε, μηδὲ γόγγυζε.’ Dr. Burton. The ἐπισταθμία, or billeting of the Roman soldiers and their horses on the Jews, was one kind of this ἀγγαρεία. — 42.] ‘The proper understanding of the command in this verse may be arrived at from considering the way in which the Lord Himself, who declares, ‘If ye shall ask any thing in my name, I will do it’ (John xiv. 14), performs this promise to us. It would obviously be, not a promise of love, but a sentence of condemnation to us, understood in its bare literal sense; but our gracious Saviour, knowing what is good for us, so answers our prayers, that we never are sent empty away; not always, indeed, receiving *what* we ask,—but that which in the very disappointment we are constrained thankfully to confess is better than our wish. So, in his humble sphere, should the Christian giver act. To give every thing to every one—the sword to the madman, the alms to the impostor, the criminal request to the temptress—would be to act as the enemy of others and ourselves. Ours should be a higher and deeper charity, flowing from those inner springs of love, which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal. As Chrysostom observes on a former verse, μὴ τοῖνυν ἀπλῶς τὰ πράγματα ἐκτάσσωμεν, ἀλλὰ καὶ καιρὸν, καὶ αἰτίαν, καὶ γνώμην, καὶ προσώπων εὐφορίαν, καὶ ὅσα ἂν αὐτοῖς ἕτερα συμβαίῃν. πάντα μετὰ ἀκριβείας ζητῶμεν’ οὐδὲ γὰρ ἐστὶν ἔτινος ἐκίνασθαι τῆς ἀληθείας. Hom. xvii. — δανεῖσασθαι.] Here, to borrow, without usury, which was forbidden by the law, Exod. xxii. 24. Levit. xxv. 37. Deut. xxiii. 20. — 43.] The Jews called all Gentiles indiscriminately, ‘enemies.’ In the Pharisaic interpretation

ἐχθροὺς ὑμῶν, [ῥ' εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, <sup>p Rom. xii. 14</sup> καλῶς ποιεῖτε † τοῖς † μισοῦσιν ὑμᾶς,] καὶ ἡ <sup>al. Gen. xii. 25.</sup> πρῶτος ἐχθρὸς  
 BDZ ὅτι ὑπὲρ τῶν [ἐπηρεάζοντων † καὶ] διωκόντων ὑμᾶς, <sup>q Jer. xix. 1.</sup>  
 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, <sup>r L. 1 Pet. iii. 16 only †</sup>  
 ὅτι τὸν ἥλιον αὐτοῦ ὁ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγα- <sup>s tralheren only.</sup>  
 θοὺς, καὶ ἡ βρῆξι ἐπὶ δικαίους καὶ ἀδίκους. <sup>Gen. ii. 9, 10.</sup> 46 ἂν γὰρ <sup>18. Isa. lxi. 11.</sup>  
 ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; <sup>t Luke xvii. 29</sup>  
 οὐχὶ καὶ οἱ τελῶναι \* τὸ αὐτὸ ποιοῦσι; <sup>al. Gen. ii. 5.</sup> 47 καὶ ἂν ὁ ἀσπά- <sup>p. lxxvii. 27.</sup>  
 σησθε τοὺς ἀδελφούς ὑμῶν μόνον, τί ὁ περισσὸν ποιεῖτε; <sup>u Exod. xviii. 7.</sup>  
 οὐχὶ καὶ ὁ οἱ † ἐθνικοὶ † τὸ αὐτὸ ποιοῦσιν; <sup>v Rom. ix. 1.</sup> 48 ἔσθε οὖν <sup>Dan. v. 12, 14.</sup>  
 οὐχὶ καὶ ὁ οἱ † ἐθνικοὶ † τὸ αὐτὸ ποιοῦσιν; <sup>y ch. vi. 7.</sup> <sup>xviii. 7 only t.</sup>

σοῦ om. D d Cyp. Clem. — 44. εὐλογ. . . . μισ. ὑμ. om. B 7 abr Copt. Orig. (seven times), Eus. Iren. Tert. Cyp. Hil. Hier. Aug. Ambr. ins. D ed Lucif. — rec. τοὺς μισοῦντας with many later mss. — txt D E K L M S V 40 al. — ἐπηρ. καὶ om. B 5 Copt. Æth. Orig. Cyp. Aug. Lucif. — txt D abed. — rec. aft. ἐπηρ. ins. ὑμᾶς; but om. D d. — 46. ἔσθε D abed Cyp. Lucif. — txt B Z. — for τὸ αὐτὸ, αὐ-ως D Z Lucif. — txt B. — 47. for ἀδελφ., φίλους E K L M S 54 Arm. Syr. Bas. Theophyl. Lucif. — txt B D 4 abed. Syr. Copt. Æth. — rec. οἱ τελῶναι with (Scholz) nearly all const. mss.; but txt BDZ 13 al. aben Copt. Æth. Syrr. Chrys. (apparently), Bas. Cyp. Lucif. — 48. ὥς

therefore of the maxim (the latter part of which, although a gloss of the Rabbis, is a true representation of the spirit of the law, which was enacted for the Jews as a theocratic people,) it would include the "odium humani generis" with which the Jews were so often charged. But our Lord's 'fulfilment' of neighbourly love extends it to all mankind—not only foreign nations, but even those who are actively employed in cursing, reviling, and persecuting us; and the hating of enemies is, in His fulfilment of it, no longer an individual or national aversion, but a coming out and being separate from] all that rebel against God. — 45. υἱοὶ τοῦ π.] i. e. in being like Him. Of course there is allusion to our state of υἱοὶ by covenant and adoption; but the likeness is the point especially here brought out. So μνηπαὶ τοῦ Θεοῦ. Eph. v. 1. The more we lift ourselves above the world's view of the duty and expediency of revenge and exclusive dealing, into the mind with which the 'righteous Judge, strong and patient, who is provoked every day,' yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as εἰσελθόντες εἰς τὴν βασιλείαν τῶν οὐρανῶν. Chrysostom beautifully observes, καίτοιγε οὐαμοῦ τὸ γενόμεον ἴσον, οὐ μόνον διὰ τὴν τῆς εὐεργεσίας ὑπερβολήν, ἀλλὰ καὶ διὰ τὴν τῆς ἀξίας ὑπεροχήν. σὺ μὲν γὰρ παρὰ τοῦ ὁμοῦ ἴλου καταφρονῇ, ἐκείνος δὲ παρὰ τοῦ δοῦλου καὶ μυρία εὐεργιτηθέντος· καὶ σὺ μὲν ῥήματα χαρίζῃ

ἐχθόμενος ὑπὲρ αὐτοῦ, αὐτὸς δὲ πράγματα πολλὰ μέγала καὶ θανάσιμα, τὸν ἥλιον ἀνάπτων, καὶ τοὺς ἐπὶ τῶν ὁμῶν ζει-  
 ούς. ἀλλ' ὅμως καὶ οὕτω εἴωμι ἴσον εἶναι, ὥς ἀνθρωπῶν ἐχθρὸν εἶναι. μὴ τοῖνον μισεῖ τὸν ποιοῦντα κακῶς, τοῖσιν οὐτα σοι πρόξενον ἀγαθῶν, καὶ εἰς τοσαύτην ἀγορὰν σε τιμῇ· μὴ καταρῶ τῷ ἐπ-  
 ηρεάζοντι· ἐπεὶ τὸν μὲν πόρον ἐπείστη, τὸν δὲ καρπὸν ἀπεστέρηθης· καὶ τὴν μὲν ζημίαν οἴσεις, τὸν δὲ μισθὸν ἀπολείς· ὅπερ ἐσχάτης ἐστὶν ἀνοίας, τὸ χαλεπότερον ὑπομείναντας, τὸ ἑλαττον τοῦτου μὴ φέ-  
 ρειν. Hom. xviii. p. 239. — 46. τελῶναι] This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the publicans, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning: 'ye,' Christians, sons of God, the true theocracy, the βασιλ. τ. οὐρ, —these τελῶ-  
 ναι or ἐθνικοί, men of this world, actuated by worldly motives,—what thank have ye in being like them? — 47. ἀσπάσησθε] Here, most probably, in its literal sense. Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the East. — 48. ἔσθε] Not altogether imperative in meaning, but including the imperative sense: such shall be the

π. Col. i. 28. ὑμῖς <sup>2</sup> τέλειοι ὥσπερ ὁ πατήρ ὑμῶν ὁ \* ἐν \* οὐρανοῖς BDZ  
James iii. 2. τέλειός ἐστι.

VI. <sup>1a</sup> Προσέχετε τὴν \* <sup>b</sup> ἐλεημοσύνην ὑμῶν μὴ ποιεῖν  
ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς. <sup>c</sup> εἰ  
δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν  
τοῖς οὐρανοῖς. ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ <sup>d</sup> σαλ-  
πίσης ἐμπροσθεν σου, ὥσπερ οἱ <sup>e</sup> ὑποκριταὶ ποιοῦσιν ἐν  
ταῖς συναγωγαῖς καὶ ἐν ταῖς <sup>f</sup> ῥύμαις, ὅπως δοξασθῶσιν  
ὑπὸ τῶν ἀνθρώπων. ἀμὴν λέγω ὑμῖν, <sup>g</sup> ἀπέχουσι τὸν  
μισθὸν αὐτῶν. <sup>h</sup> σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνῶτω  
Isa. xlv. 3.  
g = Luke vi. 21. Phil. iv. 18. Gen. xliii. 23.

BLZ 5 Clem. Orig. Eus. Chrys. — ὁ οὐράνιος BLZ av 13 Æth. Arm. Just. Orig.  
Chrys. Ath. Cyr. txt (rec. bef. ob. ins. τοῖς) D bed Lucif.

CHAP. VI. 1. aft. προσέχ. ins. δὲ LZ B al. Syrr. Copt. Æth.—for ἰλ., δικαιοσύνην BD  
3 abc Hil. Iler. and the Latin Fathers. txt Z (?) — τοῖς om. D. — 2. for ἑμὶν, ὅτι Z.

state, the aim, of Christians. — **τέλειοι**] Complete, in your love of others; not one-sided, or exclusive, as these just mentioned, but all-embracing and God-like, = *οικτίρμονες*, Luke vi. 36. No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22. 29. 32, in which the imperfections and conflicts of the Christian are fully recognized. Nor, if we consider this verse as a solemn conclusion of the second part of the Sermon, does it any the more admit of this view, asserting as it does that likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are, St. Paul shows us (Phil. iii. 12); and every Christian feels just in the proportion in which he has striven after it. Augustine argues for the true sense of this and similar passages of Scripture against the Pelagians at length, *De peccatorum meritis et remissione*, lib. ii. ch. 12—17, and *De perfectione justitie hominis*, ch. ii. 9.—οἱ μὲν ἀγαπῶντες τοὺς ἀγαπῶντας αὐτοὺς ἀτέλεις εἰσιν εἰς ἀγάπην; οἱ ἔξτε τοὺς ἐχθροὺς, τέλειοι. Euthym.

CHAP. VI. 1—18.] The third division of the Sermon, in which the disciples of Christ are warned against hypocrisy, by the examples of abuses of the duties of almsgiving (ver. 2), praying (ver. 6), and fasting (ver. 16).—1.] The discourse of our Lord now passes from actions to motives: not that He has not spoken to the heart before, but then it was only by inference, now directly. In ver. 1, *δικαιοσύνην* is the more probable

reading, but does not rest on sufficient authority to claim insertion in the text. If it be read, we have in ver. 1 a general caution, and in ver. 2 it is particularized in the case of giving of alms; or *δικαιοσύνην*, as the Hebrew corresponding word, צדקה, may mean 'benignity,' 'benevolence.'—The words **πρὸς τὸ θεαθ.** clearly define the course of action objected to—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose object is the praise and glory coming from man. *ἔστι γὰρ καὶ ἐμπροσθεν τῶν ἀνθρώπων ποιοῦντα, μὴ πρὸς τὸ θεαθῆναι ποιεῖν· καὶ μὴ ποιοῦντα ἐμπροσθεν πάντων, πρὸς τὸ θεαθῆναι ποιεῖν.* Chrysostom, Hom. xix. 245 A.—εἰ δὲ μήγε] does not apply to *προσέχετε*, so as to mean, 'if ye do not take heed;' but to *μὴ ποιεῖν*, and means 'if ye do.' That this is so, is clear from the *reff.*—2. **μὴ σαλπίσσης]** A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. *οὐχ ὅτι σάλπιγγας εἶχον ἐκείνοι, ἀλλὰ τὴν πολλὴν αὐτῶν ἐπιείξαι βούλεται μανίαν τῇ λέξει τῆς μεταφορᾶς ταύτης, κωμωδῶν ταύτην καὶ ἐκπομπέων αὐτοῦς.* Chrysostom. Meyer remarks that the word *σαλπίσσης* is *tuba canas*, not *tuba cani curus*, and must therefore refer to what the person *himself* does.—**ἀπέχουσι]** Have in full, exhaust. Plutarch in Solon (cited by Wetstein) says, that he who marries for pleasure, and not for children, *τὸν μισθὸν ἀπέχει.*—3. **μὴ γνῶτω]** Another popular saying, not to be pressed so as to require a literal interpretation of it in the act of almsgiving, as De Wette and others have done, but implying simplicity, both of intention

ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ὅπως ἦ σου  
 ἡ ἐλεημοσύνη ἐν τῷ <sup>h</sup> κρυπτῷ· καὶ ὁ πατήρ σου ὁ <sup>h</sup> βλέπων ἐν τῷ κρυπτῷ [αὐτὸς] <sup>i</sup> ἀποδώσει σοι †.  
<sup>5</sup> Καὶ ὅταν \* προσεύχῃ, οὐκ \* ἔσῃ † ὡς οἱ ὑποκριταί,  
 ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς <sup>k</sup> γωνίαις τῶν <sup>h</sup> πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως † φανῶσι τοῖς  
 ἀνθρώποις· ἀμὴν λέγω ὑμῖν, † ἀπέχουσι τὸν μισθὸν  
 αὐτῶν. <sup>6</sup> σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ <sup>m</sup> ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί  
 σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων  
 ἐν τῷ κρυπτῷ, ἀποδώσει σοι †. <sup>i</sup> προσευχόμενοι δὲ  
 μὴ \* <sup>n</sup> βαττολογήσητε ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ <sup>u</sup> here only †.

— 4. αὐτὸς om. B K L U Z 15 *abcv* Copt. Æth. Arm. Chrys. Cyr. ins. D. — rec. aft. σοι ins. ἐν τῷ φανερῷ with *abc*; but om. B D Z 9 v Copt. Clem. Orig. Cyr. Hier.—5. προσεύχησθε, οὐκ ἔσσεθε B Z 3 *abcv* Copt. Sahid. Æth. Orig. Chrys. Aug. txt D. — rec. ὥσπερ; txt B D Z 1.—alt. φιλ. ins. στήναι D *abc*. — for προσεύχεσθαι, καὶ προσευχόμενοι D. — rec. ἂν φαν. txt B D K L Z 22 Orig. Chrys. — rec. ins. ὅτι bef. ἀπέχ.; but txt B D Z 12 *abcv* Æth. Orig. Chrys. — 6. ταμιεῖον D E L 3 Orig. — bef. ἐν τῷ κρ. om. τῷ D 4 *abcv* Arm. ins. B Z. — rec. ins. ἐν τῷ φ. as before (see ver. 4). — 7. βατταλογ. B. βλατταλογ. D\*. \* ταμιεῖον D\*. \* οἱ ὑποκριταί B. txt

and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism: *πάлин ἐνταῦθα οὐ χείρας αἰνιττεται, ἀλλ' ὑπερβολικῶς αὐτὸ τίθειεν. εἰ γὰρ οἷόν τέ ἐστι φησί, σεαυτὸν ἀγνοῆσαι, περισπούδαστον ἔστω σοι τοῦτο, κὰν αὐτὰς ἐνυπόμην ἢ τὰς διακοινοῦμεν χείρας λαθεῖν.* Hom. xix. 246 A. — 4. ἐν τῷ κρυπτῷ] Not to be rendered as if it were τὰ ἐν τῷ κρ., or εἰς τὸ κρυπτόν, but as the Eng. Vers., 'seeth in secret;' as we say, 'in the dark.' — If the words ἐν τῷ φανερῷ, inserted by the rec., are to stand, they must mean, before men and angels at the resurrection of the just. — 5. ἐστῶτες] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. The command in Mark runs, ὅταν στήκητε προσευχόμενοι . . . ch. xi. 25. See also Luke xviii. 11. 13. Indeed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. — 6. εἰσελθε κ.τ.λ.] Both Chrysostom and Augustine caution us against taking this merely literally. τί οὖν; ἐν ἐκκλησίᾳ, φησὶν, οὐ δεῖ προσεύχεσθαι; καὶ σφόδρα μὲν, ἀλλὰ μετὰ γνώμης τοιαύτης. πανταχοῦ γὰρ ὁ θεὸς τὸν σκοπὸν ζητεῖ τῶν γιγνομένων. ἐπεὶ κὰν εἰς τὸ ταμιεῖον εἰσελθῇ, καὶ ἀποκλείσας, πρὸς ἐπίδειξιν αὐτοῦ ἐργάσῃ, οὐδὲν σοι

τῶν θυρῶν ὄφελος. ὅρα γοῦν καὶ ἐνταῦθα πῶς ἀκριβῆ τὸν σκοπισμὸν τίθειεν, εἰπὼν, "ὅπως φανῶσι τοῖς ἀνθρώποις," ὥστε κὰν τὰς θύρας ἀποκλείσῃς, τοῦτο πρὸ τῆς τῶν θυρῶν ἀποκλείσεως κατορθῶσαι σε βούλεται, καὶ τὰς τῆς ἐανοίας ἀποκλείειν θύρας. Hom. xix. 247. 'Parum est iutare in cubiculari, si ostium pateat importunis, per quod ostium ea quæ foris sunt improbe se immerguant, et interiora nostra appetunt.' De Serm. Dom. l. ii. c. 3. — 7. βαττολογήσητε] a word probably without any further derivation than an imitation of the sounds uttered by stammerers, who repeat their words often without meaning; (κατὰ μίμησιν τῆς φωνῆς, Hesych.)—Suidas, Eustath. and others, suppose it derived from a certain stammering Battus, Herod. iv. 155. But the name of this Battus seems to have been given from the circumstance; πᾶσις ἰσχυρόφωρος καὶ τραυλὸς, τῷ ὀνόματι ἐτίθη Βάττος; and we have βατταρίζω and its derivatives with the same signification; and Æschines called Demosthenes βάταλος (περὶ στ. p. 238. 17 Bekker) —ἐθνικοί] prece qua fatigant virgines sanctæ minus audientem carmina Vestam? Hor. Od. i. 2, 26. nisi illos (Deos) tuo ex ingenio judicas, Ut nil credas intelligere nisi idem dictum est centies. Ter. Heaut. v. 1. What is forbidden in this verse is not much praying, for our Lord Himself passed whole nights in prayer; nor praying in the same words, for this He did in the very intensity of His agony at Gethsemane;

o constr. 1 Cor. 15. 4. p here only. Prov. x. 10. q Heb. v. 7. Ps. iv. 1. r ch. xii. 21. 1sa. xli. 19, 23. **ὅτι** ° **ἐν τῇ** <sup>P</sup> **πολυλογία αὐτῶν** ° **ἑσκακασθήσονται.** <sup>8</sup> **μὴ** BD  
 οὖν ° **ὁμοιωθῇτε αὐτοῖς** ° **οἶδε γὰρ ὁ πατήρ ἡμῶν ὡς** <sup>5</sup> **χρεῖαν**  
**ἔχετε** ° **πρὸ τοῦ ἡμᾶς αἰτῆσαι αὐτόν.** ° **Οὕτως οὖν** **προσε-**

s ch. ix. 12. Sir. xxxiii. 4. t constr. Luke ii. 21. Gen. xiii. 10.

but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it has been such or such a number of times repeated. The repetitions of Pater-nosters and Ave-Marias in the Romish Church, as *practised* by them, are in direct violation of this precept; the *number* of repetitions being prescribed, and the efficacy of the performance made to depend on it. But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its appropriate place and reason in that which is pre-eminently a reasonable service.—Our Lord was also denouncing a Jewish error. Lightfoot quotes from the Rabbinical writings, 'Omnis qui multiplicat orationem, auditur.' Hor. Hebr. in loc. Augustine puts admirably the distinction between *much praying* and *much speaking*: 'Absit ab oratione multa locutio; sed non desit multa precatio, si fervens persuecat intentio. Nam inultum loqui, est in orando rem necessarium superfluis agere verbis; multum autem precari, est ad eum quem precamur diuturna et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus gemitibus quam sermonibus agitur; plus fletu, quam allatu.' Ep. cxxx. 10. And Chrysostom, in one of his finest strains of eloquence, comments on this verse: *μὴ τοίνυν τῷ σχήματι τοῦ σώματος, μηδὲ τῇ κραυγῇ τῆς φωνῆς, ἀλλὰ τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιῶμεθα*· μηδὲ μετὰ ψόφου καὶ ἡγήης, καὶ πρὸς ἐπίδειξιν, ὥς καὶ τοὺς πλῆσιον ἐκκερούειν, ἀλλὰ μετὰ ἐπιεικείας πάσης, καὶ τῆς κατὰ εἰσένοιαν συντριβῆς, καὶ θαρσύνων τῶν ἐνδοθεν. Hom. xix. 248 A. Those who have the opportunity should by all means read the whole passage, which is too long for insertion in a note.—**8. οἶδε γὰρ**] *εἰ οἶδε, φησὶν, ὡς χρεῖαν ἔχουμεν, τίνας ἐνεκεν εὐχεσθαι δεῖ; οὐχ ἵνα ἐκδέχῃς, ἀλλ' ἵνα ἐπικαλέῃς*· ἵνα οὐκ ἐπιβῇς τῇ συνείδει τῆς ἐντιτύχως, ἵνα ταπεινωθῇς, ἵνα ἀναμνησθῇς τῶν ἀμαρτημάτων τῶν πᾶν. Chrys. Hom. xix. 249 C. Ipsa orationis intentio cor nostrum serenat et purgat, capaciousque efficit ad accipienda divina munera, quæ spiritualiter nobis infunduntur. August. de Sermon. Dom. ii. 3.—9.] There

is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish formulæ. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came *πληροῦσαι* every thing that was good under the Old Covenant, might in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general commonplace parallels for the petitions, from the Rabbinical books.—With regard to the prayer itself, we may remark, 1. The whole passage, vers. 7—16, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander (Leben Jesu, p. 349, note) therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent (see Prolegg. II. 1. 4). 2. It is very improbable that the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations of *τὰς ἀμαρτίας ἡμῶν*· καὶ γὰρ αὐτοὶ ἀρεμεν παντὶ ὀφείλουσι ἡμῖν, and *τὸ καθ' ἡμέραν*, in Luke, for the corresponding clauses in our text, however unimportant in themselves, are fatal to the supposition of its being used liturgically at the time when these Gospels were written. See notes on Luke xi. 1. This, however, forms no argument whatever against its subsequent use, which we know shortly to have prevailed in all Christian churches. 3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer ad interim, till the effusion of the Spirit of prayer, is inadmissible, as we have no traces of any such purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit was to bring to *their* mind all things whatsoever He had said unto them. John xiv. 26.—**οὕτως**] *παρατίθωσι τύπον εὐχῆς, οὐχ ἵνα ταύτην μόνον τὴν εὐχὴν ἐκφώμεθα, ἀλλ' ἵνα, ταύτην ἔχοντες πηγὴν εὐχῆς, ἐκ ταύτης*





<sup>1</sup> σκυθρωποί· <sup>k</sup> ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως <sup>1</sup> φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, <sup>1</sup> ἥ ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>17</sup> Σὺ δὲ νηστεύων <sup>m</sup> ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ <sup>n</sup> πρόσωπόν σου νίψαι, ὅπως <sup>1</sup> μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, <sup>18</sup> ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ <sup>o</sup> φ° κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ <sup>p</sup> φ° κρυφαίῳ ἀποδώσει σοι <sup>q</sup> φ°. <sup>19</sup> Μὴ <sup>r</sup> θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου <sup>s</sup> σὴς καὶ <sup>t</sup> βρῶσις <sup>u</sup> ἀφανίζει, καὶ ὅπου κλέπται <sup>v</sup> διορύσσουσι καὶ κλέπτουσι· <sup>20</sup> θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. <sup>21</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς <sup>w</sup> ὑμῶν, ἐκεῖ <sup>x</sup> ἔσται καὶ ἡ καρδία <sup>y</sup> ὑμῶν. <sup>22</sup> Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· <sup>z</sup> ἐὰν οὖν ὁ ὀφθαλμός σου <sup>aa</sup> ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου <sup>bb</sup> φωτεινὸν ἔσται· <sup>23</sup> ἐὰν δὲ ὁ ὀφθαλμός σου <sup>cc</sup> πονηρὸς ᾖ, ὅλον τὸ σῶμά σου <sup>dd</sup> σκοτεινὸν ἔσται. <sup>ee</sup> εἰ οὖν τὸ φῶς τὸ ἐν σοί, σκότος ἐστὶ, τὸ σκότος πόσον.

(κρύφια D\*) BD 2.—aft. σοι rec. ins. ἐν τῷ φανερῷ with *abc*; but om. B D G K L M S 35 al. v Syrr. Copt. Arm. Theophyl. Euthym. Ambr. Aug. (On the arrangement of the text from vi. 20 to vii. 16 see prolegg.)—21. for *ἡμῶν* (twice), σου B *abc* Copt. Sahid. Æth. Bas. Ephr. Tert. Cypr. Aug.—22. aft. ὁφθ. ins.

and not appearance in the sight of man, must be our object. While these verses determine nothing as to the manner and extent of Christian fasting, they clearly recognize it as a solemn duty, ranking it with almsgiving and prayer; but, like them, (see ch. ix. 14—16,) to spring out of reality, not mere formal prescription.—17.] i. e. appear as usual: seem to men the same as if thou wert not fasting. It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12,) not to public and enjoined ones. But this distinction does not seem to be necessary; the one might afford just as much occasion for ostentation as the other.

19—34.] From cautions against the hypocrisy of formalists, the discourse naturally passes to the entire dedication of the heart to God, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vers. 19—25.) with regard to earthly *treasures*, from the impossibility of serving God and Mammon: 2. (vers. 25—34) with regard to earthly *cares*, from the assurance that our Father careth for us.—19, 20. *βρῶσις*] more general in meaning than *rust*—‘the wear and tear’ of time, which eats into and consumes the fairest possessions. The *θησ. ἐν οὐρ.* = the βα-

λάντια μὴ παλαιούμεενα, θησαυρὸν ἀνέκλειπτον of Luke xii. 33, and correspond to the *μισθός* of ch. v. 12, and the *ἀποδώσει σοι* of vers. 4. 6. 18.—*διορύσσουσι*] usually joined with *οἰκίαν*, as ch. xxiv. 43.—22, 23. ὁ λύχνος] as lighting and guiding the body and its members; not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself. ἁπλοῦς, clear, untroubled in vision, as the eye which presents a well-defined and single image to the brain. πονηρὸς, perverse, as the eye which dims and distorts the visual images. φωτεινός—σκοτεινός: in full light, as an object in the bright sunshine; in darkness, as an object in the deep shade. The comparison is found in Aristotle, Topic i. 14. (Wets.) ὡς ὅψις ἐν ὁφθαλμῷ, τοῦς ἐν ψυχῇ; in Galen, and Philo de Mund. Opif.—εἰ οὖν κ. τ. λ.] If then the *light* which is in thee is darkness, how dark must the *darkness* be! i. e. if the conscience, the eye and light of the soul, be darkened, in how much grosser darkness will all the passions and faculties be, which are of themselves naturally dark! The opposition is between τὸ φῶς and τὸ σκότος. This interpretation is borne out by the Vulgate: ‘*Ipsæ tenebræ quantæ erunt!*’ by Jerome: ‘*Si sensus, qui lumen est, animæ vitio caliga-*



a Col. iii. 24. <sup>24</sup> Οὐδείς δύναται δυσὶ κυρίοις <sup>a</sup> δουλεύειν· ἢ γὰρ τὸν ἓνα B  
 1 Kings vii. 3. <sup>b</sup>μισήσει καὶ τὸν ἕτερον <sup>b</sup> ἀγαπήσει, ἢ ἐνὸς <sup>c</sup> ἀνθέξεται καὶ  
 b Gen. xxix. 30, b <sup>25</sup> τοῦ ἑτέρου <sup>d</sup> καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ  
 31. Mal. i. <sup>e</sup>† <sup>e</sup>μαμωνᾶ. <sup>25</sup> διὰ τοῦτο λέγω ὑμῖν, μὴ <sup>f</sup>μεριμνᾶτε τῇ  
 2. 3. <sup>f</sup>ψυχῇ ὑμῶν τί φάγητε \* καὶ τί πίνητε, μηδὲ τῷ σώματι  
 c 1 L. 1 Thess. <sup>g</sup> ὑμῶν τί <sup>h</sup> ἐνδύσθησθε. οὐχὶ ἡ ψυχὴ <sup>i</sup> πλείον ἐστι τῆς  
 v. 14. Tit. i. <sup>h</sup>τροφῆς, καὶ τὸ σῶμα τοῦ <sup>k</sup> ἐνδύματος; <sup>6</sup> ἐμβλέψατε εἰς  
 1. 1. Prov. i. 1. <sup>i</sup>τὰ <sup>m</sup> πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν οὐδὲ <sup>n</sup> θερί-  
 d ch. xviii. 10. <sup>j</sup>ζουσιν οὐδὲ <sup>o</sup> συνάγουσιν εἰς <sup>p</sup> ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν  
 Prov. xix. 10. <sup>k</sup> οὐδράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον <sup>q</sup> διαφέρετε  
 e Luke. x. 34. <sup>l</sup> al. on y f. <sup>m</sup> ch. xiii. 1. Ps. xlix. 11. Ezek.  
 f 1 Cor. vii. 32. <sup>n</sup> John iv. 37. 1 Kings vii. 12. <sup>o</sup> ch. iii. 12. Exod. xxiii. 10. <sup>p</sup> ch. xiii. 30 1 Chron.  
 2 Kings vii. <sup>g</sup> 16. <sup>h</sup> Ps. <sup>i</sup> ch. x. 39. <sup>j</sup> Exod. xxi.  
 XXVIII. 18. <sup>k</sup> ch. x. 25. <sup>l</sup> Exod. xxi.  
 h 1 Cor. vi. 21. <sup>m</sup> Rom. xii. 12. <sup>n</sup> Jer. x. 9. <sup>o</sup> ch. x. 41. <sup>p</sup> Heb. xi. 1.  
 i = ch. x. 41. <sup>q</sup> John iv. 37. 1 Kings vii. 12. <sup>r</sup> ch. iii. 12. Exod. xxiii. 10. <sup>s</sup> ch. xiii. 30 1 Chron.  
 XXXI. 6. <sup>t</sup> Mark vii. 30. ch. x. 31. 2 Macc. xv. 13.

σαν B abc Hil. om. v. (?) — 24. rec. μαμωνᾶ with (Scholz) most const. mss.; but txt B G K L S V 46 ab Syrr. Arm. Clem. Orig. al. — 25. for καὶ, ἢ B Orig. — κ. τ. π. om.

tur, ipsa putas caligo quantis tenebris obvol-  
 tatur! and by Chrysostom: ὅταν γὰρ ὁ  
 κυβερνήτης ὑποβρύχως γίνηται, καὶ ὁ  
 λυχνὸς σβεσθῇ, καὶ ὁ ἡγεμὼν αἰχμάλω-  
 τὸς γίνηται, ποία λοιπὸν ἔσται τοῖς  
 ὑπηκόοις ἐλπίς; Hom. xx. 264 C., and  
 Euthymius: εἰ οὖν τὸ φῶς τὸ ἐν σοὶ, ὃ  
 ἔστιν ὁ νοῦς, ὁ δωρηθεὶς εἰς τὸ φωτίζειν  
 καὶ ὁδηγεῖν τὴν ψυχὴν, σκότος ἐστὶ,  
 τοῦτόστιν, ἐσκότισται, λοιπὸν τὸ σκότος,  
 τὸ ἀπὸ τῶν παθῶν, πόσον ἔσται, εἰς τὸ  
 σκοτίζειν τὴν ψυχὴν, σκοτισθέντος τοῦ  
 ἀνατέλλοντος αὐτῇ φωτός. Augustine  
 (De Serm. Dom. § 46) renders it similarly,  
 but understands σκότος to refer to a dif-  
 ferent thing: 'Si ipsa cordis intentio, qua  
 facis quod facis, quæ tibi nota est, sordi-  
 datur appetitu rerum terrenarum . . . atque  
 eceatur; quanto magis ipsum factum, ejus  
 incertus est exitus, sordidum et tenebrosum  
 est?' Stier expands this well, Reden Jesu,  
 I. 238. As the body, of itself a dark mass,  
 has its light from the eye, so we have here  
 compared to it the sensuous, bestial life  
 (ψυχικόν) of men, their appetites, desires,  
 and aversions, which belong to the lower  
 creature. This dark region—human nature  
 under the gross dominion of the flesh—  
 shall become spiritualized, enlightened,  
 sanctified, by the spiritual light; but if  
 this light be darkness, how great must then  
 the darkness of the *sensuous life* be!—The  
 usual modern interpretation makes τὸ  
 σκότος πόσον a mere expression of the  
 greatness of the darkness thereby occa-  
 sioned, and thus loses the force of the  
 sentence. — 24. δουλεύειν] not merely  
 'serve,' but in that closer sense in which  
 he who serves is the εἰδὼς of, i. e. belongs to,  
 and obeys entirely. ὁ ἰσὺς πλοῦσις  
 ἦν· ἀλλ' οὐκ ἐδούλευε τῷ μαμωνᾶ,  
 ἀλλ' ἔλεγε αὐτὸς καὶ ἐκράτει, καὶ δε-

σπότης, οὐ δούλος ἦν. Chrysost. Hom. xxi.  
 269 D. See Rom. vi. 16, 17. — ἢ γὰρ . .  
 ἢ . . is not a repetition, but an unfolding of  
 the deceitfulness of man's heart in spiritual  
 things. The real state of one serving two  
 masters is that he hates the one and loves  
 the other; but men conceal this from them-  
 selves where God and the devil are the two  
 masters; practically however acting it out  
 by holding to the devil and despising God.  
 —μαμωνᾶ] Chaldee, מַמְזָר, (from מַזְרָ,  
 confusus est,) riches. 'Congruit et Pauli-  
 cum nomen, nam lucrum Punicè mammon  
 dicitur.' August. in loc. — 25. διὰ τοῦτο]  
 A direct inference from the foregoing verse:  
 the plainer, since μεριμνᾶω (the root being  
 μερίζω) is to distract, to draw the mind  
 two ways. The Eng. Vers., 'Take no  
 thought,' does not express the sense, but  
 gives rather an exaggeration of the com-  
 mand, and thus makes it unreal and nu-  
 gatory. In Luke xii. 29 we have μὴ μετ-  
 εωριζέσθε, where see note. τῇ ψυχῇ =  
 περὶ τῆς ψυχῆς. See ver. 28. — οὐχὶ ἡ  
 ψ.] τοῦτο εἶπε δηλῶν, ὅτι τὸ πλεῖον ἐξέ-  
 ἡμῶν, καὶ τὸ ἔλαττον ὁδοῦ. πλεῖον ἔξέ, τὸ  
 μεῖζον λέγει. Euthymius. — 26. τὰ πετ.]  
 The two examples, of the birds and the  
 lilies, are not parallel in their application.  
 The first is an argument from the less to  
 the greater, that our heavenly Father, who  
 feeds the birds, will much more feed us;  
 the second, besides this application, which  
 (ver. 30) it also contains, is a reproof of  
 the vanity of anxiety about clothing, which,  
 in all its pomp of gorgeous colours, is vouch-  
 safed to the inferior creatures, but not at-  
 tainable by, as being unworthy of, us. No-  
 tice, it is not said, μὴ σπεύετε—μὴ θερί-  
 ζετε—μὴ συνάγετε;—the birds are not our  
 example to follow in their habits, for God  
 hath made us to differ from them—the

αὐτῶν; <sup>27</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἵ προσθεῖναι ἑπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; <sup>28</sup> καὶ περὶ ἐνδύματος τί μεριμνᾷτε; ἡ καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, ὡς αὐξάνει· οὐ <sup>κ</sup> κοπιᾷ, οὐδὲ <sup>ν</sup> νήθει. <sup>29</sup> λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>30</sup> εἰ δὲ τὸν <sup>α</sup> χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ <sup>β</sup> αὔριον εἰς <sup>γ</sup> κλίβανον βαλλόμενον ὁ θεὸς οὕτως <sup>δ</sup> ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς <sup>ε</sup> ὀλιγόπιστοι; <sup>31</sup> μὴ οὖν μεριμνήσητε λέγοντες τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλώμεθα; <sup>2</sup> πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἷδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι <sup>ε</sup> χρῆζετε τούτων ἀπάντων. <sup>33</sup> <sup>β</sup> ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ Θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα ἱ προστεθήσεται ὑμῖν. <sup>31</sup> μὴ οὖν μεριμνήσητε <sup>κ</sup> εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει† ἐαυτῆς. ἰ ἀρκετὸν τῇ ἡμέρᾳ ἡ <sup>11</sup> κακία αὐτῆς.

1 Luke xvii. 5. Tobit v. 15.  
xxv. 2 Aq. constr. Prov. xxx. 27.

k Prov. xxvii. 1.

1 ch. x. 25. 1 Pet. iv. 3 only t. Deut. xxi. 1. Amos iii. 6.

abn Hil. — 28. αὐξάνει, &c. all these are plural in B 5 al. Ath. Chrys. — 31. ἐπιζη-  
τούσι B 5. — 33. τὴν οὐκ. κ. τ. β. αὐτοῦ B. txt abc Cypr. Hil. (?) — 34. rec. τὰ ἐαυτῆς.  
txt B G L S V 18 abc Theophyl.

doing all these things is part of our πόσις μᾶλλον διαφέρει· (Luke xii. 24.) and increases the force of the ἂ fortiori; but it is said, μὴ μεριμνᾷτε—μὴ μετρωρίζεσθε. τί γοῦν ὠφελήσεις, οὕτως ἐπιτεταμένως μεριμνῶν; κἀν γὰρ μόρια σπουδάζεις, οὐ δώσεις ὑπὸν. οὐδὲ ἡλιον, οὐδὲ πνεῦς ἀνέμω. οἷς ὁ σπόρος καρπογονεῖ. ταῦτα γὰρ ὁ Θεὸς μόνος ἐίδωσιν. Euthymius. — 27.] These words do not relate to the stature, the adding a cubit to which (= a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke xii. 26, εἰ οὖν οὕτε ἐλάχιστον ἐνίστασθαι, κ.τ.λ., but to the time of life of each hearer; as Theophylact on Luke xii. 26, ζωῆς μέτρα παρά μόνῳ τῷ Θεῷ, καὶ οὐκ αὐτὸς τις ἕκαστος ἐαυτῷ ὁμιστῆς τῆς ζωῆς. So Hammond, Wolf, Rosenm., Kuinoel, Olsh., De Wette, Meyer, Stier, &c., &c.: and the context seems imperatively to require it; for the object of food and clothing is not to enlarge the body, but to prolong life. The application of measures of space to time is not uncommon. See Job ix. 25. Ps. xxxix. 5. 2 Tim. iv. 7. In Stobæus, xlviii. 13, we have cited from Mimnermus, ἡμεῖς δ' οὐα τε φύλλα φῶι πολυάνθμος ὥρη ἔσθρος, ὅτ' αἰὲρ ἀγῆ αὐξεται ἡελίου, τοῖς ἱκέλοι, πῆχυον ἐπὶ χρόνον ἀνθεῖν ἡβης τεροπόμεθα. Alcæus (Athen. x. 7) says, δάκτυλος ἡμέρα.—28.]

These lilies have been supposed to be the crown imperial, (fritillaria imperialis,) which grows wild in Palestine, or the anaryllis lutea, (Sir J. E. Smith cited by F. M.), whose golden filiceous flowers cover the autumnal fields of the Levant. Probably, however, the word here may be taken in a wider import, as signifying all wild flowers. πῶς is not interrogative, but relative: 'how they grow.'—29.] We here have the declaration of the Creator Himself concerning the relative glory and beauty of all human pomp, compared with the meanness of His own works. See 2 Chron. ix. 15—28.—And the meaning hidden beneath the text should not escape the student. As the beauty of the flower is unfolded by the Divine Creator-Spirit from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same Almighty Spirit. (See 1 Pet. iii. 3, 4.) As nothing from without can defile a man, (ch. xv. 11,) so neither can any thing from without adorn him.—30. τὸν χόρτον] The wild flowers which form part of the meadow-growth are counted as belonging to the grass, and are cut down with it. Cut grass, which soon withers from the heat, is still used in the East for firing.—33. ζητεῖτε πρῶτον] Not with any reference to seeking all these things after our religious duties, e.g. beginning with

VII. <sup>1</sup> ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. <sup>2</sup> ἐν ᾧ γὰρ

B

<sup>n</sup> 1 Tim. iii. 6. <sup>n</sup> κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε  
Dent. xxi. 22.  
Zeck. viii. 16.  
<sup>o</sup> 1 & Gen. viii.  
11.

<sup>p</sup> 1 & Gen. xix.  
8.  
<sup>q</sup> 1 & Ps. xciii. 9.  
r ch. xxi. 14.  
Judg. xvi. 20.

<sup>p</sup> 1 & Gen. xix.  
8.  
<sup>q</sup> 1 & Ps. xciii. 9.  
r ch. xxi. 14.  
Judg. xvi. 20.

<sup>s</sup> 1 only.

<sup>t</sup> — Phil. iii. 2.  
1sa. lvi. 11.

CHAP. VII. 2. rec. ἀντιμετρηθ. with c Lucif. but txt B G K L M S V 37 al. ab Arm.

Æth. Clem. rom. Orig. (once), Theophylact. Euthym. — 4. for ἀπὸ, ἐκ B abe Lucif. —

prayer days of avarice and worldly anxiety, but 'make your great object,' as we say, 'your first care.'—δικαιοσύνην] Not here the forensic righteousness of justification, but the spiritual purity inculcated in this discourse. τὴν ἐκ. αὐτοῦ answers to ἡ τελειότης αὐτοῦ, spoken of in ch. v. 43, and is another reference to the being as our Heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a necessary condition of likeness to God; but it is not the ἐκ. αὐτ. here meant.—προστέθ.] There is a traditional saying of the Lord, αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται καὶ αἰτεῖτε τὰ ἑπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Fabric. Cod. Apoc. i. 329. (Meyer.)—34. ἡ γὰρ αὐρ.] The morrow will bring care enough about its own matters; not 'will provide for its own necessities,' nor 'will take thought for the things of itself,' as Eng. Vers. Without τὰ the sense is clearer. ἀρκετὸν—κακία: thus, οὐκ ἀγαθὸν πολυκοιρανίῃ. II. β. 204. And the same construction frequently occurs, both in Greek and Latin authors.

CHAP. VII. 1—12.] Of our conduct towards other men; parenthetically illustrated, vv. 7—11, by the benignity and wisdom of God in his dealings with us. — 1.] This does not prohibit all judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine (de Serm. Dom. cxviii.) says, 'Hoc loco nihil aliud nobis præcipi existimo, nisi ut ea facta quæ dubium est quo animo fiant, in meliorem partem interpretemur.'—κρίνειν has been taken for κατακρίνειν here (κρίσιν ἐνταῦθα τὴν κατακρίσιν νόησον, Euthym. So also Theophylact, Tholuck, Olshausen); but this is not necessary, the command being, not to form authoritative judgments of others. And, moreover, it is precluded by Luke vi. 37, where μὴ καταδικάζετε follows as a climax after μὴ κρίνετε.—

κριθῆτε] i.e. 'by God,' for so doing;—a parallel expression to ch. v. 7, vi. 15; not 'by others.' The bare passive, without the agent expressed, and without καὶ to refer it back to the former member of the clause, is solemn and emphatic. See note on Luke vi. 38, xvi. 9, and xii. 20. The sense then is, 'that you have not to answer before God for your rash judgment and its consequences.' The same remarks apply to ver. 2. — 3—5.] Lightfoot produces instances of this proverbial saying among the Jews. With them, however, it seems only to be used of a person retaliating rebuke. 'Dixit Rabbi Tarphon, Miror ego, an sit in hoc sæculo, qui recipere vult correptionem; quin si dicat quis alteri, Ejice stramen ex oculo tuo, responsurus ille est, Ejice trabem ex oculo tuo?'—whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a κάρφος to one looking on another, is to that other himself a δοκός: just the reverse of the ordinary estimate.—τὸ κάρ. ἢ δοκ., not as referring to a known proverb, but because the mote and beam are in situ, ἐν τῷ ὀφθαλμῷ.—5. ὑποκριτὰ] ὑποκριτὴν τὸν τοιοῦτον ὀνόμασιν, ὡς ἱατροῦ μὲν τὰξιν ἀρπάζοντα, νοσοῦντος δὲ τόπον ἐπὶ χροῦτα· ἢ ὡς προφάσει μὲν ἐν ἀβύσσῳ τὸ ἀλλόθεν εἶναι, ἵνα πολλὰ πράγματα αὐτῷ εἰς κατακρίσιν τοῦτο ποιοῦντα. Euthym.—6. τὸ ἅγιον] Some have thought this a mistranslation of the Chaldee, ܐܪܥܝܬܐ, an ear-ring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or

BC

βίβλητε τοὺς <sup>u</sup> μαργαρίτας ὑμῶν <sup>u</sup> ἐμπροσθεν τῶν χοίρων, <sup>u</sup> μήποτε <sup>u</sup> καταπατήσωσιν αὐτοὺς <sup>u</sup> ἐν τοῖς ποσὶν αὐτῶν καὶ <sup>u</sup> στραφέντες <sup>u</sup> ῥήξωσιν ὑμᾶς. <sup>u</sup> Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· <sup>u</sup> ζητεῖτε, καὶ εὐρήσετε· <sup>u</sup> κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>u</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ <sup>u</sup> κρούοντι ἀνοιγήσεται. <sup>u</sup> <sup>u</sup> Π τίς [ἐστίν] ἐξ ὑμῶν ἀνθρω- <sup>u</sup> πος, <sup>u</sup> ὃν † αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον· † ἐπι- <sup>u</sup> δώσει αὐτῷ; <sup>u</sup> † ἢ καὶ ἰχθὺν † αἰτήσῃ, μὴ ὄψιν ἐπιδώσει <sup>u</sup> αὐτῷ; <sup>u</sup> εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε <sup>u</sup> δόματα ἀγαθὰ <sup>u</sup> διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ <sup>u</sup> ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; <sup>u</sup> <sup>u</sup> Πάντα οὖν ὅσα ἂν θέλῃτε ἵνα <sup>u</sup> ποιῶσιν ὑμῖν οἱ ἄν- <sup>u</sup>

7. ἀνοίγεται B (and in ver. 8). txt C *abcv*. — 9. ἐστίν om. B L *abc* Syrr. ins. C. (?)—rec. *ἐὰν αἰτήσῃ* with *v* Cypr. txt B C. — 10. rec. καὶ ἰὰν ἰχθ. αἰτήσῃ with *abc* Cypr. txt

acorns, the food of swine, but ear-rings none whatever to the food of dogs. The similitude is derived from τὸ ἅγιον, or τὰ ἅγια, the meat offered in sacrifice, of which no unclean person was to eat. (Lev. xxii. 6, 7, 10, 14 [where τὸ ἅγ. is used], 15, 16.) Similarly in the ancient Christian Liturgies and Fathers, τὰ ἅγια are the consecrated elements in the Holy Communion. The fourteenth canon of the Council of Laodicea orders μὴ τὰ ἅγια . . . εἰς ἐτέρας παροικίας διαπεμπέσθαι. Again, Cyril of Jerus.: μετὰ ταῦτα λέγει ὁ ἱερὺς, τὰ ἅγια τοῖς ἀγίοις. ἅγια, τὰ προκείμενα, ἐπιφοίτησαν δεξιμένα ἁγίου πνεύματος. (See Suicer on the word.) Thus interpreted, the saying would be one full of meaning to the Jews. As Trench observes, (Serm. Mount, p. 136,) 'It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a σκύβαλον, Exod. xxii. 31.' The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. It is the wild boar which must be understood. The connexion with the foregoing and following verses is this: "Judge not," &c.; "attempt not the correction of others, when you need it far more yourselves;" still, "be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs," &c. Then, as a humble hearer might be disposed to reply, 'if this last be a measure of the Divine dealings, what bounties can I expect at God's hand?' (ver. 7.)—ask of

God, and He will give to each of you; for this is His own will that you shall obtain by asking (ver. 8),—good things, good for each in his place and degree (ver. 10, 11), not unwholesome or unfitting things. Therefore (ver. 12) do ye the same to others, as ye wish to be done, and as God does, to you; viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other.'—7. The three similitudes are all to be understood of prayer.—8.] The only limitation to this promise, which, under various forms, is several times repeated by the Lord, is furnished in vv. 9—11, and in James iv. 3, αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεθε.—9.) There are two questions here, the first of which is broken off. The similitude of ἄρτος and λίθος also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion.—11. πονηροί] i. e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say Our Father just now. ταῦτα δὲ ἔλεγεν οὐ θαβάρων τὴν ἀνθρωπίνην φύσιν οὐδὲ κακίζων τὸ γένος· ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ. Chrys. Hom. xxiii. 290 C.—ἀγαθὰ] viz. His Holy Spirit, Luke xi. 13. The same argument à fortiori is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7.—12.] Trench (Serm. Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels, (such as Gibbon's against this precept,) that some of our Lord's sayings have been before written by heathen

h = ch. xii. 48. ὁρῶποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἔστιν BC  
 i Thess. iv. 3. ὁ νόμος καὶ οἱ προφῆται.

i Luke xiii. 24. 13 Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι ἡ πλατεῖα ἡ  
 k 1 L. only. πύλη καὶ ἐνρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώ-  
 Prov. xxiii. 27. λειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. 11 \* ὅτι  
 11sa. xxxiii. 21. πύλη καὶ ἐνρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν  
 cē. here only. σπινθὴρ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν  
 m = here only. ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. 15 p προσέχετε  
 Ps. lxx. 9. [εἰ] ἵ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς  
 n John xvii. 12. ὑμᾶς ἐν ἐνδύμασι προβατῶν, ἑσθλὴν ἑἴς ἐἴσι· λύκοι ἄρ-  
 p Jer. xxvi. 21. παγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσθε αὐτούς.  
 o Mark iii. 9. ἡμίτη ἡ συλλέγουσιν ἀπὸ ἀκανθῶν \* σταφυλὴν ἢ ἀπὸ  
 p ch. x. 17 ad. τριβόλων σῦκα; 17 οὕτω πᾶν δένδρον ἀγαθὸν καρποῦς  
 r Luke xx. 46. καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς  
 s Luke xxiv. 16. καλοὺς ποιεῖ. 18 οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς  
 t John iv. 29. ποιῆν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοὺς ποιεῖν. BC Z  
 u Mal. iii. 8. 19 πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ  
 v 1 J. Jer. xxxv. 19. 8. Exod. iii. 8. b ch. xiii. 48. Luke vi. 43. Eph. iv. 29. c ch. iii. 8, 10. Isa. v. 2-7. d ch. iii. 10 & reff.

BC K M S 15 Copt. — 14. for ὅτι, τι B \* \* C E G K L M S V 37 bc (quam) Syrr.  
 Æth. Ephr. Theophyl. Euthym. Cypr. Hier. Aug. txt B X. — 15. εἰ om. B 8 aben Syr.  
 Æth. Arm. Sahid. Ath. Aug. ins. C. — 16. σταφυλὰς B 7 aben. σταφυλ. . Z. txt C

authors. 'Dixit hoc Pythagoras, dixit hoc Plato . . . Propterea si inventus fuerit aliquis eorum hoc dixisse quod dixit et Christus, gratulamur illi, non sequimur illum. Sed prior fuit ille quam Christus. Si quis vera loquitur, prior est quam ipsa Veritas! O homo, attende Christum, non quando ad te venerit, sed quando te fecerit.' Enarr. in Ps. xli. 6. — οὗν is the inference from the preceding eleven verses, but immediately from the ὡσεὶ ἀγαθὰ τοῖς αἰτοῦσιν αὐτῶν just said,—and thus closing this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon.—'Be ye like unto God.'

13—27.] The conclusion of the discourse—setting forth more strongly and personally the dangers of hypocrisy, both in being led aside by hypocritical teachers, and in our own inner life.—'The πύλη stands at the end of the ὁδός, as in the remarkable parallel in the Table of Cebes, c. 12 (cited by Olshausen): οὐκοῦν ὁρᾷς θύραν τινα μικράν, καὶ ὁδὸν τινα πρὸ τῆς θύρας, ἥτις οὐ πολλὰ ὀχλεῖται, ἀλλὰ πᾶν ὀλίγοι πορεύονται· αὕτη ἐστὶν ἡ ὁδὸς ἡ ἀγνοῦσα πρὸς τὴν ἀληθινὴν παιδείαν.—14.] ὅτι gives a second reason, on which that in ver. 13 depends: strive, &c., for broad is, &c., because narrow is, &c. The reason why the way to destruction is so broad, is because so few find their way into the narrow

path of life. This is not merely an arbitrary assignment of the ὅτι, but there is a deep meaning in it. The reason why so many perish is not that it is so ordained by God, who will have all to come to the knowledge of the truth,—but because so few will come to Christ, that they might have life; and the rest perish in their sins. See notes on ch. xxv. 41. The reading τὴ, generally now adopted, will not bear the signification commonly assigned to it, 'How narrow is the gate!' And the interrogative meaning (Meyer) is inconsistent with ὀλίγοι εἰσίν, which follows.—15.] These ψευδοπρ. directly, refer to the false prophets who were soon to arise, to deceive, if possible, even the very elect, ch. xxiv. 24; and, indirectly, to all such false teachers in all ages.—In ἐνδύμασι προβ. there may be allusion to the prophetic dress, ch. iii. 4; but most probably it only means that, in order to deceive, they put on the garb and manners of the sheep themselves.—16.] The καρποὶ are both their corrupt doctrines and their vicious practices, as contrasted with the outward shows of almsgiving, prayer, and fasting, their sheep's clothing to deceive. 'Querimus fructus caritatis, invenimus spinas dissensionis.' Aug. Enarr. in Ps. cxlix. 2. —17. σαπρὸν] See also ch. xiii. 48. From these two verses, 17, 18, the Manicheans defended their heresy of the two natures, good and bad; but Augustine answers them,

εἰς πῶρ βάλλεται. <sup>20</sup> ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν εἰπιγνώσεσθε αὐτούς.

<sup>21</sup> Οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποίων τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. <sup>22</sup> πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ τῷ σῶ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι ἐνδυνάμεις πολλὰς ἐποιήσαμεν; <sup>23</sup> καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐξαγζόμενοι τὴν ἁνομίαν. <sup>24</sup> Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιῇ αὐτούς, \* ὁμοιώσω αὐτὸν \* ἀνδρὶ ὀφρονίμῳ, ὅστις ἐκκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· <sup>25</sup> καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἐπνευσαν

Lucif.—18. (not *εἰ οὐ* B. as Lachm.) for ποιῶν, ἐνεγκύν B Orig. (twice) txt C Z abc Hil. Lucif.—20. ἐκ τῶν κ. C. txt B Z.—21. rec. om. τοῖς βcf. οὐρ., but ins. B C Z.—22. μοι om. Z.—24. (τούτους is not omitted in B, as Lachm.) for ὁμ. αὐτὸν, ὁμοιωθήσεται B Z 7 al. v. some mss. mentioned by Euthym. Æth. Sahid. Arm. Orig. Chrys. Cyp.

that such cannot possibly be their meaning, as it is entirely contrary to the whole scope of the passage, (see for example ver. 13,) and adds, 'Mala ergo arbor fructus bonos facere non potest; sed ex malâ fieri bona potest, ut bonos fructus ferat.' Cont. Adimant. c. 26. On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men's deeds apart from the Living Root in man out of which they grew, and suppose that man's unaided will is capable of good. [Trench on the Sermon, Mount, p. 150.—21.] The doom of the hypocritical false prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.—Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of τὸ θελ. μου, but τὸ θελ. τοῦ πατρὸς μου: an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel.—οὐ πᾶς is not here 'no one,' as some have interpreted it. That meaning would require πᾶς . . . οὐκ εἰσελεύσεται.—The context must rule the meaning of such wide words as λέγει. Here it is evidently used of mere lip homage; but in οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν πνεύματι ἁγίῳ, 1 Cor. xii. 3, it has the deeper meaning of a genuine heartfelt confession. To seek for discrepancies in passages of this kind implies a predisposition to find them; and is to treat Holy Scripture with less than that

measure of candour which we give to the writings of one another.—22. τῷ σῶ ὄν. As hearing and using thy name, and by its power performing these things.—προεφητ. 'preached,' not necessarily foretold future events. 1 Cor. xii. 10, and note. On εἶμι. ἐξ see note on ch. viii. 32. ἐκείνῃ τῇ ἡμέρᾳ. refers to ver. 19.—23.] As the words now stand, ὅτι is merely recitative, and cannot be (Meyer) 'because,' belonging to ἀποχωρ. Such an arrangement would be unprecedented. Orig., Chrys., Cyp., &c., placed ὅτι οὐδ. ἔγν. ὑμ. after ἀποχ., &c., in which case the meaning 'for, because' would be right.—οὐδέποτε ἔγ. ὑμ., i.e. in the sense in which it is said, John x. 14, γινώσκω τὰ ἐμὰ, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν. Neither the preaching Christ, nor doing miracles in His name, are infallible signs of being His genuine servants, but only the devotion of life to God's will which this knowledge brings about.—24.] τοὺς λόγους τούτους seems to bind together the Sermon, and prelude, as indeed does the whole structure of the Sermon, the supposition that these last chapters are merely a collection of sayings uttered at different times.—ὁμοιώσω] Meyer and Tholuck take this word to signify, not 'I will compare him,' but 'I will make him like,' viz. ἐν ἐκείνῃ τῇ ἡμέρᾳ, as in ch. vi. 8. Rom. ix. 29. But it is, perhaps, more in analogy with the usage of the Lord's discourses to understand it, 'I will compare him:' so ὁμοιώσω, ch. xi. 16. Luke xiii. 18, and reff.—25.] This similitude must not be pressed to an

οἱ ἄνεμοι καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· B C Z  
 n p. Heb. i. 10. "τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <sup>26</sup> καὶ πᾶς ὁ ἀκούων  
 Josh. vi. 26. μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθή-  
 σεται ἀνδρὶ μωρῷ, ὅστις ᾠκυδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ  
 τὴν ἄμμον. <sup>27</sup> καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ  
 καὶ ἔπνευσαν οἱ ἄνεμοι καὶ <sup>28</sup> προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,  
 καὶ ἔπεσε· καὶ ἦν ἡ <sup>29</sup> πτώσις αὐτῆς μεγάλη. <sup>28</sup> Καὶ ἐγένετο  
 ὅτε † ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,  
 ἐξῆλθον οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ· <sup>29</sup> ἦν γὰρ  
 διδάσκων αὐτοὺς ὡς <sup>30</sup> ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ  
 γραμματεῖς\*.

VIII. † Καταβάντος δὲ † αὐτοῦ ἀπὸ τοῦ ὕρους,  
 ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· <sup>2</sup> καὶ ἰδοὺ, λεπρῶς  
 \* ἑλθὼν προσκύνει αὐτῷ λέγων Κύριε, ἰὰν θέλῃς, κύριε—  
 Ambr. Aug. (has both). txt C Cyr. Hil. Lucif. — 27. προσῆρρῆξαν C M 2 Bas. Chrys.  
 — 28. rec. συνετέλεσεν. txt B C Z (apparently) 5 Orig. Chrys. — 29. after γομ. ἴν.  
 ἀπὸ π. B K 8 acc Syr. Eth. Sahid. Arm. Euseb. Aug. καὶ οἱ κατασάτω C. txt Z? (?)  
 CIPAR. VIII. 1. rec. καταβάντος δὲ αὐτῷ with qu. ? txt B C Z (καὶ κατ. Z) 8 abede.—  
 2. προσελθ. B E M 9 Syr. Sahid. Chrys. Cyr. Theophyl. txt C abce Hil. (?) — 4. rec.

allegorical or symbolical meaning in its details, e.g. so that the rain, floods, and winds should mean three distinct kinds of temptation; but the Rock, as signifying Him who spoke this, is of too frequent use in Scripture for us to overlook it here. He founds his house on a rock, who, hearing the words of Christ, brings His heart and life into accordance with His expressed will, and is thus by faith in union with Him, founded on Him. Whereas he who merely hears His words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial. — τὴν πέτραν—τὴν ἄμμον, —the articles importing that these two were usually found in the country where the discourse was delivered; — ἡ βροχὴ, οἱ ποταμοί, οἱ ἄνεμοι,—that such trials of the stability of a house were common. In the whole of the similitude reference is probably made to the prophetic passage Is. xxix. 15—16. — τεθεμελίωτο] The N. T. writers usually omit the augment in the pluperfect; so πεποιήκεισαν, Mark xv. 7; ἐκβεβλήκει, xvi. 9; περιπεπαθήκει, Acts xiv. 8; μεμνήκεισαν, I John ii. 19 al. fr. This is also done occasionally by Herodotus and by Attic prose writers, where euphony is served by it. See Herod. i. 122. iii. 42. ix. 22. — 27. μεγάλη] All the greater, because such an one as here supposed is a professed disciple—ἀκούων τοῖς λόγοις— and therefore would have the further to fall in case of apostasy.

29.] οὐ γὰρ εἰς ἕτερον ἀναφέρων, ὡς ὁ προφήτης καὶ ὁ Μωϋσῆς, ἔλεγεν ἅπτερ ἔλεγεν, ἀλλὰ πανταχοῦ ἐαυτὸν ἐνδεκνέμενος εἶναι τὸν τὸ κύριος ἔχοντα. καὶ γὰρ νομοθετῶν συνεχῶς προσετίθει· ἐγὼ εἰ λέγω ὑμῖν καὶ τῆς ἡμέρας ἀναμνησκόμεν ἐκείνης, αὐτὸν ἐδοίκεν τὸν ἐκάζοντα εἶναι. Chrysost. Hom. xxv.

VIII. 1—4.] Mark i. 40—44. Luke v. 12—14. We have now, (in this and the following chapter,) as it were a solemn procession of miracles, confirming the authority with which our Lord had spoken. ἀπὸ τῆς διδασκαλίας ἐπὶ τὰ θαύματα μεταβαίνει. ἐπεὶ γὰρ ὡς ἐξουσίαν ἔχων ἐδίδασκεν, ἵνα μὴ νομισθῇ κομπάζειν καὶ ἀλαζονεύεσθαι, αἰκνύει τὴν ἐξουσίαν αὐτοῦ καὶ ἐν τοῖς ἔργοις, καὶ βεβαιῶι τοῖς λόγοις ἀπὸ τῶν πράξεων. Euthym. — 2.] This same miracle is related by Luke without any mark of definiteness, either as to time or place,—καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων . . . In this instance there is, and can be, no doubt that the transactions are identical; and this may serve us as a key-note, by which the less obvious and more intimate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were following Him. The accounts in Luke and Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable

σαί με <sup>c</sup>καθαρίσαι. <sup>3</sup> καὶ <sup>d</sup>ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ <sup>e</sup> Lev. xiii. 17.  
ὁ Ἰησοῦς λέγων Θέλω, καθαρίσθητι. καὶ εὐθὺς ἔκα- <sup>f</sup> Jer. xiv. 7.  
<sup>g</sup> d Gen. viii. 9.

that Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city:—what city, does not appear. As the leper is in all three accounts related to have come to Jesus, (καὶ ἰδοὺ implying it in Luke,) he may have been outside the city, and have run into it to our Lord.—**λεπρός.** The limits of a note only allow of an abridgment of the most important particulars relating to this disease. Read Leviticus xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6 Num. xii. 10. 2 Kings v. 27. xv. 5. 2 Chron. xxvi. 19. 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was not contagious: so that the view which makes them mere sanitary regulations is out of the question. The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself; for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings v.); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was *entirely* covered with leprosy, he was to be pronounced clean (Levit. xiii. 12, 13). The leper was not shut out from the synagogue, (Lightfoot, vol. i. p. 513,) nor from the Christian churches. (Suicer, Thesaurus Patrum, under λεπρός.) Besides, the analogy of the other uncleannesses under the Mosaic law, e.g. having touched the dead, having an issue, which are joined with leprosy, (Numb. v. 2,) shows that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.) See Numb. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing

as for uncleanness through connexion with death, and which were never used except on these two occasions. Comp. Num. xix. 6. 13. 18, with Levit. xiv. 4—7. And all this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27, οὐ μὴ εἰέλθῃ εἰς αὐτὴν πᾶν κοινοῦν καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house,' (Lev. xiv. 34,) 'Remember what the Lord thy God did to Miriam,' (Deut. xxiv. 9,) and other passages, point out this plague as a peculiar infliction from God. "The Jews termed it 'the finger of God,' and emphatically 'The stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews too from the prophecy Is. liii. 4, had a tradition that the Messiah should be a leper.—**προσεκύνει** πεσὼν ἐπὶ πρόσωπον, Luke v. 12; γονυπετῶν Mark i. 40. These differences of expression are important. See beginning of note on ver. 2.—**Κύριε** Not here merely a title of respect, but an expression of faith in Jesus as the Messiah.—**3. ἤψατο αὐτοῦ** He who just now expansively fulfilled the law by word and commands, now does the same by act and deed: the law had forbid the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances.—Here is also a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize in His touching the leper, a deed symbolic of His taking on Him, touching, laying hold of, our nature. Compare Luke xiv. 4, καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, with Heb. ii. 16, πνεύματος Ἀβραάμ ἐπιλαμβάνεται.—**Θέλω** 'Echo promptam ad fidem leprosi maturam.' Bengel ad loc.—**ἔκαθ. αὐτ. ἢ λέπ.** Luke's words, (ver. 13,) ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ, are more



<sup>e</sup> ch. xvi. 10. <sup>Rev. xxi. 9.</sup> <sup>Exod. xxv. 40.</sup> <sup>f</sup> Lev. xiv. 3, 4. <sup>10. Lev. x. 1.</sup> <sup>ch. xxi. 6.</sup> <sup>g</sup> Mark vi. 11. <sup>Luke ix. 5.</sup> <sup>Josh. xxiv. 27.</sup> <sup>h</sup> ver. 31. <sup>ch. xviii. 29.</sup> <sup>1</sup> Kings xxii. 4. <sup>i</sup> = Luke xii. 43. <sup>Gen. ix. 27.</sup> <sup>k</sup> ver. 14. <sup>Mark vii. 30.</sup> <sup>Luke xvi. 20.</sup> <sup>l</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> 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*προείνεγκε*, but txt B C. (B D Z *abcd* write *Μωυσῆς*, A C and rec. *Μωσῆς*. This will not be noticed again.)—5. rec. *εἰσελθόντι ἐν τῷ Ἱησοῦ* with L Syr. *εἰσελθόντι ἐν αὐτῷ* E K M S X V 26 Copt. Sahid. Æth. Syr. Chrys. Theophyl. Hil. txt B C Z

strictly correct in construction. See also Mark i. 42.—4. ‘*Ὁρα μηδενὶ εἰπῆς*’] Either (1) these words were a moral admonition, having respect to the state of the man, (*ἐκδιδάσκων τὸ ἀκόμψαστον καὶ ἀφιλότιμον*, Chrysost.) for the injunction to silence was not our Lord’s uniform practice, (see Mark v. 19, and Luke viii. 39,) and in this case they were of lasting obligation, that the cleansed leper was not to make His healing a matter of boast hereafter; or (2) they were a cautionary admonition, only binding till he should have shown himself to the priest, in order to avoid delay in this necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests (see note on Mark i. 40); or (3), which I believe to be the true view, our Lord almost uniformly repressed the fame of His miracles, for the reason given in ch. xii. 15–21, that, in accordance with prophetic truth, He might be known as the Messiah not by wonder-working power, but by the Great Result of His work upon earth: *οὐκ ἐρίσει, οὐδὲ κραυγᾶσι, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ . . . ὥς ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν*. Thus the Apostles always refer primarily to the Resurrection, and only incidentally, if at all, to the wonders and signs. (Acts ii. 22–24. iii. 13–16.) These latter were tokens of power common to our Lord and His followers; but in His great conflict, ending in His victory, He trod the wine-press alone.—*σεαυτὸν δαΐξ.* κ.τ.λ.] Read Levit. xiv. 1–32. This command has been used in support of the theory of satisfaction by priestly confession and penance. But even then (Trench on the Miracles, p. 221) the advocates of it are constrained to acknowledge that Christ alone is the cleanser. ‘*Ut Dominus ostenderet, quod non sacerdotali iudicio, sed largitate divine gratie peccato emundatur, leprosum tangendo mundavit, et postea sacerdoti sacrificium ex lege offerre præcepit.*’

(Gratian de Pœnitentia, Dist. 1.) ‘*Domini leprosum sanitate prius per se restituit, deinde ad sacerdotes misit quorum iudicio ostenderetur mundatus . . . quia etsi aliquis apud Deum sit solutus, non tamen in facie Ecclesie solutus habetur, nisi per iudicium sacerdotis.* In solvendis ergo culpis vel retinendis ita operatur sacerdos evangelicus et iudicat, sicut olim legalis in illis qui contaminati erant leprâ quæ peccatum signat.’ (Peter Lombard. Sent. l. 4. dist. 18, cited by Trench.) It is satisfactory to observe this drawing of parallels between the Levitical and (popularly so called) Christian priesthood, thus completely showing the fallacy and untenableness of the whole system; all those priests being types, not of future human priests, but of Him, who abideth a Priest for ever in an unchangeable priesthood, and in Whom, not a class of Christians, but *all* Christians, are priests unto God.—*μαρτύριον αὐτοῖς*] A testimony *against* them. Compare ref.—The man disobeyed the injunction, so that our Lord could no more enter the city openly. See Mark i. 45.

5–13.] Luke vii. 1–10, where we have a more detailed account of this miracle. On the chronological arrangement, see prolegomena. The centurion did not himself *come* to the Lord, but sent elders of the Jews to Him, who recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man facere per se what the fuller one relates him fecisse per alterum, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus, the Manichean, who wished, on account of the words of our Lord in ver. 11, to set aside the whole, and used this variation for that purpose, says ‘*Quid enim, nonne talibus locutionibus humana plena est consuetudo . . . quid ergo, cum legimus, obliviscimur quemadmodum loqui soleamus?*’ An Scrip-

δεινῶς <sup>1</sup>βασανιζόμενος. <sup>7</sup> [καὶ] λέγει αὐτῷ ὁ Ἰησοῦς <sup>1</sup> Mark v. 7.  
 Ἐγὼ ἐλθὼν θεωπέουσιν αὐτόν. <sup>8</sup> καὶ ἀποκριθεὶς ὁ ἑκα- <sup>2</sup> Pet. ii. 8.  
 τόνταρχος ἔφη Κύριε, οὐκ εἰμὶ <sup>m</sup> ἱκανὸς ἵνα μου <sup>n</sup> ὑπὸ τὴν <sup>m = 1 L. ch. iii.</sup>  
<sup>n</sup> στέγην εἰσελάβω· ἀλλὰ μόνον εἰπὲ <sup>†</sup> λόγῳ, καὶ ἰαθήσεται <sup>11. Exod. iv.</sup>  
 ὁ παῖς μου. <sup>9</sup> καὶ γὰρ ἐγὼ ἀνθρωπὸς εἰμι ὑπὸ <sup>10.</sup> ἐξουσίαν\*, <sup>n Gen. xiv. 8.</sup> ο = 1 L. only.  
 ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πιλοῦθιτι,  
 καὶ πορεύεται, καὶ ἄλλῳ ἔρχου, καὶ ἔρχεται· καὶ τῷ  
 δούλῳ μου Ποίησον τοῦτο, καὶ ποιῇ. <sup>10</sup> ἀκούσας δὲ ὁ  
 Ἰησοῦς ἐθαύμασε καὶ εἶπε τοῖς ἀκολουθοῦσιν\* Ἀμὴν <sup>p 1 Chron. xii.</sup>  
 λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρόν. <sup>15. Isa. lix.</sup>  
<sup>11</sup> λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ <sup>q</sup> ἀνατολῶν καὶ <sup>13. Luke vii. 35.</sup> δυσμῶν  
 ἔξουσιν καὶ <sup>14. ch. 29.</sup> ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ <sup>xiv. 19 only.</sup>  
 Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>12</sup> οἱ δὲ <sup>†</sup> υἱοὶ τῆς <sup>Judith xii. 15.</sup>  
 βασιλείας ἐκβληθήσονται εἰς τὸ <sup>13.</sup> σκοτός τὸ ἐξώτερον· <sup>15. Ezra</sup>  
<sup>14. 15.</sup> <sup>11. 1.</sup> <sup>13. ch. xxii. 13.</sup> <sup>xxv. 30 only.</sup> <sup>see Tobit xiv.</sup> <sup>10.</sup>

9 Orig. — 7. καὶ om. B δ Arm. ins. C acv (?). — 8. rec. λόγον, but txt B C F K L M S V  
 32 all. bc Syrr. Copt. Sahid. Arm. Orig. Chrys. Euth. Ambr. Aug.—9. aft. ἐξ. ins. τασσό-  
 μενος B 2 abc Chrys. txt C v. — 10. aft. ἀκολ. ins. αὐτῷ C 4. txt B.—for οὐδὲ, παρ'

tura Dei aliter nobiscum fuerat, quam nos-  
 tro more, locutura?' Contra Faustum, xxxiii.  
 7.—5. ἑκατόνταρχος] he was a Gentile, see  
 ver. 10, but one who was deeply attached to  
 the Jews and their religion: possibly,  
 though this is uncertain, a proselyte of the  
 gate (no such term as *σεβόμενος, φοβού-  
 μενος τὸν θ.* is used of him, as commonly  
 of these proselytes, Acts x. 1, 2).—ὁ παῖς]  
 From Luke we learn that it was *κύριος, ὃς  
 ἦν αὐτῷ ἐντίμος*. The centurion, perhaps,  
 had but one slave, see ver. 9. 'Lucas hoc  
 modo dubitationem prævenit, quæ subire  
 poterat lectorum animos; scimus enim non  
 habitos fuisse servos eo in pretio, ut de  
 ipsorum vita tum anxii essent domini, nisi  
 qui singulari industria vel fide vel alia vir-  
 tute sibi gratiam acquisierant. Significat  
 ergo Lucas non vulgare fuisse sordidumque  
 mancipium, sed fidelem et raris dotibus or-  
 natum servum qui eximia gratia apud domi-  
 num polleteret: hinc tanta illius vitæ cura et  
 tam studiosa commendatio.' (Calvin in loc.  
 cited by Trench.)—8.] The centurion heard  
 that the Lord was coming, Luke vii. 6, and  
 sent friends to Him with this second and  
 still humbler message. He knew and felt  
 himself, as a heathen, to be out of the fold  
 of God, a stranger to the commonwealth of  
 Israel; and therefore unworthy to receive  
 under his roof the Redeemer of Israel.—  
 9.] The meaning is, I know how to obey,  
 being *myself* under authority; and in turn  
 know how others obey, having soldiers un-  
 der me: inferring, if then I, in my subor-  
 dinate station of command, am obeyed,  
 how much more Thou who art over all, and

Whom diseases serve as their Master! That  
 this is the right interpretation is shown by  
 our Lord's special commendation of his  
 faith, ver. 10, 'volens ostendere Dominum  
 quoque non per adventum tantum corporis,  
 sed per angelorum ministeria posse implere  
 quod vellet,' Jerome in loc. 'Potuisset  
 Ratio exicipere; "serrus et miles imperium  
 libere audiunt; morbus non item." Sed  
 hanc exceptionem concoquit sapientia fide-  
 lis, ex ruditate militari pulchre elucens.'  
 Bengel ad loc. On the distinctness of this  
 miracle from that recorded John iv. 46—  
 54, see notes there.—10, 11.] 'Amen, in-  
 quit, dico vobis, non inveni tantam fidem  
 in Israel; propterea dico vobis quia multi  
 ab Or. et Occ. . . . &c. Quam late ter-  
 ram occupavit oleaster! Amara silva mun-  
 dus hic fuit: sed propterea humilitatem, pro-  
 pter "non sum dignus ut sub tectum meum  
 intres," multi ab Or. et Occ. venient. Et  
 puta quia venient: quid de illis fiet? Si  
 enim venient, jam præcisi sunt de silva: ubi  
 inserendi sunt, ne arescant? Et recumbent,  
 inquit, cum Abraham et Isaac et Jacob . . .  
 Ubi? In regno, inquit, cælorum. Et quid  
 erit de illis qui venerunt de stirpe Abrahæ?  
 quid fiet de ruinis quibus ~~arbor~~ plena erat?  
 quid nisi quia præcidentur, ut isti inseran-  
 tur? Doce quia præcidentur: Filii autem  
 regni ibunt in tenebras exteriores.' Aug. in  
 Johan. tract. xvi. 6.—12. οἱ υἱοὶ] the  
 natural heirs, but disinherited by rebellion.  
 τὸ σκ. τὸ ἐξ. the darkness outside, i. e. out-  
 side the lighted chamber of the feast, see  
 ch. xxii. 13, and Eph. v. 7, 8. These verses  
 are wanting in Luke, and occur when the

t ch. xiii. 42. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. B C  
 &c. Luke xiii. 28. Acts xx. 13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἱεκατοντάρχῳ Ὑπαγε, [καὶ]  
 u as above, and Ps. cxi. 10. ὡς ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν  
 τῇ ὥρᾳ ἐκείνῃ\*.

14 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν  
 x ch. x. 35. πενθερὰν αὐτοῦ <sup>x</sup> βεβλημένην καὶ <sup>z</sup> πυρέσσουσαν. 15 καὶ  
 Ruth i. 1. ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ <sup>x</sup> πυρετός,  
 y ver. 6 &c. rell. καὶ ἡγέρθη, καὶ διηκόνει τὸ αὐτῷ. 16 Ὁψίας δὲ γενομένης  
 z Mark i. 30. only t. προσήρχεσαν αὐτῷ δαιμονιζομένους πολλοὺς, καὶ ἐξίβαλε  
 a j. John iv. 52. Acts xxviii. 8. καὶ ἐξίβαλε  
 b ch. xiv. 16al. t. Judith xiii. 1. τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας  
 c Isa. iiii. 4. d = ch. x. 38. ἐθεράπευσεν, 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ  
 e = ch. xx. 12. John xvi. 12. ῥομφαίου λέγοντος Ὁ αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε,  
 Rom. xv. 1. καὶ τὰς νόσους ἐβάστασεν. 18 Ἰδὼν δὲ ὁ Ἰησοῦς πολ-

οῦ ἐνὶ B 3 a Sahid. Aug. txt C. — 13. rec. ἱεκατοντάρχῳ. txt B C G K L M S X V  
 27. — aft. ὕπ. om. καὶ B 1 al. ab Syr. Sahid. Chrys. ins. C. — αὐτοῦ om. B 4 abce. ins. C.  
 — ἀπὸ τῆς ὥρ. ἐκ. C. καὶ ὑποστρίψας ὁ ἱεκατ. εἰς τ. οἶκον αὐτοῦ ἐν αὐτῇ τ. ὥρᾳ ὑπὲρ τ.  
 παῖδα ὑγιαίνοντα C E M X 20 al. txt B. — 15. rec. αὐτοῖς with L 4 al. and most of  
 const. mss. (Scholz) abce Syr. Sahid. but txt B C E F G K S X V 28 all. Syr. Arm.

Lord repeated them on a wholly different occasion, ch. xiii. 28, 29. — ὁ κλ. κ. ὁ βρ.] The articles here are not possessive, as Middleton supposes, for that would give a sense having no definite meaning, and would be a rendering inadmissible after ἔσται, which generalizes the assertion; they rather import the notoriety and eminence of the κλ. κ. βρ. 'Articulus insignis: in hac vita dolor nondum est dolor.' Bengel. — 13. ἰάθη] Of what precise disease does not appear. In Luke ἡμελλε τελευτᾶν—here he is παραλυτικός, δεινῶς βασανιζόμενος. But though these descriptions do not agree with the character of palsy among us, we read of a similar case in 1 Macc. ix. 55, 56, ἐν τῇ καιρῷ ἐκείνῳ ἐπλήγη Ἀλκιμος καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἔδύνατο εἶτι λαλῆσαι λόγον καὶ ἐντελεσθαι περὶ τοῦ οἴκου αὐτοῦ. καὶ ἀπέθανεν Ἀλκιμος ἐν τῇ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλου. The disease in the text may have been an attack of Tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It could hardly have been apoplexy, which usually bereaves of sensation.

14—17.] Mark i. 29—34. Luke iv. 38—41. From the other Evangelists it appears, that our Lord had just healed a demoniac in the synagogue at Capernaum: for they both state, 'when they were come out of the synagogue, they entered into the house of Simon and Andrew,' &c. Both Mark

and Luke are fuller in their accounts than the text. The expression (of the fever) ἀφῆκεν αὐτὴν, is common to the three, as is also the circumstance of her ministering immediately after; showing that the fever did not leave her, as by natural means, weak and exhausted, but completely restored.—16.] at sunset, Mark ver. 32. Luke ver. 40. From Mark we learn that the whole city was collected at the door; from Luke, that the ~~quoms~~ quoms cried out and said, Thou art Christ the Son of God. And from both, that our Lord permitted them not to speak, for they knew Him. They brought the sick in the evening, either because it was cool,—or because the day's work was over, and men could be found to carry them,—or perhaps because it was the sabbath, see Mark i. 21, 29, 32, which ended at sunset.—17.] This is a version of the prophecy differing from the LXX, which has οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνάται. The exact sense in which these words are quoted is matter of difficulty. Some understand ἔλαβε and ἐβάστασεν as merely 'took away,' and 'healed.' But besides this being a very harsh interpretation of both words, it entirely destroys the force of αὐτός, and makes it expetive. Others suppose it to refer to the personal fatigue, (or even the spiritual exhaustion, [Olshausen,] which however is inconsistent with sound doctrine,) which our Lord felt by these cures being long protracted into the evening. But I believe the true relevancy of the prophecy is to be sought by

λοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν<sup>1</sup> εἰς τὸ πέραν. <sup>f ver. 28 al.</sup>  
<sup>19</sup> Καὶ προσελθὼν <sup>Num. xxi. 13.</sup> εἰς γραμματεὺς εἶπεν αὐτῷ Διδά- <sup>g ch. ix. 18.</sup>  
 σκαλε, ἀκολουθήσω σοι <sup>h</sup> ὅπου ἂν ἀπέρχῃ. <sup>10</sup> Καὶ λέγει <sup>ix. 16. Mark</sup>  
 αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες <sup>ix. 17. Rev.</sup> ἠὲ φωλεοὺς ἔχουσι, καὶ τὰ <sup>viii. 13.</sup>  
 πετεινὰ τοῦ οὐρανοῦ <sup>h ch. xiv. 28 al.</sup> κατασκηνώσεις, ὁ δὲ <sup>i Ruth i. 16.</sup> <sup>j 7 l. only 7.</sup> υἱὸς τοῦ <sup>k Gospels pas-</sup>  
 ἀνθρώπου οὐκ <sup>l</sup> ἔχει ποῦ τὴν κεφαλὴν <sup>m κλίνῃ. 21</sup> ἕτερος <sup>l Mark vi. 36.</sup>  
 δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε, <sup>o Jos. viii. 20.</sup> ἐπίτρεψόν μοι <sup>m Luke xiv. 5.</sup>  
 πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. <sup>22</sup> ὁ δὲ <sup>n see John xix.</sup>  
 Ἰησοῦς <sup>30</sup> λέγει αὐτῷ Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς <sup>n = ch. xi. 3 &</sup>  
 νεκροὺς θάψαι τοὺς αὐτῶν νεκρούς. <sup>passim. Gen.</sup>  
<sup>viii. 10, 12 al.</sup>  
<sup>o ver. 31. Esth.</sup>  
<sup>ix. 14.</sup>

Orig. Chrys. Theophyl. Euthym. — 22. rec. εἶπεν, but txt B C. — 23. rec. τὸ πλ. but

regarding the miracles generally to have been, as we know so many of them were, lesser and typical outshinings of the great work of bearing the sin of the world which He came to accomplish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence, and types of the effect of sin. Moreover in these His deeds of mercy, He was touched with the feeling of our infirmities: witness His tears at the grave of Lazarus, and His sighing over the deaf and dumb man, Mark vii. 34. The very act of compassion is a *suffering with* (as the name imports) its object; and if this be true between man and man, how much more strictly so in His case who had taken upon Him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.

18—IX. 1.] Mark iv. 35—v. 20. Luke ix. 57—60. viii. 22—39, on which passages compare the notes. — 18.] It is obviously the intention of Matthew to bind on the following incidents to the occurrence which he had just related. — 19.] Both the following incidents are placed by Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Greswell, Diss. iii. p. 155, sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened and both times have been related together. It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out and buried up at all hazards, is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Prolegomena). — 20. ὁ υἱὸς τοῦ ἀνθρώπου] "It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in ch. xxvi. 64, and probably Ste-

phen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered the *Son of Man* to mean the same as the *Son of God*." — Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah—the Son of God manifested in the flesh of man—the second Adam. And to it belong all those conditions, of humiliation, suffering, and exaltation, which it behoved the Son of Man to go through. — 21.] In Luke, we find, that our Lord previously commanded him to follow Him. — τοῦ Κυρίου . . . λέγοντος τῷ Φίλιππῳ, ἄφες τοὺς νεκ. κ.τ.λ. Clem. Alex. Strom. iii. p. 522. But if so, He had long ago ordered Philip to follow Him, taking Luke's order of the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words ἀκολουθεῖ μοι are to be taken (as in John xxi. 19. 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's command by supposing that θάψαι τὸν πατέρα means 'to reside with my father till his death,' (Theophylact.) is evidently futile, since πρῶτον ἀπελθεῖν καὶ θάψαι is plainly said of an act waiting to be done: and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command ἀκολουθεῖ μοι.—νεκρούς] First time, as Rev. iii. 1, spiritually; second, literally, dead. See Heb. vi. 1. ix. 14. ἐκώλυεν αὐτὸν, οὐ κωλύων τὸ τιμᾶν τοὺς γονεῖς, ἀλλὰ διδάσκων ὅτι χρὴ τὸν ἐφείμενον τῶν οὐρανίων μὴ ὑποστρίφειν εἰς τὰ γήινα, μηδ' ἀπολιμπάνειν μὲν τὰ ζωηρὰ, παλινδρομεῖν δὲ εἰς τὰ νεκρωτικά, μηδὲ θεοῦ προτιμᾶν γονεῖς. ἐγίνωσκε γὰρ, ὅτι θάψουσι τοῦτον ἄλλοι, καὶ οὐκ εἰκὸς τοῦτον ἀπολειφθῆναι τῶν ἀναγκασιτέρων. οἶμαι δὲ, ὅτι καὶ ἀπίστος

p ch. ix. 1 al. 4  
1 Mac. xv.  
37.  
q ver. 28.  
Mark v. 2 &c.  
r = here only.  
Jer. xxiii. 19.  
see Nah. i. 3.  
s = Gen. vii.  
19.  
t 1 Mk. Rev.  
xvi. 8 only.  
Judg. vii. 3.  
u ch. vi. 30.  
xiv. 31. xvi.  
8 only.  
x Ps. cv. 9.

y Mark xiii. 1.  
Luke i. 29 al. f

z ver. 18.  
Kings xxvi.  
13.

<sup>23</sup> Καὶ ἔμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν BC  
<sup>24</sup> αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. <sup>25</sup> καὶ προσελθόντες [οἱ μαθηταὶ αὐτοῦ] ἤγειραν αὐτὸν λέγοντες Κύριε σῶσον ἡμᾶς ἀπολλύμεθα. <sup>26</sup> Καὶ λέγει αὐτοῖς Τί δειλοὶ ἐστε ὀλιγόπιστοι· τότε ἐγερθεὶς ἐπιτίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. <sup>27</sup> οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός ἐστιν οὗτος, ὅτι οἱ ἀνέμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;  
<sup>28</sup> Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν

om. B C. — 25. προσελθ. ἤγειραν B (omitting οἱ μ. αὐ). txt (most probably, according to Tischendorf) C. — rec. σῶσ. ἡμᾶς, with abev. txt B C. — 27. καὶ om. C abc Hil. ius. B d. — 28. rec. ἐλθόντι αὐτῷ with qu. txt B C abedv. — (It is very difficult to assign the true reading; for Παταπός is probably a correction from Mark and Luke.) rec. (also C in marg. and L and Copt. Æth. Arm.) Γεργισηνών, which I retain, marking

ἦν ὁ τελευτήσας. Euthym. — 23.] This journey across the lake, with its incidents, is placed by Mark and Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of sequence: λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀφίας γενομένης, Mark iv. 35. — 24.] σεισμός, usually of an earthquake, = λαίλαψ, Mark and Luke, a great commotion in the sea. καλύπτεσθαι. τὰ ἐν κύμ. ἐπιβάλλεν εἰς τὸ πλ. ὥστε αὐτὸ ἡδὴ γερμίζεισθαι, Mark iv. 37. συμπληροῦντο, Luke viii. 23. By keeping to the strict imperfect sense we obviate all necessity for qualifying these words: stærker Ausdruck: die Wogen schlugen ins Schiff, De Wette) 'was becoming covered,' &c. All lakes bordered by mountains, and indeed all such coasts, are liable to these sudden gusts of wind. — 25.] Κύριε σῶσον· ἀπολλ. = ἐξάσκαλε, οὐ μέλει σοι ὅτι ἀπολλ.; Mark iv. 38. = ἐπιστάτα, ἐπιστάτα, ἀπολλ. Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine (De Consensu Ev. ii. 24): 'Una eademque sententia est excitantium Dominum, volentiumque salvari: nec opus est quaerere quid horum potius Christo dictum sit. Sive enim aliquid horum trium dixerint, sive alia verba quae nullus Evangelistarum commemoravit, tantundem tamen valentia ad eandem sententiae veritatem, quid ad rem interest? We may well exclaim, O si sic omnia! Much useless labour might have been spared, and men's minds led to the diligent inquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But

Augustine himself in the very next sentence, descends to the unsatisfactory ground of the Harmonists, when he adds, 'Quamquam et hoc fieri potuit, ut pluribus eum simul excitantibus, omnia haec, aliud ab alio, dicerentur.' His mind however was not one to rest contented with such superfluities; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract. — 26.] The time of this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note. — They were of little faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not faithless, for they had recourse to that Saviour to help them. Therefore He acknowledges the faith which they had; answers the prayer of faith, by working a perfect calm; but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger. — The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort and strengthening of faith in danger and doubt. — 27. οἱ ἄνθρ.] The men who were in the ship, besides the Lord and His disciples. — 28.] Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen's remarks

τῶν \* Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ <sup>a</sup> τῶν μνημείων ἐξερχόμενοι, <sup>a</sup> χαλεποὶ λίαν, ὥστε μὴ <sup>b</sup> ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· <sup>c</sup> καὶ ἰδοὺ ἐκραξαν λέγοντες· <sup>c</sup> Τί ἡμῖν καὶ σοὶ, † νιὲ τοῦ Θεοῦ; <sup>d</sup> ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; <sup>d</sup> ἦν δὲ <sup>d</sup> μακρὰν

it as doubtful: Γαδαραῶν B C M 6 and a few copies mentioned by Orig. Γερασινῶν *bedn* Sahid. Athl. Orig. (expressly, who prefers it) Hil. (see notes). — 29. rec. Ἰησοῦ νιὲ,

are: ἡ περὶ τοὺς ὑπὸ τῶν δαιμονίων κατακρημνιζομένους καὶ ἐν τῇ θαλάσῃ συμπτνηγομένους χοίρους οἰκονομία ἀναγίγραπται γεγονέναι ἐν τῇ χώρᾳ τῶν Γερασσηνῶν. Γέρασα δὲ τῆς Ἀραβίας ἐστὶ πόλις, οὔτε θάλασσαν οὔτε λίμνην πλησίον ἔχουσα. καὶ οὐκ ἂν οὕτως προφανὲς ψεύδος καὶ εὐέλκετον οἱ εὐαγγελισταὶ εἰρήκισαν, ἀνέρις ἐπιμελῶς γινώσκωντες τὰ περὶ τὴν Ἰουδαίαν. ἐπεὶ δὲ ἐν ὀλίγοις εἴρομεν “εἰς τὴν χώραν τῶν Γαδαραῶν” καὶ πρὸς τοῦτο λικτίον. Γάδαρα γὰρ πόλις μὲν ἐστὶ τῆς Ἰουδαίας, περὶ ἣν τὰ ἐσθλοτάτα θερμὰ τυγχάνει, λίμνη δὲ κρημνὸς παρακείμενός οὐδαμῶς ἴστων ἐν αὐτῇ ἢ θάλασσα. Ἀλλὰ Γεργεσα, ἀφ’ ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβερίαν λίμνην, περὶ ἣν κρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ’ οὗ εἰκνύται τοὺς χοίρους ὑπὸ τῶν καιμόνων καταβιβάζεσθαι. Vol. i. p. 239, Lommatzsch. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesa near the lake. There were the Gergashites (Joseph. i. 6, 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1. Jos. xxiv. 11). Gerasa (now Dscherasch) lies much too far to the East. The town of Gadara is probably that alluded to in the text, which was (Joseph. B. J. iv. 7, 3) μητρόπολις τῆς Ηιραίας καττερὰ, and (Euseb. Onomasticon) ἀντικρὺ Σκνθοπόλειος καὶ Τιβεριάδος πρὸς ἀνατολαίς, ἐν τῷ ὄρει, οὐ πρὸς ταῖς ὑπορυγίαις (Dr. Bloomfield in loc. conjectures ὑπωρείαις) τὰ τῶν θερμῶν ὑδάτων λουτρά παράκειται. It was on the river Hieromax (Gaddara Hieromace præfluente, Plin. v. 18), and sixty stadia from Tiberias (Joseph. Vit. § 65), πόλις Ἑλληνική (Jos. Ant. xvii. 11, 4). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius (Jos. B. J. i. 7, 7), presented by Augustus to King Herod (Jos. Ant. xv. 7, 3), and after his death united to the province of Syria (Jos. B. J. ii. 6, 3). It was one of the ten cities of Decapolis. (Pliny, *ibid.*) Burckhardt and others believe that they have found its ruins at Omkeis, near the ridge of the chain

which divides the valley of Jordan from that of the Sea of Tiberias. The territory of this city might well extend to the shore of the lake. It may be observed, that there is nothing in any of the three accounts to imply that the city was close to the scene of the miracle, or the scene of the miracle close to the herd of swine, or the herd of swine, at the time of their possession, close to the lake. Indeed the expression *μακρὰν ἀπ’ αὐτῶν*, ver. 30, implies the contrary with regard to the swine. It appears, from Burckhardt, that there are many tombs in the neighbourhood of the ruins of Gadara to this day, hewn in the rock, and thus capable of affording shelter. Finally, we may observe, that Γεργεσηνῶν in the text can hardly have arisen entirely from Origen’s conjecture, as it pervades so many MSS and ancient versions. We cannot say that a part of the territory of Gadara may not have been known to those who, like Matthew, were locally intimate with the shores of the lake, by this ancient and generally disused name. I have therefore in the deficiency of decisive evidence again retained the reading, marking it as doubtful.—*δύο δαιμονιζόμενοι*] In Mark v. 2, and Luke viii. 27, but *one* is mentioned. All three Evangelists have some particulars peculiar to themselves; but Mark the most, and the most striking, as having evidently proceeded from an eye-witness. The *ὅτι πολλοὶ ἐσμεν* of Mark is worth noticing, in connexion with the discrepancy of number in the two accounts, as perhaps the origin of more than one being mentioned in the text, which omits the circumstance connected with that speech. Compare ver. 31, *οἱ δὲ δαίμονες = πάντες δὲ οἱ δ.* in Mark. — *χαλεποὶ λίαν*] See the terribly graphic account of Mark (v. 3—6). The demoniac was without clothes, which, though related only by Luke (viii. 27), yet, with remarkable consistency, appears from Mark’s narrative, where he is described as sitting, *clothed*, and in his right mind, at Jesus’s feet, after his cure. — *ὥστε μὴ ἰσχ.*] Peculiar to this Gospel. — 29. *τί ἡμ. κ. σοὶ*] *ἦν ὡς ἦν*. See 2 Sam. xvi. 10. xix. 22. *πρὸ καιροῦ* is peculiar to this Gospel; *νιὲ τοῦ θ.* common to all. — 30. *μακρὰν*] The

ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη· <sup>31</sup> οἱ δὲ BC  
 c ver. 5 & refl. δαίμονες παρεκάλουν αὐτὸν λέγοντες· Εἰ ἐκβάλλεις  
 f ver. 21 & refl. ἡμᾶς\*, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν  
 χοίρων. <sup>32</sup> καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες  
 E = Acts vii. 57. ἀπῆλθον εἰς τὰ τοὺς χοίρους· καὶ ἰδοὺ ὁ ὄρμησε πᾶσα ἡ  
 JER. XXXI. 40. ἀγέλη † κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον  
 alex. 1 Kin. xv. 19.

with *abcd* and most const. mss. txt B C L 9 al. Copt. Orig. Cyr. — 31. for ἐπίτρ. ἡμ. ἀπ., ἀπόστειλον ἡμᾶς B 4 *abcv* Copt. Sahid. Æth. Cyr. txt C all. — 32. rec. τὴν ἀγέλην τῶν χ. with C<sup>3</sup>. txt B C 7 *abcv* Syr. Copt. Sahid. Æth. rec.—aft. ἀγέλη ius. τῶν χοίρων with C<sup>3</sup> all. txt B C M 9 *abcv* Syrr. Sahid. Arm. Æth. Euthym. — 34.

Vulgate rendering, '*non longe*,' does not seem accordant with the other accounts, both of which imply distance: ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη, Mark v. 11; ἦν δὲ ἐκεῖ ἐν τῇ ὄρει, Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain.

—31. ἐπίτρεψον ἡμῖν.] Mark and Luke ~~give~~ on the ground of this request, that they might not be sent out of the land = into the abyss, i.e. out of their permitted residence on earth to βάσανος πρὸ καιροῦ in the ἄβυσσος, i.e. Hades. See note on Luke.

—32.] This remarkable narrative brings before us the whole question of demoniacal possessions in the Gospels, which I shall treat here once for all, and refer to this note hereafter.—I would then remark in general, (1. 1) that the Gospel narratives are *distinctly pledged to the historic truth of these occurrences*. Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies so frequent in details between the Evangelists; but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as δαιμονιζόμενος, δαιμονισθεῖς, (Mark v. 18. Luke viii. 36,) and other like ones, but relate to us words spoken by the Lord Jesus, in which the personality and presence of the *dæmons* is distinctly implied. See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words, establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with any Christian idea of the perfection of Truthfulness in Him who was Truth itself, to suppose Him to have used such plain and

solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks it will be unnecessary to refute that view of demoniacal possession which makes it *identical with mere bodily disease*,—as it is included above; but we may observe, that it is everywhere in the Gospels distinguished from disease, and in such a way as to show that, at all events, the two were not in that day confounded. (See Matt. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, Granted the plain historical truth of demoniacal possession, *what was it?* This question, in the suspension, or withdrawal, of the gift of 'discerning of spirits' in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The demoniac was one whose being was strangely *interpenetrated* ('possessed' is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of δαίμονες, δαιμόνια, πνεύματα πονηρά, πνεύματα ἀκάθαρτα, their chief being ὁ εὐρύβολος or Σατανᾶς) to be the enemies and tempters of the souls of men. (See Acts v. 3. John xiii. 3 and passim.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the demoniac for deepest compassion. There appears to have been in him a double will and double consciousness—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been not improbably supposed, that some of these demoniacs may have arrived at their dreadful state through various progressive degrees

ἐν τοῖς ὕδασι. <sup>33</sup> οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες  
εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ <sup>h</sup> τὰ τῶν δαιμονιζο- h ch. xvi. 23.  
Rom. viii. 5.

of guilt and sensual abandonment. 'Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.' (Trench on the Miracles, p. 160.) (5) The frequently urged objection, How comes it that this malady is not now among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man's moral being were broken up, and the 'hour and power of darkness' prevailing. Trench excellently remarks, 'It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question.' (pp. 162, 163.) Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct demoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none, but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is invisible; a view which at every step involves difficulties far more serious than those from which it attempts to escape. But (11.) a fresh difficulty is here found in the latter part of the narrative, in which the devils enter into the swine, and their destruction follows. (1) Of the *reason* of this permission, we surely are not competent judges. Of this however we are sure, that 'if this

granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth, (see Mark ix. 26,) this would have been motive enough. Or, still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 17—22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of *men* by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging; but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may yet approximate to the solution of. How can we imagine the bestial nature capable of the reception of demoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human demoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the animal and sensual mind. We may thus conceive that the same animal and sensual mind in the brute may be receptive of similar demoniacal influence. But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason, —and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper;—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as



i here only. **μένων.** <sup>34</sup> καὶ ἰδοὺ πᾶσα ἡ πόλις ἐζήληθεν εἰς \* <sup>i</sup> σὺν- BC  
 Gen. xiii. 2. **ἀντησιν** \* <sup>i</sup> τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν  
 Num. xx. 20 al. \* ὅπως μεταβῇ ἀπὸ τῶν \* <sup>k</sup> ὀρίων αὐτῶν. IX. <sup>1</sup> καὶ  
 k ch. ii. 16. <sup>1</sup> ἔμβας εἰς [τῷ] πλοῖον <sup>m</sup> διεπέρασε καὶ ἦλθεν εἰς τὴν  
 Num. xxi. 23. <sup>1</sup> ἐξίαν πόλιν.  
 1 ver. 23 & refl. <sup>1</sup> ἐξίαν πόλιν.  
 m ch. xiv. 34 al. <sup>1</sup> ἐξίαν πόλιν.  
 Deut. xxx. 13. <sup>1</sup> ἐξίαν πόλιν.  
 n = 1 Tim. iii. 1. <sup>1</sup> ἐξίαν πόλιν.  
 Luke ii. 3. <sup>2</sup> Καὶ ἰδοὺ \* προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης  
 o ch. viii. 6 and <sup>o</sup> βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε BCD  
 refl. τῷ παραλυτικῷ Θάρσει τέκνον \* <sup>p</sup> ἀφένται \* σοι αἱ  
 p ch. vi. 12 al. <sup>p</sup> ἁμαρτίαι †. <sup>3</sup> καὶ ἰδοὺ τινὲς τῶν γραμματέων εἶπον ἐν  
 Neh. ix. 17. <sup>q</sup> ἐαυτοῖς Οὗτος <sup>q</sup> βλασφημεῖ. <sup>4</sup> καὶ \* ἰδὼν ὁ Ἰησοῦς τὰς  
 q 4 Kings xix. <sup>r</sup> ἐνθυμήσας αὐτῶν εἶπεν <sup>s</sup> Ἰνατί † ἐνθυμείσθῃ πονηρὰ ἐν  
 r ch. vi. 23. <sup>r</sup> ταῖς καρδίαις ὑμῶν; <sup>s</sup> τί γάρ ἐστιν <sup>t</sup> εὐκοπώτερον, εἰπεῖν  
 s ch. xxvii. 40. <sup>t</sup> Ἀφένται † σου αἱ ἁμαρτίαι, ἢ εἰπεῖν \* <sup>u</sup> Ἐγεραι καὶ  
 t 1 Mark and <sup>u</sup> Ἀφένται † σου αἱ ἁμαρτίαι, ἢ εἰπεῖν \* <sup>u</sup> Ἐγεραι καὶ  
 Luke 6. 1. <sup>u</sup> Ἀφένται † σου αἱ ἁμαρτίαι, ἢ εἰπεῖν \* <sup>u</sup> Ἐγεραι καὶ  
 Mace. iii. 18.

ὁ πατρ. B. txt C.—τοῦ Ἰη. C. txt B.—ἴνα B. txt C.

CHAP. IX. 1. τὸ om. B L X 11 al. txt C. — 2. προσφέρουσιν C. txt B *abcr*.—ἀφένται B. ἀφίονται (ε) D. txt C (and in ver. 5) (?)—for σοί, σου B C M 4 Orig. txt D *abc* Orig. Hil.—rec. αἱ ἁμ. σου with *abcd* Hil. Iren., but om. σου B C D Orig. Hil. Iren. — 4. εἰδὼς B M 17 Syrr. Arm. Sahid. Chrys. txt C D *bc* (?)—rec. ἰνατί ὑμεῖς, but txt B C D 4 al. Sahid. Chrys. — 5. rec. σοι αἱ ἁμ. with many recent mss. and *abede*. txt B C D F G K L X V 29 all. Chrys.—ἐγεραι C D G K L M S X V 24 all. (but qu.

the demons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction. — 34.] This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 14. Luke viii. 35, and notes. — IX. 1.] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by Luke at a different time, but with the indefinite introduction of ἐγένετο ἐν μιᾷ τῶν ἡμερῶν.

2—8.] Mark ii. 1—12. Luke v. 17—26, in both of which the account is more particular. — 2. τὴν πίστιν αὐτ.] Namely, in letting him down through the roof because the whole house and space round the door was full. Mark ii. 4. αὐτῶν must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also ἀφένται σοι αἱ ἁμ. Neander (*Leben Jesu*, pp. 431, 432) has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events,

spiritual and bodily pain seem to have been connected and interchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher (on St. Luke, p. 80) supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself. — ἀφένται] Winer remarks, (§ 14.3.)—"The old grammarians themselves were divided about this word: some, as Eustathius, (II. π'. 590.) treat it as identical with ἀφώνται, as in Homer ἀφίη for ἀφῆ: others, more correctly, take it for the preterite (= ἀφένται), e. g. Herodian, the Etymologicon, and Suidas, with this difference, however, that Suidas believes it to be a Doric, the author of the Etym. an Attic form; the former is certainly right, and this perfect-passive form is cognate with the perf.-act., ἀφίωκα." — 4. ἰδὼν] By the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. Mark's expression, ἐπιγνοὺς τῷ πνεύματι αὐτοῦ, is more precise and conclusive. So we have ἐνεβριμήσατο τῷ πνεύματι, John xi. 33, synonymous with ἐμβριμήσας ἐν ἑαυτῷ below, ver. 38. From τί γάρ . . . οἰκόν σου is common to the three Evangelists. — 5. τί γάρ ἐστιν εὐκ.] "In our Lord's argu-

περιπάτει; <sup>6</sup> Ἰνα δὲ εἰδῇτε ὅτι <sup>u</sup> ἔξουσίαν ἔχει ὁ υἱὸς τοῦ <sup>u ch. vii. 29, Dan. ix. 31, Sir. x. 4.</sup> ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, τότε λέγει τῷ <sup>x Jer. xvii. 27.</sup> πυραλυτικῷ \* Ἐγερθεῖς <sup>x</sup> ἄρὸν σου τὴν κλίνην, καὶ <sup>y Dan. ix. 31, Ps. xc. 13, z Acts viii. 19, Luke xx. 2.</sup> ὑπαγε εἰς τὸν οἶκόν σου. <sup>7</sup> καὶ ἐγερθεῖς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>8</sup> ἰδόντες δὲ οἱ ὄχλοι \* θαύμασαν καὶ <sup>9</sup> ἐδόξασαν τὸν θεὸν τὸν <sup>2</sup> δόντα <sup>2</sup> ἔξουσίαν τοιαύτην τοῖς ἀνθρώποις.

<sup>9</sup> Καὶ <sup>a</sup> παράγων ὁ Ἰησοῦς ἐκέθην εἶδεν <sup>a</sup> ἄνθρωπον <sup>a</sup> καθήμενον ἐπὶ τὸ <sup>b</sup> τελώνιον, Ματθαῖον λεγόμενον, καὶ <sup>b</sup> λέγει αὐτῷ <sup>c</sup> Ἀκολουθε μοι καὶ <sup>c</sup> ἀναστὰς <sup>c</sup> ἠκολούθησεν <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>Mark. p. cxxviii. 8, b</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> 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iticism?). txt B. — C. for ἐγερθ., ἔγειρε B D abcn Hil. txt C. — 7. ἰφοβήθησαν καὶ ἐδόξ.

ment it must be carefully noted, that He does not ask, which is easiest, to forgive sins, or to raise a sick man—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easiest, to claim this power or that; *to say*, Thy sins be forgiven thee, or *to say*, Arise and walk? That (i.e. the former) is easiest, and I will now prove my right to say it, by saying, with effect and with an outward consequence setting its seal to my truth, the harder word, Arise and walk. By doing that, which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great under-currents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is 'no robbery' (Phil. ii. 6) upon my part to claim also the power of forgiving men their sins." Trench on the Miracles, p. 206. — 6. ὁ υἱ. τ. ἀνθ.] The Messiah: an expression regarded by the Jews as equivalent to ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ. Matt. xxvi. 65. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's Divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man,' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed,

but at times simply as equivalent to Messiah." Trench, p. 208. — ἐπὶ τῆς γῆς] Distinguished from ἐν τῷ οὐρανῷ, as in ch. xvi. 19. xviii. 18. — τότε λέγει] See a similar interchange of the persons in construction, Gen. iii. 22, 23. τότε λ. τ. π. is not parenthetical, nor is ἵνα δὲ εἰδῇτε κ.τ.λ. an elliptic sentence; but the speech and narrative are intermixed. A simple construction would require either ἵνα δὲ εἰδῇτε . . . ὥστε λέγω τῷ παρ. . . , or ἵνα δὲ εἰδῶσαν . . . τότε λέγει . . . We have, in the text, the first member of the former construction joined with the second of the latter. — 8. τοῖς ἀνθρώποις] Not plur. for sing. 'to a man,' nor 'for the benefit of men;' but 'to mankind.' They regarded this wonder-working as something by God granted to men—to mankind; and without supposing that they had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, ὅτι οὐδέποτε οὕτως εἶδομεν: in Luke, ὅτι εἶδομεν παράδοξα σήμερον.

9—13.] Mark ii. 13=17. Luke v. 27—32. The Lord was going out to the sea to teach, Mark v. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that the three narratives relate to the same event. They are identical almost verbatim; inserted between narratives indisputably relating the same occurrences. (2) The almost general consent of all ages has supposed the two persons the same.—On the other hand, (3) our Gospel makes not the slightest allusion to the name of Levi, either here, or in x. 3, where we find Ματθαῖος ὁ τελώνης among the Apostles, clearly identified

d ch. xxviii. 9. αὐτῷ. <sup>10 d</sup> Καὶ ἐγένετο αὐτοῦ ἑ ἀνακειμένου ἐν τῇ οἰκίᾳ, BCD  
 Luke v. 12. καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες <sup>1</sup> συναν-  
 Gen. xxviii. 30. d  
 e ch. xxii. 57.  
 3 Esdras. 107.  
 f 1 Mark. Luke xiv. 10 f. 3 Macc. v. 39.

B D 5 *abec* Syr. Sahid. Æth. Aug. Hil. txt C.—10. *kai om.* D *abc.* ins. B. C.—12. *rec.*

with the subject of this narrative: whereas the other two Evangelists having in this narrative spoken of Levi, in their enumerations of the Apostles (Mark ii. 18. Luke vi. 15,) mention Matthew without any note of identification with the Levi called on this occasion. This is almost inexplicable, on the supposition of his having borne both names. (4) Early tradition separates the two persons. Clement of Alexandria, (*Stromata* iv. ix. 73,) quoting from Heraclion, the Gnostic, (ὁ τῆς Οὐαλεντινίου σχολῆς δοκιμώτατος κατὰ Λίξιν,) mentions *Ματθαῖος*, *Φίλιππος*, *Θωμᾶς*, *Λεὺῖς* καὶ ἄλλοι πολλοί, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, (against Celsus, book i.) when Celsus has called the apostles *τελώνιας καὶ ναύτας*, after acknowledging *Ματθαῖος ὁ τελώνης*, adds, *ἔστω δὲ καὶ ὁ Λεβὴς τελώνης ἀκούουθ' ἡσας τῷ Ἰησοῦ. ἀλλ' οὐτὶ γὰρ τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἦν, εἰ μὴ κατὰ τινὰ τῶν ἀντιγράφων τοῦ κατὰ Μάρκον εὐαγγελίου.* It is not quite clear from this, whether the copies of Mark substituted Levi's name for Matthew's, or for some other: but most probably the latter. But *Λεβὴς* and *Λεὺῖς* are hardly more nearly allied than *Λεβὴς* and *Λεββαῖος*, with whom Levi has sometimes been supposed identical. *Λεβὴν τὸν τελώνην* may then have been the reading for *Οαῦδαῖον*, Mark iii. 19, where we now find the reading *Λεββαῖον* in D *abd*. (6) It certainly would hence appear as if the preponderance of testimony were in favour of the distinctness of the two persons. Those who hold this suppose both publicans to have been called together. But it would be inexplicable on this supposition, how Matthew should in his account have omitted all mention of Levi,—evidently the man of most account, seeing that he was the giver of the great feast in his own house. Either this supposition cannot hold, or this account cannot have been written by *Ματθαῖος ὁ τελώνης*, a question which I have discussed elsewhere. See Prolegg. to Matt. With regard to the narrative itself in the text, we may observe, that this solemn and peculiar call seems (see ch iv. 19, 22) hardly to belong to any but an Apostle: and that, as in the case of Peter, it here also implies a previous acquaintance and discipleship.—*λεγόμενος* must not be pressed to any

closer signification than that his name was Matthew. See ch. ii. 23.—10.] We are told in Luke v. 29, that Levi made him a great feast in his house; and, similarly, Mark has *ἐν τῇ οἰκ. αὐτοῦ*. The narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words *τῇ οἰκίᾳ*, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. (A similar mistake has been made in supposing τὸ πλοῖον, as in ver. 1, and elsewhere, to mean some one particular ship, whereas it is generic.) (Meyer's assertion that Matthew's house cannot be meant either here or in Mark ii. 15, but nothing else than the house where Jesus resided, only furnishes an instance (and they are frequent in his commentary) where, because two accounts are in remarkable coincidence, he wrests both reason and grammar to try to make them differ.) Again, Greswell presses to verbal accuracy the terms used in the accounts, (e. g. *συνανέκειντο* and *ἐλθόντες συνανέκειντο*,) and attempts to show them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz., that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not *at*, but *after* the feast that the discourse in ver. 11—17 took place, when our Lord had left the house. And his whole inference, that *ἑσχατὴ μεγάλη* must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jairus's daughter with this feast: on which see below, ver. 18.—*Καὶ ἐγέν. . . . καὶ 18.*] A Hebraism, see reff.; it occurs, but with the omission of *ἰδοὺ*, in Mark's account. The not very usual word,

έκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθιει ὁ διδάσκαλος ὑμῶν; <sup>12</sup> ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν † Οὐ <sup>g</sup> χρεῖαν ἔχουσιν οἱ <sup>h</sup> ἰσχύ-  
οντες ἰατροῦ, ἀλλ' οἱ <sup>i</sup> κακῶς ἔχοντες. <sup>13</sup> πορευθέντες δὲ  
μάθετε τί <sup>k</sup> ἐστὶν † ἡ ἔλεος θέλω, καὶ οὐ θυσίαν· οὐ γὰρ  
ἤλθον <sup>m</sup> καλέσαι δικαίους, ἀλλ' <sup>n</sup> ἀμαρτωλοὺς [εἰς μετάνοιαν].

<sup>14</sup> Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν <sup>o</sup> πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσι; <sup>15</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ <sup>p</sup> υἱοὶ τοῦ <sup>q</sup> νυμφῶνος πενθεῖν ἕφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; <sup>s</sup> ἐλεύσονται δὲ

εἴπ. αὐτοῖς with *a.* txt B C D *bc.* Sahid. Æth. Hier. — 13. rec. ἔλεον. txt B C D 3 Clem.—εἰς μετάν. om. B D V 8 *abv* Syrr. Æth. Arm. Clem. rom. Bas. Hier. Aug. Ambr. ins. C all. Copt. Sahid. Orig. (once). Eus. Chrys. Cyr. Hil. — 14. πολλά om. B 2. ins. C D *abcr* Hil. — 15. μήτη D *abcr*.—νυμφῶν D *abcr*. Eih. Aug.—for πενθ. νηστεύειν D I *abc* Syr. Sahid. Chrys. Hil. Aug. txt B C *v* Aug.—ἀρθῶ D.—aft. νηστεύουσιν add ἐν

*συναέκειντο*, is also common to the two. Mark, with his usual precision, adds ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ: a clause answering to ἠλθόντες in our text. See last note.—11. ἰδόντες] 'having observed this,' see ver. 4. These Pharisees appear to have been the Pharisees of the place: Luke adds αὐτῶν: οἱ γὰρ αὐτῶν καὶ ὁ φ.—The very circumstances related show that this remonstrance cannot have taken place at the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the ὄχλος τελωνῶν πολὺς.—12. ἰσχύοντες . . . κακῶς ἔχ.] Both words, in the application of the saying, must be understood *subjectively* ('ironica concessio,' Calvin. Meyer): as referring to their respective opinions of themselves; as also ἐκαίους and ἀμαρτωλοὺς, ver. 13:—not as though the Pharisees were *objectively* either ἰσχύοντες or ἐκαίους, however much objective truth κακῶς ἔχοντες and ἀμαρτωλοὶ may have had as applied to the publicans and sinners. The whole of this discourse, with the exception of the citation, is verbatim in Mark, and (with ὑγιαίνοντες = ἰσχύοντες and ἐλθῆνθα = ἠλθον) Luke also.

14—17.] Mark ii. 18—22. Luke v. 33—39. According to the detailed narrative of Mark (ii. 18) it was the disciples of John and of the Pharisees who asked this question. Luke continues the discourse as that of the former Pharisees. This is one of

those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.—The fasting often of the disciples of John must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated.—15. πενθεῖν] = νηστεύειν Mark and Luke. The difference of these two words is one of Greswell's arguments for the non-identity of the narratives (!). Even if there were any force in such an argument, we might fairly set against it that ἀπαρθῆναι is common to all three Evangelists, and occurs no where else in the N. T.—ὁ νυμφίος] This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself said (John iii. 29) ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.—Our Lord in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O. T. prophecies and figures: very probably with *immediate* reference to Hosea ii. 12, that prophet having been just cited before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5—10. As Stier (Reden des Herrn Jesu, I. 365) observes, the article here must not be

<sup>t</sup> only. <sup>u</sup> Gen. xii. 9. <sup>x</sup> Exod. xii. 37. <sup>y</sup> only. <sup>z</sup> Mark only. <sup>a</sup> only. <sup>b</sup> Mark only. <sup>c</sup> only. <sup>d</sup> only. <sup>e</sup> Mark vi. 20. Luke ii. 19. Dan. vii. 28.

ἡμέραι ὅταν ἄπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε BCD  
 νηστεύσουσιν. <sup>16</sup> οὐδεὶς ἐξ ἐπιβάλλει ἑπὶ βλάβη <sup>x</sup> ῥάκου  
 ἀγράφου ἐπὶ ἱματίῳ παλαιῷ· ἄρα γὰρ τὸ <sup>a</sup> πλήρωμα  
 αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. <sup>17</sup> οὐδὲ  
 βάλλουσιν οἶνον νέον εἰς ἄσκοὺς παλαιούς· <sup>d</sup> εἰ δὲ  
 μίγξῃ, μίγρνται οἱ ἄσκοι, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ  
 ἄσκοι \* ἀπολύνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς  
 ἄσκοὺς καινοὺς, καὶ † ἀμφότεροι <sup>e</sup> συντηροῦνται.

ἐκείναις ταῖς ἡμέραις D 1 abc. — 16. ἀγράφους C. — 17. εἰ δὲ μὴ B 1. txt CD. — ῥήσις ὁ οἶνος ὁ νῦν τοῦ ἀσκοῦ D. — for ἐκχ., ἀπόλλυται D. — for ἀπολύνται, ἀπόλυνται B. 1. om. D. txt C. — rec. ἀμφοτέρα, with many later (Scholz) const. mss., but

considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, ὁ νυμφίος. The νιοὶ τοῦ νυμφῶνος are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride. — ἐλεύσονται δὲ ἡμ. How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the words of our Christian poet: 'measuring with calm presage the infinite descent.' (Wissenmann mag dabei wohl fragen: Welcher Mensch hat je so ruhig, so lieblich von einer solchen Höhe in eine solche Tiefe geschaut? Stier, Reden Jesu, p. 365.) — ὅταν ἀπ., when the Bridegroom shall have been taken from them: when His departure shall have taken place. — καὶ τότε v.] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition:—but they declare, in accordance with the parallel word πνεῦν, that in those days they shall have *real occasion* for fasting; sorrow enough, see John xvi. 20:—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, Can ye ποιῆσαι νηστεύειν the children, &c., i. e. by your rites and ordinances? but, &c. and τότε νηστεύουσιν: there is no constraint in this latter case: they shall (or better, they will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul,—not the forced and stated fasts of the old covenant, now passed away.—16.] Our Lord in these two parables contrasts the old and the new, the Legal and Evange-

lic dispensations, with regard to the point on which He was questioned. The idea of the wedding seems to run through them; the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea to one another and the preceding verses.—The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn out system of ceremonies. For the πλήρωμα αὐτοῦ, the completeness of it, the new patch, by its weight and its strength pulls away the neighbouring weak and loose threads by which it holds to the old garment, and the rent is made worse. Stier notices the prophetic import of this parable: in how sad a degree the χεῖρον σχίσμα γίνεται has been fulfilled in the History of the Church, by the attempts to patch the new, the Evangelic state, upon the old worn out ceremonial system. 'Would,' he adds, 'that we could say in the interpretation, as in the parable, *No man doeth this!*' The robe must be *all new*, all consistent: old things, old types, old ceremonies, old burdens, all are passed away: behold all things are become new.—χεῖρον σχ. γίν.] not 'a worse rent takes place,' but as in E. V. 'the rent becomes worse.' The usage is, when the whole subject, or the subject and predicate, as here, precede a verb substantive, to omit the article: so in the interpretation of the parable of the tares in ch. xiii. 37 ff., ὁ ἀγρ. ἔστιν ὁ κόσμος—οὗτοι εἰσὶν οἱ νιοὶ—ὁ ἐχθρ. . . . ἔστιν ὁ ἐχθρ. : but ὁ θειρισμὸς συντέλεια τοῦ αἰῶνος ἔστιν, οἱ θειρισταὶ ἀγγελοὶ εἰσιν.—17.] This parable is not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. As is frequently our Lord's practice in his parables, He advances from the immediate subject to something more spiritual and higher,

<sup>13</sup> Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδὼν, ἄρχων † εἰς ἐλθὼν προσεκύνη αὐτῷ, λέγων "Οτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν <sup>†</sup>χειρὰ σου ἐπ' αὐτήν, <sup>†</sup> Levit. i. 1 al. καὶ ζήσεται. <sup>19</sup> Καὶ ἐγερθεὶς ὁ Ἰησοῦς \* ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. <sup>20</sup> καὶ ἰδὼν γυνὴ <sup>‡</sup> αἰμορρῶουσα <sup>‡</sup> here only. δώδεκα ἔτη προσελθούσα ὀπισθεν ἤψατο τοῦ <sup>h</sup>κρασπέδου <sup>h</sup> ch. xiv. 30 al. τοῦ ἱματίου αὐτοῦ. <sup>21</sup> ἔλεγε γὰρ ἐν ἑαυτῇ 'Εὰν μόνον <sup>h</sup> Num. xv. 38. ἄψωμαι τοῦ ἱματίου αὐτοῦ, <sup>k</sup> σωθήσομαι. <sup>22</sup> ὁ δὲ Ἰησοῦς <sup>i</sup> Zech. viii. 23. [ἐπ.]στραφεὶς καὶ ἰδὼν αὐτήν εἶπε Θάρσει θύγατερ· ἡ <sup>i</sup> Eccl. vi. 10. πίστις σου σέσωκέ σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας <sup>k</sup> Ps. xxxv. 1. ἐκείνης. <sup>23</sup> καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ <sup>1</sup> ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον <sup>1</sup> ὁρῶν- <sup>1</sup> = here only. βούμενον, <sup>21</sup> \* λέγει \* αὐτοῖς <sup>m</sup> 'Αναχωρεῖτε· οὐ γὰρ <sup>m</sup> ch. iv. 12 al.

txt B C D E F G K L X V 34 al. Euthym.—*προϋνται* D.—18. rec. aft. *ἄρχ.* om. εἰς, with many (Scholz) const. mss., but txt B C D E K S V X 47 *abov.* τις F G L al.—*προσελθὼν* B 3 al. txt C D E K S V X 47.—19. *ἠκολούθει* C D 3 *abov.* Hil. txt B.—22. for *ἐπιστρ.*, *ἔστη στραφεὶς* D, *στραφεὶς* B 6. txt C.—24. for *λέγ. αὐτ.*, *ἐλεγεν*.

and takes occasion from answering a cavil, to preach the sublimest truths. The garment was something *outward*; this wine is *poured in*, is something *inward*, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the *ἀσκὸς παλαιὸς*, the old ceremonial man, unrenewed in the spirit of his mind: *ῥήγνυνται οἱ ἀσκοί*: the new wine is something too living and strong for so weak a moral frame; it shatters the fair outside of ceremonial seeming; and *ὁ οἶνος ἐκχεῖται*, the spirit is lost, the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel,—*οἱ ἀσκοὶ ἀπολύνται*.—According to some expositors, the new patch and new wine denote the fasting; the old garment and old bottles, the disciples. ὁ δὲ λέγει, τοιούτων ἔστιν· οὐπω γεγόνασιν ἰσχυροὶ οἱ μαθηταί, ἀλλ' ἐτι πολλὰς δεῖνται συγκαταβάσεως· οὐπω ἐὰν τοῦ πνεύματος ἀνεκταίσθησαν. οὕτω δὲ ἐιακιμένοις οὐ χρὴ βάρος ἐπιτιθέναι ἐπιταγμάτων. Chrysostom, Hom. in Matt. xxx. 353, A. This view is stated and defended at some length by Neander, Leben Jesu, p. 346, note; but I own seems to me, as to De Wette, far fetched. For how can fasting be called *ἐπίβλημα ῥάκου ἀγνάφου*, or how compared to new wine? And Neander himself when he comes to

explain the important addition in Luke (on which see Luke v. 39, and note) is obliged to change the meaning, and understand the new wine of the Spirit of the Gospel.—It was and is the custom in the East to carry their wine on a journey in leather bottles, generally of goats' skin, sometimes of asses' or camels' skin. (Winer, Realwörterbuch. Schlauch.)

18—26.] Mark v. 21—43. Luke viii. 41—56. In Luke and Mark this miracle follows immediately after the casting out of the devils at Gadara, and our Lord's recrossing the Lake to Capernaum; but without any precise note of time as here. He may well have been by the sea, (as seems implied by Mark and Luke,) when the foregoing conversation with the disciples of John and the Pharisees took place. The account in the text is the most concise of the three; both Mark and Luke, but especially the latter, giving many additional particulars. The miracle forms a very instructive point of comparison between the three Gospels. — *ἄρχων εἰς*] A ruler of the synagogue, named Jairus. In all except the connecting words, ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, the account in the text is summary, and deficient in particularity. I have therefore reserved full annotation for the account in Luke, which see throughout. — *ἄρτι ἐτελεύτησεν*] She was not dead, but dying: at the last extremity. Matthew, omitting the message from the ruler's house, (Mark v. 35. Luke viii. 49,) gives the matter summarily in these words. — 22.] The cure was effected on her touch-  
F 2

n <sup>1</sup> Mark. ch. xiv. 11 al. 1  
Kings ix. 1  
o <sup>1</sup> only. 140r.  
xvii. 6.  
p = ch. xxi. 12.  
q Gen. xix. 16.  
Isa. xlii. 6.

ἀπέθανε τὸ <sup>1</sup> κοράσιον, ἀλλὰ καθεύδει. καὶ <sup>ο</sup> κατεγέλων BCD  
αὐτοῦ. <sup>23</sup> ὅτε δὲ <sup>1</sup> ἐξεβλήθη ὁ ὄχλος, εἰσιλθὼν <sup>1</sup> ἐκράτησε  
τῆς <sup>1</sup> χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. <sup>26</sup> καὶ ἐξηλθεν  
ἡ φήμη \* αὕτη εἰς ὅλην τὴν γῆν ἐκέκινη.

r ver. 9 and 10ff.  
<sup>27</sup> Καὶ <sup>1</sup> παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν

s Ps. vi. 2.  
[αὐτῷ] δύο τυφλοὶ κρᾶζοντες καὶ λέγοντες \* Ἐλέησον  
ἡμᾶς \* υἱὲ Δαυίδ. <sup>28</sup> ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον  
αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι  
δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ Ναὶ κύριε. <sup>29</sup> τότε

t ch. viii. 13.  
xviii. 19.  
Gen. xlv. 2.  
n Isa. xxxv. 5.  
x = Mark i. 31.  
Isa. xvii. 13  
Symm.  
ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Ἐκράτησον τὴν  
ἡμῶν <sup>1</sup> γεννηθῆτω ὕμιν. <sup>30</sup> καὶ <sup>†</sup> ἠνεψύχθησαν αὐτῶν οἱ  
ὀφθαλμοί. καὶ <sup>8</sup> ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων

BD 6 abcv Sahid. Æth. Chrys. txt C.—κατεγ. αὐτὸν D. txt B C.—25. ἐλθὼν D ab.—τὴν  
χείρα D.—for αὐτῇ, αὐτοῦ D 4 Copt. Sahid. αὐτῆς C 4. txt B abcv.—27. αὐτῷ om.  
B D Chrys. ins. C abcv.—υἱὸς or ὁ υἱ. B 20. txt C\*\* D. (C is erased.)—28. καὶ ἐρχε-  
ται... καὶ D ab.—οἱ εἰς τὴν. D ab.—29. ὁμμάτων D.—30. ἠνεψύχθησαν B D. ἠνεύχθη-  
σαν C. rec. ἀνεψύχθησαν.—ἐνεβριμήσατο D.—33. rec. aft. λέγ. ins. ὅτι with a.

ing our Lord's garment. Mark v. 29. Luke viii. 44. And our Lord inquired who touched Him, (Mark, Luke,) for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling and told Him all. — 24.] No inference can be drawn from *these words* as to the fact of the maiden's actual death; for our Lord uses the same words of Lazarus. (John xi. 11.) And if it be answered that there He explains the sleep to mean death, we answer, that this explanation is only in consequence of the disciples misunderstanding His words. In both cases the words are most probably used with reference to the speedy awakening which was to follow, as Fritzsche (cited by Trench, *Miracles*, p. 183): 'Puellam ne pro mortua habetote, sed dormire existimate, quippe in vitam mox redituram.' Luke appends, after *κατ. αὐτ.*, *εὐθέως ὅτι ἀπέθανεν*, in which words at least there is no recognition by the Evangelist of a mere apparent death. — 25.] *ἐκρ. τῆς χ. αὐ.* is common to the three Evangelists. From Luke we learn that our Lord said *ἡ παῖς, ἐγείρου*: from Mark we have the words He actually uttered, *ταλιθά κοῦμ*: from both we learn that our Lord only took with Him Peter, James, and John, and the father and mother of the maiden, that she was twelve years old, and that our Lord commanded that something should be given her to eat. She was an only daughter, Luke viii. 42.

27—31.] Peculiar to Matthew. *παρ. ἐκείθεν* is too vague to be taken as a fixed note of sequence; for *ἐκείθεν* may mean the house of Jairus, or the town itself, or

even that part of the country,—as ver. 26 has generalized the locality, and implied some pause of time.—*υἱὲ Δαυίδ*] *εἰς τιμὴν αὐτοῦ τοῦτο κρᾶζουσιν* ἐντιμοσύνη γὰρ παρ' Ἰουδαίοις ἦν ἡ τοιαύτη προσηγορία. Euthym.—28. *τὴν οἰκίαν*] *εἰς τὴν οἰκίαν*, *εἰς τὴν κατήχοη*. Euthym. Or, the house which our Lord inhabited at Capernaum (De Wette and others); but I conceive that *ἡ οἰκία* need not mean any particular house, merely, as we sometimes use the expression, *the house*, as opposed to *the open air*.—*τοῦτο ποιῆσαι*] i. e. the healing implied in *ἐλέησον ἡμᾶς*.—*υἱὲ Δ. . . . κύριε*] See Ps. cx. 1, and ch. xxii. 45. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title 'Son of David' appears. See ch. xii. 23. xx. 31.—Touching, or anointing the eyes, was the ordinary method which our Lord took of impressing on the blind the action of the Divine power which healed them. Ch. xx. 31 and 11. Mark viii. 25. John ix. 6.—29.] In this miracle however we have this peculiar feature, that no direct word of power passes from the Lord, but a relative concession, making that which was done a measure of the faith of the blind men: and from the result the degree of their faith appears. Stier remarks, (*Reden Jesu*, I. 363), "We may already notice, in the history of this first period of our Lord's ministry, that, from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants."—30. *ἐνεβριμήσατο*] Suidas explains this word, *μετὰ ἀπειλῆς ἐντέλλ-*

ὅρατε μηδεὶς γινωσκέτω. <sup>31</sup> οἱ δὲ ἐξελθόντες <sup>2</sup> διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. <sup>32</sup> Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. <sup>33</sup> καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἰθαύμασαν οἱ ὄχλοι λέγοντες † Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. <sup>31</sup> οἱ δὲ Φαρισαῖοι ἔλεγον, <sup>a</sup> Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>35</sup> Καὶ <sup>b</sup> περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ <sup>c</sup> εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν <sup>b</sup> μαλακίαν. <sup>36</sup> ἰδὼν δὲ τοὺς ὄχλους, <sup>c</sup> ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν † <sup>d</sup> ἐσκυλμένοι καὶ

txt B C D E G K L S 23 all. *ber* Syrr. Sahid. Æth. Chrys. Theophyl. — τῷ om. D. — 34. οἱ δὲ . . . . . δαιμόνια om. D a Hil. — 35. rec. *aft.* μαλακ. ins. ἐν τῷ λαῷ, with c. but txt B C D S 18 v Copt. Sahid. Æth. Chrys. Theophyl. — 36. rec. ἐκλελυμένοι. txt B C D E F G K S X 55 Syrr. Æth. Sahid. Arm. Basil. Chrys. Euth. Theophyl. Hil.

λεσθαι, μετ' αὐστηρότητος ἐπιτιμῆν. The purpose of our Lord's earnestness appears to have been two-fold: (1) that He might not be so occupied and overpressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come.—No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread will-worship after man's own mind and invention. Trench (Miracles, p. 197) well remarks, that the fact of almost all the Romish interpreters having applauded this act, "is very characteristic, and rests on very deep differences."

**32—34.]** Peculiar to Matthew. The word ἐξερχομένων, being a present participle, places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calumny of the Pharisees; only that in ch. xii. the demoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of *this* miracle with the cure of the blind men, and the mention of 'the Son of David' in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled also with the preceding heal-

ing of the blind. But the supposition seems unnecessary,—as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devils to Beelzebub, the repetition of the remark would be natural;—and the other coincidences, though remarkable, are not exact enough to warrant it.—This was a dumbness *caused* by demoniacal possession: for the difference between this and the natural infirmity of a deaf and dumb man, see Mark vii. 31—37.—**33. ἐφάνη οὕτως]** viz. the casting out of devils:—'never was seen to be followed by such results as those now manifested.' See above. οὕτως is not for τοῦτο or τοιοῦτό τι (De Wette, &c.); the passages cited as bearing out this meaning in the LXX do not apply, for in all of them οὕτως is so. 1 Kings xxiii. 17. Ps. xlvii. 8. Judg. xix. 30 alex. Neh. viii. 17.

**35—38.]** Peculiar to Matthew. In the same way as ch. iv. 23—25 introduces the Sermon on the Mount, so do these verses the calling and commissioning of the Twelve. These general descriptions of our Lord's going about and teaching at once remove all exactness of date from the occurrence which follows—as taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, we must have recourse to the other Evangelists, by whose account it appears, (as indeed may be implied in ch. x. 1,) that the Apostles had been called to their distinct office some time before this. (See Mark iii. 16. Luke vi. 13.) After their calling, and selection,

y — ch. viii. 4.  
z ch. xxviii. 15.  
Mark i. 17  
only †.

a — Acts xviii.  
31. 1 Cor. vi.  
2.

b ch. iv. 23 and  
tell.

c ch. xiv. 14.  
xv. 32 †. See  
Prov. xvii. 5.  
d Mark v. 35  
Luke vii. 6.  
viii. 49 only †.



ε here only 2. <sup>1</sup> Ματθ. xii. 4. <sup>2</sup> Ματθ. xii. 5. <sup>3</sup> Ιερ. xxviii. 16. <sup>4</sup> Ιωάν. iv. 35. <sup>5</sup> Δευτ. xlii. 23. <sup>6</sup> Μαρκ. i. 12. <sup>7</sup> Ιωάν. x. 41. <sup>8</sup> Ι. c. x. 10. xx. 1. 2. 8. Jam. v. 47. <sup>9</sup> ἑρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. <sup>10</sup> τότε BCD  
λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν ὁ θρισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. <sup>11</sup> δέηθητε οὖν τοῦ κυρίου τοῦ θρισμοῦ, ὅπως ἑκβάλῃ ἐργάτας εἰς τὸν θρισμὸν αὐτοῦ.

X. <sup>1</sup> Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ ἰθεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>2</sup> Τῶν δὲ δώδεκα ἀποστόλων τὰ

Hier. — 38. τὸν κύριον D.

they probably remained with the Lord for some time, before they were sent out upon their mission. — 36. τοῖς ὄχλοις] Whencever He went, in all the cities. — ἐσकुμένοι] Vexati — harassed, plagued — viz. literally, with weariness in following Him; or spiritually, with the tyranny of the Scribes and Pharisees, their φορτία δυσβάστακτα, ch. xxiii. 4. — ἑρριμμένοι] Temere projecti, abjecti, neglecti, as sheep would be who had wandered from their pasture. The context shows that our Lord's compassion was excited by their being without competent spiritual leaders and teachers. — 37.] The harvest was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. ὅρα πάλιν τὸ ἀκινόδοξον. ἵνα μὴ ἀπαντὰς πρὸς ἑαυτὸν ἐπισύρηται, ἐκπέμπι τοὺς μαθητὰς. οὐ διὰ δὲ τοῦτο μόνον, ἀλλ' ἵνα αὐτοὺς καὶ παιδεύσῃ, καθάπερ ἐν τινι παλαιστρᾷ τῇ παλαιστίῃ μελετήσαντας, οὕτω πρὸς τοὺς ἀγῶνας τῆς οἰκουμένης ἀποδύσασθαι. Chrysost. Hom. xxxii. 367 B. — 38.] . . . τίνος οὖν ἔνεκεν ἔλεγε 'δεήθητε τοῦ κυρίου τοῦ θρισμοῦ, ἵνα ἐκβάλῃ ἐργάτας εἰς τὸν θρισμὸν αὐτοῦ,' καὶ οὐδένα αὐτοῖς προσέθηκεν; ὅτι καὶ δώδεκα ὄντας πολλοὺς ἵποίησε λοιπὸν, οὐκ ἂν ἀριθμῶ προσθεῖς,

ἀλλὰ εὐναμιν χαρισάμενος. ἦτα δεκνὲς ἡλίκον τὸ ἐωρὸν ἔστι. ρησὶ, 'εἰρήθητε τοῦ κυρίου τοῦ θρισμοῦ' καὶ λαιθανόντως ἑαυτὸν ἐμφαίνει τὸν τὸ κύρος ἔχοντα. εἰπὼν γὰρ 'δεήθητε τοῦ κυρίου τοῦ θρισμοῦ,'—οὐδὲν διηθέντων αὐτῶν, οὐδὲ ἐν-ξαμένων, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ, ἀναμνηστικὸν αὐτοῖς καὶ τῶν ἰσχυρῶν ῥημάτων, καὶ τῆς ἀλῶ, καὶ τοῦ λαικῶντος, καὶ τοῦ ἀχύρου, καὶ τοῦ σίτου. ὅθεν ἐή-λον, ὅτι αὐτὸς ἔστιν ὁ γεωργός, αὐτὸς ὁ τοῦ θρισμοῦ κύριος, αὐτὸς ὁ τῶν προφητῶν ἐσπότης. Chrysost. Hom. xxxii. 367 E.

X. 1—XI. 1.] Mark vi. 7—13. Luke ix. 1—6,—for the sending out of the Apostles; Mark iii. 12—19. Luke vi. 13—16,—for their names. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see notes there. — Notice, that this is not the choosing, but merely the mission of the twelve. The choosing had taken place some time before, but is not anywhere distinctly related by the Evangelists. — 2.] We have in the N. T. four catalogues of the Apostles: the present one,—at Mark iii. 16, Luke vi. 14, Acts i. 13. All seem to follow one common outline, but fill it up very differently. The following table will show the agreements and differences:—

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1		Σίμων Πέτρος		
2	Ἀνδρέας	Ἰάκωβος	Ἀνδρέας	Ἰάκωβος
3	Ἰάκωβος	Ἰωάννης	Ἰάκωβος	Ἰωάννης
4	Ἰωάννης	Ἀνδρέας	Ἰωάννης	Ἀνδρέας
5		Φίλιππος		
6		Βαρθολομαῖος		Θωμᾶς
7	Θωμᾶς	Ματθαῖος		Βαρθολομαῖος
8	Ματθαῖος	Θωμᾶς		Ματθαῖος
9		Ἰάκωβος ὁ τοῦ Ἀλφαίου		
10	Λεββαῖος ὁ ἐπικ. Οαδδαῖος	Οαδδαῖος	Σίμων ὁ καλ. Ζηλωτής	Σίμων ὁ Ζηλωτής
11	Σίμων ὁ Κανανίτης		Ἰούδας	Ἰακώβου
12		Ἰούδας Ἰσκαριώτης		Vacant.

ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος  
καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου

From this it appears (1), that in all four, *three classes* are enumerated, and that each class contains (assuming at present the identity of Οὐδδαῖος with Ἰουδας Ἰακώβου) the *same names* in all four, but in different order, with the following exceptions:—that (2) Peter, Philip, James the (son) of Alphæus, and Judas Iscariot hold the same places in all four. (3) That in the *first* class the two arrangements are (α), that of Matt. and Luke (Gospel),—Peter and Andrew, brothers; James and John, brothers;—i. e. according to their order of calling and connexion, and with reference to their being sent out in couples, Mark vi. 7: (β) Mark and Luke (Acts),—Peter, James, John, (the three principal,) and Andrew;—i. e. according to their personal pre-eminence. In the *second* class (γ), that of Matt., Mark, and Luke (Gospel),—Philip and Bartholomew, Matthew and Thomas,—i. e. in couples: (δ) Luke (Acts),—Philip, Thomas, Barth., Matthew (reason uncertain). In the *third* class (ε), Matt. and Mark,—James the (son) of Alphæus and Thaddæus, Simon the Canaanite and Judas Iscariot; i. e. in couples: (ζ) Luke (Gosp. and Acts),—James the (son) of Alphæus, Simon Zelotes, Judas Ἰακώβου, and Judas Iscariot (uncertain). (η) Thus in *all four*, the leaders of the three classes are the *same*, viz. Peter, Philip, and James the (son) of Alphæus; and the traitor is always last. (4) It would appear then that the only difficulties are these two: the identity of Thaddæus with Jude Ἰακώβου, and of Simon Κανανίτης with Simon ὁ καλ. Ζηλωτής. These will be discussed under the names. — **πρῶτος**] Not only as regards arrangement, or mere priority of calling, but as *primus inter pares*. This is clearly shown from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he speaks in their name (Matt. xix. 27. Luke xii. 41); sometimes answers when all are addressed (Matt. xvi. 16. Mark viii. 29); sometimes our Lord addresses him as principal, even among the three favoured ones (Matt. xxvi. 40 Luke xxii. 31); sometimes he is addressed by others as representing the whole (Matt. xvii. 24. Acts ii. 37). He appears as the organ of the Apostles after our Lord's ascension (Acts i. 15. ii. 14. iv. 8. v. 29): the first speech, and apparently that which

decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of the Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 3. 9) and opening (Acts ii. 14. 41. x. 5. 46) the doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be the Primate of the future Church, is as clear as the facts above mentioned. For (1) no trace is found in all the Epistles of the other Apostles of such a pre-eminence; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision;—or as in Gal. ii. 9, as one of the principal *στόλοι*, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given, (see note on Matt. xvi. 18,) but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28. xx. 26. 28. Eph. ii. 20, and many other places. Again (3) in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition. He exhorts the *πρεσβύτεροι* as being their *συμπρεσβύτερος* (1 Pet. v. 1): describes himself as *τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός*: addresses his second Epistle *τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν* (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles.—So that *πρῶτος* here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.) — **ὁ λεγόμενος Πέτρος**] Or Κηφᾶς, כֶּפֶז, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. — **Ἀνδρέας**] He in conjunction with John (see note on John i. 37—40) was a disciple of the Baptist, and followed our Lord on their master

καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, <sup>3</sup> Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος, ὁ τοῦ

<sup>n</sup> Acts i. 23. x. 5. Ἀλφαῖου, \* καὶ Λεββαῖος ὁ <sup>n</sup> ἐπικληθεὶς Θαδδαῖος, \*  
<sup>1</sup> Σίμων ὁ † Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ

CHAP. X. 3. καὶ Θαδδαῖος B 2 *ev* Copt. Sahid. κ. Λεββε(αι)ος D d. txt C<sup>2</sup>. (what C had is uncertain, as it has been erased; but certainly more than καὶ O. or καὶ A.)—rec. Κανανίτης, but txt (χαν. D ac) B C D L *abcv* Copt.—5. καὶ λέγ. D *abc*.—6. for πορ.,

pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling, (see Matt. iv. 17—22. Luke v. 1—11,) in the narrative of which Peter is prominent, and so *πρῶτος* called as an apostle, at least of those four.—[**Ἰάκ. ὁ τ. Ζ. κ. Ἰωάν.**] Partners in the fishing trade with Peter and Andrew, Luke v. 10.—[**3. Φίλ. κ. Βαρθ.**] Philip was called by our Lord the day after the visit of Andrew and John and naming of Peter. He was also of Bethsaida the city of Andrew and Peter, James and John:—[*Ἀνδρίας* and *Φίλιππος* are Greek names. See John xii. 20—22. *Βαρθολομαῖος*, נחמן בן, son of Talmai or Tolomæus, has been generally supposed to be the same with Nathanael of Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as Nathanael, in John i. 46, to the Apostles just mentioned, with the same formula *ἐν-ρίσκει Φίλιππος τὸν Ναθ.*:—(3) He is there, as here, and in Mark and Luke (Gospel), in connexion with Philip:—(4) In John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where five if not seven apostles are recounted. — **Θωμᾶς, κ. Ματθ. ὁ τελ.**] Thomas was called *Δίδυμος*, John xi. 16. xx. 24. xxi. 2. On the question whether Ματθ. ὁ τελ. was the author of this Gospel, see Prolegomena. He is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him except in these two passages. — [**Ἰάκ. ὁ τ. Ἀλφαίου**] From John xix. 25 we learn that Mary the (wife) of Κλωπᾶς was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James *τοῦ μικροῦ*, which may be this James. Hence it would appear, if these two passages point to the same person, that Ἀλφαῖος = Κλωπᾶς. And indeed the two Greek names are but different ways of expressing the Hebrew name נחמן. If this be so, then this James the Less is the ὁ ἀδελφὸς τοῦ Κυρίου mentioned Gal. i. 19 apparently as an apostle, and one of the ἀδελφοὶ αὐτοῦ mentioned Matt. xiii. 55 (where see note). On the difficulties

attending this view, see note on John vii. 5. Κλωπᾶς must not be confounded with Κλεόπας, Luke xxiv. 18, with whom there is no reason to suppose him identical. — **Λεβ. ὁ ἐπ. Θαδ.**] Much difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The present reading appears to be a conjunction of the two ancient ones, *Λεββαῖος* and *Θαδδαῖος*: and perhaps the latter of these may have been introduced from Mark. (But it is remarkable that in Mark D has *Λεββαῖος*.) Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with *Ἰούδας Ἰακώβου* in both Luke's catalogues, i. e. (see note there) Judas the brother of James, and so son of Alphæus, and likewise one of the ἀδελφοὶ κυρίου named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles; and the catholic epistle is written by 'Judas brother of James.' What in this case the names *Λεββαῖος* and *Θαδδαῖος* are, is impossible to say. The common idea that they are cognate names, *Λεβ.* being from נל heart, and *Θαδ.* from נד breast, is disproved by De Wette, who observes that the latter signifies *mamma*, and not *pectus*. So that the whole rests on conjecture, which however does not contradict any known fact, and may be allowed as the only escape from the difficulty. — **Σίμων ὁ Καναν.**] This is not a local name, but is derived from נחמן (Hebr. נחמן) = *ζηλωτής* (Luke, Gosp. and Acts). We may therefore suppose that before his conversion he belonged to the sect of the Zealots, who after the example of Phineas (Num. xxv. 7, 8) took the law into their own hands and punished offenders against the law. This sect eventually brought upon Jerusalem its destruction. — **Ἰούδ. ὁ Ἰσκ.**] Son of Simon (John vi. 71. xii. 4. xiii. 2. 26). Probably a native of Kerieth in Juda, Josh. xv. 25, כרית שֶׁנָּח, a man of Kerieth, as *Ἰστωβος*, i. e. נחמן שֶׁנָּח, a man of Tob, Joseph. Ant. vii. 6, 1. That the name Ἰσκ. cannot be a surname, as Bp. Middleton supposes, the expression *Ἰούδας Σίμωνος Ἰσκαριώτης*, used in all the above places of John, clearly proves. —

ο παραδούς αὐτόν. <sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς <sup>†</sup> παραγγέλλας αὐτοῖς λέγων Εἰς ἡὸδὸν ἰθύνων μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελθῃτε, <sup>6</sup> πορεύεσθε δὲ μᾶλλον πρὸς τὰ <sup>3</sup> πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>7</sup> <sup>u</sup> πορευόμενοι δὲ <sup>x</sup> κηρύσσετε λέγοντες ὅτι ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup> ἀσθενούντας BCDP θεραπεύετε, λεπροὺς <sup>a</sup> καθαρίζετε, νεκροὺς <sup>a</sup> ἐγείρετε, δαιμόνια ἐκβάλλετε. <sup>b</sup> δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup> Μὴ κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς

ὑπάγετε D. — 7. ὅτι om. B. — 8. θεραπεύσατε D. — νεκροὺς ἐγείρετε om. E K L M S V X 71 all. Sahid. Arm. Eus. Ath. Bas. Euthym. Theophyl. Hier. Ambr. ins. (but in various order as to the other clauses) B C D P 13 of the best mss. *abou* Copt. *Æth.* Cyr. Chrys.

5. λέγων] If we compare this verse with ch. xi. 1, there can be little doubt that this discourse of our Lord was delivered at one time, and that, the first sending of the Twelve. How often its solemn injunctions may have been repeated on similar occasions we cannot say: many of them reappear at the sending of the Seventy in Luke x. 2 ff.—Its primary reference is to the then mission of the Apostles to prepare His way; but it includes, in the germ, instructions prophetically delivered for the ministers and missionaries of the Gospel to the end of time. It may be divided into three great portions, in each of which different departments of the subject are treated, but which follow in natural sequence on one another. In the first of these (ver. 5—15), our Lord taking up the position of the messengers whom He sends from the declaration with which the Baptist and He Himself begun their ministry, ὅτι ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν, gives them commands, mostly literal and of present import, for their mission to the cities of Israel. This portion concludes with a denunciation of judgment against that unbelief which should reject their preaching.—The second (vv. 16—23) refers to the general mission of the Apostles as developing itself, after the Lord should be taken from them, in preaching to Jews and Gentiles (vv. 17, 18), and subjecting them to persecutions (vv. 21, 22). This portion ends with the end of the apostolic period properly so called, ver. 23 referring primarily to the destruction of Jerusalem. In this portion there is a foreshadowing of what shall be the lot and duty of the teachers of the Gospel to the end, inasmuch as the 'coming of the Son of Man' is ever typical of His final coming to judgment. Still the direct reference is to the Apostles and their mission, and the other only by inference.—The third (vv.

24—42), the longest and weightiest portion, is spoken directly (with occasional reference only to the Apostles and their mission (ver. 40)) of all disciples of the Lord,—their position,—their encouragements,—their duties,—and finally concludes with the last great reward (ver. 42). In these first verses, 5, 6, we have the location; in 7, 8, the purpose; in 9—11, the fitting out; and in 11—14, the manner of proceeding,—of their mission: ver. 15 concluding with a prophetic denouncement tending to impress them with a deep sense of the importance of the office intrusted to them.—Σαμαρειτῶν] The Samaritans were the Gentile inhabitants of the country between Judæa and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39—42. Luke ix. 51 and note);—but this prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: 'Ye shall be witnesses in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.' And in Acts viii. 1. 5. 8, we find the result. See Matt. xv. 21—28. —6. τὰ πρόβα. τὰ ἀπολ.] See ch. ix. 36. John x. 16.—7.] This announcement shows the preparatory nature of this first apostolic mission. Compare, as showing the difference of their ultimate message to the world, Col. i. 26—28. —8. δωρεὰν ἐλ., δωρεὰν δ.] See Acts viii. 18—20. —9. μὴ κτήσῃσθε] All the words following depend on this verb, and it is explained by the parallel expression in Mark and Luke, μὴ εἶν αἶρετε εἰς τὴν ὁδόν. They were to

c 1 and Luke 23. 33, 36. ζώνας ὑμῶν, <sup>10</sup> μὴ ἑπήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, BCDP  
 μηδὲ ὑποδήματα, μηδὲ \* ῥάβδον· ἄξιός γάρ ὁ ἐργάτης  
 τῆς τροφῆς αὐτοῦ [ἐστίν]. <sup>11</sup> εἰς ἣν δ' ἂν πόλιν ἢ κώμην  
 εἰσελθῃτε, <sup>12</sup> ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι, κακεῖ μείνατε  
 ἕως ἂν ἐξελθῃτε. <sup>13</sup> εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπά-  
 σασθε αὐτήν. <sup>14</sup> καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἄξια, ἐλθέτω ἡ  
 ε John xiv. 27. εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾗ ἄξια, ἡ εἰρήνη ὑμῶν  
 f — here only. πρὸς ὑμᾶς ἐπιστραφήτω. <sup>15</sup> καὶ ὅς ἐὰν μὴ δέζηται ὑμᾶς  
 Ps. xxxiv. 13. μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι \* τῆς οἰκίας

Hil. Ath. — 10. ῥάβδους C E F G K L M P S X V 70 a Copt. Arm. Theophyl. txt B D *bcv*. — ἐστίν om. B C P 7 Theophyl. ins. (aft. γάρ) D *abcv* Iren. Hil. — 11. ἡ πόλις εἰς ἣν ἂν εἰέλθῃτε εἰς αὐτήν D I Sahid. — ἡ κώμην om. D 4 *ab* Hil. Ambr. — 12. aft. αὐτήν add λέγοντες εἰρήνη τῷ οἴκῳ τούτῳ D L 13 *abcv* Arm. Æth. Theophyl. Hil. txt B C P. — 13. ἣν C. txt B D P (twice). — for ἐὰν δ. μ. ᾗ ἄξ., εἰ εἴ μὴ γε D. — for πρὸς, ἐφ' B. txt C D P. — 14. aft. ἐερχ. ins. ἐξω B D 3 *al. abcv*, ἐκ L. txt C P. — τῆς

make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds. (1) Money: in Mark (vi. 8) *χαλκόν*, in Luke (ix. 3) *ἀργύριον*: here all three current metals—in their ζῶναι (= βαλάντια Luke x. 4). (2) Food: here *πήρα* (*θήκη τῶν ἄρτων*, *Suidas*), in Mark *μὴ πῆραν, μὴ ἄρτον*; similarly Luke. (3) Clothing—*μηδὲ δύο χιτ.*: so Mark and Luke.—*μηδὲ ὑποδ.*; in Mark expressed by *ὑποδεξιμέ- νους σανδάλια*: explained in Luke x. 4 by *μὴ βαστάζετε ὑποδ.*, i. e. a second pair.—*μηδὲ ῥάβδον* = *εἰ μὴ ῥάβδ. ῥόμον* Mark, i. e. the former depending on *κρήσασθε*, the latter on *αἰρωσιν εἰς ὁδόν*, which has not quite the precision of the other. They were not to procure *expressly for this journey* even a staff: they were to take with them their usual staff only. The missing of this explanation has probably led to the reading *ῥάβδους* both here and in Luke. If it be genuine, it does not mean *ἑνὸ ῥάβδ.*; for who would ever think of taking a spare staff? but a *ῥάβδος* each. The whole of this prohibition was temporary only: for their then journey, and no more. See Luke xxii. 35, 36.—*ἄξιός γάρ*] This is a common truth of life—men give one who works for them his food and more; here uttered however by the Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14. 2 Cor. xi. 8. 3 John 8. It is (as *Stier* remarks, vol. i. p. 400) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the *literal* sense of our Lord's commands in this passage. But we must not therefore imagine

that they are not bound by the *spirit* of them. This literal first mission was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore in spirit every where to be conformed to these rules.—11. *ἄξιός*] Inclined to receive you and your message,—worthy that you should become his guest: so *ἄξιός* is used with reference to the matter treated of in the context, ch. xxii. 8. Rev. iii. 4. Such persons in this case would be of the same kind as those spoken of Acts xiii. 48 as *τεταγμένοι εἰς ζωὴν αἰώνιον*. The precept in this verse is very much more fully set forth by Luke x. 7 ff.—*ἕως ἂν ἐξελθῃτε*] Until ye depart out of the city.—12. *τὴν οἰκίαν*] Not the house of the *ἄξιός*, for this would be sure to be worthy; but *any house*, as is necessary from the subsequent *ἐὰν ᾗ ἡ οἰκ. ἄξ.*, which on the other supposition (*Meyer*, &c.) would have been ascertained already. See note on ch. ix. 27.—13. *ἡ εἰρήνη ὑμ.*] The peace mentioned in the customary Eastern salutation, *ἡ εἰρήνη*. Luke has *εἰρήνη τῷ οἴκῳ τούτῳ* (x. 5). Compare with the spirit of vv. 10—13, ch. vii. 6. *Stier* remarks (*Reden Jesu*, I. 403), that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek *χαίρειν* instead of the Jewish form of greeting, Acts xv. 23. James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be without any respect to the worthiness or otherwise of the inhabitants of the house. In the case of unworthiness, let your peace (see Is. xlv. 23) return to you, i. e. be as though you had never

ἡ τῆς πόλεως ἐκείνης <sup>ε</sup> ἐκτινάξατε τὸν <sup>h</sup> κοινορτὸν τῶν <sup>ε</sup> Mark. I. a.   
 ποδῶν ὑμῶν. <sup>15</sup> ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ <sup>h</sup> b. 2. Nch.   
 Σοδόμων καὶ Γομόρρων ἐν <sup>1</sup> ἡμέρᾳ κρίσεως ἢ τῇ πόλει <sup>h</sup> j L. Acts xiii.   
 ἐκείνῃ. <sup>16</sup> Ἰδοὺ, ἐγὼ <sup>k</sup> ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν <sup>h</sup> j L. Acts xiii.   
 μέσῳ λύκων· γίνεσθε οὖν <sup>1</sup> φρόνιμοι ὡς οἱ <sup>1</sup> ὕφεις καὶ <sup>h</sup> j L. Acts xiii.   
 <sup>m</sup> ἀκέραιοι ὡς αἱ περιστεραί. <sup>17</sup> <sup>n</sup> προσέχετε δὲ <sup>n</sup> ἀπὸ τῶν <sup>h</sup> j L. Acts xiii.   
 ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν <sup>h</sup> j L. Acts xiii.   
 ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. <sup>18</sup> <sup>o</sup> καὶ ἐπὶ <sup>h</sup> j L. Acts xiii.   
 ἡγεμόνας <sup>o</sup> δὲ καὶ βασιλεῖς ἀχθήσεσθε <sup>p</sup> ἕνεκεν ἐμοῦ, εἰς <sup>h</sup> j L. Acts xiii.

εἰκ. ἡ om. D Arm.—ἐκείνης om. D 3 ac.—bef. τῶν π. ins. εκ C 6 de aben.—15. γῆ Γομ. C. Γομόρρας C P D L M 13 al. Chrys. txt B aben Hil.—16. εἰς μίσον B. txt (ἡμ. C) C D P aben Hil.—for ἀκέραιοι, ἀπλούστατοι D simplices abed Cyp.—17. ζε om. D ac Orig.—ὑμᾶς om. C.—εἰς τὰς συναγωγὰς D.—18. κ. ἐπὶ ἡγεμόνων σταθῇ.

spoken it, μηδὲν ἐνεοργήσω, ἀλλὰ ταύτην μὲν ἐάντων λαβόντες ἐξέλθετε. Euthym.—14.] See Acts xiii. 51. xviii. 6. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—We take nothing of yours with us, we free ourselves from all contact and communion with you; or (2),—which sense probably lies beneath both this and ver. 13, We free ourselves from all participation in your judgment: will have nothing in common with those who have rejected God's message. See 1 Kings ii. 5, where the *shoes on the feet* are mentioned as partakers in the guilt of blood. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles; those then who would not receive the Apostolic message were to be treated as no longer Israelites, but Gentiles. Thus the verse forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of.—15.] The first ἀμὴν λέγ. ἡμ., with which expression our Lord closes each portion of this discourse. ἡμέρα κρίσεως, the day of final judgment, = ἡμέρα ἐκείνη Luke x. 12. The omission of the articles does not alter the definiteness of the meaning; as in the case also of *νῖος θεοῦ*. See note on ch. iv. 3.—It must be noticed that this denunciatory part, as also the command to shake off the dust, applies *only to the people of Israel*, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians: but as it was not then applicable to the Gentiles, so neither now can it be to the Heathen who know not God.—16.] See above on ver. 5 for

the subject of this portion vv. 16—23. ἐγὼ is not without meaning. It takes up again the subject of their sending, and reminds them Wito sent them. (ἐγὼ ὁ πάντα ἐννόμιμος. Euthymius.) ἀποστέλλω, in direct connexion with their name ἀπόστολοι. —πρόβ. ἐν μ. λ.] This comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier, p. 408.—οἱ ὄφ. . . αἱ περ.] The articles are generic, as is also that before ἀνθρ. in the next verse, which has been mistaken and supposed to have a distinct meaning. It is used on account of these two, οἱ ὄφ. . . αἱ περ. . . having just preceded. ἀκέραιος, ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἀπλοῦς καὶ ἀποίκιλος. Etym. Mag. (Meyer).—17. προσέχετε] The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the μὴ μεριμνήσητε in ver. 19.—συνέδρια.] See Acts iv. 6, 7. v. 40. They are the *courts of seven* (on which see Deut. xvi. 18), appointed in every city, to take cognizance of causes both civil and criminal, ch. v. 21.—ἐν τ. συν. μαστ. ὕ.] See Acts xxii. 19. xxvi. 11. Euseb. Hist. Eccl. v. 16, quoting a book against the Montanists, οὐδὲ μὴν οὐδὲ ἐν συναγωγαῖς Ἰουδαίων τῶν γυναικῶν τις ἐμαστιγώθη ποτὶ, ἢ ἐλιθοβολήθη; οὐδ' αὖ ποτε οὐδ' αὖτως. The scourging in the synagogues is supposed to have been inflicted by order of the Tribunal of Three who judged in them.—18.] καὶ . . . δὲ implies, 'yea and moreover;' assuming what has just been said, and passing on to something more. The words are always separated, except in the Epic poets. Viger. ed. Herm. p. 545. 347 (Meyer). ἡγεμόνας—Proconsuls, Procurators, Procurators, as (Pontius Pilate), Felix, Festus, Gallio, Sergius Paulus. βασιλεῖς, as (Herod), Agrippa. The former verse was of Jewish persecu-

μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. <sup>19</sup> ὅταν δὲ \* παραδιδ- BCDP  
 11 ch. vi. 25. δώσιν ὑμᾶς, μὴ ἡ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται  
 γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾧρᾳ τί λαλήσετε. <sup>20</sup> οὐ γὰρ ὑμεῖς  
 r Ezek. xxxvi.  
 27. ἔστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ  
 1-9. liii. 12.  
 t Mark xiii. 12  
 only. Ps. iii.  
 1. Micah vii.  
 6.  
 u 2 Chron.  
 xxxiii. 13.  
 Luke xxi. 16  
 at.  
 x 1 Rom. xii.  
 12. Mal. iii. 2.  
 y Ps. lxxiii. 11.  
 λαλοῦν ἐν ὑμῖν. <sup>21</sup> παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς  
 θάνατον, καὶ πατὴρ τέκνον· καὶ ἑπανάσθουσιν τέκνα  
 ἐπὶ γονεῖς καὶ ἑθνατώσουσιν αὐτούς. <sup>22</sup> καὶ ἔσεσθε  
 μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομένειν  
 εἰς τέλος, οὗτος σωθήσεται. <sup>23</sup> ὅταν δὲ διώκωσιν ὑμᾶς  
 ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην\*. ἀμὴν [γὰρ]  
 λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις [τοῦ] Ἰσραὴλ ἕως

σεσθε D.—19. for παραδιδ., παραδῶσιν (*tradiderint*) B d Cyp. *παραδώσουσιν*  
 (*tradent*) D G L X 10 *aben* Arm. Ath. Orig. Chrys. txt C F V al.—*ἐδοθήσεται* . . .  
 λαλήσετε om. D L 9 Arm. Orig. Cyr. Theophyl. Cyp. (once, but cites it thrice).—*ἡμέρα*  
 C \*. (prob.).—21. (not τὸ τέκν. B as Lachm.)—23. *ἐώκουν* D.—for ἄλλην, *ἐπὶ τὴν*  
 B 8 d Orig. txt C D *aben* Orig.—aft. ἄλλην ins. *ἐὰν δὲ ἐν τῇ ἄλλῃ ἐώκουν* ὑμᾶς,  
 φεύγετε εἰς τὴν ἄλλην D, and with slight var. L 1 *ab* Arm. Orig. Ath. Tert. (apparently)  
 Aug. Ambr. Hil. txt B C v.—γὰρ om. D M 13 *aben* Copt. Æth. Arm. Hil. ins. B C 1.

tion; this of Gentile: the concluding words show that the scope of both, in the Divine purposes, as regarded the Apostles, was the same, viz. εἰς μαρτ. αὐτ. κ. τ. ἔθν. The μαρτ. is in both senses—a testimony *to*, and *against* them, and refers to both sets of persecutors: αὐτοῖς, *to them*, i. e. the Jews (not the ἡγ. καὶ βασιλ., for they are Gentiles themselves), καὶ τοῖς ἔθν. It was a testimony in the best sense *to* Sergius Paulus, Acts xiii. 7, but *against* Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a *δίστομος ῥομφαία* (Rev. i. 16. ii. 12).

—19.] *μὴ μεριμνήσητε*—take not anxious or distracting thought. A spiritual prohibition answering to the literal one in vv. 9, 10. See Exodus iv. 12.—20. οὐ γὰρ ὑμ. κ.τ.λ.] This shows the reference of the command to a future mission of the Apostles, see John xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says *our* Father, but either *my* Father, or *your* Father, or both conjoined; never leaving it to be inferred that God is in the same sense His Father and our Father. (2) It is also to be observed that in the great work of God in the world, human individuality sinks down and vanishes, and God alone, His Christ, His Spirit, is the great worker, as here *οὐκ ἔστε ὑμεῖς* . . . ἀλλὰ τὸ πν. τοῦ π. ὑμ.—21.] Spoken most likely of *official information* given against Christians, as there are no female relations mentioned.—22. πάντων] i. e. all else but yourselves; not, as De Wette so often interprets, ‘a strong ex-

pression, intended to signify *many*, or *the majority of mankind*.’—ὁ δὲ ὑπομ.] In order to understand these words it is necessary to enter into the character of our Lord’s prophecies respecting His coming, as having an *immediate literal*, and a *distant foreshadowed* fulfilment. Throughout this discourse and the great prophecy in ch. xxiv., we find the first Apostolic period used as a type of the whole ages of the Church, and the vengeance on Jerusalem,—which historically put an end to the old dispensation, and was in its place with reference to that order of things, the coming of the Son of Man,—as a type of the final coming of the Lord. These two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of *events themselves*, *points of time*,—as of *processions* of events, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the τέλος directly spoken of is that event, and the σωθήσεται the preservation provided by the warning afterwards given in ch. xxiv. 15—18. And the next verse directly refers to the journeys of the Apostles over the actual cities of Israel, territorial, or where Jews were located. But as certainly do all these expressions look onwards to the great final coming of the Lord, the τέλος of all prophecy; as certainly the σωθήσεται here bears its full Scripture meaning, of *everlasting salvation*;

[ἀν] ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> Οὐκ ἔστι μαθητὴς  
<sup>2</sup> ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον  
 αὐτοῦ. <sup>25</sup> ἄσκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδά-  
 σκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ\* τὸν  
<sup>3</sup> οἰκοδεσπότην Βεελζεβούλ † ἐπεκάλεσαν, πόσῃ μᾶλλον  
 τοὺς <sup>4</sup> οἰκιακοὺς αὐτοῦ; <sup>26</sup> μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν  
 γάρ ἐστι κεκαλυμμένον ὃ οὐκ <sup>5</sup> ἀποκαλυφθήσεται, καὶ <sup>6</sup> εἰ Sir. i. 30.

—τοῦ om. B. D. ins. C.—ἀν om. B. ins. C D.—25. τῷ οἰκοδεσπότην B. txt C D *abcv*  
 Cyp. —Βεελζεβούλ B. Βελζεβούλ D. txt C *a*.—rec. ἐκάλεσαν with some recent const.  
 mss. and *abcv*, but txt B C E F G K M S V X 30 Eus. Ath. Cyr. καλοῦσιν D. ἐκαλέ-

and the endurance to the end is the finished course of the Christian; and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the *Jewish nation*, i.e. *effectually*) when the Son of Man shall come. It is most important to keep in mind the great prophetic parallels which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him. That the tracing out and applying such parallels should be called by such expositors as Meyer, 'lauter wortwibrige und nothgedrungene Ausfuchte' (Com. i. 211), is just as if a man should maintain that a language unknown to him had therefore no meaning.—24.] The third part of the discourse begins here. See note on ver. 5. It treats of (I.) the conflicts (vv. 24—26), duties (vv. 26—28), and encouragements (vv. 28—32) of all Christ's disciples. (II.) The certain issue of this fight in victory; the confession by Christ of those who confess Him, set in strong light by the contrast of those who deny Him (vv. 32—34); the necessity of the conflict to victory, by the nature of Christ's mission (vv. 34—37), the kind of self-devotion which He requires (vv. 37—39); concluding with the solemn assurance that no reception of His messengers for His sake, nor even the smallest labour of love for Him, shall pass without its final reward. Thus we are carried on to the end of time and of the course of the Church.—This proverb is used in different senses, in Luke vi. 40 and John xiii. 16. The view here is, that disciples must not expect a better lot than their Master, but be well satisfied if they have no worse. The threefold relation of our Lord and His followers here brought out may be thus exemplified from Scripture: μαθητὴς and διδάσκαλος, Matt. v. 1. xxiii. 7, 8. Luke vi. 20; δοῦλος and κύριος, John

xiii. 13. Luke xii. 35—48. Rom. i. 1. 2 Pet. i. 1. Jude 1; οἰκοδεσπότης and οἰκιακοί, Matt. xxvi. 26—29 and || places, Luke xxiv. 30. Matt. xxiv. 35 and ||.—25. Βεελζεβούλ] Either בְּזֵי בְּזֵי, lord of dung, or as in 2 Kings i. 2, בְּזֵי בְּזֵי, lord of flies, a god worshipped at Ekron by the Philistines. There is however another derivation more probable than either of these, upheld by Meyer, from בְּזֵי and בְּזֵי, a house, by which it would exactly correspond to οἰκοδεσπότης—A name by which the prince of the devils was called by the Jews, ch. xii. 24, to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called Him Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions.—26. μὴ οὖν] The force of this is: Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn need not fear. Comp. Rom. viii. 37.—οὐδὲν γάρ ἐστι] This solemn truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17. xii. 2 and notes. The former part of the verse drew comfort and encouragement from the *past*: this from the *future*. All that is hidden must be revealed—(1) it is God's purpose in His Kingdom that the everlasting Gospel shall be freely preached, and this purpose ye serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter; and (3) fear them not, for under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that sent you (ch. xiii. 43). τίνος γὰρ ἕνεκεν ἀλγείτε; ὅτι γόητας ὑμᾶς καλοῦσι καὶ πλάνους; ἀναμείνατε μικρόν· καὶ σωτήρας ὑμᾶς καὶ εὐεργέτας τῆς οἰκουμένης



κρυπτόν ὃ οὐ γνωσθήσεται. <sup>27</sup> ὃ λέγω ὑμῖν ἐν τῇ <sup>1</sup>σκοτίᾳ BCDP  
 εἶπατε ἐν τῷ φωτί, καὶ ὃ <sup>2</sup>εἰς τὸ οὐς ἀκούετε <sup>3</sup>κηρύζετε  
 ἐπὶ τῶν δωματίων. <sup>28</sup> καὶ μὴ <sup>4</sup>\* φοβηθῆτε <sup>5</sup>ἀπὸ τῶν  
 ἡ ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων  
 ἀποκτείνει· φοβήθητε δὲ <sup>6</sup>μᾶλλον τὸν ἐνδύμενον καὶ  
 ψυχὴν καὶ σῶμα <sup>7</sup>ἀπολέσαι ἐν γένει. <sup>29</sup> οὐχὶ δύο  
 στρούθια <sup>8</sup>ἁσπαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ  
 πεσεῖται ἐπὶ τὴν γῆν <sup>9</sup>ἄνευ τοῦ πατρὸς ὑμῶν. <sup>30</sup> ὑμῶν  
 δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ.

σαντο L. ἀπεκάλεσαν many mss. — 28. φοβεῖσθε (1st) B C E F K L M X V 43 Just. Ephr. Eus. Cyr. txt D Orig.—rec. ἀποκτείνοντων, but txt (-τεν- as B, or -τεν- as C D) B C D E F G K L S X V 37 Orig. Cyr. Chrys. Theodoret.—for ἀποκτείνειν, σφάζει D. φοβεῖσθε (2nd) C 1.—εἰς γένειν D aber Iren. Cyr. Lucif. txt B C Orig. Hil.— 29. τοῦ ἁσ. D.—30. ἀλλὰ καὶ αἱ τ. τ. κ. ὑμ. D abc Hil.—31. φοβεῖσθε B D L

προσερῶν ἅπαντες. Chrys. Hom. xxiv. 390 A.—27.] An expansion of the duty of freeness and boldness of speech implied in the last verse. The words may bear two meanings: either (1) that which Chrysostom gives, taking the expressions relatively, ἐπεὶ ἡ μόνος αὐτοῖς διέλεγοτο καὶ ἐν μικρῇ γωνίᾳ τῆς Παλαιστίνης, διὰ τοῦτο εἶπεν, “ἐν τῇ σκοτίᾳ,” καὶ “εἰς τὸ οὐς,” πρὸς τὴν μετὰ ταῦτα παρήρσιαν ἐσομένην. Hom. xxiv. 390 C; or (2) as this part of the discourse relates to the *future* principally, the secret speaking may mean the communication which our Lord would hold with them hereafter by His Spirit, which they were to preach and proclaim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied.—There is no need, with Lightfoot and others, to suppose any allusion to a custom in the synagogue, in the words εἰς τὸ οὐς ἀκούετε. They are a common expression, derived from common life: we have it in a wider sense Acts xi. 22, and Gen. i. 4.—ἐπὶ τῶν δ.] On the flat roofs of the houses. Thus we have in Josephus, ἀναβάς ἐπὶ τὸ τέγος, καὶ τῇ δεξιᾷ καταστείλας τὸν θόρον αὐτῶν, . . . ἔφη . . . B. J. ii. 21, 5.—28.] φοβεῖσθαι ἀπὸ τοῦ ἁβραϊσμοῦ, γὰρ ἁγ. On the *latter part* of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as ‘the only passage of Scripture whose words may equally apply to God and the enemy of souls.’ He himself is strongly in favour of the latter interpretation, and defends it at much length; but I am quite unable to assent to his opinion. It seems to me at variance with the connexion of the discourse, and the universal tone of Scripture regarding Satan. If such

a phrase as φοβεῖσθαι τὸν διάβολον could be instanced as = φυλάσασθαι τὸν δ., or if it could be shown that any where power is attributed to Satan analogous to that indicated by ὁ ἐνδύμενος καὶ ψ. κ. σ. ἀπολέσαι ἐν γ., I should then be open to the doubt whether he might not here be intended; but seeing that φοβεῖσθαι ἀπὸ indicating terror is changed into φοβεῖσθαι so usually followed by τὸν Θεὸν in a higher and holier sense, and that God alone is throughout the Scripture the Almighty dispenser of life and death both temporal and eternal,—seeing also that Satan is ever represented as the condemned of God, not ὁ ἐνν. ἀπολ., I must hold by the general interpretation, and believe that both here and in Luke xii. 3—7, our Heavenly Father is intended as the right object of our fear. And as to this being inconsistent with the character in which He is brought before us in the next verse, the very change of construction in φοβεῖσθαι would lead the mind on, out of the terror before spoken of into that better kind of fear always indicated by that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. Fear Him who is the only Dispenser of Death and Life: of death, as here; of life, as in the case of the sparrows for whom He cares. Fear Him, above men: trust Him, in spite of men.—29. στρούθια] any small birds.—ἁσπαρίου] This word derived from ‘as,’ was used in Greek and Hebrew (צִפְּרָיִם) to signify the meanest, most insignificant amount.—καὶ, *and yet*.—πασ. ἐπ. τ. γ.] which birds do when frozen, or wet, or starved = die. ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιδηλησμένον ἐνώπιον Θεοῦ, Luke xii. 6.—30.] See 1 Sam. xiv. 45. Luke xxi. 18. Acts xxvii.

<sup>31</sup> μὴ οὖν \* φοβηθῆτε πολλῶν στρουθίων ° διαφέρετε ὑμεῖς. <sup>32</sup> πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>33</sup> ὅστις δ' [ἀν] ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>34</sup> Μὴ νομίσῃτε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. <sup>35</sup> ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. <sup>36</sup> καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκισαὶ αὐτοῦ. <sup>37</sup> ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος, <sup>38</sup> καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὁπίσω μου οὐκ ἔστι μου ἄξιος. <sup>39</sup> ὁ ἐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ

<sup>31</sup> ch. vi. 26.  
<sup>32</sup> Mac. vi. 26.  
<sup>33</sup> John xii. 43.  
<sup>34</sup> Rom. x. 9, 10.  
<sup>35</sup> See G. ii.  
<sup>36</sup> xxix. 35.  
<sup>37</sup> Ps. xlii. 18.  
<sup>38</sup> 2 Kings xvi. 21.  
<sup>39</sup> Luke xxi. 37.  
<sup>40</sup> 1st. xxix. 37.  
<sup>41</sup> ch. vi. 26.  
<sup>42</sup> 1st. John xii. 43.  
<sup>43</sup> James ii. 3.  
<sup>44</sup> 1st. John xii. 43.  
<sup>45</sup> 2d. Rom. x. 9, 10.  
<sup>46</sup> 1st. Rom. x. 9, 10.  
<sup>47</sup> 1st. John xii. 43.  
<sup>48</sup> 1st. John xii. 43.  
<sup>49</sup> 1st. John xii. 43.  
<sup>50</sup> 1st. John xii. 43.  
<sup>51</sup> 1st. John xii. 43.  
<sup>52</sup> 1st. John xii. 43.  
<sup>53</sup> 1st. John xii. 43.  
<sup>54</sup> 1st. John xii. 43.  
<sup>55</sup> 1st. John xii. 43.  
<sup>56</sup> 1st. John xii. 43.  
<sup>57</sup> 1st. John xii. 43.  
<sup>58</sup> 1st. John xii. 43.  
<sup>59</sup> 1st. John xii. 43.  
<sup>60</sup> 1st. John xii. 43.  
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<sup>63</sup> 1st. John xii. 43.  
<sup>64</sup> 1st. John xii. 43.  
<sup>65</sup> 1st. John xii. 43.  
<sup>66</sup> 1st. John xii. 43.  
<sup>67</sup> 1st. John xii. 43.  
<sup>68</sup> 1st. John xii. 43.  
<sup>69</sup> 1st. John xii. 43.  
<sup>70</sup> 1st. John xii. 43.  
<sup>71</sup> 1st. John xii. 43.  
<sup>72</sup> 1st. John xii. 43.  
<sup>73</sup> 1st. John xii. 43.  
<sup>74</sup> 1st. John xii. 43.  
<sup>75</sup> 1st. John xii. 43.  
<sup>76</sup> 1st. John xii. 43.  
<sup>77</sup> 1st. John xii. 43.  
<sup>78</sup> 1st. John xii. 43.  
<sup>79</sup> 1st. John xii. 43.  
<sup>80</sup> 1st. John xii. 43.  
<sup>81</sup> 1st. John xii. 43.  
<sup>82</sup> 1st. John xii. 43.  
<sup>83</sup> 1st. John xii. 43.  
<sup>84</sup> 1st. John xii. 43.  
<sup>85</sup> 1st. John xii. 43.  
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<sup>88</sup> 1st. John xii. 43.  
<sup>89</sup> 1st. John xii. 43.  
<sup>90</sup> 1st. John xii. 43.  
<sup>91</sup> 1st. John xii. 43.  
<sup>92</sup> 1st. John xii. 43.  
<sup>93</sup> 1st. John xii. 43.  
<sup>94</sup> 1st. John xii. 43.  
<sup>95</sup> 1st. John xii. 43.  
<sup>96</sup> 1st. John xii. 43.  
<sup>97</sup> 1st. John xii. 43.  
<sup>98</sup> 1st. John xii. 43.  
<sup>99</sup> 1st. John xii. 43.  
<sup>100</sup> 1st. John xii. 43.

34. The ὅμων is emphatic, corresponding to the ἡμεῖς at the end of ver. 31. But the emphatic ἡμεῖς, spoken directly to the Apostles, is generalized immediately by the πᾶς οὖν in ver. 32.—32. ὁμολ. ἐν ἐμοὶ] A Hebraistic or rather perhaps Syriac mode of expression (De Wette) for, 'shall make me the object of His acknowledgment among and before men.' The context shows plainly that it is a practical consistent confession which is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in act is denied: the Apostle who confessed Him even to death will be confessed. We may observe that both in the Sermon on the Mount (vii. 21—23) and here, after mention of the Father, our Lord describes Himself as the Judge and Arbitrator of eternal life and death.—34.] In Luke xii. 51—53 this announcement, as here, is closely connected with the mention of our Lord's own sufferings (ver. 38). As He won His way to victory through the contradiction of sinners and strife, so must those who come after Him. The immediate reference is to the divisions in families owing to conversions to Christianity. Ver. 35 is quoted nearly literally from Micah vii. 6. When we read in Commentaries, e. g. De Wette, that these divisions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God, results are all

purposes.—36. τοῦ ἀνθρ.] The article is generic, and is rightly rendered in the E. V. 'a man's foes,' &c.—37.] Compare Deut. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words ἄξιός μου there lies an exceeding great reward which counterbalances all the seeming asperity of this saying.—38.] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb, (for crucifixion was not a Jewish punishment,) no common saying which our Lord here and so often utters. See ch. xvi. 24. Mark x. 21. Luke ix. 23. He does not here plainly mention His Cross; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true.—39. ψυχὴν . . . αὐτήν] refer to the same thing, but in somewhat different senses. The first ψυχὴ is the life of this world, which we here all count so dear to us; the second, implied in αὐτήν, the real life of man in a blessed eternity.—ἐρῶν = φιλῶν, John xii. 25, = σῶσαι θέλων, Mark viii. 34. But ἐρῶν and ἀπολέσας are again somewhat different in position: the first implying earnest desire to save, but not so the second any will or voluntary act to destroy. This is brought out by the ἐν ἐμοῦ, which gives the ruling providential arrangement whereby the ἀπολέσας is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for

e Wisd. xix. 14. ἔνεκεν ἑμοῦ εὐρήσει αὐτήν. <sup>40</sup> Ὁ δὲ δεχόμενος ὑμᾶς ἐμὲ BCD  
 f 1 Cor. ix. 17. δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά  
 g Prov. xi. 21. με. <sup>41</sup> ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν BCDZ  
 h ch. xxv. 35. προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα  
 i Gen. xxi. 19. δικαίου μισθὸν· δικαίου λήψεται· <sup>42</sup> καὶ ὅς ἐάν ποτίσῃ BCD  
 j Exo. i. 10. γὰρ. ch. xi. 14. ἕνα τῶν ἡ μικρῶν τούτων ἵποτήριον ἡ ψυχροῦ μόνον εἰς PZ  
 k Gen. xl. 11, 13, 21. ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν  
 l Luc. xii. 37. μισθὸν αὐτοῦ. XI. <sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς  
 m 1 Cor. xvi. 1, 2. διὰ τὸν 5. διατάσσει τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν  
 n Acts v. 21. τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.  
 o 23. xvi. 26 only. Gen. xi. 3. <sup>2</sup> Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ ἡ δεσμωτηρίῳ τὰ ἔργα  
 p Act. 2 John 12. 3 John 13. τοῦ χριστοῦ, πέμψας † ἡ διὰ τῶν μαθητῶν αὐτοῦ <sup>3</sup> εἶπεν

Cypr. Hil. Aug. txt B C P Z.—ψυχροῦν Z. ὑδατος ψυχ. D beu Copt. Æth. Arm. Clem. Orig. Hil. Cyr. txt B C P.—μόνον om. D Copt. Cypr.—ἀπόλῃται ὁ μισθός D alq Æth. Cypr. Aug. (once). ἀπολῃται Z. txt B C.

CHAP. XI. 2. for χρ., Ἰησοῦ D.—rec. εὐο τ. μ. txt B C D P Z Syrr. Arm. om. abc.—

Christ's sake, we cannot fail to recognize in it a far deeper sense in which he who loses his life shall find it. In Luke ix. 23, the taking up of the Cross is to be καθ' ἡμέραν; in Mark viii. 34, and Matt. xvi. 24, ἀπαρνησάσθω or ἀρηνευσάσθω ἑαυτὸν is joined with it. Thus we have the crucifying of the life of this world,—the death to sin spoken of Rom. vi. 4—11, and life unto God. And this life unto God is the real, true ψυχὴ αὐτοῦ, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note.—40.] Here in the conclusion of the discourse, the Lord recurs again to His Apostles whom He was sending out. Froin ver. 32 has been connected with πᾶς ὅστις, and therefore general.—δέχεται, see ver. 14; but it has here the wider sense of not only receiving to house and board,—but receiving in heart and life the message of which the Apostles were the bearers. On the sense of the verse see John xx. 21, and on τὸν ἀποστείλαντά με, ἐγὼ ἀποστέλλω ὑμᾶς, ver. 16, and Heb. iii. 1. There is a difference between the first representation, of Christ by His messengers, which at least is only official, and even then broken by personal imperfection and infirmity (see Gal. ii. 11. iv. 13, 14),—and the perfect unbroken representation of the Eternal Father by His Blessed Son, John xiv. 9. Heb. i. 3.—41. μισθὸν προφήτου] οἷον εἰκὸς τὸν προφήτην ἢ δίκαιον ἐξετάμενον λαβεῖν ἢ οἷον κῆνος μέλλει λαμβάνειν. Chrysost. Hom. xxxv. 401, B.—εἰς ὄνομα, a Hebraism (עֲשֵׂה): 'because he is:' i. e. for the love of Christ whose prophet he is. The sense is, He who by receiving (see above) a pro-

phet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into, these states as appointed by Me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.—42. τῶν μικρῶν] To whom this applies is not very clear. Hardly (De Wette) to the despised and meanly-esteemed for Christ's sake. I should rather imagine some children may have been present; for of such does our Lord generally use this term, see ch. xviii. 2—6. Though perhaps the expression may be meant of lower and less advanced converts, thus keeping up the gradation from προφήτης. This however hardly seems likely: for how could a disciple be in a downward gradation from δικαίος?—τὸν μισθ. αὐτ.] His (i. e. the doer's) reward: not, the reward of one of these little ones, as before μισθ. προφ., μισθ. δίκαιον. The article here makes the difference: and the expression is reflective.—XI. 1. ἐκεῖθεν] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capernaum, but on a journey, see ix. 35. αὐτῶν is also indeterminate, as in iv. 23. ix. 35.

2—30.] Luke vii. 18—35. There have been several different opinions as to the reason why this inquiry was made. I will state them, and append to them my own view. (1) It has been a very generally received idea that the question was asked for the sake of the disciples themselves, with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view

αὐτῷ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον ἠποδοκῶμεν; <sup>4</sup> Καὶ ὁ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγ-

ch. xviii. 21. xii. 45 al. q Luke i. 21. Lam. ii. 16. Ps. cxviii. 166 al.

is ably maintained by Chrysostom; τίνος οὖν ἔσκεν ἐπεψιν ἐρωτῶν; ἀπεπήλυν τοῦ Ἰησοῦ οἱ Ἰωάννου μαθηταὶ καὶ τοῦτο παντὶ που ἤγλόν ἴσιν· καὶ ζηλοτύπως αἰετὸς πρὸς αὐτὸν εἶχον. καὶ ἔηλον ἐξ ὧν πρὸς τὸν διδάσκαλον ἐλεγον (John iii. 26), καὶ πάλιν (John iii. 25), καὶ αὐτῷ πάλιν προσελθόντες ἐλεγον (Matt. ix. 14),—οὕτως γὰρ ἦσαν ἐιδότες, τίς ἦν ὁ χριστός, ἀλλὰ τὸν μὲν Ἰησοῦν ἀνθρώπου ψιλὸν ὑποπτεύοντες, τὸν δὲ Ἰωάννην μίζονα ἢ κατὰ ἀνθρώπων, ἐδάκνοντο εὐδοκμοῦντα τοῦτον ὁρῶντες, ἐκείνον δὲ, καθὼς εἶπε, λοιποὺν λήγοντα. Hom. xxxvi. p. 408, A. And similarly Euthymius and Theophylact. This view is also adopted and eloquently defended by Stier, *Reden Jesu*, I. p. 445 seq. The objections to this view are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by Stier with a supposition that John *allowed the inquiry to be made* in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was John's satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian (cont. Marc. iv. 18) and others, and advocated by De Wette, who thinks that the doubt was not perhaps respecting our Lord's mission, but His way of manifesting Himself, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen (in loc.) and Neander (*Leben Jesu*, p. 92) suppose the ground of the doubt to have lain partly in the Messianic idea of the Baptist, partly in the weakening and bedimmed effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. (Hor. Hebr. in loc.) This however is refuted by Schöttgen. (Hor. Hebr. in loc.)—The author of the *Questions et Resp. ad Orthodoxos* among the works of Justin Martyr suggests, and Benson (*Hulsean Lectures* for 1820, p. 58 sqq.) takes up the following solution: ἐπειδὴ διάφοροι φῆμαι περὶ ὧν ἐποιήσατο θαυμάτων ὁ Ἰησοῦς διέτρεχον, τῶν μὲν λεγόντων, Ἥλιας ἐστὶν ὁ ταῦτα ποιῶν Vol. I.

τῶν δὲ, Ἰερεμίας· τῶν δὲ, ἄλλος τις τῶν προφητῶν· ταύτας τὰς φήμας ἀκούων ὁ Ἰωάννης ἐν τῇ ἐκκλησίᾳ, πέμπει τοὺς μαθητάς αὐτοῦ μαθεῖν, εἰ ὁ τὰ σημεῖα ποιῶν αὐτός ἐστιν ὁ ὑπ' αὐτοῦ μαρτυρηθείς, ἢ ἕτερός τις ὁ παρὰ τῶν πολλῶν θρυλλούμενος. γινούσιν δὲ ὁ Ἰησοῦς τοῦ Ἰωάννου τὸν σκοπὸν, ἐπὶ τῆς παρουσίας τῶν μαθητῶν Ἰωάννου ἐποίησε πολλὰ θαύματα, πείθων αὐτοὺς καὶ τὸν Ἰωάννην δι' αὐτῶν, ὡς αὐτοὺς εἶη ὁ πεποιθώς καὶ τὰ ἐπ' ὀνόματι ἐτέρων φημιζόμενα θαύματα, ὁ ὑπ' αὐτοῦ μαρτυρηθείς. Resp. 34. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to John, and not to the disciples, who are bonâ fide messengers and nothing more.—πορευθέντες ἀπαγγείλατε Ἰωάννῃ, can I think bear no other interpretation. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any doubt that our Lord was ὁ ἐρχόμενος, seeing that he himself had borne repeatedly such notable witness to Him, and that under special Divine direction and manifestation (see ch. iii. 16, 17. John i. 26—37).—The idea of his faith being weakened by his imprisonment is quite inconsistent not only with John's character, but with our Lord's discourse in this place, whose description of him seems almost framed to guard against such a supposition.—The last hypothesis (that of the Pseudo-Justin) is hardly probable, in the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that one form of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all their reports, being himself fully convinced Who this Wonderworker was, desired to obtain from our Lord's own mouth a declaration which should set them at rest. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all

γείλατε Ἰωάννη ἃ ἀκούετε καὶ βλέπετε. <sup>5</sup> τυφλοὶ ἀνα- BCD  
 βλέπουνσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, P Z  
 καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ ἡ πτωχοὶ ἐυ-  
 αγγελίζονται, <sup>6</sup> καὶ <sup>5</sup> μακάριός ἐστιν, ὃς ἐὰν μὴ ἴσκανδα-  
 λισθῇ ἐν ἰμοί. <sup>7</sup> τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς  
 λέγειν τοῖς ὄχλοις περὶ Ἰωάννου Τί † ἐξήλατε εἰς τὴν  
 ἔρημον θεάσασθαι; κάλανον ὑπὸ ἀνέμου ὡς σαλευόμενον;

r Isa. lxi. 1.

s Ps. xxxi. 1.

t Sir. ix. 5.  
ch. xiii. 57.  
xxvi. 31, 33.u chap. xxiv.  
29 al.

5. καὶ χ. περ. om. D. καὶ om. Z.—B. rec. ἐξήλατε (and in vers. 9, 10), but txt

inexcusable who should be offended in Him. And the return message is so far from being a satisfaction designed for the *disciples*, that they are sent back like the messenger from Gabii to Sextus Tarquinius, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it.—It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not τοῦ Ἰησοῦ, but τοῦ χριστοῦ: the only place where that name, standing alone, is given to our Lord in this Gospel. So that it would seem as if the Evangelist had purposely avoided saying τοῦ Ἰησοῦ, to show that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer—the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such idea.—

2. ἀκούσας] From His own disciples, Luke vii. 18. The place of his imprisonment was Machærus. ὁ μὲν, ὑποψία τοῦ Ἠρώδου, εἰσμιος εἰς τὸν Μαχαιροῦντα πεμ-  
 φθεῖς, . . . (μεθόριον δὲ ἐστὶ τῆς τε Ἀρείας καὶ Ἠρώδου ἀρχῆς) . . . ταύτη κτίννεται. Jos. Ant. xviii. v. 1, 2.—4.] ἐν αὐτῇ τῇ ᾧρα ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. Luke vii. 21. From καὶ ἀποκριθεὶς . . . ἐν ἰμοί, is verbatim in the two Gospels (except that ἀκούετε κ. βλέπετε, M. = εἰ-  
 δετε κ. ἀκούσατε, L.).—5.] The words νεκροὶ ἐγ. have raised some difficulty; but surely without reason. In Luke, the raising

of the widow's son at Nain immediately precedes this message; and here we have had the ruler's daughter raised. These miracles might be referred to by our Lord under the words νεκ. ἐγ.—for it is to be observed that He bade them tell John not only what things they saw, but what things they *had heard*, as in Luke.—It must not be forgotten that the words here used by our Lord have an inner and spiritual sense, as betokening the blessings and miracles of Divine grace on the souls of men, of which His outward and visible miracles were sym-  
 bolical. The words are mostly cited from Is. xxxv. 5, where the same spiritual mean-  
 ing is conveyed by them. They are quoted here, as the words of Is. liii. are by the Evangelist in viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion.—εὐαγγελίζον-  
 ται is passive,—see 2 Kings xviii. 31 in the LXX. In Luke xvi. 16 it is also passive, but with the thing preached as its subject. Stier remarks the coupling of these miracles together, and observes that with νεκ. ἐγ. is united πτωχοὶ εὐαγγελίζονται, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. lxi. 1.—6.] See note on ver. 2.—7.] The following verses set forth to the people the real character and position of John; identifying him who eried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. ὁ πολὺς ὄχλος ἐκ τῆς ἐρωτήσεως τῶν Ἰωάννου μαθητῶν πολλὰ ἂν ἄσποα ὑπενόησεν, οὐκ εἰδὼς τὴν γνώμην μεθ' ἧς ἐπεμψε τοὺς μαθητάς. καὶ εἰκόσ ἦν διαλογίζεσθαι πρὸς αὐτοὺς καὶ λέγειν ὅ τσαῦτα μαρ-  
 τυρήσας μετεπέσθη νῦν, καὶ ἀμφιβάλλει εἴτε οὗτος εἴτε ἕτερος εἴη ὁ ἐρχόμενος; ἄρα μὴ στασιάζων πρὸς τὸν Ἰησοῦν ταύ-

ἡ ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς  
 [ἱματίοις] \* ἡμφιεσμένον; ἰδοὺ, οἱ τὰ ὃ μαλακὰ φοροῦντες x Job xxxi. 19.  
 ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. ὃ ἀλλὰ τί ἐξήλθατε y ch. vi. 39.  
 ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ ὃ περισσότερον z ch. v. 47.  
 προφήτου. 10 ὅς [γάρ] ἐστι περὶ οὗ γέγραπται Ἰδοὺ a MAL. iii. 1.  
 ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς b [Luk. i. 17.  
 κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. 11 ἂμην λέγω c [Luk. i. 27.  
 ὑμῖν, οὐκ ἐγγίγεται ἐν ὃ γεννητοῖς γυναικῶν μεῖζων e [Luk. i. 28.  
 Ἰωάννου τοῦ βαπτιστοῦ. ὃ δὲ ὃ μικρότερος ἐν τῇ βασιλείᾳ f [Luk. i. 29.  
 I Cor. x. 10.

B C D L Z 4.—bef. μαλ. om. ἐν D *abedn* Hil.—aft. μαλ. om. ἱματίοις B D Z *acv* Tert.  
 Hil. Hier. Aug. ins. C P.—βασιλείων or βασιλείων E F G K S V X al.—εἰσίν om. B.  
 —9. τί ἐξ. προφήτην ἰδεῖν B Z. txt C D P *aber* Orig.—10. γάρ om. B D Z *ab* Orig.  
 Ambr. ins. C P *ev* (?).—ἐγὼ om. Z c. ins. B C D P Orig.—for ὃς, καὶ P *abc*.—12. οἱ

τα λέγει; ἄρα μὴ διελότερος ὑπὸ τοῦ δε-  
 σμωτηρίου γινόμενος; ἄρα μὴ μάτην καὶ  
 εἰκὴ τὰ πρότερα εἰρηκεν; ἐπεὶ οὖν πολλὰ  
 τοιαῦτα εἰκόες ἦν αὐτοὺς ὑποπτέειν, ὅρα  
 πῶς αὐτῶν διορθοῦται τὴν ἀσβένειαν, καὶ  
 ταύτας ἀναίρει τὰς ὑποψίας. Chrysostom,  
 Hom. xxxvii. 414. v. c. And our Lord, as  
usual, takes occasion, from reminding them  
 of the impression made on them by John's  
 preaching of repentance, to set forth to  
 them deep truths regarding His own King-  
 dom and Office. — 8. [Τί ἐξήλθατε] The re-  
 petition of this question, and the order of the  
 suggestive answers, are remarkable. The  
 first sets before them the scene of their  
 desert pilgrimage—the banks of Jordan with  
 its reeds (as Dr. Burton quotes from Lucian  
 Hermotim., *κάλamos ἐπ' ὄχθῃ παραποτα-*  
*μῶ πεφυκώς καὶ πρὸς πᾶν τὸ πνέον*  
*σαλευόμενος*);—but no such trifles were the  
 object of the journey: this suggestion is  
 rejected without an answer. The second  
 reminds them that it was a *man*—but not  
 one in soft clothing, for such are not found  
 in deserts. The third brings before them  
 the real object of their pilgrimage in his  
 holy office, and even amplifies that office  
 itself. So that the great Forerunner is  
 made to rise gradually and sublimely into  
 his personality, and thus his preaching of  
 repentance is revived in their minds.—ἐν  
 μαλακ. ἱμ.] Contrast this with the garb of  
 John as described ch. iii. 4. Such an one,  
 in soft raiment, might be the forerunner of  
 a proud earthly prince, but not the preacher  
 of repentance before a humble and suffering  
 Saviour; might be found as the courtly  
 flatterer in the palaces of Kings, but not  
 as the stern rebuker of tyrants, languishing  
 in their fortress dungeons.—9. προφήτην] We  
 read, ch. xxi. 26, that all accounted  
 John as a prophet. *περισσότερον* is neu-  
 ter, not masculine (as always in N. T.); as  
 πλείον, ch. xii. 41, 42. Eng. Vers. rightly,

'more than a prophet.'—John was more  
 than a prophet, because he did not write  
 of, but saw and pointed out, the object of  
 his prophecy;—and because of his proximity  
 to the kingdom of God. He was moreover  
 more than a prophet, because he himself  
 was the subject as well as the vehicle of  
 prophecy. But with deep humility, he ap-  
 plics to himself only that one, of two such  
 prophetic passages, which describes him as  
*φωνῇ βοῶντος*, and omits the one which  
 gives him the title of ὁ ἄγγελός μου, here  
 cited by our Lord.—10. σου] Our Lord  
 here changes the person of the original  
 prophecy, which is *μου*. And that He does  
 so, making that which is said by Jehovah  
 of Himself, to be addressed to the Messiah, is,  
 if such were needed (compare also Luke  
 i. 16, 17, and 76), no mean indication of  
 His own eternal and coequal Godhead.  
 It is worthy of remark that all three Evan-  
 gelists agree verbatim in their citation of  
 this prophecy thus changed. See Mark i. 2.  
 Luke vii. 27. Also, that the high dignity  
 and honour which our Lord here predi-  
 cates of the Baptist has a further reference: He  
 was thus great above all others, *because he*  
*was the forerunner of Christ*. How great  
 then above all others and him, must HE  
 be! — 11. ἐγγίγεται] Not merely a word  
 of course, but especially used of prophets,  
 and once of our Saviour Himself, Acts v. 30.  
 see reff.—γεννητοῖς is most likely mascu-  
 line. See reff.—ὃ δὲ μικρότερος] This  
 has been variously rendered and under-  
 stood. Chrysostom's interpretation is as  
 follows:—"ὃ δὲ μικρότερος, ἐν τῇ βασιλείᾳ  
 τῶν οὐρανῶν μεῖζων αὐτοῦ ἐστι." μι-  
 κρότερος, κατὰ τὴν ἡλικίαν, καὶ κατὰ τὴν  
 τῶν πολλῶν ὁδὸν; καὶ γὰρ ἔλεγον αὐτὸν  
 φάγον καὶ οἰνοπότην; καὶ, οὐχ οὗτός ἐστιν  
 ὁ τοῦ τέκτονος υἱός; καὶ πανταχοῦ αὐτὸν  
 ἐξηγυλίζον. Hom. xxxvii. 416, D. And a  
 little afterwards:—περὶ αὐτοῦ λέγων,

τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. <sup>12</sup> ἀπὸ δὲ τῶν ἡμερῶν BCDZ  
 Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν

ἰκότως κρύπτει τὸ πρόσωπον διὰ τὴν ἐπι-  
 κρατοῦσαν ὑπόνοιαν, καὶ τὸ μὴ εἶξαι περὶ  
 αὐτοῦ μέγα τι λέγειν, καὶ γὰρ πολλαχθῶς  
 ραίνεται τοῦτο ποιῶν. τί δὲ ἐστίν, ἐν τῇ  
 βασιλείᾳ τῶν οὐρανῶν; ἐν τοῖς πνευμα-  
 τικοῖς καὶ τοῖς κατὰ τὸν οὐρανὸν ἅπασι.  
 καὶ τὸ εἰπεῖν εἶ, “οὐκ ἐγγήγεται ἐν γεν-  
 νητοῖς γυναικῶν μείζων Ἰωάννου,” ἀντι-  
 διαστειλλόντος ἦν ἐαυτῷ τὸν Ἰωάννην,  
 καὶ οὕτως ἐαυτὸν ὑπεξαίρουντος. εἰ γάρ  
 καὶ γεννητὸς γυναικὸς ἦν αὐτός, ἀλλ’  
 οὐχ οὕτως ὡς Ἰωάννης; οὐ γὰρ ψιλὸς ἄν-  
 θρωπος ἦν, οὐδὲ ὁμοίως ἀνθρώπῳ ἐτέχθη,  
 ἀλλὰ ξένον τινὰ τόπον καὶ παράδοξον.  
 417, B. So also Euthymius and Theophylact:  
 but such an interpretation is entirely  
 adverse to the spirit of the whole discourse.  
 We may certainly say that our Lord in  
 such a passage as this would not designate  
 Himself as ὁ μικρότερος compared with  
 John, in any sense: nor again is it our  
 Lord’s practice to speak of Himself as one  
 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, or of His  
 own attributes as belonging to or depend-  
 ent on that new order of things which this  
 expression implies, and which was in Him  
 rather than He in it. Besides, the bare  
 use of the comparative ὁ μικρότερος, with  
 its reference left to be inferred, is, unless  
 I am mistaken, unprecedented. If this  
 had been the meaning we should surely  
 have had αὐτοῦ after μικρότερος. Again,  
 the analogy of such passages as Matt. v. 19.  
 xviii. 1, would lead us to connect the pre-  
 ceding adjective μικρότερος with ἐν τῇ β. τ.  
 οὐ., and not the following. — The other,  
 the usual interpretation, I am convinced,  
 is the right one: “but he that is least in the  
 kingdom of heaven, is greater than he.”  
 The comparative with the article is not put  
 for the superlative (although in English we  
 are obliged to render it so), but signifies ‘he  
 that is less than all the rest’ (Winer, Gr. Gr.  
 36, 3); and here is generic, of all the in-  
 ferior ones. — There is very likely an allusion  
 to Zech. xii. 8: “He that is feeble among  
 them at that day shall be as David.” — Thus  
 the parallelism is complete: John, not in-  
 ferior to any born of women — but these,  
 even the least of them, are born of another  
 birth (John i. 12, 13. iii. 5). John, the  
 nearest to the King and the Kingdom —  
 standing on the threshold — but never  
 having himself entered; these, ἐν τῇ βασι-  
 λείᾳ, subjects and citizens and indwellers  
 of the realm, ὡς τὸ πολίτευμα ἐν οὐρανοῖς.  
 He, the friend of the Bridegroom: they,  
 however weak and unworthy members,  
 His Body, and His Spouse. — Meyer, giving

in substance the above interpretation, be-  
 lieves that αὐτοῦ, i. e. Ἰωάν. τοῦ β., is to  
 be supplied after μικρότερος. This would  
 be unobjectionable in sense, but is it, in  
 usage? See reff., and remember that ἐν τ.  
 βασ. . . is equivalent in meaning to τῶν ἐν  
 τ. βασ. . . Maldonatus (cited by Meyer)  
 quotes the logical axiom, ‘minimum max-  
 imi est majus maximo minimi.’ — 12.] The  
 sense of this verse has been much disputed.  
 (1) βιάζεται has been taken in a middle  
 sense: ‘forcibly introduces it-self,’ ‘breaks  
 in with violence,’ as in the similar passage  
 Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται.  
 Certainly such a sense agrees better with  
 εὐαγγελίζεται, which we find in Luke, than  
 the passive explanation of βιάζεται: but  
 it seems inconsistent with the latter half of  
 the verse, to say that it breaks in by force,  
 and then that others break by force into it.  
 (2) βιάζεται is taken passively: so πόλις  
 . . . τὰς βεβιασμένας, Xen. Hell. v. 2, 15  
 (Meyer: — which is however, like many of  
 his citations, incorrect): ‘suffereth violence,’  
 Eng. Vers. — And thus the construction of  
 the verse is consistent: ‘and the violent  
 take it by force.’ Believing this latter in-  
 terpretation to be right, we now come to  
 the question, in what sense are these words  
 spoken? Is βιάζεται in a good or a bad  
 sense? Does it mean, ‘is taken by force,’  
 and the following, ‘and men violently press  
 in for their share of it, as for plunder;’ — or  
 does it mean, ‘is violently resisted, and  
 violent men tear it to pieces?’ (viz. its op-  
 ponents, the Scribes and Pharisees?) This  
 latter meaning bears no sense as connected  
 with the discourse before us. The subject  
 is not the resistance made to the kingdom  
 of heaven, but the difference between a pro-  
 phesied and a present kingdom of heaven.  
 The fifteenth verse closes this subject, and  
 the complaints of the arbitrary prejudices  
 of ‘this generation’ begin with ver. 16. We  
 conclude then that these words imply ‘From  
 the days of John the Baptist until now (i. e.  
 inclusively, from the beginning of his preach-  
 ing), the kingdom of heaven is pressed into,  
 and violent persons — eager, ardent multi-  
 tudes — seize on it.’ Of the truth of this,  
 notwithstanding our Lord’s subsequent re-  
 proaches for unbelief, we have abundant  
 proof from the multitudes who followed,  
 and outwent Him, and thronged the doors  
 where He was, and would (John vi. 15)  
 take Him by force to make Him a king.  
 But our Lord does not mention this so  
 much to commend the βιασται, as to show  
 the undoubted fact that ὁ ἐρχόμενος was

<sup>f</sup>βιάζεται, καὶ <sup>g</sup>βιασταὶ ἀρπάζουσιν αὐτήν. <sup>13</sup> πάντες γὰρ <sup>f</sup> see Luke xvi. 16. Gen. xxiii. 11. οἱ <sup>h</sup> προφῆται καὶ ὁ νόμος <sup>i</sup> ἕως Ἰωάννου <sup>h</sup> προσεφίηθυσαν. <sup>14</sup> καὶ εἰ θέλετε <sup>k</sup> δεῖσθαι, αὐτός ἐστιν Ἰλίας ὁ μέλλων <sup>g</sup> here only 4. h 3 Kings xxi. 1. ἔρχεσθαι. <sup>15</sup> ὁ ἔχων ὧτα ἀκούειν ἀκούτω. <sup>16</sup> τίνι δὲ <sup>i</sup> Dan. ix. 25. i. Dent. xxi. 1. Acts viii. 11. 1 Thess. i. 6. 1 ch. vii. 24. Lam. ii. 13. m Cant. iii. 2. n Psal. lxxviii. 1. Luke & Acts xxi. 21. <sup>o</sup> ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ <sup>†</sup> παιδίῳ <sup>o</sup> Luke. 1 Cor. xiv. 7 only 1. <sup>m</sup> ἐν \* ἀγοραῖς καθήμενοις, <sup>†</sup> αὖ \* <sup>n</sup> προσφωνοῦσι τοῖς \* <sup>n</sup> ἐταίροις [αὐτῶν] <sup>17</sup> [καὶ] λέγουσιν <sup>o</sup> Ἡὐλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν [ὑμῖν], καὶ οὐκ <sup>p</sup> ἐκό-

p Gen. xxiii. 2. i. 10. Rev. i. 7. xviii. 9.

βιασταὶ D. — 15. ἀκούειν om. B D. ins. Z *abcr* Orig. — 16. rec. *παιδαρίους*. txt B C D E G K L S V X Z 50 al. Clem. Chrys. Theophyl. — καθ. ἐν ἀγ. (τῇ ἀγορᾷ D. ταῖς ἀγοραῖς B Z) B C D L M al. *abedv*. — rec. καὶ πρ., but txt B C D Z 5 v Copt. — προσφωνοῦντα B D Z 5 v. txt C. — for ἐταίροις, ἐτέροις B C D E F K L Z 13, but qu. on account of the itacism; for some of these have αὐτῶν, which shows they meant ἐταίροις. αὐτῶν om. B D Z al. ins. Cal. — 17. καὶ om. B D Z 5 v. txt C. — aft. ἐθρ. om. ὑμῖν

come:—that the kingdom of heaven, which before had been the distant subject of prophecy, a closed fortress, a treasure hid, was now undoubtedly upon earth (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 28, δὲ ὅτε πρὸς με πάντες, and with Luke xvi. 16, πᾶς βιάζεται εἰς αὐτήν. Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 13—24. — 13, 14.] The whole body of testimony as yet has been prophetic:—the Law and Prophets, from the first till Zecharias the priest and Simeon and Anna, prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the forerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John's own denial that he was Elias, John i. 21. For (1) that question was evidently asked as implying a re-appearance of the actual Elias upon earth: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5 received its *full completion* in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1.—ὁ μέλλων ἔρχεσθαι here is not = ὃς ἐμελλεν ἔρχεσθαι (as Bengel, 'sermo est tanquam e prospectu testamenti veteris in novum'), but *strictly future*, 'who shall come.' Compare ch. xvii. 11, where the future is used. The εἰ θέλετε δεῖσθαι must be taken as

referring to the partial sense of the fulfilment implied; for it was and is to this day the belief of the Jews that Elias in person should come before the end. — 15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the coming of the Lord, then know surely that the Lord is come.' — 16. δὲ] Implying, the men of this generation have ears to hear, and hear not; will not receive this saying; are arbitrary, childish, and prejudiced, not knowing their own mind. τίνι ὁμοιώσω; See similar questions in Mark iv. 30, Luke xiii. 18, 20; and note on ch. vii. 24. ὁμοία ἐστὶ παιδίῳ: as children in their games imitate the business and realities of life, so these in the great realities now before them show all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shown forth in this parable, where the man sent from God, and the Eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some have done: the children who *call* are the Jews,—those *called to*, the two Preachers; both belonging, according to the flesh, to ἡ γενεὰ αὐτῆς,—but neither of them corresponding to the kind of *mourning* (in John's case) with which the Jews would have them mourn, or the kind of *joy* (in the Lord's case) with



η 3 Kings i. 25. ψασθε. <sup>13</sup> ἦλθε γὰρ Ἰωάννης μήτε ἰσθίων μήτε πίνων, B C D  
 Gen. ix. 5, 20. καὶ λέγουσι Δαυιδόνιον ἔχει. <sup>19</sup> ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου  
 Luke ii. 15 xl. καὶ ἰσθίων καὶ πίνων, καὶ λέγουσιν Ἰσοῦ ἄνθρωπος φάγος  
 s. only 1. καὶ αἰνσότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ  
 f Prov. xxiii. ἠδουκάωθη ἡ σοφία <sup>x</sup> ἀπὸ τῶν τέκνων αὐτῆς. <sup>20</sup> Τότε  
 u S. r. i. 21. Ps. ἤρξατο ὀνειδίξειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται  
 l. 4. Rom. iii. καὶ ἰσθίων καὶ πίνων, καὶ λέγουσιν Ἰσοῦ ἄνθρωπος φάγος  
 l. 1. v. 7. Luke vii. 29. καὶ ἰσθίων καὶ πίνων, καὶ λέγουσιν Ἰσοῦ ἄνθρωπος φάγος  
 x = Mark vii. 31. 1 Cor. i. 30. 2 Cor. i. vii. 13. Jam. i. 13. Rev. xii. 5. ch. xvi. 21. Isa. xlv. 20.  
 y = ch. vi. 24. z 3 Kings xxi. 21, 32. 1 Th. x. 2. Rev. vii. 12. Dan. ix. 3.  
 a ch. xviii. 7. b ch. x. 15. c Prov. vi. 34.

B D Z 2 c Copt. Clem. Aug. ins. C ab. — 19. for τέκνων, ἔργων B 1 Syrr. Copt. Æth. txt C D acv Orig. Ilil. — 20. for ἐγέν., γηγόνεισαν D.—αὐτοῦ om. D. — 21. for οὐαί σοι (second), καὶ D.—Βηθσαιδὰ C D. txt B.—for ἐγένοντο, ἐγεγόνεισαν D.—aft. σποδῶ

which the Jews would have them rejoice. The converse application, which is commonly made, ἵς ἀγὰντ τὴν ὁμοίαν ἐστὶ παιδίους, by which the *παιδία* must be the children of this generation.—18. μήτ. ἰσθ. μήτ. πίν.] Luke vii. 33 fills up this expression by inserting ἄφρον and οἰνον. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23, 27. John v. 35, πρὸς ὕμνον); but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20. x. 20. — 19. ἰσθίων καὶ πίνων] Alluding to our Lord's practice of frequenting entertainments and feasts, e. g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. — καὶ = and yet, notwithstanding.—ἡ σοφία, the Divine wisdom which hath ordered these things.—ἔδικ. in the *avrist*, because of ἦλθε, which rules the construction of the sentence; but, like the second ἦλθεν, bearing a present sense.—The meaning seems to be, that the waywardness above described was not universal; but that the τέκνα σοφίας (in allusion probably to the Book of Proverbs, which constantly uses the same expression: see ch. ii. 1. iii. 1. 11. 21. iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. The τέκνα σοφίας are opposed to the wayward *παιδία* above, the childlike to the childish; and thus this verse serves as an introduction to the saying in ver. 25. Clrysostom understands the verse differently: *τουτίσιν, εἰ καὶ ὑμῖς οὐκ ἐπισθίητε, ἀλλ' ἐμοὶ λοιπὸν ἐγκαλεῖν οὐκ ἔχετε*. Thus ὑμῖς = τὰ τέκνα τῆς σοφ., as being the people of the Lord;

and ἡ σοφία is our Lord Himself. This seems far-fetched, and not so consistent with the context as the other interpretation.—ἀπὸ, not exactly equivalent to ὑπὸ, but implying 'at the hands of' the quarter whence the justification comes. — 20. τότε ἤρξατο] This expression betokens a change of subject, but not of locality or time. The whole chapter stands in such close connexion, one part arising out of another (e. g. this out of ver. 16—20), and all pervaded by the same great undertone, which sounds forth in vv. 28—30, that it is quite impossible that this should be a collection of our Lord's sayings uttered at different times. I would rather regard the τότε ἤρξατο as a token of the report of an ear-witness, and as pointing to a pause or change of manner on the part of our Lord. See note on Luke x. 13.—ὅτι οὐ μετ.] Connect this with the first subject of our Lord's preaching, ch. iv. 17. The reference is to some unrecorded miracles, of which we know (John xxi. 25) that there were many.—21. Χοραζὶν] According to Jerome (cited by Winer, Realwörterbuch) a town of Galilee, two (according to Eusebius twelve, but most likely an error in the transcriber) miles from Capernaum. It is nowhere mentioned except here and in the || place of Luke. The etymology is uncertain. Some would read *χώρα ζῆν*. — Βηθσαιδάν] Called πόλις John i. 45.—κώμη Mark vii. 23,—in Galilee, John xii. 21;—on the western bank of the lake of Gennesaret, near the middle; not far from Capernaum; the birth-place of Simon Peter, Andrew, and Philip. Both this and Choraζιν appear to be put as examples of the lesser towns in which our Lord had wrought His miracles (the κομποπόλις Mark i. 30), as distinguished from

<sup>23</sup> Καὶ σὺ Καπερναοὺμ, † μὴ ἕως [τοῦ] οὐρανοῦ ὑψωθήσῃ, <sup>c</sup> ἕως ἄδου \* <sup>d</sup> καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις <sup>e</sup> † ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμειναν ἂν <sup>f</sup> μέχρι τῆς σήμερον. <sup>g</sup> <sup>24</sup> πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων <sup>h</sup> ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί. <sup>i</sup> <sup>25</sup> Ἐν ἐκείνῳ <sup>j</sup> τῷ <sup>k</sup> καιρῷ <sup>l</sup> ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν <sup>m</sup> Ἐξομολογοῦμαι

ins. καθήμεινοι C 9 Syr. Orig. Bas. — 23. rec. ἡ ἕως τοῦ οὐρ. ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ. txt (but τοῦ om. B D. ἡ ἕως (second) D ab. καταβίῃσῃ B D) B C D abcd Iren. ἡ ἕως [τοῦ] οὐρ. ὑψώθης, κτλ. E F G S V 22 Copt. Chrys. ἡ ἕως τ. δ. ὑψωθήσῃ, ἡ ἑ. ἄ. καταβιβασθήσῃ L (?). — rec. ἐγένοντο. txt B C D. — 24. for σοί, ὑμῖν D abc Copt. Arm. Iren. txt B C. — 25. ἐκρυφας B D. txt C. — 27. for ἐπιτι.

Capernaum, the chief town (ver. 23) of the neighbourhood. — Τύρω κ. Σιδῶνι These wealthy cities, so often the subject of prophecy, had been chastised by God's judgments under Nebuchadnezzar and Alexander, but still existed (Acts xii. 20. xxi. 3. 7. xxvii 3). — ἐν σάκ. κ. σποδ. μετ. is probably an allusion to Jonah iii. 6, or to general Eastern custom. — 23.] Lachmann puts a question after ὑψωθήσῃ, which is perhaps the right punctuation: Shalt thou be exalted to heaven? Thou shalt be cast down to Hades! But then the second clause without any connecting particle is harsh. The sense has been variously interpreted. Some suppose it to allude to the distinguished honour conferred on Capernaum by our Lord's residence there. So Euthymius: ἡ Καπερναοὺμ ἐνδοξος γέγονε διὰ τὸ κατοικεῖν ἐν αὐτῇ τὸν χριστὸν, καὶ τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελέσαι. Others (as Grotius) to the rich fisheries carried on at Capernaum, by means of which the town was proud and prosperous. Jerome says, 'Ideo ad inferna descendes, quia contra prædicationem meam superbissime restitisti.' He also mentions the first interpretation. — Others, as Stier (Reden Jesu, I. 491), refer the expression to the lofty situation of Capernaum, which however is very uncertain. The first interpretation appears to me the most probable, seeing that our Lord chose that place to be the principal scene of His ministry and residence, ἡ ἰδία πόλις, ch. ix. I. — ἐν Σοδόμοις] The comparison between sinful Israel and Sodom is common in the O. T. See Deut. xxxii. 32. Is. i. 10. Lam. iv. 6. Ezek. xvi. 46—57. — ἔμειναν ἂν This declaration of the Lord of all events, opens to us an important truth, that the destruction of Sodom was brought about, not by a necessity in the Divine purposes—still less by a connexion of natural causes—but by the iniquity of its inhabitants, who, had they turned and repented, might have averted their doom. The same is strikingly set

before us in the history of Jonah's preaching at Nineveh. — 24, and 22.] These verses are connected with those respectively preceding them thus:—If these mighty works had been done in Tyre and Sidon—in Sodom—they would have &c.; but, since no such opportunity was afforded them, and ye, Beths., Choraz., and Capern., have had and rejected such, it shall be more tolerable &c.—And as to the saying of our Lord, 'If more warnings had been given they would have repented,' it is not for the infidel to say, 'Why then were not more given?' Because every act of God for the rescue of a sinner from his doom is purely and entirely of free and undeserved grace, and the proportion of such means of escape dealt out to men is ruled by the counsel of His Will who is holy, just, and true, and willeth not the death of the sinner; but Whose ways are past our finding out. We know enough when we know that all are inexcusable, having (see Rom. i. ii.) the witness of God in their consciences; and our only feeling should be overflowing thankfulness, when we find ourselves in possession of the light of the glorious Gospel, of which so many are deprived.—That the reference here is to the last great day of Judgment is evident, by the whole being spoken of in the future. Had our Lord been speaking of the outward judgment on the rebellious cities, the future might have been used of them, but could not of Sodom, which was already destroyed.—This ἀνεκτότερον ἔσται is one of those mysterious hints at the future dealings of God, into which we can penetrate no further than the actual words of our Lord reveal, nor say to what difference exactly they point in the relative states of those who are compared. See also Luke xii. 47, 48. — 25.] This is certainly a continuation of the foregoing discourse; and the ἀποκριθεὶς, which seems to have nothing to refer to, does in reality refer to the words which have immediately preceded. The ἐν ἐκείνῳ τ. κ. is not chro-

1 Gen. xxiv. 7. σοι, πάτερ <sup>1</sup> κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι \* ἀπέ- BCD  
 2 Gen. xvi. 21. κρηφας ταῦτα ἀπὸ <sup>3</sup> σοφῶν καὶ <sup>4</sup> συνετῶν, καὶ <sup>5</sup> ἀπεκά-  
 3 Sir. iii. 21. λυφας αὐτὰ νηπίοις. <sup>26</sup> ναὶ <sup>6</sup> ὁ πατήρ, ὅτι οὕτως ἐγένετο  
 4 Gal. i. 16. εὐδοκία <sup>7</sup> ἔμπροσθέν σου. <sup>27</sup> πάντα μοι παρεδόθη ὑπὸ  
 5 Phil. iii. 15. τοῦ πατρός μου, καὶ οὐδεὶς <sup>8</sup> ἐπιγινώσκει τὸν υἱὸν εἰ μὴ  
 6 ch. xxvii. 20. ὁ πατήρ· οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ  
 7 Mark x. 37. ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. <sup>28</sup> Δεῦτε πρὸς με  
 8 Luke xviii. 11, 13. πάντες οἱ <sup>9</sup> κοπιῶντες καὶ <sup>10</sup> πεφορτισμένοι, καὶ γὰρ <sup>11</sup> ἀνα-  
 9 xx. 28.   
 10 Phil. ii. 13.   
 11 Ps. xlviii. 14.   
 12 Isa. xlv. 1.   
 13 ch. xviii. 14.   
 14 ch. vii. 16, 20.   
 15 4 Kings vi. 19.   
 16 xxii. 13.   
 17 2 Kings xvii.   
 18 Jer. xvii.   
 19 John iv. 6. n Ezek. xvi. 23. Luke xi. 46. x 1 Chron. xxi. 9, 18. Isa. xiv. 3. 1 Cor. xvi. 18.

*nological*, but gives additional solemnity to what follows. There may have been a slight break in the discourse; but I do not see any necessity for supposing it. The whole ascription of praise is an *answer*: an answer to the mysterious dispensations of God's Providence above recounted. With regard to the arrangement in Luke, see note on Luke x. 21.—[ἐξομολογούμεναι] Not merely, 'I praise Thee,' but 'I confess to Thee,' 'I recognize the justice of Thy doings,' viz. in the words ναὶ ὁ πατήρ, ὅτι κ.τ.λ. Stier remarks that this is the *first public mention* by our Lord of His Father; the words in ch. x. 32, 33 having been addressed to the twelve. We have two more instances of such a public address to His Father, John xi. 41. xii. 28; and again Luke xxiii. 34. It is to be observed that He does not address the Father as *His* Lord, but as Lord of heaven and earth; as τὰ πάντα ἐνεργῶν κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, Eph. i. 11.—ἀπέκρυψας . . . ἀπεκάλυψας] 'Revealed' and 'hidden,' in the deeper and spiritual sense of the words. See 1 Cor. ii. 9—12.—ταῦτα, these mysterious arrangements by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns. These are 'revealed' to those who can in a simple and teachable spirit, as νηπίοι, obey the invitation in vv. 28—30, but hidden from the wise and clever of this world, who attempt their solution by the inadequate instrumentality of the mere human understanding. See 1 Cor. i. 26—30.—[27.] In one other place only in the three first Gospels (besides the || one Luke x. 22) does the expression ὁ υἱὸς occur, viz. Mark xiii. 32. The spirit of this verse, and its form of expression, are quite those of the Gospel of John; and it serves to form a link of union between the three synoptic Gospels and the fourth, and to point to the vast and weighty mass of discourses of the Lord which are not related except by John. We may also observe another point of union:—*this very truth* (John iii. 35) had been part

of the testimony borne to Jesus by the Baptist—and its repetition here, in a discourse of which the character and office of the Baptist is the suggestive groundwork, is a coincidence not surely without meaning. The verse itself is in the closest connexion with the preceding and following, and is best to be understood in that connexion:—πάντα μοι παρεδόθη || ἀπεκάλυψας αὐτὰ in ver. 25, only ἀπέκλυψας could not be used of the Eternal Son, but παρεδόθη, for He is Himself the Revealer;—οὐδεὶς ἐπιγ. τ. υἱὸν . . . none but the Almighty Father has full entire possession of the mystery of the Person and Office of the Son: it is a depth hidden from all being but His Whose Purposes are evolved in and by it:—οὐδὲ τ. πατέρα . . . nor does any fully apprehend in the depths of his being the love and grace of the Father, except the Son, and he to whom the Son, by the Eternal Spirit, proceeding from the Father and the Son, will reveal Him. (Certainly αὐτόν must be understood after ἀποκαλύψαι, as in E. V.; some, e. g. Stier, take ἀποκ. absolutely, 'make His revelations.' Luther supplies 'it.') See Col. ii. 2. Some (from ver. 25) understand the Father as the Revealer here also; and undoubtedly He is so, but *mediately through the Son*. See John vi. 45, 46. Then in close connexion with the ὃ ἐὰν βούληται, which by itself might seem to bring in an arbitrariness into the Divine counsel, follows, by the Eternal Son Himself, the δεῦτε πρὸς με πάντες, the wonderful and merciful generalization of the call to wisdom unto salvation! In Luke this verse is introduced by καὶ στραφείς πρὸς τοὺς μαθητὰς εἶπε. —[28.] This is the great and final answer to the question σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; . . . Δεῦτε πρὸς με πάντες. As before, we may observe the closest connexion between this and the preceding. As the Son is the great Revealer, and as the ὃ ἐὰν βούληται is by His grace extended to all the weary—all who feel their need—so He here invites them to receive this revelation, μάλιστα ἀπ' ἐμοῦ. But the way

παύσω ὑμᾶς. <sup>29</sup> ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ <sup>γ</sup> μάθετε ἀπ' ἐμοῦ· ὅτι <sup>δ</sup> ἡ πραύς ἐμι καὶ <sup>ε</sup> ταπεινὸς τῇ καρδίᾳ, καὶ <sup>α</sup> εὐρήσετε <sup>α</sup> ἀνάπαυσιν ταῖς <sup>α</sup> ψυχαῖς ὑμῶν. <sup>30</sup> ὁ γὰρ ζυγὸς μου <sup>β</sup> χρηστὸς καὶ τὸ <sup>ε</sup> φορτίον μου <sup>δ</sup> ἐλαφρὸν ἐστίν.

XII. <sup>1</sup> Ἐν ἐκείνῳ τῷ <sup>ε</sup> καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν <sup>ι</sup> σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν· καὶ ἤρξαντο <sup>ε</sup> τίλλειν <sup>β</sup> στάχυνας καὶ ἐσθίειν. <sup>2</sup> οἱ δὲ Φαρισαῖοι ἰδόντες \* εἶπον αὐτῷ Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. <sup>3</sup> ὁ δὲ εἶπεν αὐτοῖς Οὐκ <sup>ι</sup> ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπέινασεν †,

(first), γινώσκει C. — 29. rec. πρῶτος with Orig. txt B C D Orig.

CHAP. XII. 1. σαββάτοις B. txt C D. — 2. aft. ἰδόντες ins. αὐτοὺς C D L 2 abc. txt B v. — 3. rec. ἐπ. αὐτὸς with abc, but txt B C D F G K M S V 16 al. v Syrr. Copt.

to this heavenly wisdom is by quietness and confidence, rest unto the soul, the reception of the Divine grace for the pardon of sin, and the breaking of the yoke of the corruption of our nature. No mere man could have spoken these words. They are || with the command in Is. xlv. 22, which is spoken by Jehovah Himself.—**κοπιῶντες καὶ πεφορτισμένοι**, the active and passive sides of human misery, the labouring and the burdened, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, **ἀνάπαυσις ταῖς ψυχαῖς**, is only a spiritual promise. Our Lord does not promise to those who come to Him freedom from toil or burden, but *rest in the soul*, which shall make all yokes easy, and all burdens light. The main invitation however is to those burdened with the yoke of sin, and of the law, which was added because of sin. All who feel that burden are invited. — 29.] **μάθετε ἀπ' ἐμοῦ**, both 'from My example,' which however is the lower sense of the words, and 'from My teaching,' from which alone the **ἀνάπαυσις** can flow; the **ἀποκάλυψις** of vv. 25 and 27.—**εὐρήσετε ἀνάπ. τ. ψ. ὑμ.**, quoted from Jer. vi. 16, Heb. Thus we have it revealed here, that the rest and joy of the Christian soul is, *to become like Christ*; to attain by His teaching this **πρόσθης** and **ταπεινότης** of His.—Olshausen makes an excellent distinction between **ταπεινὸς τῇ καρδίᾳ**, an attribute of Divine Love in the Saviour, and **ταπεινὸς ὁ πτωχὸς τῷ πνεύματι**, Prov. xxix. 23. Matt. v. 3, which can only be said of sinful man, knowing his unworthiness and need of help. **καρδία** is only here used of Christ. (Stier on John xiv. 1.) — 30.] **χρηστὸς**, easy, not exacting; answering to 'kind,' spoken of persons, Luke vi. 35. See 1 John v. 3. Owing to the

conflict with evil ever incident to our corrupt nature even under grace, the **ἀνάπαυσις** which Christ gives is yet to be viewed as a yoke and a burden, seen on this painful side, of conflict and sorrow: but it is a light yoke; the inner rest in the soul giving a peace which passeth understanding, and bearing it up against all. See 2 Cor. iv. 16.

XII. 1—8.] Mark ii. 23—26. Luke vi. 1—5. In Mark and Luke this incident occurs after the discourse on fasting related Matt. ix. 14 sq., but in the former without any definite mark of time: Mark has **ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν** κτλ.: Luke **ἐγέν. δὲ ἐν σαββάτῳ δευτεροπρώτῳ** κτλ. on which see note. The expression **ἐν ἐκείνῳ τῷ καιρῷ** is, I conceive, a more definite mark of connexion than we find in the other Gospels, but cannot here be fixed to the meaning which it clearly has in ch. xi. 23, where the context determines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season.—The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. (Lightfoot in loc.) It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before.—3.] It appears from 1 Sam. xxi. 6, that hot bread had been put in on the day

καὶ οἱ μετ' αὐτοῦ ; <sup>4</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ BCD  
 1. M Heb. 18, 2 only. Evod. M. 23 al. See Noli. N. 34.  
 Evod. xxv. 39. 3 Kings xvi. 18.  
 m N. u. l. xxviii. 9, 10. Noli. xvi. 8.  
 n Noli. xvi. 17. Evod. xxv. 39. 3 Kings xvi. 18.  
 o De. of. xvi. 8. p ch. ix. 13. q Hosia vi. 6. r Ps. xxi. 11. s L. John v. 3. 3 Kings xiii. 1. t ch. xix. 3 al. Acts i. 6.  
 καὶ οὐκ ἐξόν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεύσι μόνοις ; <sup>5</sup> ἢ οὐκ <sup>6</sup> ἀνέγνωτε ἐν τῷ <sup>7</sup> νόμῳ ὅτι \* τοῖς σάβ-  
 βασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ <sup>8</sup> σάββατον <sup>9</sup> βεβηλοῦσι καὶ <sup>10</sup> ἀναίτιοί εἰσι ; <sup>11</sup> λέγω ἔτι ὑμῖν ὅτι τοῦ ἱεροῦ \* μείζων ἐστὶν ὡςδε. <sup>12</sup> εἰ ἔτι ἐγνώκετε <sup>13</sup> τί ἐστὶν \* Ἐλεον <sup>14</sup> ἡλῶ καὶ οὐ θυσίαν, οὐκ ἂν <sup>15</sup> κατεδικάσατε τοὺς ἀναίτιους. <sup>16</sup> κύριος γάρ ἐστι <sup>17</sup> τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. <sup>18</sup> Καὶ μεταβάς ἐκείθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>19</sup> καὶ ἰδὼν ἄνθρωπος [ἦν τὴν] χεῖρα ἔχων <sup>20</sup> ξηράν καὶ ἐπηρώτησαν αὐτὸν λέγοντες <sup>21</sup> Εἰ ἔξεστι τοῖς σάββασι

Æth. Arm. — 4. *ἔφαγον* B. txt C D *abc*.—for οὐδὲ, δ B D *b*. txt C *acv* Orig. — 5. *ἐν* τ. σ. C D *arm*. txt B *bc*. — 6. for *δέ*, γάρ B D *d*.—μῖζων B D K M S U V 47 Chrys. Iren. Theophyl. txt C *abcdv*. — 7. *ἔλεος* C D 3. txt B. — 8. rec. *καὶ τοῦ σ.*, but txt B C D E L M S V 23 *abc* all. Syr. Copt. Æth. Arm. Orig. Chrys. Euthym. Theophyl. Tert. Cyr. — 10. *ἦν τὴν* om. B C *v* Copt. ins. (*ἦν ἐκεί- τὴν* D L M 15 a) D L M 15

of David's arrival ; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of *σάβ. διευτερόπρωτον* Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shown to have existed in the form which we now have, in the time of the Gospel history.—4. *εἰ μὴ* in the construction, is not for *ἀλλὰ*, but belongs to *οὐκ ἐξόν ἦν*, and retains its proper meaning of 'except.'—5.] See ref. The priests were ordered to offer double offerings on the Sabbath, and to place fresh (*hot*), and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath.—6.] *μείζων* seems the better supported reading, and sustains the parallel better. See John ii. 19. The inference is, If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the true Temple of God on earth, the Son of Man!—7.] The law of this new Temple service is the law of charity and love:—mercy and not sacrifice, see ch. ix. 13 ; and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless.—8.] On the important verse preceding this in Mark ii. 27, see note there. The sense of it must here be supplied to complete the inference.

Since the Sabbath was an ordinance instituted for the use and benefit of man,—the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under His own power. See this teaching of the Lord illustrated and expanded in Apostolic practice and injunctions, Rom. xiv. 4, 5, 17. Col. ii. 16, 17.

9—14. *μεταβάς ἐκείθεν*] Mark iii. 1—6. Luke vi. 6—11. This change of place is believed by Greswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke ; but the words here point to a journey undertaken, as in xi. 1. xv. 29, the only places in this Gospel where the expression occurs. In John vii. 3, the cognate expression *μετάβηθι ἐντεῦθεν*, is used of a journey from Galilee to Judæa.—*αὐτῶν*, not, of the Pharisees ; but of the Jews generally, of the people of the place. Meyer's note is worth observing ; — "*μετ. ἐκείθ.*" Therefore, on the same Sabbath. Inconsistent with Luke vi. 6, *ἐν ἐρίρῳ σαββάτῳ (!)*." The only real 'difference' here seems to me to be that between one who has taken pains to understand the expression *μεταβάς ἐκείθεν*, and one who has not.—10.] This narrative is found Mark iii. 1—6 and Luke vi. 6—11, but with considerable variation in details from our text, agreeing however with one another. In both these accounts, they (the Scribes and Pharisees, Luke) were watching our Lord to see whether He would heal on the Sabbath:—and He (knowing their thoughts, Luke) ordered the man

<sup>u</sup>θεραπεύειν; ἵνα <sup>x</sup>κατηγορήσωσιν αὐτοῦ. <sup>11</sup>ὁ δὲ εἶπεν <sup>u</sup> αὐτοῖς Ἵς ἔσται <sup>y</sup> ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς <sup>z</sup> βόθυνον, οὐχὶ <sup>a</sup> κρατήσῃ αὐτὸ καὶ \* ἐγερῇ; <sup>12</sup> πόσῳ οὖν <sup>b</sup> διαφέρει ἄνθρωπος προβάτου; <sup>c</sup> ὥστε ἔξεστι τοῖς σάββασι <sup>d</sup> καλῶς ποιεῖν. <sup>13</sup> τότε λέγει τῷ ἀνθρώπῳ Ἐκτενον τὴν χεῖρά σου· καὶ ἔξετεινε, καὶ \* <sup>e</sup> ἀποκατεστάθῃ ὑγιὲς ὡς ἡ ἄλλη. <sup>14</sup> οἱ δὲ Φαρισαῖοι <sup>f</sup> συμβούλιον <sup>g</sup> ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν <sup>h</sup> ἀπολέσωσιν. <sup>15</sup> ὁ δὲ Ἰησοῦς <sup>i</sup> γινούς <sup>j</sup> ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, <sup>16</sup> καὶ <sup>k</sup> ἐπέτιμῃσεν αὐτοῖς ἵνα μὴ <sup>l</sup> φανερὸν αὐτὸν ποιήσωσιν· <sup>17</sup> † ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἰησοῦ τοῦ προφήτου λέγοντος <sup>18</sup> <sup>m</sup> Ἰδοὺ ὁ παῖς μου ὃν <sup>n</sup> ἠρέτισα· ὁ ἀγαπητός μου [ἵς] ὃν <sup>o</sup> εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν <sup>p</sup> ἀπαγγελεῖ. <sup>19</sup> οὐκ <sup>q</sup> ἔρισει οὐδὲ <sup>r</sup> κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς <sup>s</sup> πλατείαις τὴν φωνὴν αὐτοῦ. <sup>20</sup> κάλαμον <sup>t</sup> συντετριμμένον οὐ <sup>u</sup> κατεάξει, π

q ch. xv. 22. John xi. 43 al. Acts xxiii. 23. Ezr. iii. 13.

s Gen. xix. 9. Isa. xlii. 3. Rom. xvi. 20.

t Job xix. 31. Jer. xlviii. 25.

abc Syrr. — 11. ἔστιν D.—ἐχει D bc.—ἐὰν om. D bd.—τοῦτο om. D ac.—κρατεῖ D.—ἐγείρει C D L 1. txt B abc (?) .—12. σαββάτοις B.—13. ἀπεκατ. B E F G M S X V 14 al. txt D (C is uncertain, having been erased and corrected).—14. The order of the first clause in B C D varies. ἐξ. δὲ οἱ Φ. B C. καὶ ἐξ. οἱ Φ. D.—15. ὄχλοι om. B.—for πάντας, καὶ ἐπερ., πάντας δὲ οὗς ἐθεράπευσεν, ἐπέπληξεν D and (with *margin* for ἐπέπ.) abc.—17. rec. ὅπως πλ., but txt B C D. (ὅπῳ ἢ π. is not in C as Lachm., but C<sup>2</sup>. C apparently had εἰά).—18. for εἰς ὃν, ὃν B 2. ἐν ᾧ D 1 (and prob. C). txt qu. ? —19. ἀκούει D.—21. ἐν om. B C E F G K L M S X V 16 al. Bas. Chrys. txt

to stand forth in the midst, and asked *them* the question here given. The question about the animal does not occur in either of them but in Luke xiv. 3, on a similar occasion. On these variations see Prolegomena. The additional particulars given are very interesting. By Luke,—it was the right hand; by Mark,—our Lord looked round on them μετ' ὀργῆς, συλλυποῦμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν;—and the Herodians were joined with the Pharisees in their counsel against Him. See notes on Luke.—ἐξηράν = ἐξηραμμένον Mark, 'of which the use had been lost and the vital powers withered.'—11.] The construction of this verse is involved: there is a double question, as in ch. vii. 9.—Our Lord evidently asks this as being a thing allowed and done at the time when He spoke: but subsequently, (perhaps, suggests Stier, on account of these words of Christ) it was forbidden in the Gemara; and only permitted to lay planks for the beast to come out.—13.] Our Lord does

no outward act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the Divine power wrought in the act of stretching it forth. Thus His enemies were disappointed, having no legal ground against Him.—14.] This is the first mention of counsel being taken by the Pharisees to put our Lord to death. Mark ii. 6 joins the *Herodians* with them: which circumstance, compared with Matt. xxii. 16. Mark xii. 13, seems to make it probable that this happened not in Galilee but in Jerusalem.

15—21.] Peculiar to Matthew. αὐτοὺς πάντας: see similar expressions, ch. xiv. 2. Luke v. 17;—i. e. all who wanted healing.—16. ἐπέτιμῃσεν] see ch. viii. 4, and note; on ἵνα πληρωθῇ, see note on ch. i. 22. The prophecy is partly from the LXX, partly an original translation. The LXX have Ἰακώβ ὁ παῖς μου . . . Ἰσραὴλ ὁ ἐκλεκτός μου . . . but the Rabbis generally understood it of the Messiah.—20. κάλαμ. συν. κτλ.]

n here only. καὶ λῖνον <sup>u</sup> τυφόμενον οὐ σβίσει, ἕως ἂν <sup>x</sup> ἐκβάλῃ εἰς B C D  
 x ver. 35. ch. <sup>u</sup> νίκος τὴν κρίσιν. <sup>21</sup> καὶ [ἐν] τῷ ὀνόματι αὐτοῦ ἔθνη  
 xii. 52. John <sup>u</sup> ἐλπιοῦσι.  
 x. 4. Acts  
 xvi. 37.

<sup>22</sup> Τότε \* προσηνέχθη αὐτῷ \* δαιμονιζόμενος τυφλὸς  
 καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν [τυφλὸν καὶ]  
 κωφὸν καὶ λαλεῖν καὶ βλέπειν. <sup>23</sup> καὶ <sup>y</sup> ἐξίσταντο πάντες  
 οἱ ὄχλοι καὶ ἔλεγον <sup>z</sup> Μῆτι οὗτός ἐστιν ὁ <sup>a</sup> υἱὸς Δαυὶδ;  
<sup>24</sup> οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ <sup>b</sup> ἐκβάλλει  
 τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦλ ἄρχοντι τῶν δαιμο-  
 νίων. <sup>25</sup> εἰδὼς δὲ ὁ Ἰησοῦς τὰς <sup>c</sup> ἐνθυμήσεις αὐτῶν εἶπεν  
 αὐτοῖς Πᾶσα βασιλεία <sup>d</sup> μερισθεῖσα καθ' ἑαυτῆς <sup>e</sup> ἐρη-  
 μοῦται· καὶ πᾶσα πόλις ἢ οἰκία <sup>d</sup> μερισθεῖσα καθ' ἑαυτῆς  
 οὐ σταθίσεται. <sup>26</sup> καὶ εἰ ὁ <sup>f</sup> Σατανᾶς τὸν Σατανᾶν ἐκβάλ-  
 λει, ἐφ' ἑαυτὸν <sup>d</sup> ἐμερίσθη· πῶς οὖν σταθίσεται ἡ βασιλεία

D *abedv* Hil. Iren. — 22. *προσηνέγκαν αὐτῷ δ . . ον, &c.* B C. txt D.—*τυφλὸν*  
 κ. κωφὸν om. *abede*. τυφ. καὶ om. B D Copt. ins. C.—καὶ bef. λαλεῖν om. B D *abev*  
 Arm. ins. C. — 25. *ιδὼν* D.—for καθ' ἑαυτῆς (both times), καθ' ἑαυτήν L. ἐφ. ἑαυτήν D.

A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slight spark of repentant feeling in the sinner.'—*ἕως ἂν ἐκβ.*] until He shall have brought out the conflict, the cause, the judgment, unto victory, caused it, i. e. to issue in victory; *ἐκβάλῃ, exire jussertit, sue self.*

22—45.] Mark iii. 20—31. Luke xi. 14—36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. Mark gives part of the discourse which follows, (iii. 23—29,) but without any determinate sequence, and omitting the miracle which led to it.—23. *ὁ υἱὸς Δ.*] see ch. ix. 27, and note.—24. *οἱ δὲ Φ. ἀκούσ.*] Mark states (iii. 22) that this accusation was brought by the *γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες*. Luke, by *τινὲς ἐξ αὐτῶν*, i. e. *τῶν ὄχλων*, xi. 15. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N. T. the adversaries of our Lord continually did say, namely, that these works were works of hell.'—25.] The Pharisees said this covertly to some among the multitude. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan; viz.

that it seems the very idea of this kingdom, that it should be this anarchy; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that *in respect of itself* that kingdom is infinite contradiction and division: only He asserts that in relation to the *kingdom of goodness* it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heart-burnings: yet, if it is to subsist as a nation at all, it must not, *as regards other nations*, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, *Miracles*, p. 58. We may observe (1) that our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The *βασιλείαι* are so set parallel with one another, that the denial of the reality of the one with its *ἁμῶν*, or the supposing it founded merely in assent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both *real*, and so is the conflict between them. (2) That our Lord here appeals not to an insulated case of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the general and uniform

αὐτοῦ; <sup>27</sup> καὶ εἰ ἐγὼ <sup>ε</sup> ἐν Βεελζεβούλ ἐκβάλλω τὰ δαι- <sup>ε</sup> Mark xvi. 17  
μόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ <sup>al.</sup>  
ὑμῶν ἔσονται κριταί. <sup>28</sup> εἰ δὲ ἔν ἐν πνεύματι θεοῦ ἐγὼ <sup>h</sup> Eccl. viii. 14  
ἐκβάλλω τὰ δαιμόνια, ἄρα <sup>h</sup> ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία <sup>var. Dan. iv.</sup>  
τοῦ θεοῦ. <sup>29</sup> ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν <sup>25. vit. 22. 1</sup>  
τοῦ ἰσχυροῦ καὶ τὰ ἱσχύη αὐτοῦ <sup>h</sup> διαρπάσαι, ἐὰν μὴ <sup>i</sup> Thess. ii. 16.  
πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ <sup>i</sup> Gen. xxvii. 3.  
διαρπάσει. <sup>30</sup> ὁ μὴ ὢν <sup>i</sup> Deut. i. 41.  
μετ' ἐμοῦ κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ <sup>i</sup> 1 Kings. xli.  
<sup>al.</sup> <sup>20. 21.</sup> <sup>k</sup> Mark only.  
<sup>Esth. iii. 13.</sup> <sup>Gen. xxxiv.</sup> <sup>27. 29.</sup> <sup>i</sup> Josh. iii. 7.  
<sup>viii. 5.</sup>

txt B C *abc* Hil. — 28. rec. *εγ. εν πν. θ.*, but txt B C D E K S X V 20 *al. ad* Syr. Copt. Ath. Theophyl. Hil. *εγ. om.* M *bc.* — 29. *αρπασαι* B C\*. txt C \*\* D, and *aft. αρπασει* B. txt (*-ασθ* D) C D *abcd* Iren. — 31. before *τοις ανθ.*, *ins. υμιν* B. txt C D.

tenor of all such acts on His part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to show that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does not state the same of an individual man, 'Every man divided against himself, fall-eth,' rests upon deeper grounds, which will be entered on in the note on ver. 31.—27.] The interpretation of this verse has been much disputed; viz. as to whether the casting out by the υἱοὶ Φαρισαίων, (scholars, disciples; see 2 Kings ii. 3 and passim) were a real or a pretended exorcism. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, *ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δ.*, which hardly could have been the case with those here referred to. Nor again can the *περιερχόμενοι Ἰουδαίῳ ἐξορκίζονται* of Acts xix. 13 be the same as these, inasmuch as they also named over the possessed the name of the Lord Jesus; or at all events it can be no such invocation which is here referred to. In Josephus (*Ant.* viii. 2, 5) we read that Solomon *τρόπους ἐξορκῶσιων κατέλειπεν, αἷς ἐκδόμενα τὰ δαιμόνια ὡς μηκέτ' ἐπανελεθεῖν ἐκδιώκουσι. καὶ αὕτη μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει.* It certainly seems unlikely that our Lord should have solemnly compared with His own miracles, and have drawn inferences from, a system of imposture, which on that supposition, these Pharisees must have known to be such. I infer then that the υἱοὶ Φαρ. did really cast out devils; and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed *οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ*: meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, as

such, are no test of truth, but have been permitted to, and prophesied of, false religions and teachers. See Exodus vii. 22. viii. 7. Matt. xxiv. 24, &c. Deut. xiii. 1—5. There is an important passage in Justin Martyr, Dial. with Trypho, p. 311, B. as follows:—*κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τοῦτου τοῦ υἱοῦ τοῦ θεοῦ . . . . . πᾶν δαιμόνιον ἐξορκιζόμενον νικάται καὶ ὑποτάσσεται. ἐὰν δὲ κατὰ παντὸς ὀνόματος τῶν παρ' ἡμῖν γεγενημένων ἡ βασιλείων, ἡ δικαίων, ἡ προφητῶν, ἡ πατριαρχῶν ἐξορκίζετε ὑμεῖς, οὐχ ὑποταγήσεται οὐδὲν τῶν δαιμονίων. ἀλλ' εἰ ἄρα ἐξορκίζοντες ὑμῶν κατὰ τοῦ θεοῦ Ἀβραάμ καὶ θεοῦ Ἰσαὰκ, καὶ θεοῦ Ἰακώβ, ἴσως ὑποταγήσεται.* Irenæus (cited by Grotius) says that 'hujus invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis, et a dæmonibus universis,' and adds, 'Judæi usque nunc hac ipsa invocatione dæmonas fugant.'—*ὑμῶν κριταί*] your judges, in the sense of convicting you of partiality.—28. *ἐν πνεύματι θ.*] = *ἐν δακτύλῳ θ.*, Luke: see Exod. viii. 19.—*ἔφθασεν ἐφ' ὑ.* 'is already upon you,' i. e. before you looked for it.—29.] Luke has the word *ἰσχυρότερος* applied to the spoiler in this verse; a title given to our Lord by the Baptist, Luke iii. 16. Matt. iii. 11, and also in prophecy, Isa. xl. 10 (Heb.), (*μετὰ ἰσχύος*, LXX.) See also Isa. liii. 12 (LXX). Isa. xlix. 24, 25. See note on Luke xi. 21, which is the fuller report of this parabolic saying.—30.] These words have been variously understood. Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the *ἐμοῦ* to mean 'any one,' and here to apply to Satan, the sense being, 'If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.' But this is on all accounts improbable: see



<sup>m</sup> συνάγων μετ' ἐμοῦ <sup>n</sup> σκορπίζει. <sup>31</sup> διὰ τοῦτο λέγω ὑμῖν BCD  
<sup>n</sup> Luke xi. 23.  
<sup>n</sup> John x. 12.  
<sup>2</sup> Kings xxiii.  
<sup>13</sup>.  
<sup>o</sup> ch. ix. 2 al.  
<sup>Isa.</sup> xxii. 14.  
 Πᾶσα ἁμαρτία καὶ βλασφημία ὁ ἀφελήσεται \* τοῖς ἀνθρώ-  
 ποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφελήσεται  
 [τοῖς ἀνθρώποις]. <sup>32</sup> καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ  
 υἱοῦ τοῦ ἀνθρώπου, ἀφελήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ  
 τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφελήσεται αὐτῷ οὔτε ἐν

τοῖς ἀνθρ. (second) om. B 7 al r. Copt. Arm. Æth. Hil. Cyr. txt C D e.—32. for  
 οὐκ ἀφ., οὐ μὴ ἀφεθῇ B. txt C D abcv Cyp.—for τοῦτω τῷ, τῷ νῦν E F G L M S V

below on *συνάγων* and *σκορπίζει*. ~~aber~~  
~~homo~~ Stier is right in regarding it as a saying  
 setting forth to us generally the entire and  
 complete disjunction of the two kingdoms,  
 of Satan and God. There is and can be in  
 the world no middle party: they who are  
 not with Christ, do not gather with Him,—  
 are against Him and His work, and as far  
 as in them lies are undoing it. See Rom.  
 viii. 7. And thus the saying connects itself  
 with the following verse:—this being the  
 case, *διὰ τοῦτο λέγω ὑμῖν*,—the sin of an  
 open belying of the present power of the  
 Holy Spirit of God working in and for His  
 Kingdom assumes a character surpassingly  
 awful. This saying is no way inconsistent  
 with that in Mark ix. 40. Luke ix. 50.  
 That is not a conversion of this, for the  
 terms of the respective propositions are not  
 the same. See note on Mark ix. 40.—As  
 usual, this saying of our Lord reached fur-  
 ther than the mere occasion to which it  
 referred, and spoke forcibly to those many  
 half-persuaded hesitating persons who flatter-  
 ed themselves that they could strike out  
 a line avoiding equally the persecution of  
 men and the rejection of Christ. He in-  
 formed them (and informs us also) of the  
 impossibility of such an endeavour.—In the  
*συνάγων* there is an allusion to the idea of  
 gathering the harvest: see ch. xiii. 30.  
 John xi. 52; and for *σκορπίζει*, John x. 12,  
 in all which places the words exactly bear  
 out their sense here.—31, 32. *διὰ τοῦτο*  
*because this is the case*, see last note. The  
 distinction in these much-controverted  
 verses seems to be, between (1) that sin  
 which arises from culpable ignorance and  
 sensual blindness, as that of the fool who  
 saith in his heart 'There is no God,'—  
 of those who, e. g. Saul of Tarsus, opposed  
 Jesus, to not being the Christ; which per-  
 sons, to whatever degree their sin may un-  
 happily advance, are capable of enlighten-  
 ment, repentance, and pardon:—and (2)  
 those who, acknowledging God, and seeing  
 His present power working by His Holy  
 Spirit, *openly oppose* themselves to it, as  
 did, or as were very near doing, (for our  
 Lord does not actually imply that they *had*

incurred this dreadful charge,) these Pha-  
 risees. They may as yet have been under  
 the veil of ignorance; but this their last  
 proceeding, in the sight of Him who knows  
 the hearts, approximated very near to, or  
 perhaps reached, this awful degree of guilt.  
 The principal misunderstanding of this pas-  
 sage has arisen from the prejudice which  
 possesses men's minds owing to the use of  
 the words, 'the sin against the Holy Ghost.'  
 It is not one particular act of sin which is  
 here condemned, but ~~a state of sin~~, and  
 that state a willful determined opposition to  
 the present power of the Holy Spirit. The  
 declaration, in substance, often occurs in  
 the N. T. See 1 John v. 16, and note on  
*ἁμαρτία* there. 2 Tim. iii. 8. Jude 4. 12,  
 13. Heb. x. 26—31. vi. 4—8. Euthymius  
 expands the sense well and clearly: ὃς  
 μὲν ἂν ἁμαρτῇ κατὰ τῆς ἀνθρωπότητος  
 μου, φησί, τούτστιν, ὅστις ἂν εἴπῃ βλάσ-  
 φημον λόγον κατ' αὐτῆς, . . . . . ὁ  
 τοιοῦτος συγγνωσθήσεται πάντως, ὡς οὐκ  
 ἠθελοκακῆσας, ἀλλ' ἐν ἀγνοίᾳ τῆς ἀλη-  
 θείας βλασφημήσας: ὁ δὲ βλέπων τὰς  
 θεοπρεπεῖς μου ἐνεργείας, ἅς μόνος δύνα-  
 ται ποιεῖν ὁ θεός, καὶ τῷ Βεελζεβοὺλ ταύ-  
 τας ἐπιγραφόμενος, ὡς καὶ ὑμεῖς νῦν, καὶ  
 οὕτω βλασφημῶν κατὰ τοῦ πνεύματος  
 τοῦ ἁγίου, ἤτοι κατὰ τῆς θεότητος (ταύ-  
 την γὰρ νῦν καλεῖ πνεῦμα ἅγιον (?))  
 οὗτος, ὡς ἠθελοκακῆσας προδήλως, καὶ ἐν  
 γνώσει καθυβρίσας τὸν θεόν, καὶ ἀναπο-  
 λόγητα πλημμελήσας, οὐ συγχωρηθίσει-  
 ται.—No inference can be drawn from the  
 words οὐδὲ ἐν τῷ μέλλοντι—with regard to  
 forgiveness of sins in a future state. Sin  
*forgiven* is forgiven καὶ ἐν τούτῳ τῷ  
 αἰῶνι καὶ ἐν τῷ μέλλοντι both in its guilt  
 and power, and in its consequences after  
 judgment: sin *unforgiven*, is forgiven οὐδὲ  
 ἐν τούτῳ τῷ αἰῶνι οὐδὲ ἐν τῷ μέλλοντι  
 neither in its guilt and power here, nor in its  
 consequences after judgment.—Olshausen  
 remarks that a parallel on the other side is  
 found in Matt. x. 41, 42, where the *recog-  
 nition* of Divine power in those sent from  
 God is accompanied with promise of eternal  
 reward. He himself however understands  
 the passage (as many others have done) to

τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. <sup>33</sup> ἢ <sup>p</sup> ποιήσατε τὸ <sup>p = John viii. 63.</sup> δένδρον <sup>q ch. ii. 17.</sup> καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον <sup>q</sup> σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. <sup>34</sup> <sup>r ch. iii. 7.</sup> γεννήματα <sup>s Josh. xv. 14.</sup> ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν <sup>s || L. Mark viii. 8. 2 Cor vi. 14only. Eccl. ii. 15.</sup> πονηροῖ ὄντες; ἐκ γὰρ τοῦ <sup>h</sup> περισεύματος τῆς καρδίας τὸ στόμα λαλεῖ. <sup>35</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ <sup>h</sup> θησαυροῦ <sup>u ver. 21. ch. xiii. 52. Luke x. 35.</sup> † ἐκβάλλει [τὰ] ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. <sup>36</sup> λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα <sup>x 4 Kings ii. 24 alex. 2 Pet. i. 8.</sup> ἄργον, ὃ [ἐάν] \* λαλήσωσιν οἱ ἄνθρωποι, <sup>y Dan. vi. 2.</sup> ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν <sup>z Isa. xxxiv. 8.</sup> ἡμέρᾳ κρίσεως. <sup>37</sup> ἐκ γὰρ τῶν λόγων σου <sup>a Rom. ii. 13.</sup> ἀδικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου <sup>b Ps. l. 4. ch. 2. Job xxxiv. 29. ver. 7. c ch. xi. 23.</sup> καταδικασθήσῃ. <sup>38</sup> Τότε <sup>c</sup> ἀπεκρίθησαν <sup>†</sup> αὐτῷ <sup>†</sup> τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν

many mss. Ath. Bas. Cyr. txt BD Orig. and K X (τῷ αἰ. τοῦ.). — 35. rec. aft. θησ. ins. τῆς καρδίας with L and many const. mss. and Clem. Orig. Ath. Basil. Arm., but om. B C D E F K S U V X 19 all. Syrr. Orig. Chrys. Cyr. Lucif. Hil.—τὰ om. B D E G K M S X V 19 Theophyl. ins. C. — 36. ἐάν om. B D abcd Iren. Cyr. ins. C Orig.—λαλήσουσιν C. λαλοῦσιν D d. txt B abcv Orig.—37. for καὶ, ἢ D ac Hil. txt B C bd Orig. Cyr.—38. rec. om. αὐτῷ, but ins. B C D L M 7 al. abcv Syr. Copt. Æth. Arm. Chrys.—καὶ Φ. om. B 2. ins. C D abc Orig.—40. ἦν om. D.—

imply forgiveness on repentance in the *imperfect state of the dead* before the judgment, and considers it to be cognate with 1 Pet. iii. 18. In the entire silence of Scripture on any such a doctrine, every principle of sound interpretation requires that we should resist the introduction of it on the strength of two difficult passages, in neither of which does the plain construction of the words require it.—The expressions αἰὼν οὗτος (= ὁ νῦν αἰὼν, Tit. ii. 12. 2 Tim. iv. 10; καιρὸς οὗτος, Mark x. 30; αἰὼν τοῦ κόσμου τούτου, Eph. ii. 2; αἰὼν ἐνιστώς πονηρὸς, Gal. i. 4) and αἰὼν μέλλων (= αἰὼν ὁ ἐρχόμενος, Mark x. 30; αἰὼν ἐκεῖνος, Luke xx. 35; αἰῶνες ἐπερχόμενοι, Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N.T. these significations are replaced by—the *present life*, and *that to come*: the present mixed state of wheat and tares, and the future completion of Messiah's Kingdom after the great harvest. The expression κόσμος μέλλων is not found.—αἰὼν μέλλων, &c., seem to differ from βασιλ. τ. οὐρανῶν or τ. θεοῦ, in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church.—33, 34.] ποιήσατε, 'ponite,' 'represent... as.' See ref. The same sense occurs Xenoph. Anab. v. 7, 9: ποῶν δὲ ὑμᾶς ἐξ-

απατηθέντας καὶ καταγορευθέντας ὑπ' ἐμοῦ ἦκειν εἰς φάσιν. This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference: to our Lord Himself, who could not be evil, seeing that His works were good; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil.—35—37.] The treasure spoken of is that inner storehouse of good and evil only seen by God and (partially) by ourselves. (τῆς καρδίας is a gloss which has found its way into the text. See var. readings.) And on that account—because words, so lightly thought of by the world and the careless, spring from the inner fountains of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2—12.—36. ῥῆμα ἄργον is nom. absolute, as ch. x. 14, 32.—37.] The λόγος being the *περίσσειμα τῆς καρδίας*, is a specimen of what is within; is the outward utterance of the *man*, and on this ground will form a subject of strict inquiry in the great day, being a considerable and weighty part of our works.—38.] Luke (xi. 15, 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse

d Isa. vii. 11,  
11. Jer. x. 2.

e Rom. vii. 3.  
John iv. 4.  
Ezek. xxi. 38.  
Hosea iii. 1.  
Mal. iii. 5.

f JER. xxi. 17.  
Ezek. vi. 13.  
g — here only.

h Jon. ii. 1.  
JOS. iii. 5.  
Ps. i. 5.

i Wisd. ix. 16.  
Rom. vii. 23.  
k 2 Tim. ii. 26.

l 1 Cor. xvi. 14.  
2 Chron.  
xxx. 5.

m 2 Chron.  
ix. 1.  
n Isa. xxvii. 19.

ἀπὸ σοῦ <sup>d</sup> σημεῖον ἰδεῖν. <sup>39</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς BCD

Γενεὰ πονηρὰ καὶ <sup>e</sup> μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

<sup>40</sup> ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ <sup>f</sup> καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

<sup>41</sup> ἄνδρες Νινευῖται <sup>h</sup> ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ <sup>i</sup> κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ <sup>k</sup> κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

<sup>42</sup> <sup>m</sup> βασιλίσσα νότου <sup>n</sup> ἐγεροθήσεται ἐν τῇ κρίσει μετὰ τῆς

41. for εἰς, ἐπὶ L. — 42. B D E G K M S V and many mss. have Σολομώντος. txt C. —

follows. It seems that the first part of the discourse gave rise, as here related, to the request for a sign (from Heaven); but, as we learn from Luke, on the part of different persons from those who made the accusation. In consequence of our Lord declaring that His miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Himself, but from Heaven.—The account in ch. xvi. 1—4 manifestly relates to a different occurrence: see notes there. See John vi. 30, 31. xii. 28. — 39.] *μοιχαλὶς* (see refl.), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of marriage, according to the similitude so common in the prophets.—The expression *σημεῖον οὐ δοθ.* αὐτῇ does not, as De Wette maintains, exclude our Lord's miracles from being *σημεῖα*: but is the direct answer to their request in the sense in which we know they used *σημεῖον*, 'a sign, not wrought by Him, and so able to be suspected of magic art, but one from Heaven.' Besides, even if this were not so, how can the refusing to work a miracle *to satisfy them*, affect the nature or signification of those wrought on different occasions, and with a totally different view? And yet on ground like this it is (De Wette, vol. i. p. 147) that rationalistic systems are built.—*τί οὖν; οὐκ ἐποίησεν ἔκτοτε σημεῖον; ἐποίησεν, ἀλλ' οὐ ἐν αὐτοῖς; πεπωρωμένοι γὰρ ἦσαν· ἀλλὰ διὰ τὴν τῶν ἄλλων ὥφελειαν.* Euthym. in loc.—The sign of Jonas is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as His birth was by births (Isaac, Samson, Samuel, Mahershalalhashbaz), and His death by deaths (Abel; the substitute for Isaac; Zachariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of His resurrection (Jo-

seph's history; Isaac's sacrifice; Daniel's and Jonah's deliverance), representing it in a figure (Heb. xi. 19, *ἐν παραβολῇ*). In the case before us the figure was very remarkable, and easily to be recognized in the O. T. narrative. For Jonah himself calls the belly of the sea-monster *ἡ κοιλία τῆς γῆς* here. And observe, that the type is not of our Lord's *body being deposited in the tomb* of Joseph of Arimathea, for neither could that be called 'the heart of the earth,' nor could it be said that 'the Son of Man' was there during the time; but of our Lord's *personal descent into the place of departed souls*:—see Eph. iv. 9. 1 Pet. iii. 19, and note on Luke xxiii. 43. — 40.] If it be necessary to deal with a matter so frivolous as the making good of the three days and nights during which the Lord was in the heart of the earth, it must be done by having recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a *תַּיִת* (a *נוחָתֵימֶרֶן*), and that any part of such a period is counted as the whole." See 1 Sam. xxx. 12, 13. Hos. vi. 2. — 41.] In this verse is no reference to the sign of Jonas *spoken of above*, but to a different matter, another way in which he should be a sign to this generation. See Luke xi. 30 and note. (But the preaching of Jonas to the Ninevites was a sign after *his* resurrection; so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)—*πλεῖον Ἰωνᾶ ὧδε . . . πλεῖον Σολ. ὧδε . . .* No matter so worthy of arousing repentance had ever been revealed or preached as the Gospel: no matter so worthy of exciting the earnest attention of all. And the Lord *Himself*, the Announcer of this Gospel, is greater than all the sons of men: His *preaching*, greater than that of Jonah: His *wisdom*, than that of Solomon. — 42. *βασιλίσσα νότου*] Jo-

γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν  
 ὁ περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομῶντος, καὶ  
 ἰδοὺ πλείον Σολομῶντος ᾧδε. <sup>43</sup> Όταν δὲ τὸ ἁκάθαρτον  
 πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἅν-  
 ὁ δρων τόπων ζητοῦν ἄνάπαυσιν, καὶ οὐχ εὕρισκε.  
 τότε λέγει Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.  
 καὶ ἐλθὼν εὕρισκε σχολάζοντα, <sup>44</sup> σεσαρωμένον καὶ  
 κεκοσμημένον. <sup>45</sup> τότε πορεύεται καὶ παραλαμβάνει μεθ'  
 ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-  
 θόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου  
 ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ  
 ταύτῃ τῇ πονηρᾷ.

44. ὑποστρέψω Z. txt (aft. οἶκ. μ. B D) B C D.—ἐλθὼν D E. txt B C.—σχο. καὶ C.  
 τὸν οἶκον σχολ. D.—45. εἰσελθὼν K L θ. —46. ἐτι om. D L Z Orig.—ἐ om. B 2 abcv

sephus, Ant. viii. 6, 5, calls her τὴν τῆς Αἰγύπτου καὶ τῆς Αἰθιοπίας τότε βασιλεύουσαν γυναῖκα, i. e. of Meroc (whose queens were usually called Candace. Plin. Hist. vi. 29). Abyssinian tradition agrees with this account, calls her Maqueda, and supposes her to have embraced the Jewish religion in Jerusalem. The Arabians on the other hand also claim her, calling her Balkis (Koran, c. xxvii., cited by Winer), which latter view is probably nearer the truth, Sheba being a tract in Arabia Felix, near the shores of the Red Sea, near the present Aden (see Plin. vi. 23), abounding in spice and gold and precious stones.—**43.**] This important parable, in the similitude itself, sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places, the abodes and haunts of evil spirits (see Is. xiii. 21, 22. xxxiv. 14), and at last determining on a return to his former victim, whom he finds so prepared for his purposes, that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. In its interpretation we may trace three distinct references, each full of weighty instruction. (1) The direct application of the parable is to the Jewish people, and the parallel runs thus:—The old demon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord. The re-possession by the one, and accession of seven other spirits more malicious (πονηρότερα)

than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to His Church, their miserable end as a people, are known to all. Chrysostom, who gives in the main this interpretation, notices their continued infatuation in his own day; and instances their joining in the impieties of Julian. (2) Strikingly parallel with this runs the history of the Christian Church. Not long after the Apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept and garnished by the deencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith. And he must read prophecy but ill, who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven πνεύματα πονηρότερα shall bring the outward frame of so-called Christendom to a fearful end. (3) Another important fulfilment of the prophetic parable may be found in the histories of individuals. By religious education or impressions, the devil has been cast out of a man; but how often do the religious lives of men spend themselves in the sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. vi. 4. 6. 2 Pet. ii. 20—22.)

**46—50.**] Mark iii. 31—35. Luke viii. 19—

<sup>46</sup> \* Ἐπὶ [δὲ] αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ BCDZ  
 z Luke ix. 9.  
 xiii. 24. John  
 iv. 23.  
 μῆτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐστήκεισαν ἔξω <sup>z</sup> ζητοῦντες  
 αὐτῷ λαλῆσαι. <sup>47</sup> εἶπε δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ  
 οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.  
 a ch. xxxvi. 26  
 and tell.  
<sup>48</sup> ὁ δὲ ἀποκρῶνεις εἶπε τῷ \* εἰπόντι αὐτῷ Τίς <sup>a</sup> ἐστὶν ἡ  
 μήτηρ μου, καὶ τίνες <sup>a</sup> εἰσὶν οἱ ἀδελφοί μου; <sup>49</sup> καὶ  
 b Exod. xiv.  
 21.  
<sup>b</sup> ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν  
 Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. <sup>50</sup> ὅστις γὰρ ἂν  
 c Ps. cxliii. 10.  
<sup>c</sup> ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός  
 μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.  
 d Deut. xxxii.  
 41.  
 XIII. Ἐν [δὲ] τῇ <sup>d</sup> ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς  
 e 3 Kings iv. 29.  
 f Neh. viii. 1.  
 g Mark vi. 32  
 41.  
 h constr. ch.  
 xix. 28. Acts  
 x. 17.  
 i 3 Kings iv.  
 32.  
 k Eph. iv.  
 28. 1 Thess.  
 v. 24. iii. 5. al.  
 l Ps. cxliii. 7.  
 9.  
 ἀπὸ τῆς οἰκίας ἐκάθητο <sup>e</sup> παρὰ τὴν θάλασσαν. <sup>2</sup> καὶ  
 f συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς  
 [τὸ] πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος <sup>b</sup> ἐπὶ  
 τὸν αἰγιαλὸν ἐστήκει. <sup>3</sup> καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν  
 ἡμέρᾳ. <sup>4</sup> παραβολαῖς, λέγων Ἰδοὺ ἐξήλθεν <sup>k</sup> ὁ σπείρων <sup>l</sup> τοῦ

Arm. txt C.—47. om. B L 4. ins. CDZ.—ἐστήκεισαν ἔξω D.—48. for εἰπόντι, λέγοντι B D. txt C.—ἡ τίνες D.—50. ἂν om. D.—ποιῇ C. ποιήσει Z. ποιῇ (facit) D d. txt B abcr.

CHAP. XIII. 1. δὲ om. B Z 2 abe Orig. ins. CD.—ἐκ τ. οἱ. Z. τ. οἱ. B. txt C.—ἀπ. τ. οἱ. om. D ab.—2. τὸ bef. πλ. om. B C L Z 9. ins. D.—3. πολλὰ om. L V 4 Copt.—

21. In Mark the incident is placed as here: in Luke, after the parable of the sower.—46. In Mark iii. 21 we are told that His relations went out to lay hold on Him, for they said, He is beside Himself; and that the reason of this was His continuous labour in teaching, which had not left time so much as to eat. There is nothing in this care for His bodily health (from whatever source the act may have arisen on the part of His brethren, see John vii. 5) inconsistent with the known state of his mother's mind (see Luke ii. 19. 51).—They stood ἔξω, i. e. outside the throng of hearers around our Lord; for the discourse appears to have been delivered out of doors.—Our Lord meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for *all men*: and though He was born of a woman, He, who is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of earthly relations so much as the welfare of those whom He came to teach and to save.—It is to be noticed that our Lord, though He introduces the additional term ἀδελφὴ into His answer, does not (and indeed could not) introduce *πατὴρ*, inasmuch as He never speaks of an earthly Father. (See Luke ii. 49).—All these characteristics of the mother of our Lord are deeply interesting, both in

themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her Divine Son, and hear Him here declaring, that it is one which the humblest believer in Him has in common with her.—Stier remarks (Reden Jesu, ii. 66 note), that the juxta-position of *sister* and *mother* in the mouth of the Lord makes it probable that the *brethren* also were His actual brothers according to the flesh: but see note on ch. xiii. 55.

CHAP. XIII. 1—9.] Mark iv. 1—9. Luke viii. 4—8. —1. ἐν τῇ ἡμέρᾳ ἐκείνῃ] These words have been supposed to mean literally *in the same day*. But this is not necessary. The words certainly do bear that meaning in Mark iv. 35, and important consequences follow (see note there); but in Acts viii. 1 they are *as evidently* indefinite. The instances of their occurrence in John (xiv. 20. xvi. 23. 26) are not to the point, being prophetic.—ἀπὸ τῆς οἰκ. does not imply that the foregoing discourse was delivered *in a house*, as some have thought; nor does the article (any more than τὸ before πλοῖον below) imply any particular house. (See note on ix. 28). —3. ἐν παραβολαῖς] The senses of this word

σπείρειν. <sup>4</sup> καὶ ἐν τῷ σπείρειν αὐτὸν, <sup>m</sup> ἃ μὲν ἔπασε παρὰ <sup>m ch. xxv. 15.</sup>  
 τὴν ὁδὸν, καὶ ἦλθε τὰ <sup>1000 ix. 21 al.</sup> <sup>ὅς μὲν. ὅς</sup> <sup>ἀ.</sup> πετεινὰ, καὶ κατέφαγεν αὐτά. <sup>7, 3. n Deut. xiv. 19, 20 al.</sup>

σπείρειν D L M X 16 Orig. Chrys. Theoph. — 4. καὶ ἐν τῷ σπείρειν om. (probably by

in the N. T. are various, and may be found in the lexicons. My present concern with it is to explain its meaning as applied to the "parables" of our Lord. (1) *The Parable* is not a *Fable*, inasmuch as the Fable is concerned only with the maxims of worldly prudence, whereas the parable conveys spiritual truth. The Fable in its form rejects probability, and teaches through the *fancy*, introducing speaking animals, or even inanimate things; whereas the Parable adheres to probability, and teaches through the *imagination*, introducing only things which may possibly happen. ἔστι παραβολὴ λόγος ὡς περὶ γινομένου, μὴ γινομένου μὲν κατὰ τὸ ῥητόν, δυναμένου δὲ γίνεσθαι. Origen, cited by Trench on the Parables, p. 4. (2) Nor is the Parable a *Myth*: inasmuch as in Mythology the course of the story is set before us *as the truth*, and simple minds receive it as the truth, only the reflective mind penetrating to the distinction between the vehicle and thing conveyed; whereas in the Parable these two stand distinct from one another to all minds, so that the simplest would never believe in the Parable as fact. (3) Nor is the Parable a *Proverb*; though παραβολή is used for both in the N. T. (Luke iv. 23. v. 36. Matt. xv. 14, 15), and παροιμία in John for a parable (John x. 6. xvi. 25. 29). It is indeed more like a Proverb than either of the former; being an expanded Proverb, and a Proverb a concentrated parable, or fable, or result of human experience expressed without a figure. Hence it will be seen that the Proverb ranges far wider than the parable, which is an expansion of only one particular case of a proverb. Thus 'Physician, heal thyself' would, if expanded, make a parable; 'ne sus Minervam,' a fable; 'bonesty is the best policy,' neither of these. (4) Nor is the Parable an *Allegory*: inasmuch as in the Allegory the imaginary persons and actions are placed in the very places and footsteps of the real ones, and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the Allegory is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the Parable the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their

relation and succession, typical of higher things. (5) It may well hence be surmised what a Parable is. It is a *serious narration, within the limits of probability, of a course of action pointing to some moral or spiritual Truth* (Collatio per narratiunculum fictam, sed veri similem, serio illustrans rem sublimiorem. Unger. de Parabolis Jesu (Meyer)); and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by Parables therefore is He who needed not that any should testify of man; for He knew what was in man, John ii. 25. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. (See note on ver. 13.)—The seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development: they are clearly indicated by ver. 53 to have been all spoken on *one and the same occasion*, and form indeed a complete and glorious whole in their inner and deeper sense. The first four of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three to the disciples in the house.—From the expression ἡρξάτο here compared with the question of the disciples in ver. 10,—and with ver. 34,—it appears that this was the first beginning of our Lord's teaching by parables, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew's arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke *without parables*, or mainly so; and continued to do so till the rejection and misunderstanding of His teaching led to His judiciously adopting the course here indicated, χωρὶς παρ. οὐκ ἐλάλει αὐτοῖς. The other order would be inconceivable: that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted His parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount.—3.] For the explanation of the parable see on vv. 19—23.—ὁ σπ. generic, singular of οἱ σπείροντες, a sower; he that soweth.—4.] παρὰ τ. ὁδ., by the

ο ονίς τ. ἅλλα ἐξ ἔπесен ἐπὶ τὰ ὁ πετρώδῃ, ὅπου οὐκ εἶχε γῆν BCDZ  
 πολλὴν, καὶ εὐθὺς ἔξανέτειλε ἡ διὰ τὸ μὴ ἔχειν βάθος  
 \* γῆς. ἡλίου δὲ ἀνατείλαντος ἔκαυματίσθη καὶ διὰ  
 τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. ἅλλα ἐξ ἔπесен ἐπὶ τὰς  
 ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν  
 αὐτά. ἅλλα δὲ ἔπесен ἐπὶ τὴν γῆν τὴν καλὴν, καὶ  
 ἐίδου καρπὸν ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα.  
 ἔχων ὅσα ἀκούειν ἀκονέτω. καὶ προσελθόντες οἱ  
 μαθηταὶ εἶπον αὐτῷ Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς ;  
 ὃ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὅτι ἡμῖν ἐδίδεται ᾗ γινώσκει  
 τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ  
 δίδεται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ-  
 σευθήσεται ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ'

mistake, for αὐτὸν is inserted after the former σπείρειν) C. Orig.—5. ἡ δὲ D.—τῆς γῆς B. txt C D.—6. ἔκαυματίσθη B. txt C D (-σθησαν) Z.—7. εἰς τ. ἀκ. D 3 Orig.—ἐπνιξαν D 3.—9. ἀκούειν om. B L.—13. λαλεῖ D (corrected to ἐλάλει).—for ὅτι with

path through the field. Luke inserts καὶ κατεπατήθη. Mark after τὰ πετ.,—τοῦ οὐρανοῦ.—5.] τὰ πετρώδη (= τὴν πέτραν Luke), strong places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause it to spring up quickly, the shallow earth being heated by the sun of the day before.—6.] ρίζαν = ἱερμάδα Luke. If the one could have struck down, it would have found the other.—7.] ἐπὶ τ. ἀκ. = εἰς τ. ἀκ. Mark; = ἐν μέσῳ τῶν ἀκ. Luke. In places where were the roots of thorns, beds of thistles, or such like.—ἀνέβησαν . . . καὶ = συμφύεσθαι Luke; ἀπέπν. = συνέπν. Mark, who adds καὶ καρπὸν οὐκ ἔδωκε.—8.] ἐίδου = ὅρην ἐποίησε Luke. After καρ. Mark inserts ἀναβαίνοντα καὶ ἀυξάνοντα. Luke gives only ἑκατονταπλασίονα.—9.] is common to all three Evangelists.

10.—17.] Peculiar to Matthew. —10.] οἱ μαθηταὶ = οἱ περὶ αὐτὸν σὺν τοῖς ὁσέεκα Mark. This question took place during a pause in our Lord's teaching, not when He had entered the house, ver. 36. The question shows the newness of this method of teaching to the disciples. It is not mentioned in Mark; only the inquiry into the meaning of the parable just spoken: nor in Luke; but the answer implies it.—11.] The Kingdom of Heaven, like other kingdoms, has its secrets and inner councils, which strangers must not know. These are only revealed to the humble diligent hearers, ἡμῖν: to those who were immediately around the Lord with the twelve; not ἐκείνοις =

τοῖς λοιποῖς Luke, = ἐκείνοις τοῖς ἐξω Mark. (1 Cor. v. 12, 13).—οὐ δίδεται = ἐν παραβολαῖς (Luke), πάντα γίνεταί Mark.—12.] In this saying of the Lord is summed up the double force—the revealing and concealing properties of the parable. By it, he who hath,—he who not only hears with the ear, but understands with the heart, has more given to him; and it is for this main purpose undoubtedly that the Lord spoke parables: to be to His Church revelations of the truth and mysteries of His Kingdom. But His present purpose in speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this verse, of hiding their meaning from the hard-hearted and sensual. By them, he who hath not, in whom there is no spark of spiritual desire nor meekness to receive the engrafted word, has taken from him even that which he hath ("seemeth to have" Luke), even the poor confused notions of heavenly doctrine which a sensual and careless life allow him, are further bewildered and darkened by this simple teaching, into the depths of which he cannot penetrate so far as even to ascertain that they exist. No practical comment on the latter part of this saying can be more striking, than that which is furnished to our day by the study of the German rationalistic commentators; while at the same time I rejoice to see the fulfilment of the former in the commentaries of Olshausen, Neander, Stier, and Trench. In ch. xxv. 29 the fuller meaning of this saying as applied not only to hearing, but to the whole spiritual life, is brought out by the

αὐτοῦ. <sup>13</sup> διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσι. <sup>14</sup> καὶ ἡ ἀναπληροῦται [ἐπ'] αὐτοῖς ἡ προφητεία Ἰσαίου ἡ λέγουσα <sup>15</sup> Ἀκοῇ ἀκούετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. <sup>16</sup> ἡ ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἠέκαμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσι καὶ τῇ καρδίᾳ \* συνιώσι καὶ ἑπιστρέψωσι, καὶ ἰάσονται αὐτούς. <sup>17</sup> ὅμως δὲ ἡμῶν μακάριοι οἱ ὀφθαλμοὶ ὅτι ἡ βλέπονσι, καὶ τὰ ὅσα ἡμῶν ὅτι ἡ ἀκούει. <sup>18</sup> ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἡ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἡ ἀκούετε, καὶ οὐκ ἤκουσαν. <sup>19</sup> ὅμως οὖν ἀκούσατε τὴν παραβολὴν τοῦ \* σπειρόντος. <sup>20</sup> παντὸς

1 Esdr. i. 57.  
1 Thess. ii. 16.  
Isa. vi. 9.

h Acts xxviii.  
27 only.  
Deut. xxviii.  
15.  
1 Acts i. c. only  
4-c. xxix. 10.  
Lam. iii. 43.

h Luke xvii. 4.  
Zech. v. i. vi.  
1 Gen. xli. 12.  
m Job xxix. 11.

n Exod. xx. 4.  
Lev. iv. 2 val.  
ch. xviii. 19.  
Acts x. 14.

indicatives, ἵνα with subjunctives, D abc Iren. — 14. for ἀναπλ., τότε πληρωθήσεται D c.—ἐπ' om. B C F G K L S V 19 Syr. Bas. Chrys. Theophyl. txt D b Iren.—τοῦ Ἰσ. λέγοντος D abc. aft. Ἰσ. ins. πορεύθητι καὶ ἐπὶ τῷ λαῷ τούτῳ D abcd.—ἀκούσῃτε . . . βλέψῃτε E F G M V 6 Orig. ἀκούσατε B\*. — 15. τοῖς ὀφθαλμοῖς (1st time) X.—συνιούσι D E F K V 16. txt B C.—ἐπιστρέψουσι K V.—rec. ἰάσονται with abc. txt B C D M S V 20.—16. aft. ὅσα om. ἡμῶν B abc. ins. C D v Orig. — 17. for εἶδον, ἡννύθησαν ἰδεῖν D.—18. σπειράντος B X Syr. txt C D abcv.—19. τὸ σπειρόμενον D.—20. aft.

Lord.—13.] ὅτι βλ. οὐ βλέπουσι κ.τ.λ. = (in Mark, Luke, and below) ἵνα βλ. μὴ βλέπωσι κ.τ.λ. In the deeper view of the purpose of the parable, both of these run into one. Taking the saying of ver. 12 for our guide, we have ὅστις οὐκ ἔχει = ὅτι βλέπ. οὐ βλέπουσι,—and καὶ ὃ ἔχει, ἀρθ. ἀπ' αὐτοῦ = ἵνα βλ. μὴ βλέπωσι. The difficulties raised on these variations, and on the prophecy quoted in vv. 14, 15, have arisen entirely from not keeping this in view. — 14, 15.] This prophecy is quoted with a similar reference John xii. 40, Acts xxviii. 26, 27, and Rom. xi. 8. — ἀναπληροῦται, 'has its complete fulfilment,' its partial one having taken place in the contemporaries of the prophet. It is cited verbatim from the LXX, (which changes the imperative of the Hebrew ('Make the heart of this people fat,' &c., E. V.) into the indicative, as bearing the same meaning. — ἐπαχύνθη, 'has grown fat,' from prosperity:—torpens, omni sensu carens (Simonis Lex. under τρεψ). — βαρέως ἤκουσαν, 'have heard heavily, sluggishly, and imperfectly.' — ἠέκαμυσαν, 'have closed (Heb. smeared over) their eyes.' — All this have they done: all this is increased in them by their continuing to do it, and all lest they should (and so that they cannot) hear, see, understand, and be saved!—ἰάσονται αὐτ. = ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα Mark. This citation gives no

countenance to the fatalist view of the passage, but rests the whole blame on the hard-heartedness and unreadiness of the hearers, which is of itself the cause why the very preaching of the word is a means of further darkening and condemning them. (See 2 Cor. iv. 3, 4.) — 16, 17.] See Prov. xx. 12. These verses occur again in a different connexion, and with the form of expression slightly varied, Luke x. 23, 24. It was a saying likely to be repeated. There it is μακάρ. οἱ ὀφθ. οἱ βλέποντες ἡ βλέπετε: and for δίκαιοι we have βασιλεῖς. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5. Job xix. 23. 27; also Exod. iv. 17, and Luke ii. 29—32.

18—23.] Mark iv. 10—25. Luke viii. 9—18, who incorporate with the answer of the Lord to the request of the disciples, much of our last section. — 18.] ἀκούσατε, in the sense of the verse before—hear the true meaning of, hear in your hearts. With regard to the Parable itself, we may remark that its great leading idea is that μυστήριον τῆς βασιλείας, according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The seed is one and the same everywhere and to all: but seed does not spring up without earth, nor does earth bring forth without seed; and the success or failure of the seed is the consequence of the adapta-



ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος· BCD  
 ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ  
 καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.  
<sup>20</sup> ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον  
 ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· <sup>21</sup> οὐκ  
 ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ ὁ πρόσκαιρός ἐστι, γενο-  
 μένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς ὡς σκαν-  
 δαλίζεται. <sup>22</sup> ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν

o Joh. xix. 28.  
 p. Heb. xi. 23.  
 2 Cor. iv. 184.  
 q. Sir. xxiii. 8.

λόγον (1st time) ins. μου X. — 22. for σπ., σπειρόμενος D acd.—aft. αἰῶνος om. τούτου

tion to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the inquiry, 'Why is this ground rich, and that barren?' leads us up into the creative arrangements of God,—so a similar inquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who 'preventeth us that we may have a good will, and worketh with us when we have that will' (Art. X. of the Church of England). — 19.] In Luke we have an important preliminary declaration, implied indeed here also: ὁ σπάρων ἐστὶν ὁ λόγος τοῦ θεοῦ. This word is in this parable especially meant of the word *preached*, though the word *written* is not excluded: nor the word *unwritten*—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23. Jam. i. 21.—The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, (Reden Jesu, ii. 38,) have objected to the Parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but as he rightly answers—the simple idea of the parable must be borne in mind, and its limits not transgressed—'a sower went out to sow'—his sowing—sowing over all places, is the idea of the parable. We see him only as a *sower*, not as an *economist*. The parable is not about *Him*, but about the *seed* and *what happens to it*. He is the fit representative τοῦ ἐκδότου θεοῦ πᾶσιν ἀπλῶς, καὶ οὐκ ὀνειδίζοντος, James i. 5.—καὶ μὴ συνιέντος is peculiar to Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The *reason* of μὴ συνιέντος is clearly set forth by the parable: the heart is hardened, trodden down; the seed cannot penetrate.

—ὁ πονηρὸς = ὁ Σατανᾶς (Mark, who also inserts ἐνθίω), = ὁ ἐάβολος (Luke). The parable itself is here most satisfactory as to the *manner* in which the Evil One proceeds. By fowls of the air—passing thoughts and desires, which seem insignificant and even innocent—does Satan do his work, and rob the heart of the precious seed. Luke adds the purpose of Satan in taking away the word: ἵνα μὴ πιστεύσαι-  
 τες σωθῶσιν.—ὁ . . . σπαρεῖς; not 'he that received seed by the way side,' but 'he that was sown by the way side.' This is not a confusion of similitudes, but a *deep truth*. The seed sown, springing up in the earth, *becomes the plant*, and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is. And though in this first case it does not spring up, yet the same form of speech is kept up: throughout they are οἱ σπαρέντες, as, when the question of bearing fruit comes, they must be. We are said to be ἀναγεγεννημένοι διὰ λόγον ζώντος θεοῦ 1 Pet. i. 23. It takes us up into itself, as the seed the earth, and we become a new plant, a *καὶνὴ κρίσις*. — 20, 21.] In this case the surface of the mind and disposition is easily stirred, soon excited: but beneath lies a heart even harder than the trodden way. So the plant, springing up under the false heat of excitement, having no root struck down into the depths of the being, is, when the real heat from without arises which is intended to strengthen and forward the *healthily-rooted* plant, withered and destroyed.—πρόσκαιρός ἐστι, not only 'endureth for a while,' but also 'is the creature of circumstances,' changing as they change. Both ideas are included.—γενομ. . . . σκανδ. = ἐν καιρῷ πειρασμοῦ ἀφίστανται Luke, thus accommodating themselves to that καιρὸς.—22.] In this third sort, all as regards the soil is well: the seed goes deep, the plant springs up; all is as in the next case, with but one exception, and that, the *bearing of fruit*.—ἄκαρπος γίνεται = οὐ τελεσφοροῦσι Luke.

ὁ τὸν λόγον ἀκούων, καὶ ἡ <sup>1</sup> μέριμνα τοῦ αἰῶνος [τούτου] <sup>1</sup> Sir. xxxiv. 1.  
καὶ ἡ ἀπάτη τοῦ πλούτου <sup>2</sup> συμπνίγει τὸν λόγον, καὶ <sup>3</sup> only †.  
ἄκαρπος γίνεται. <sup>23</sup> ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν <sup>4</sup> Wi. d. xv. 1.  
σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ \* συνιῶν <sup>5</sup> Tit. iii. 14.  
ὅς δὴ <sup>6</sup> καρποφορεῖ καὶ <sup>7</sup> ποιεῖ ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα <sup>8</sup> 2 Pet. i. 8.  
ὁ δὲ τριάκοντα. <sup>24</sup> Ἀλλην παραβολὴν <sup>9</sup> παρέθηκεν αὐτοῖς <sup>10</sup> 1 Th. ii. 17.  
λέγων <sup>11</sup> Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων <sup>12</sup> Wis. x. 7.  
\* σπείρουσι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. <sup>25</sup> ἐν δὲ <sup>13</sup> Rom. vii. 1.  
τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ <sup>14</sup> Col. i. 6, 10.  
<sup>15</sup> x. ch. iii. 10.  
<sup>16</sup> y ver. 31. Ex.  
<sup>17</sup> xix. 7.  
<sup>18</sup> z ch. xi. 15.  
<sup>19</sup> xviii. 23 al.  
<sup>20</sup> = Ezek.  
<sup>21</sup> xxxi. 8. Cant.  
<sup>22</sup> vii. 7. Is. i. 9.

B D a Arm. txt C *ὅς*. — 23. for *συνιῶν*, *συνιεύς* B D Orig. txt C.—for *ὅς δὴ*, *τότε* D *abc*. — 24. for *σπείρουσι*, *σπείραντι* B M X mss. Syr. Æth. *abc*. txt C D.—*ἐν τῷ ἰδίῳ ἀγρῷ*. D.—25. for *ἐσπείρε*, *ἐπέσπειρε* B *abcd* Arm. Clem. Orig. Ir. Amb.

And this because the seeds or roots of thorns are in, and are suffered to spring up in, the heart, and to overwhelm the plant. There is a divided will, a half service, which ever ends in the prevalence of evil over good (*μέριμνα* from *μερίζω*). This class is not confined to the *rich*: *πλούτος* in Scripture is not riches *absolutely*, as possessed, but riches *desired*. Mark adds *καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμῖαι*, viz. the *τὰ λοιπὰ* which shall be added to us if we seek first the Kingdom of God and His righteousness. The identity of the *seeds sown* with the individuals of these classes, as maintained above, is strikingly shown in Luke here: *τὸ ἕκαστος τὰς ἀκάνθας πικρὰς, οὗτοί εἰσιν οἱ ἀκούσαντες κ.τ.λ.* (viii. 14).—We may notice: (1) That there is in these three classes a progress, and that a threefold one;—(1) in *time*:—the first receives a hindrance at the very outset: the seed never springs up:—the second after it has sprung up, but soon after:—the third when it has entered, sprung up, and come to maturity; or while it is so coming.—(2) in *apparent degree*. The climax is *apparently* from bad to better;—the first understand not: the second understand and feel: the third understand, feel, and practise. But also (3) in *real degree*, from bad to worse. Less awful is the state of those who understand not the word and lose it immediately, than that of those who feel it, receive it with joy, and in time of trial fall away; less awful again this last than that of those who understand, feel, and practise, but are fruitless and impure.—It has been noticed also that the first is more the fault of careless inattentive childhood; the second of ardent shallow youth; the third of worldly self-seeking age. (11) That these classes do not *exclude* one another. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different

combinations.—23.] Here also the fourth class must not be understood as a decided well-marked company, excluding all the rest. For the soil is not good by nature: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that Divine Grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those prepared by Divine Grace—receptive, by granted receptive power. The sowing is not necessarily the first that has ever taken place: the field has been and is continually *resown*, so that the *care of the husbandman* is presupposed.—Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely upon, but *with* man, is, as we said above, the *μυστήριον τῆς βασιλείας* here declared,—see Jer. iv. 3. Hosea x. 12. Gal. vi. 7. See Note on Luke viii. 15.—*ἑκατὸν, ἐξήκοντα, τριάκοντα*, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the talents; for he who had five pounds yielded the *same* increase as he who had two.—*συνιῶν*, from *συνιεύω*—see Lexx.

24—30.] Peculiar to Matthew. For the explanation of this parable see below, vv. 36—43.—*ὥμοιώθη . . ἀνθρώπῳ*, 'is like the whole circumstances about to be detailed; like the case of a man,' &c. A similar form of construction is found in ch. xviii. 23 and other parables in Matthew.—*σπείρουσι* [the *present* part. is not to be pressed as meaning any thing, but is generally 'a man who sows.'—25.] *τοὺς ἀνθ.* not 'the men' belonging to the owner of the field, but 'men'

\* ἔσπειρε <sup>a</sup> ζιζάνια <sup>b</sup> ἀνὰ <sup>b</sup> μέσον τοῦ σίτου καὶ ἀπήλθεν. BCD  
 a here only t. b 1-a, 19, 5. c Gen. i. 11. d Jam. v. 18 (transitively).  
 16 ὅτε δὲ <sup>c</sup> ἐβλάστησεν ὁ χόρτος καὶ καρπὸν <sup>a</sup> ἐποίησε, τότε ἐφάνη καὶ τὰ <sup>a</sup> ζιζάνια. <sup>d</sup> προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει <sup>f</sup> ζιζάνια;  
 d ch. xi. 19. 18 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς <sup>d</sup> ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον αὐτῷ Θέλεις οὖν ἀπαλθόντες <sup>e</sup> συλλέξωμεν αὐτά; <sup>e</sup> 29 ὁ δὲ ἔφη Οὐ, <sup>f</sup> μήποτε συλλέγοντες τὰ ζιζάνια <sup>e</sup> ἐκριζώσῃτε ἡμᾶ αὐταῖς τὸν σῖτον. <sup>30</sup> ἄφετε <sup>h</sup> συναρζάνεσθαι ἀμφοτέρω \* μέχοι τοῦ θεισμοῦ, καὶ ἐν [τῷ] καιρῷ τοῦ θεισμοῦ ἐρῶ τοῖς <sup>i</sup> θεισταῖς Συλλέξατε <sup>k</sup> πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτά [εἰς] <sup>k</sup> δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου. <sup>31</sup> Ἄλλην παραβολὴν <sup>m</sup> παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν <sup>n</sup> κόκκῳ σινάπεως, ὃν <sup>o</sup> λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. <sup>32</sup> ὁ <sup>p</sup> μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, <sup>p</sup> μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ <sup>q</sup> πετεινὰ τοῦ οὐρανοῦ καὶ <sup>q</sup> κατα-

txt C D. — 26. καὶ (2nd time) om. D *abcd*. — rec. bef. C D. ins. τὰ, but om. B C D E F G K S V 10 al. Chrys. — 28. δούλοι om. B. ins. C D. — οὖν om. D *abce*. — συλλέξωμεν K M 20. — 29. for αὐτ. τ. σῖτ., καὶ τὸν σῖτον σὺν αὐτοῖς D Syr. — 30. for συναρζάνεσθαι, οὖν αὐξάν. L. — for μέχοι, ἕως B D. ἀχρι L Chrys. txt C. — bef. καιρῷ, om. τῷ B D G K M S V 14 al. txt C. — bef. δεισ. om. εἰς D L al. — αὐτὰ om. D *abc*. — for συναγάγ., συλλέγετε D. συνάγετε B. txt C. — 32. αὐξήσῃ D. — aft. μεῖζον ins. πάντων K 14 al. *abc* Syrr. Æth. Arm. III. Ambr. — ἐλθεῖν . . . . καὶ om. M. — 33. for

generically. — The reading ἐπίσπ. is not to be overlooked, as the word occurs no where else in the N. T. — ζιζάνια, apparently the darnel, or bastard wheat (*lolium album*), so often seen in our fields and by our hedge-rows; if so, what follows will be explained, that the 'tares' appeared when the wheat came into ear, having been previously not noticeable. — It appears to be an Eastern word, expressed in the Talmud by עֲזָזִין. — Our Lord was speaking of an act of malice yet practised in the East, where persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (Roberts's Oriental Illustrations, p. 541, cited by Trench on the Parables, p. 61.) — 29.] Jerome in loc. says: 'Inter triticum et zizania quod nos appellamus lolium, quamdiu herba est, et nondum cultus venit ad spicam, grandis similitudo est, et in discernendo nulla aut perdifficilis distantia.' Jerome, it must be remembered, resided in Palestine.

31, 32.] Mark iv. 30—34. Luko xiii.

18, 19. On the connexion of this parable with the two last, Chrysostom observes (Hom. in Matt. xlii. p. 483, A) ἐπειδὴ γὰρ εἶπεν, ὅτι ἀπὸ τοῦ σπόρου τρία μέρη ἀπόλλυται, καὶ σώζεται ἓν, καὶ ἐν αὐτῷ πάλιν τῷ σωζομένῳ τοσαύτη γίνεται βλάβη, ἵνα μὴ λέγωσι 'καὶ τίνες καὶ πόσοι ἔσονται οἱ πιστοί;' καὶ τοῦτον ἔξαιρέϊ τὸν ῥόβον, διὰ τῆς παραβολῆς τοῦ σινάπεως ἰνάγων εἰς πίστιν αὐτοῖς, καὶ δεικνὺς ὅτι πάντως ἐκταθήσεται τὸ πρῶγμα. — The comparison of kingdoms to trees was familiar to the Jews: see Daniel iv. 10—12. Ezek. xxxi. 3—9. xvii. 22—24. Ps. lxxxv. 11. — ἀγρῷ = κήπῳ Luke. — 32. μικρότερον κτλ.] 'less than all,' not for the superlative. The words are not to be pressed to their literal sense, as the mustard seed was a well known Jewish type for any thing exceedingly small. — The mustard tree attains to a large size in Judæa. Lightfoot quotes (Horr. Hebr. in l.) Hieros. Peah. fol. 20. 2. Caulis erat sinapis in Sichin, e quo enati sunt rami tres; e quibus unus decerptus cooperuit tentoriolum figuli, pro-

σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. <sup>33'</sup> Ἀλλην παραβολὴν <sup>here and 1 L. only.</sup>  
ἐλάλησεν αὐτοῖς, Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν <sup>Gen. xviii. 6.</sup>  
ζύμῃ, ἣν ὁ λαβούσα γυνὴ <sup>Ezek. iv. 12.</sup> ἐνέκρουσεν εἰς <sup>3 Kings iv. 22.</sup> ἀλέουρου <sup>1 Gen. xviii. 6.</sup> σάτα <sup>Aq. and Sym.</sup>

ἐλάλησεν αὐτοῖς (which D om.), παρέθηκεν αὐτοῖς λέγων C. — 34. for οὐκ, οὐδὲν B C M

duxitque tres cabos sinapis. Rabbi Simeon ben Chalaphta dixit, Caulis sinapis erat mihi in agro meo, in quam ego scandere solitus sum, ita ut scandere solent in ficum.— This parable, like most others respecting the kingdom of God, has a double reference—general and individual. (1) In the *general* sense, the insignificant beginnings of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Fore-runner. We must beware however of imagining that the outward Church-form is this Kingdom. It has rather *reversed* the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant; but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The *individual* application of the parable points to the small beginnings of Divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it. Jerome has a comment on this parable (in loc.) too important to be passed over: Prædicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam, fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis prædicans. Confer hujusmodi doctrinam dogmatibus Philosophorum, et libris eorum, splendori eloquentiæ, et compositioni sermonum, et videbaris quanto minor sit cæteris seminibus sementis Evangelii. Sed illa cum creverit, nihil mordax, nihil invidum, nihil vitale demonstrat, sed totum flaccidum, marcidumque et mollium ebullit in olera et in herbas quæ cito arescunt et corruunt. Hæc enim prædicatio quæ parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arbores.

33.] Luke xiii. 20. Difficulties have been raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether ζύμη must not be taken in the sense in which it so often occurs in Scripture, as symbolic of *pollution and corruption*. See Exod. xii. 15, and other enactments of the kind, passim in the law; and Matt. xvi. 6. 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the *progress of corruption and deterioration* in the outward visible Church. But then, how is it said that the *Kingdom of Heaven is like this leaven*? For the construction is not the same as in ver. 24, where the similitude is to the *whole course of things related*, but answers to κόκκῳ σινάπεως, ὃν λαβὼν ἄνθ.: so ζύμη, ἣν λαβούσα γυνή. Again if the progress of the Kingdom of Heaven be *towards corruption, till the whole is corrupted*, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable preceding. The two are intimately related. That ~~was~~ of the inherent self-developing power of the Kingdom of Heaven as a seed containing in itself the principle of expansion; this, of the power which it possesses of penetrating and assimilating a foreign mass, till all be taken up into it. And the comparison is not only to the *power* but to the *effect* of leaven also, which has its *good* as well as its bad side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insalubrious. Another striking point of comparison is in the fact that leaven, as used ordinarily, is a *piece of the leavened loaf* put amongst the new dough—(τὸ ζυμωθὲν ἅπαξ, ζύμη γίνεται τῷ λοιπῷ πάλιν. Chrys. Hom. xlii. p. 484, Δ)—just as the Kingdom of Heaven is the renewal of humanity by the Righteous Man Christ Jesus.—The Parable, like the last, has its *general* and its *individual* application: (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God, so strikingly witnessed in the earlier ages by the dropping of heathen customs and worship;—in modern times more gradually and secretly advancing, but without doubt in the end to be signally and

<sup>1</sup> τρία, ἕως οὗ <sup>2</sup> ἐξυμώθη ὅλον. <sup>34</sup> Ταῦτα πάντα ἐλάλησεν BCD  
<sup>3</sup> οἱ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παρα-  
<sup>4</sup>βολῆς \* οὐκ ἐλάλει αὐτοῖς, <sup>35</sup> ὅπως πληρωθῇ τὸ ῥηθὲν διὰ  
<sup>5</sup> τοῦ προφήτου λέγοντος \* Ἀνοιξέω ἐν παραβολαῖς τὸ  
<sup>6</sup> στόμα μου, <sup>7</sup> ἔρυνξομαι κεκρυμμένα ἀπὸ <sup>8</sup> καταβολῆς  
<sup>9</sup> [κόσμου].  
<sup>36</sup> Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ  
<sup>10</sup> Ἰησοῦς· καὶ προεῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες  
<sup>11</sup> \* Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.  
<sup>37</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὁ σπείρων τὸ καλὸν  
<sup>12</sup> σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου, <sup>38</sup> ὁ δὲ ἀγρὸς ἐστὶν  
<sup>13</sup> ὁ κόσμος, τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς

Clem. Orig. txt D *abcv* Orig. — 35. κόσμον om. B Orig. ins. C D *abcv*. — 36. for φράσον, διασάφουσιν B Orig. (once, but elsewhere he quotes txt). txt C D. — 38. bef. υἱοὶ om. οἱ M. — 39 ἐστὶν ὁ σπ. αὐτ. ὁ διαβ. B. αὐτὰ om. D. — τοῦ bef. αἰῶνος om.

universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the 'new heaven' on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the 'ulterior working of the heaven, is continual and progressive.'" (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, rightly.—As to whether the γυνή has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to inquire, seeing that γυναῖκες αἰσιτοποιοί would be every where a matter of course.—ἐγκρύπτω has given rise to a technical word ἐγκρυφίας signifying a leavened cake (which however Passow, Lex. explains to be a cake baked under hot ashes, thus applying the ἐγκρύπτω differently). See refl.—σάτον, סאת = the third part of an Ephah, = μῶδιον καὶ ἡμισυ Ἰταλικόν, Joseph. Antt. ix. 4, 5. Three of these, an Ephah, appears to have been the usual quantity prepared for a baking: see Gen. xviii. 6. Judg. vi. 19. 1 Sam. i. 24. This being the case, we must not I think seek for any symbolical interpretation.

34, 35.] Mark iv. 33, 34. — 34. καὶ χωρ.

π. οὐκ ἐλ.] κατὰ τὸν καιρὸν ἐκείνον δηλαδὴ πολλά γὰρ πολλάκις ἐλάλησεν αὐτοῖς διὰ παραβολῆς. Euthym. Thus far we have our Lord's parables to the multitude: the two following ones were delivered to His disciples. — 35. ὅπως πλ.] see note on ch. i. 22. The prophet, according to the superscription of Psalm lxxviii, is Asaph, so called 2 Chron. xxix. 30, LXX. The former clause of the citation is identical with the LXX: the latter = φερέξομαι προβλήματα ἀπ' ἀρχῆς, LXX. When we find De Wette, &c. maintaining that the Psalm contains no parable, and that consequently these words can only be cited out of their context, we must remember that such a view is wholly inconsistent with any deep insight into the meaning of the Scripture record: for the whole Psalm consists of a recounting of events which St. Paul assures us τύποι ἡμῶν ἐγενήθησαν . . . τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν. 1 Cor. x. 6. 11.

36—43.] Peculiar to Matthew. — 38.] This verse has been variously interpreted, notwithstanding that its statements are so plain. The consideration of it will lead us into that of the general nature and place of the parable itself. The field is the world; if understood of the Church, then the Church as commensurate with the world, πορευθίντες εἰς τὸν κόσμον ἅπαντα, κηρύσσει τὸ εὐαγγέλιον πάσῃ τῇ κτίσει (Mark xvi. 15). And the parable has, like the former ones, its various references to various counterworkings of the Evil One against the grace of God. Its two principal references are, (1) to the whole history of the world from beginning to end; the coming

βασιλείας, τὰ δὲ ζιζάνια εἰσὶν οἱ <sup>4</sup> υἱοὶ τοῦ πονηροῦ, <sup>39</sup> ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ <sup>ε</sup> διάβολος, ὁ δὲ θερισμὸς <sup>1</sup> συντέλεια [τοῦ] αἰῶνός ἐστιν, οἱ δὲ <sup>2</sup> θεριστὰι ἄγγελοι εἰσιν. <sup>40</sup> ὥςπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος BCDP [τοῦτου]. <sup>41</sup> ἀποστέλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ <sup>h</sup> σκάνδαλα καὶ τοὺς <sup>i</sup> ποιῶντας τὴν <sup>j</sup> ἀνομίαν, <sup>42</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν <sup>k</sup> κώμινον τοῦ πυρός· ἐκεῖ

B D Orig. txt C Orig. — 40. καίεται C E G K L M S V 32 al. Chrys. txt (κατακαίονται) B D. — aft. αἰῶνος om. τοῦτου B D P 7 abc Æth. Cyr. Ir. Hil. Lucif. Aug.

of sin into the world by the malice of the devil, the mixed state of mankind, notwithstanding the development of God's purposes by the dispensations of grace, and the final separation of the good and evil at the end. The very declaration 'the harvest is the *end* of the world' suggests the original sowing as the *beginning* of it. But this sowing is not in the fact, as in the parable, *one only*, but repeated again and again.—In the parable the Lord gathers as it were the whole human race into *one lifetime*, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the *βασ. τ. οὐπ.* which lay in the future and began with the Lord's incarnation, the parable sets forth to us the universal sowing of *good seed* by the Gospel: it sows *no bad seed*: all this is done by the enemy, and further we may not inquire. Soon, even as soon as Acts v. in the History of the Church, did the tares begin to appear; and remarkably coincident with the wheat bringing forth fruit (see Acts iv. 32—37). Again, see Acts xiii. 10, where Paul calls Elymas by the very name *υἱὸς διαβόλου*. And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And it is not the office, *however much it may be the desire*, of the servants of the householder, the labourers in His field, to collect or root up these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); this is reserved for another time and for other hands,—for the harvest, the end; for the reapers, the angels. (3) It is also most important to notice that as the Lord here gathers up ages into one season of seedtime and harvest, so He also gathers up the various changes of human character

and shiftings of human will into two distinct classes. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command *ἀεὶτε συναυξάνεσθαι ἀμφοτέρα*,—let time be given (as above) for the heaven to work. As in the parable of the sower the various classes were the *concentrations of various dispositions*, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable at last, is during the probation-time, the time of *συναυξήσις*, not yet determined by Him who will have all to be saved, and to come to the knowledge of the truth. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The Parable is delivered by the Lord as knowing all things, and describing by the final result; and gives no countenance whatever to *predestinarian error*. (4) The parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church but of the world: missing the deeper truth which would have led them to see that the world *is the Church*, only overrun by these very tares.—41. τὰ σκάνδα.] generally understood of those men who give cause of offence, tempters and hinderers of others: Stier would rather understand it of *things*, as well as men, who are

1 cl. viii. 12. ἔσται ὁ <sup>1</sup> κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>43</sup> τότε BCDP  
 in Dan. xii. 3 οἱ δίκαιοι <sup>m</sup> ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ  
 alex. πατρὸς αὐτῶν. ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.

<sup>41</sup> [Πάλιν] ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
 n ch. ii. 11. <sup>n</sup> ὁ θσαυρὸς κεκρυμμένῳ ἐν τῇ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος  
 Prov. ii. 4. ἐκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα  
 o ch. xiv. 15. ἔχει πωλεῖ, καὶ <sup>o</sup> ἀγοράζει τὸν ἀγρὸν ἐκείνον. <sup>45</sup> Πάλιν  
 Gen. xli. 57. ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν <sup>1</sup> ἄνθρώπῳ ἐμπόρῳ  
 Deut. i. 9. ζητοῦντι <sup>1</sup> καλοὺς <sup>1</sup> μαργαρίτας· <sup>46</sup> \* εὐρὼν <sup>1</sup> εἰνα  
 Isa. lv. 1. πολύτιμον μαργαρίτην, ἀπελθὼν πέπρικε πάντα ὅσα  
 p ver. 28 Gen. ix. 20 al. ἡ = Gen. ii. 12.  
 q ch. vi. 6 f. s John xii. 3 only f.

txt C.—41. ἀποστείλει P.—42. βάλλουσιν D dv.—43. λάμψουσιν D Orig.—ἀκούειν om. B  
 ab Hil. ins. C D P c Orig.—44. πάλιν om. B D aben Copt. ins. C P Hil.—τῷ om. D.—  
 for ἄν., τις D.—45. ἀνθρώπῳ om. B. ins. C D P abc Orig. Cyr.—46. ὃς εὐρὼν C P.

afterwards designated. On ver. 42, see note at ch. viii. 12.—43. ἐκλάμψουσιν] Shall shine out, (their light here being enfeebled and obscured,) as the sun from a cloud.—τοῦ πατρὸς, answering to οἱ υἱοί, ver. 38f.

44—46.] Peculiar to Matthew. This and the following parable are closely connected, and refer to two distinct classes of persons who become possessed of the treasure of the Gospel. Notice that these, as also the seventh and last, are spoken not to the multitude, but to the disciples.—In this parable, a man, labouring perchance for another, or by accident in passing, finds a treasure which has been hidden in a field; from joy at having found it he goes, and selling all he has, buys the field, thus by the Jewish law becoming the possessor also of the treasure. Such hiding of treasures is common even now, and was much more common in the East (see Jer. xli. 8. Job iii. 21. Prov. ii. 4).—This sets before us the case of a man who unexpectedly, without earnest seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and having found this, for joy of it he becomes possessor, not of the treasure without the field (for that the case supposes impossible) but of the field at all hazards, to secure the treasure which is in it; i. e. he possesses himself of the means of grace provided in that branch of the Church, where, to use a common expression, he has “gotten his good:” he makes that field his own.—45.] In this parable the Lord sets before us that although in ordinary cases of finding ‘the truth as it is in Jesus,’ the buying of the field is the necessary prelude to becoming duly and properly possessed of it; yet there are cases, and those of a nobler kind, where such condition is not necessary.

We have here a merchantman, one whose business it is, *on the search* for goodly pearls; i. e. a man who intellectually and spiritually is a seeker of truth of the highest kind. “He whom this pursuit occupies, is a merchantman; i. e. one trained, as well as devoted, to business. The search is therefore determinate, discriminative, unremitting. This case, then, corresponds to such Christians only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration.” (Knox’s Remains, i. 460.) But as the same writer goes on to observe, even here there is a *discovery*, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds *one pearl* of great price—the efficacious principle of inward and spiritual life. We hear of no emotion, no great joy of heart, as before; but the same decision of conduct: he sells all and buys it. He chooses vital Christianity at whatever cost for his portion. But here is no *field*. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances, with which therefore it becomes to the finder inseparably bound up: but by diligent search, spiritual and immediate, in its highest and purest form. Trench instances (Parables, p. 100) Nathanael and the Samaritan woman as examples of the finders without seeking;—Augustine, as related in his Confessions, of the diligent seeker and finder. Compare with this parable Prov. ii. 3—9, and to see what kind of buying is *not* meant, Isa. lv. 1. Matt. xxv. 9, 10. Also see Rev. iii. 18.

εἶχε, καὶ ἡγόρασεν αὐτόν. <sup>47</sup> Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἡ σαγήνη βληθεῖσα εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους <sup>48</sup> συναγαγούσῃ, ἢν ὅτε ἐπληρώθῃ ἀναβιβάζαντες \* ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ κατὰ εἰς ἄγγελια, τὰ δὲ σαπρὰ ἔξω ἔβαλον. <sup>49</sup> οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, <sup>50</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βουγμὸς τῶν ὀδόντων. <sup>51</sup> [λέγει αὐτοῖς ὁ Ἰησοῦς] <sup>52</sup> Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναὶ [κύριε]. ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς [† ἐν] τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἑκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

txt B D abev.—ἐνα om. D abd Cyp. ins. B C P c Orig.—ἐπώλησεν D.—48. ὅτε ἐξ D ab Ambr. Aug.—καὶ is before ἐπὶ τὸν αἰγιαλ. in C L c.—ἀν. αὐτὴν D P abd. txt B C cr.—for κατὰ, κάλλιστα D.—49. for αἰῶνος, κόσμου D.—51. λέγει Ἰησ. om. B D abev Copt. Æth. Orig. txt C.—κύριε om. B D v Copt. Orig. Hil. ins. C abc.—52. ἐν τῇ βασιλείᾳ D M bev Chrys. Iren. Hil. Ambr. Aug. τῇ βασ. B C K 11 Syr. Æth. Or. (four times) Ath. Cyr. (ten times). rec. εἰς τὴν β. with many const. MSS.—

47—52.] Peculiar to Matthew.—47.] **σαγήνη** is a drag, or draw-net, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the *fishermen* are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of *fish*: not of *things*, as mud, weeds, &c., as Stier supposes); when this is full, it is drawn to shore, and the good collected into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the Church gathering from the sea (a common Scripture similitude for nations: see Rev. xvii. 15. Is. viii. 7. Ps. lxx. 7) of the world, all kinds (see Rev. vii. 9); and when it is full, it is drawn to the *bank* (the limit of the ocean, as the *συντέλεια* is the limit of the *αἰών*), and the *angels* (not the same as the *fishers*, as Olshausen maintains; for in the parable of the tares the servants and reapers are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shows us that the earthly here gives but a

faint outline of the heavenly. Compare the mere *ἐξω ἔβαλον* of the one with the fearful antitype of vv. 49, 50. On ver. 50 see note on ch. viii. 12.—51, 52.] When the Lord asks, 'Have ye understood all these things?' and they answer 'Yea, Lord,' the reply must be taken as spoken from their *then standing point*, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every *γραμματεὺς* (they in their study of the Lord's sayings answering to the then *γραμματεῖς* in their study of the Law) who is *μαθητευθεὶς*, enrolled as a disciple and taught as such, is like an householder (the Great Householder being the Lord Himself, comp. ch. xxiv. 45) who puts forth from his store new things and old; i. e. ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out, not only your present understanding of them, but ever new and deeper meanings.—And this is true of *πᾶς γρ. κ.τ.λ.* Every real, spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from



<sup>53</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς B C D  
 ταύτας, <sup>i</sup> μετήρην ἐκεῖθεν. <sup>54</sup> καὶ ἔλθων εἰς τὴν <sup>j</sup> πατρίδα  
 αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε  
 κ <sup>k</sup> ἔκπλησσεσθαι αὐτοὺς καὶ λέγειν Πόθεν τοῦτο ἡ σοφία  
 αὐτῆ καὶ αἱ <sup>l</sup> δυνάμεις; <sup>55</sup> οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος  
 υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ  
 αὐτοῦ Ἰάκωβος καὶ \* Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

54. rec. ἐκπλήττ., but txt B C D E F G 3.—aft. τοῦτο ins. πᾶσα D.—55. for Ἰωσήφ, Ἰωσήφ B C *abon* Copt. Orig. Ἰωάννης D E F G M S X V Orig. (once). Ἰωσή S.

books, or learning, or the Bible itself, but ἐκ τοῦ θησ. αὐτοῦ), things new and old.—The διὰ τοῦτο is an expression of consequence, but not a strong one; answering nearly to our 'Well, then.'

53—58.] Mark vi. 1—6. Luke iv. 16—29 and notes.—53, 54.] τὴν πατ. αὐ., Nazareth. The connexion of this event with the preceding is direct and consecutive, and I cannot therefore with Gresswell imagine that the proceedings of ch. viii. 18—ix. 34 are to be inserted between these two verses. In Mark vi. 1 the connexion is not, as De Wette maintains (Ex. Handbuch Matt. p. 160), equally consecutive, but only definite as to place, and not to time, ἐξῆλθεν ἐκεῖθεν: which, since the events just related there, as well as here, happened in Capernaum, agrees with our text so far (see note there). The teaching upon the Sabbath (Mark).—55. οἱ ἀδελφοὶ αὐτοῦ] It is an inquiry of much interest and some difficulty who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all *à priori* considerations, and traditions (which last are very inconsistent and uncertain), and fixing the attention on the simple testimony of Scripture itself. I will trace the ἀδελφοὶ αὐτοῦ or ἀδ. κυρίου through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (1) The expression οἱ ἀδ. αὐτοῦ occurs nine times in the Gospels, and once in the Acts. Of these the three first are in the narratives of the coming of His mother and brethren to speak with Him, ch. xii. 46. Mark iii. 31. Luke viii. 19; the two next are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His mother and sisters; the other four are in John ii. 12. vii. 3. 5. 10, in the first of which He and his mother and brethren and disciples are related to have gone down to Capernaum: and in the three last His brethren

are introduced as urging Him to show Himself to the world, and it is stated that they did not believe on Him. The last is in Acts i. 14, where we read that the Apostles continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with His brethren. In another place, 1 Cor. ix. 5, Paul mentions οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδ. τ. κυρίου, κ. Κηρᾶς. Such are all the places where the meaning is *undoubted* that persons called, and being in some usual sense, *brethren of the Lord*, are mentioned. (Besides these the Lord Himself uses the words οἱ ἀδελφοὶ μου Matt. xxviii. 10. John xx. 17, but apparently (see notes there) with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 46 and ||.) Now I would observe, (α) that in all the mentions of them in the Gospels, except those in John vii., they are *in connexion with His mother*: the same being the case in Acts i. 14. (β) That it is nowhere asserted or implied that any of them were *of the number of the twelve*: but from John vii. 5, following upon vi. 50 (by μετὰ ταῦτα vii. 1), they are *excluded from that number*. John would certainly not have used the words οὐδε γὰρ οἱ ἀδ. αὐτ. ἐπιστ. εἰς αὐτὸν, had any of them believed on Him at that time:—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been *separate from the twelve*, although then certainly believing on Him. (γ) Their names, as stated here and in Mark vi. 3, were Jacob, Joses (or Joseph), Simon, and Judas, all of them among the very commonest of Jewish names. Of Joses (or Joseph, certainly not the Joseph Barsabas Justus of Acts i. 23: see ver. 24) and Simon (not Simon Cananites or Zelotes: see above) we know from Scripture nothing. Of the other two we have the following traces—(δ) Jacob (James) appears in the Apostolic narrative as ὁ ἀδελφὸς τοῦ κυρίου, Gal. i. 19: he is there called an *apostle*. This however determines

<sup>56</sup> καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι <sup>m</sup> πρὸς ἡμᾶς εἰσι; <sup>m ch. xxvi. 55. Mark, v and ix. 19. John i. 1. 1 John i. 2.</sup> πόθεν οὖν τούτῳ ταῦτα πάντα; <sup>57</sup> καὶ <sup>n</sup> ἔσκανδαλίζοντο ἐν  
BCDZ αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστι προφήτης <sup>n ch. xi. 6.</sup>

nothing as to his having been among the twelve; for Paul and Barnabas are called apostles Acts xiv. 14, and Paul always calls himself such. Whether he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit in ch. i. 19, does not appear. (See this whole subject discussed in the note on James i. 1, vol. ii.) (\*) The Jude who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 seems to draw a distinction between himself and the Apostles. Whether this indicate that the James and Jude, the authors of the Epistles, were two of these ἀδελφοὶ τ. κυρίου, is uncertain; but it may at least be mentioned in the course of our inquiry. —I shall now state the result of that inquiry, which has been based on Scripture testimony only. (1) That there were four persons known as οἱ ἀδ. αὐτοῦ or τ. κυρίου, not of the number of the twelve. (2) That these persons are found in all places (but one) where their names occur in the Gospels, in immediate connexion with Mary, the mother of the Lord. (3) That not a word is any where dropped to prevent us from inferring that the ἀδελφοὶ and ἀδελφαὶ αὐτοῦ were His relations in the same literal sense as we know ἡ μήτηρ αὐτοῦ to have been; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 and ||), seems to sanction that inference. (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history; —or again, whether these ἀδ. were, according to the flesh, older or younger than the Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been real (younger) brethren and sisters of the Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception. That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view has been taken by impugnors of the great Truth just mentioned, therefore it eventually leads, or may fairly be used, towards the denial of it (see Dr. Mill on the Brethren of our Lord, p. 224); for no

attempt is made to show its connexion with such a conclusion. The fact is that the two matters, the miraculous conception of the Lord Jesus by the Holy Ghost, and the subsequent virginity of His Mother, are essentially and entirely distinct: see note on Matt. i. 25; see also, respecting a supposed difficulty attending this view, note on John xix. 26. (II) I will now state the principal traditional views respecting the brethren of the Lord. That they were all sons of Alphæus (or Clopas) and Mary the sister of the Mother of our Lord; and so cousins of Jesus, and called agreeably to Jewish usage His brothers.—This is the view taken in the remarkable fragment of Papias, quoted in Dr. Mill, p. 238, adopted by Jerome (cont. Helvidium), and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alphæus was an apostle, of the number of the twelve, viz. Ἰάκωβος ὁ τοῦ Ἀλφαίου (see all the lists, on ch. x. 3); which (see above) would exclude him from the number of the brethren of the Lord. But even if one of the four could be thus detached (which, from John vii. 5, I cannot believe), it is almost certain that Ἰουδᾶς Ἰακώβου (see Luke's two lists as above) is Jude the brother of James; and if so, this would be another son of Alphæus, and another subtraction from the number who did not believe on Him. Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was another son of Alphæus; which would make a fifth brother, and leave therefore out of five, three believing on Him at the time when it was said οὐδὲ γὰρ οἱ ἀδ. . . κ.τ.λ. This view besides labours under the difficulty arising from these brethren always accompanying and being found in connexion with Mary the Mother of our Lord, whereas throughout that time their own mother was living. The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not there implied, or that all are not here mentioned; both suppositions, it seems to me, very unlikely (compare e.g. John's minute accuracy wherean exception was to be made, ch. vi. 23, 24). (III) That they were children of Joseph by a former marriage (or even by a later one with Mary wife of Clopas, to raise up seed to his dead brother

α 1-4, f. ii. 3.  
p ver. 54.  
q Mark xvi. 14  
Rom. i. 11. 3.  
xi. 20. 1 Heb.  
iii. 12, 19 f.  
r ch. xii. 1.  
s Luke iii. 12.  
12. 7.  
t ch. iv. 24.  
xxix. 6.  
2 Kings xiii.  
20. 1. c. lvi.  
1.  
u ch. viii. 6.  
= παῖδες  
βασιλέως,  
Diod. Sic.  
xvii. 36.  
v Isa. xxvii. 19.  
w = Eph. ii. 2.  
x ch. xii. 11. Ps. cxxxvi. 9.

ὁ ἄτιμος εἰ μὴ ἐν τῇ \* πατρίδι \* αὐτοῦ καὶ ἐν τῇ οἰκίᾳ BCDZ  
αὐτοῦ. <sup>58</sup> καὶ οὐκ ἐποίησεν ἐκεῖ ῥ δυνάμεις πολλὰς διὰ  
τὴν ἄπιστιαν αὐτῶν.

XIV. Ἦν ἐκεῖνος τῷ καιρῷ ἥκουνσεν Ἡρώδης ὁ

<sup>s</sup> τετράρχης τὴν ἁκοὴν Ἰησοῦ, <sup>2</sup> καὶ εἶπε τοῖς <sup>u</sup> παισὶν  
αὐτοῦ (ὁὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη  
ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ ῥ δυνάμεις <sup>w</sup> ἐνεργοῦσιν  
ἐν αὐτῷ. <sup>3</sup> ὁ γὰρ Ἡρώδης <sup>x</sup> κρατήσας τὸν Ἰωάννην  
ἔδωκεν αὐτὸν καὶ \* ἔθετο ἐν \* φυλακῇ διὰ Ἡρωδιάδα τὴν

txt K. — 57. αὐτοῦ (1st time) om. B D Z. — τῇ ἰδίᾳ πατρίδι C Z. — καὶ . . . αὐτοῦ  
om. L. — 58. τὰς ἀπιστίας D.

CHAF. XIV. 2. bef. οὗτος ins. μήτι D b. — aft. βαπτ. ins. ὃν ἐγὼ ἀπεκεφάλισα D ab

as Clopas is said to have been: but this needs no refutation). This view was taken by several early Fathers, e.g. Hilary, Epiphanius, and mentioned by Origen, who (Winer Realwörterbuch, i. p. 663) says respecting it, οἱ ταῦτα λέγοντες τὸ ἀξίωμα τῆς Μαρίας ἐν παρθενίᾳ τηροῦν μέχρι τέλους βούλονται. This however, while *by no means impossible*, and in some respects agreeing with the *apparent* position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father. (IV) On the *à priori* considerations which have influenced opinions on this matter, see note on Matt. i. 25: and on the traditional literature, see the tract of Professor Mill on the Brethren of our Lord. See also Winer Realwörterbuch, Art. *Jesus*, § 3. Gresswell, Dissertations, vol. ii. Dis. iii. Blom, Disputatio Theologica de τ. ἀδ. τ. κ. Lug. Bat. 1839. Wieseler, Stud. und Kritiken, 1842, i. 96 ff. (These two last I have not seen.)—Neander, Leben J. p. 48, brings out the importance of the view which I have above (under 1) endeavoured to justify, as showing that the account of the miraculous conception is not mythical, in which case all would have been arranged to suit the views of virginity from which it had arisen,—but *strictly historical*, found as it is with no such arrangements or limitations.—58.] οὐκ ἐποίησε = οὐκ ἠδύνατο ποιῆσαι Mark vi., where see note. On the identity of this preaching at Nazareth with that related much earlier by Luke iv. 14 sq., see note there.

CHAF. XIV. 1-12.] Mark vi. 14-29. Luke ix. 7-9, who does not relate the death of John.—1.] This Herod was Herod Antipas, son of Herod the Great, ἐκ Μαλθακῆς τῆς Σαμαρείτιδος, and own brother

of Archelaus (Jos. B. J. i. 20, 4). The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Peræa (Jos. Ant. xvii. 8, 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father), become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, U.C. 790), Jos. Ant. xviii. 5, 1-3, and in which he was totally defeated and his army destroyed by Aretas; a Divine vengeance, according to the Jews, for the death of John the Baptist (Josephus, *ibid.*). He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died: Jos. Ant. viii. 7, 1, 2. The following events took place at Machærus, a frontier fortress between Peræa and Arabia.—τὴν ἁκοὴν Ἰησοῦ] It was the fame of the *preaching and miracles of the twelve*, on their mission, of which Herod heard,—probably in conjunction with the works of Christ.—2. παῖς = δοῦλος. In Luke ix. 7 it is said that Herod διηπόρει, διὰ τὸ λέγεσθαι ἀπὸ τῶν ὄντων, ὅτι Ἰωάνν. ἐγγύ. κ.τ.λ. There is no inconsistency in these accounts: the report originated with others: but if Herod διηπόρει concerning it, he in the terrors of

γυναικα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup> ἔλεγε γὰρ αὐτῷ  
ὁ Ἰωάννης Οὐκ ἔξεστί σοι <sup>5</sup> ἔχειν αὐτήν. <sup>6</sup> καὶ θέλων  
αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην  
αὐτὸν <sup>7</sup> εἶχον. <sup>8</sup> α γενεσίῳ δὲ † γενομένων τοῦ Ἡρώδου  
ὠροχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ  
<sup>9</sup> ἤρесе τῷ Ἡρώδῃ. <sup>10</sup> ὅθεν <sup>11</sup> ἐμεθ' ὅρκου <sup>12</sup> ὁμολόγησεν  
αὐτῇ δοῦναι ὃ ἐὰν αἰτήσεται. <sup>13</sup> ἡ δὲ <sup>14</sup> ἐπροβιβασθεῖσα  
ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησὶν ὧδε ἐπὶ <sup>15</sup> πίνακι τὴν  
κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>16</sup> καὶ \* <sup>17</sup> ἐλυπήθη ὁ  
βασιλεὺς, <sup>18</sup> διὰ [δὲ] τοὺς ὅρκους καὶ τοὺς <sup>19</sup> συνανακειμέ-  
νους ἐκέλευσε δοθῆναι. <sup>20</sup> καὶ <sup>21</sup> πέμψας <sup>22</sup> ἀπεκεφάλισε τὸν  
Ἰωάννην ἐν τῇ φυλακῇ. <sup>23</sup> καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ  
ἐπὶ <sup>24</sup> πίνακι καὶ ἐδόθη τῷ <sup>25</sup> κορασίῳ καὶ ἤνεγκε τῇ μητρὶ  
αὐτῆς. <sup>26</sup> καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ  
† <sup>27</sup> πτώμα καὶ ἔθωσαν αὐτὸ, καὶ ἐλθόντες ἀπήγγειλαν τῷ  
Ἰησοῦ. <sup>28</sup> καὶ ἀκούσας ὁ Ἰησοὺς ἀνεχώρησεν ἐκεῖθεν ἐν  
πλοίῳ εἰς ἔρημον τόπον <sup>29</sup> κατ' ἰδίαν. καὶ ἀκούσαντες οἱ

Orig.—bef. αὐτῷ om. ἐν Z 10. — 3. aft. Ἡρ. ins. τότε B.—αὐτὸν om. B.—καὶ ἔθετο  
om. D Z Ἐθ. Orig. (once). ἀπέθετο B 4 Orig. (twice). txt C.—bef. φυλ. ins. τῇ B Z  
Orig. txt C D.—Φιλίππου om. D c v Aug.—5. for ὅτι, ἐπὶ B. txt C D Z.—6. γεν.  
ἐξ γενομένων C K Syrr. Copt. Ἐθ. Arm. γενεαίσις ἐξ γενομένοις B D L Z (?) die  
natalis abdc.—for τῆς Ἡρώδ. . . αὐτοῦ, Ἡρωϊάς D.—7. for ὁμολ., ὁμωσεν Z Syr.—  
8. ἐπὶ πίνακι om. D d.—9. for ἔλυπ. . . δὲ . . . λυπηθεὶς B D d. txt C 2 abdc.—  
11. bef. πίν. ins. τῷ D.—12. for προσελθόντες, ἐλθόντες Z.—rec. τὸ σῶμα, but txt (add

a guilty conscience, doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See note on Mark viii. 14. —There is no allusion here to metempsychosis, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death; for John wrought no miracle while living (see John x. 41). —4.] It was unlawful by Levit. xviii. 16. —5.] This verse is further expanded in Mark: ὁ γὰρ Ἡρ. ἐφοβεῖτο τὸν ἴω. εἰδὼς αὐτὸν ἀνδρὰ δίκαιον καὶ ἄγιον, καὶ συνετήρει αὐτὸν καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἰδέως αὐτοῦ ἤκουε. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones: εἰσας Ἡρώδης τὸ ἐπὶ τοσούτῳ πιθανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τινὶ φέροι . . . πολλὸν κρείττον ἡγεῖται, πρὶν τινὲς αὐτοῦ γενέσθαι, προλαβὼν ἀναεῖν . . . Antt. xviii. 5, 2. —εἶχον] not *esteemed* or *accounted*—such a sense of ἔχω is without example—but ‘*possederunt eum tanquam prophetam.*’ See ref. —6.] The *birthday*, not the anniversary of the accession. A Vol. I.

great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome (Jos. Antt. xviii. 5, 4), daughter of Herodias by her former husband Philip. The dance was probably a pantomimic dance. —9.] Herod was grieved, because he heard John gladly, and from policy did not wish to put him to death on so slight a cause. This is not at all inconsistent (as De Wette maintains) with his wishing to put him to death, for to that is distinctly added καὶ οὐκ ἠδύνατο: not for want of power, certainly, but for want of cause sufficient to satisfy the people. —10.] It appears from the damsel's expression δός μοι ὧδε and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near, τὰ πλησίον Ἰορδάνου βασιλεια κατὰ Βηθαράμαθον, B. J. ii. 4, 2; but he was not there on *account of the war with Aretas*,—see above.

13—21.] Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes. —13.] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically

οἱ ὄχλοι ἠκολούθησαν αὐτῷ ὁ πεζῇ ἀπὸ τῶν πόλεων. <sup>14</sup> καὶ BCDZ  
 ἐξεληθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἔσπλαγχνίσθη  
 ἐπὶ τοῖς αὐτοῖς καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.  
 ὁ ψῆφος δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ  
 λέγοντες Ἰηρμός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν·  
 ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας BCD  
 ἀγοράσωσιν ἑαυτοῖς βρώματα. <sup>16</sup> ὁ δὲ Ἰησοῦς εἶπεν PZ  
 αὐτοῖς Οὐ χρειαίαν ἔχουσιν ἀπελθῆναι· <sup>17</sup> ὅτε αὐτοῖς ὑμεῖς  
 φαγεῖν. <sup>18</sup> οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ  
 πέντε ἄρτους καὶ δύο ἰχθύας. <sup>19</sup> ὁ δὲ εἶπε Φέρετέ μοι  
 αὐτοὺς ὧδε. <sup>20</sup> Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι BCDP  
 ἐπὶ τοὺς <sup>21</sup> χόρτους, [καὶ] λαβὼν τοὺς πέντε ἄρτους καὶ  
 τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε·  
 καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ  
 μαθηταὶ τοῖς ὄχλοις. <sup>22</sup> καὶ ἔφαγον πάντες καὶ ἔχορ-  
 τάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων  
 δώδεκα κοφίνους πλήρεις. <sup>23</sup> οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες  
 ὥς πεντακισχίλιοι <sup>24</sup> χωρὶς γυναικῶν καὶ παιδίων.

αὐτοῦ D L al.) B C D L 9. — 13. πεζοὶ L Z 3 *beu.* txt B C D. — 14. *rec. ἐπ' αὐτοὺς*  
 with many const., but txt B C E F L M S V 28 all. *περὶ αὐτῶν D. — ἀρρώστούντας D.*  
 — 15. *aft. ἀπόλ.* ins. οὖν C Z Copt. Syr. Orig. (twice). — *aft. τὰς* ins. *ἐκκληρ* C Arm. —  
 18. ὧδε om. D. — 19. τὸν χόρτον D. τοῦ χόρτου B C Copt. Arm. txt P. — *καὶ bef.*

inserted; and yet the retirement of the Lord in this verse seems to be the immediate consequence of His hearing of that occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; and (2) the expression with which that report is introduced, ἐν ἐκείνῳ τῷ καιρῷ, extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself.—He went across the lake (John vi. 1) into a desert place belonging to the city called Bethsaida (Luke ix. 10). His retirement (Luke, *ibid.*, and Mark vi. 30) was connected also with the return of the twelve from their mission: compare the full and affecting account of the whole transaction in Mark vi. 30—35. — 15.] This ὥρα was the first evening, the decline of the day, about 3 p.m.; the ὥρα in ver. 23, after the miracle, was late in the night.—*ἡ ὥρα*] ‘the time of the day is now late.’ ἡν τῆς ὥρας μικρὸν πρὸ ἐντὸς ἡλίου, Xen. Hell. vii. 2, 22—16, 17.] δότε αὐτοῖς ὑμεῖς φ., which is common to the three

first Evangelists, is considerably expanded in the more detailed account of John, ver. 3—7;—it was Andrew who spoke in ver. 17, and the five loaves and two fishes were brought by a lad: John v. 8, 9. They were barley loaves and salt fish: *ibid.* And we have the vast concourse accounted for in John by the fact that the Passover was at hand, and so they were collected on their journey to Jerusalem.—See a very similar miracle in 2 Kings iv. 42—44; only then there were twenty barley loaves and an hundred men. See also Numbers xi. 21, 22. — 19.] εὐλόγησεν, viz. the loaves and fishes, see Luke ix. 16. This miracle was one of symbolic meaning for the twelve, who had just returned from their mission, as pointing to the δωρεάν ἐλάβετε, δωρεάν δότε of ch. x. 8 in a higher sense than they then could have understood it:—but see the symbolic import of the miracle treated in the notes to John vi.—Meyer well remarks that the *process* of the miracle is thus to be conceived:—the Lord blessed and gave the loaves and fishes to the disciples, *as they were*; and then, *during their distribution of them*, the miraculous increase took place, so that they broke and distributed enough for all. — 21.] χωρὶς γυν. κ. παιδ. is peculiar to Matt., although

<sup>22</sup> Καὶ εὐθὺς <sup>i</sup> ἠνάγκασε † τοὺς μαθητὰς αὐτοῦ <sup>i</sup> ἐμφῆναι <sup>i</sup> εἰς τὸ πλοῖον, καὶ <sup>k</sup> προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ <sup>j</sup> ἀπολύσῃ τοὺς ὄχλους. <sup>23</sup> καὶ ἀπολύσας τοὺς ὄχλους, <sup>j</sup> ἀνέβη εἰς τὸ ὄρος <sup>m</sup> κατ' ἰδίαν προσεύξασθαι. ὥς <sup>24</sup> γὰρ ἐγένετο <sup>n</sup> μόνος ἦν ἐκεῖ. <sup>21</sup> τὸ δὲ πλοῖον ἦδη <sup>n</sup> μέσον τῆς θαλάσσης ἦν <sup>o</sup> βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ <sup>o</sup> ἐναντίος ὁ ἄνεμος. <sup>25</sup> \* τετάρτῃ δὲ <sup>p</sup> φυλακῇ τῆς νυκτὸς <sup>q</sup> ἀπῆλθε πρὸς αὐτοὺς † <sup>r</sup> περιπατῶν ἐπὶ \* τῆς θαλάσσης. <sup>26</sup> καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ \* τὴν \* θάλασσαν <sup>r</sup> περιπατοῦντα <sup>s</sup> ἐταράχθησαν λέγοντες ὅτι <sup>s</sup> φάντασμα ἔστι, καὶ <sup>t</sup> ἀπὸ τοῦ φόβου ἔκραζαν. <sup>27</sup> εὐθὺς δὲ ἐλάλησεν <sup>t</sup> αὐτοῖς ὁ Ἰησοῦς λέγων <sup>u</sup> Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. <sup>28</sup> <sup>v</sup> ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε Κύριε, εἰ σὺ εἶ, <sup>v</sup> κέλευσόν με πρὸς σε ἰλθεῖν ἐπὶ τὰ ὕδατα. <sup>29</sup> ὁ δὲ εἶπεν <sup>w</sup> Ἐλθέ. καὶ <sup>w</sup> καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περι- <sup>w</sup> ἐπάτησεν ἐπὶ τὰ ὕδατα ἰλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> βλέπων <sup>x</sup> δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος \* κατα- <sup>x</sup> ποντιζέσθαι ἔκραζε λέγων Κύριε σῶσόν με. <sup>31</sup> εὐθὺς δὲ <sup>y</sup> ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα <sup>y</sup> ἐπελάβετο αὐτοῦ, καὶ

λαβὼν om. B D E F K L M P S V 28 all. *abcr* Syr. Orig. Theophyl. txt C.—22. *ἠνάγκ.* ὁ Ἰησ., but om. ὁ Ἰησ. B C\* D E M P Copt. Æth. Arm. Orig. Chrys.—τὸ βεφ. πλοῖον om. B Eus.—αὐτὸν om. D *ab*. — 24. *ἦδη* om. D *ar*. — 25. *τετάρτῃ* ἐξ *φυλακῆς* D. txt B C P.—for *ἀπῆλθε*, ἦλθεν B.—rec. aft. αὐτοῦ ins. ὁ Ἰησ., but om. B C D P S V *r* Syr. Copt. Æth.—τὴν θαλάσσην B P. txt C D.—26. *τῆς θαλάσσης* B C D Euseb. Chrys. txt P.—29. for *ἰλθεῖν*, καὶ ἦλθεν B.—32. *ἀναβάντων* B D Origen, &c. txt

this might have been inferred from *ἄνδρες* being used in the other three Evangelists. See note on John v. 10.

22—33.] Mark vi. 45—52. (Luke omits this incident.) John vi. 14—21. The conviction of the people after this miracle was, that Jesus was the Messiah; and their disposition, to take Him by force and make Him a king. See John v. 14, 15. For this reason He constrained His disciples to leave Him, because they were but too anxious to second this wish of the multitude; and their dismissal was therefore an important step towards the other.—*εἰς τὸ πέραν*] Mark adds *πρὸς Βεθσαιδάν*, John *εἰς Καπερναούμ*: for the Bethsaida the city of Philip and Andrew and Peter, was distinct from Bethsaida Julias, in whose neighbourhood the miracle took place, and in the direction of Capernaum.—25.] The fourth watch, according to the Roman calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be between three and six in the morning.—*ἀπῆλθε πρὸς αὐτ.*] a mixed construction

for *ἀπῆλθεν ἀπὸ τοῦ ὄρους καὶ ἦλθε πρὸς αὐτ.* The words *περιπατ. ἐπὶ τῆς θαλάσσης* are common to the three Evangelists, and can have no other meaning here, than that the Lord walked bodily on the surface of the water. The passages commonly cited to show that *ἐπὶ* with a gen. can mean 'on the bank of,' are not applicable here, being all after verbs of *rest*, not of motion. 1 Kings ii. 7. Dan. viii. 2. John xxi. 1. In Job ix. 8 we read of the Almighty, ὁ *τανύσας τὸν οὐρανὸν μόνος, καὶ περιπατῶν ὡς ἐπ' ἐδάφους ἐπὶ θαλάσσης*. Mark adds *καὶ ἤθελε παρελθεῖν αὐτούς*: John, *καὶ ἐγγύς τοῦ πλοίου γινόμενον*. See notes on those places.—28.] This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of his denial afterwards. It is one of the most pointed and striking revelations which we have of the nature and analogy of faith; and a notable example of the power of the higher spiritual state of man over the inferior laws of matter, so often

z ch. vi. 20+.  
 a ch. xxviii. 17  
 only f.  
 h Mark iv. 20  
 and reff.  
 e Gen. xliii. 7.  
 ch. ii. 2, 8.  
 d ch. iv. 3.  
 e ch. ix. 1.  
 f ch. vi. 10, 20.  
 Luke xxiv.  
 31.  
 g Gen. xxxviii.  
 21, 22.  
 h 1 Chron. v. 10.  
 ch. ii. 5.  
 i ch. iv. 24.  
 Ezek. xxxiv.  
 4.  
 j 2 Ma. c. ix. 26.  
 k Hag. ii. 13.  
 l Jer. viii. 23.  
 Luke vi. 3.

λέγει αὐτῷ <sup>z</sup> Ὁλιγόπιστε εἰς τί <sup>a</sup> ἐδίστας; <sup>32</sup> καὶ BCDP  
 \* ἐμβάντων αὐτῶν εἰς τὸ πλοῖον <sup>b</sup> ἐκόπασεν ὁ ἄνεμος.  
<sup>33</sup> οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες <sup>c</sup> προσεκύνησαν <sup>c</sup> αὐτῷ  
 λέγοντες Ἀληθῶς <sup>d</sup> θεοῦ υἱὸς εἶ.  
<sup>34</sup> Καὶ <sup>e</sup> διαπεράσαντες ἤλθον \* εἰς τὴν γῆν \* Γεννη-  
 σαρίτ. <sup>35</sup> καὶ <sup>f</sup> ἐπιγόντες αὐτὸν οἱ ἄνδρες <sup>g</sup> τοῦ τόπου  
 ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν <sup>h</sup> περιχώρον ἐκείνην, καὶ  
 προσήνεγκαν αὐτῷ πάντας τοὺς <sup>i</sup> κακῶς ἔχοντας, <sup>36</sup> καὶ  
<sup>j</sup> παρεκάλουν αὐτὸν ἵνα μόνον <sup>k</sup> ἄψωνται τοῦ κρασπέδου  
 τοῦ ἱματίου αὐτοῦ, καὶ ὅσοι ἤψαντο <sup>l</sup> ἐεσώθησαν.

XV. <sup>1</sup> Τότε προσέρχονται τῷ Ἰησοῦ [οἱ] ἀπὸ Ἱεροσο-  
 λύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες <sup>2</sup> Διατί οἱ  
 μαθηταί σου <sup>m</sup> παραβαίνουνσι τὴν <sup>n</sup> παράδοσιν τῶν <sup>o</sup> πρεσ-  
 βυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν  
 ἄρτον ἐσθίωσιν. <sup>3</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς <sup>p</sup> Διατί BCD  
 καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν  
 παράδοσιν ὑμῶν; <sup>4</sup> ὁ γὰρ θεὸς \* ἐνετείλατο λέγων \* <sup>q</sup> Τίμα  
 τὸν πατέρα † καὶ τὴν μητέρα, καὶ <sup>r</sup> ὁ <sup>s</sup> κακολογῶν πατέρα

C P.—33. ἐλθόντες. B C Copt. Æth. Or. txt D P *abcv*.—34. ἤλθον ἐπὶ τὴν γῆν  
 εἰς B.—D. and C., but omg. εἰς. txt P *abedv* Orig.—Γεννήσας D\* *abc* (Genesar bc) v.  
 Γεννησαράτ D\*. Γεννησαρίθ K L. Γεννησαρίθ E F P Syr. Copt. txt B C.—35. aft.  
 ἐκείν. ins. adorabant eum et *abc* Hil.—36. ὅσοι ἂν ἤψ. C.

CHAP. XV. 1. for τῷ Ἰησ., πρὸς αὐτὸν D *abc* Hil.—οἱ om. B D. txt C P.—4. for  
 ἐνετ. λέγ., εἶπεν B D 2 *abc* Copt. Æth. Arm. Iren. Orig. Hier. txt C.—rec. aft. πατ.  
 ins. σου with C' *abc*, but om. B C D E F G S V Æth. Orig. Chrys. Cyp. Iren. Aug.—

brought forward by the Lord. See ch. xvii.  
 20. xxi. 21.—32.] John adds καὶ εὐθέως  
 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν  
 ὑπῆγον, vi. 21 :—see note there.—33.]  
 These persons were probably the crew of  
 the ship, and distinct from the disci-  
 ples. On θεοῦ υἱὸς see note at ch. iv. 3.  
 It was the first time that the Lord had  
 been called so by men. See ch. iii. 17. iv. 3.  
 viii. 20. This feeling of amazement and  
 reverence pervaded the disciples also : see  
 the strong expressions of Mark vi. 52.

34—36.] Mark vi. 53—56. Gennesar or  
 Genesaret, a district from which the lake  
 was also occasionally so called, extended  
 along its western shore. At its northern  
 end was Capernaum, near which the Lord  
 landed, as would appear from John vi. 24,  
 25.—On κρασπ. see note on ch. ix. 20.—  
 διεσ. as E. γ., 'were made perfectly whole.'

CHAP. XV. 1—20.] Mark vii. 1—23.  
 From Mark it appears that these Scribes  
 and Pharisees had come expressly from Je-  
 rusalem to watch our Lord : most probably  
 after that Passover which was nigh at the  
 time of feeding the five thousand, John

vi. 4. If the οἱ be omitted in the text, the  
 same will be here implied also.—2.] The  
 Jews attached more importance to the tra-  
 ditionary exposition than to the Scripture  
 text itself. They compared the written  
 word to water; the traditionary exposition  
 to the wine which must be mingled with  
 it.—The duty of washing before meat is  
 not inculcated in the law, but only in the  
 traditions of the Scribes. So rigidly did  
 the Jews observe it, that Rabbi Akiba,  
 being imprisoned, and having water scarce-  
 ly sufficient to sustain life given him, pre-  
 ferred dying of thirst to eating without  
 washing his hands!—πρεσβύτεροι are not  
 the elders, but the ancients. See reff.—  
 3. καὶ ὑμ.] the καὶ implies that there was a  
 παράβασις also on their part—acknowledg-  
 ing that on the part of the disciples.—τὴν  
 ἐντ. τ. θ.] A remarkable testimony from  
 our Lord to the Divine origin of the Mo-  
 saic law : not merely of the Decalogue, as  
 such, for the second command quoted is not  
 in the Decalogue; and it is to be observed  
 that where the text has ὁ θεὸς ἐνετείλατο,  
 Mark (vii. 10) has Μωσὴς εἶπε.—4.] θα-

ἡ μητέρα θανάτῳ τελευτάτω· <sup>5</sup> ὑμεῖς δὲ λέγετε Ὁς ἂν  
εἶπῃ τῷ πατρὶ ἢ τῇ μητρὶ Ἐδώρον ὃ ἐὰν ἐξ ἐμοῦ <sup>6</sup> ὠφελήθῃς, <sup>7</sup> οὐ μὴ <sup>†</sup> τιμήσει τὸν πατέρα αὐτοῦ [ἢ τὴν μητέρα  
αὐτοῦ], καὶ <sup>8</sup> ἡκυρώσατε τὴν \* ἐντολὴν τοῦ θεοῦ διὰ τὴν  
παράδοσιν ὑμῶν. <sup>9</sup> ὑποκριταί, <sup>10</sup> καλῶς <sup>11</sup> προσεφύητε  
περὶ ὑμῶν Ἰσαΐας λέγων <sup>12</sup> [Ἐγγίζετε μοι] ὁ λαὸς οὗτος  
[τῷ στόματι αὐτῶν καὶ] τοῖς <sup>13</sup> χεῖλεσί με τιμᾷ, ἢ ἐξ  
καρδία αὐτῶν πόρρῳ <sup>14</sup> ἀπέχει ἀπ' ἐμοῦ. <sup>15</sup> μάτην δὲ  
σέβονται με διδάσκοντες <sup>16</sup> διδασκαλίας <sup>17</sup> ἐντάλματα ἀνθρώ-  
πων. <sup>18</sup> καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς  
Ἀκούετε καὶ συνίετε. <sup>19</sup> οὐ τὸ <sup>20</sup> εἰσερχόμενον εἰς τὸ στόμα  
κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ <sup>21</sup> ἐκπορευόμενον ἐκ τοῦ  
στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον. <sup>22</sup> τότε προσελ-  
θόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ Οἶδας ὅτι οἱ Φαρι-  
σαῖοι ἀκούσαντες τὸν λόγον <sup>23</sup> ἐσκανδαλίσθησαν; <sup>24</sup> ὁ δὲ  
ἀποκριθεὶς εἶπε Πᾶσα <sup>25</sup> φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ

6. rec. καὶ οὐ μὴ τιμήσῃ, with ev. txt B C D abv Orig. Aug. Hier. — 6. ἡ τ. μ. αὐτοῦ om. B D a. ins. C bc.—for τὴν ἐντ., τὸν λόγον B D ab Copt. Eth. Arm. Orig. Eus. Iren. Aug. τὸν νόμον C. txt ev Orig. — 7. ἐγγίζει . . . καὶ om. B D L abc Syr. Copt. Eth. Arm. Clem. Orig. (expressly, stating that the words are in Isa., but not quoted by Matt.) Bas. Cyr. Chrys. Tert. Cyp. Hil. Ambr. Hier., inserting ὁ λαὸς οὗτος bef. τοῖς χ. txt C (?). — 8. for ἀπέχει, ἐστίν D abcv Hil. txt B C Orig. Cyp. Tert. — 11. aft. οὐ, ins. πᾶν D.—ἐρχόμενον B.—κοινωνεῖ D. communicat d. Tert. Hier. Aug., and

νάτῳ τελ. is a Hebraism, נָתַן נָתַן. — 5.] Lightfoot on this verse shows that the expression cited by our Lord did not always bind the utterer to consecrate his property to religious uses, but was, by its mere utterance, sufficient to absolve him from the duty of caring for his parents: see further on the word Corban in Mark vii. 11. — 6.] The constr. (with the rec. καὶ) admits of two explanations: (1) it may be an unfinished sentence, and καὶ οὐ μὴ τιμ. in apposition with ὅς ἂν εἶπῃ in the verse before, in which case some such addition as the E. V. makes ('he shall be free') is required; or, (2) which seems the better way (see Winer, p. 479 note, and De Wette in loc.), it is to be taken as the consequence of ὅς ἂν εἶπῃ, —οὐ μὴ with a subjunctive giving, as usual, a future tense. In this case καὶ is not redundant; 'he shall also (or, even) be free from honouring his father and mother;' or even 'he shall also not honour,' &c., as we read in Mark vii. 12, οὐκέτι ἀσέβετε αὐτὸν οὐδὲν ποιῆσαι κ.τ.λ. Bengel, Olshausen, and others suppose καὶ to be the Hebrew sign of the consequence, so that καὶ οὐ μὴ = שֶׁנֶּאֱמַר. — 8.] The portion of Isaiah from which this citation is made (ch. xxiv—xxxv.) sets forth in alternate threatenings and promises,

the punishment of the mere nominal Israel, and the salvation of the true Israel of God. And, as so often in the prophetic word, its threats and promises are for all times of the Church;—the particular event then foretold being but one fulfilment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in His dealings with men.—The prophecy is nearly according to the LXX, which compare. The citation in Mark is (if the spurious words be cancelled) verbatim the same with that in the text. Stier however maintains (vol. ii. p. 161) that the words in question ought to be supplied in Mark, because ἐγγίζει is wanted to oppose to πόρρῳ ἀπέχει, and στόματι to connect with στόμα in ver. 11.—9.] LXX. ἐντάλματα ἀνθ. καὶ διδασκαλίας. The two are here in apposition, as in E. V.—10.] ἐκείνους μὲν ἐπιστομίας καὶ κατασχέτρας ἀφῆκεν ὡς ἀνιάτους· τρέπει δὲ τὸν λόγον πρὸς τὸν ὄχλον, ὡς ἀξιολογώτερον. Euthym.—12.] This took place after our Lord had entered the house and was apart from the multitude: see Mark v. 17.—τὸν λόγον] the saying addressed to the multitude in ver. 11.—13.] The plant is the teaching of the Pharisees, altogether of



i Jer. i. 16.  
 ch. xiii. 29.  
 k Mark xiv. 6.  
 4 Kings iv.  
 16.  
 l ch. xii. 11.  
 Luke vi. 39  
 only. Isa.  
 xxiv. 18 al.  
 m see ch. xiii.  
 36.  
 n here only.  
 ο οχλος δε-  
 μνη διεβαινε,  
 Xen. Anab.  
 iv. 3, 26.  
 o Wisd. i. 5.  
 Rom. i. 21.  
 31. x. 19.  
 p 2 Kings xx.  
 10. 2 Chron.  
 xxi. 15, 19.  
 1 Cor. vi. 13.  
 Rev. x. 9, 10.  
 q 2 only f. see  
 Lev. xv. 19,  
 20.  
 r — Ps. lv. 5.  
 Luke ix. 47.  
 ii. 35. 1 Cor.  
 iii. 20. Jam.  
 ii. 4.  
 s Jer. xiii. 27.  
 al. Gal. v. 19.  
 t Hos. ii. 2.  
 1 Cor. vi. 13.  
 18, &c.  
 u 2 only. Gen.  
 xi. 13.  
 v ch. xxi. 59.  
 w ch. xii. 31.  
 x Josh. xv. 1. ch. xix. 1. y ch. xii. 19.

μου ὁ οὐράνιος ἵ ἐκριζωθήσεται. <sup>14</sup> <sup>k</sup> ἄφετε αὐτούς· ὁδηγοί BCDZ  
 εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφό-  
 τεροι εἰς ἵ βάθυνον ἵ πεσοῦνται. <sup>15</sup> ἀποκριθεὶς δὲ ὁ Πέτρος  
 εἶπεν αὐτῷ ἠ Φράσον ἡμῖν τὴν παραβολὴν [ταύτην].  
 16 ὁ δὲ Ἰησοῦς εἶπεν ἠ Ἀκμὴν καὶ ὑμεῖς ὁ ἀσύνετοί ἐστε ;  
 17 οὐ[πω] νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα  
 εἰς τὴν ἠ κοιλίαν χωρεῖ καὶ εἰς ἠ ἀφεδρῶνα ἐκβάλλεται ;  
 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας  
 ἐξέρχεται, κάκεῖνα κοινοὶ τὸν ἄνθρωπον. <sup>19</sup> ἐκ γὰρ τῆς  
 καρδίας ἐξέρχονται ἠ διαλογισμοὶ πονηροὶ, φόνοι, ἠ μοιχεῖαι,  
 ἠ πορνεῖαι, ἠ κλοπαί, ἠ ψευδομαρτυρίαι, ἠ βλασφημίαι.  
 20 ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις  
 χερσὶ φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.  
 21 Καὶ ἐξελθὼν ἐκίθην ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ  
 μέρη Τύρου καὶ Σιδῶνος. <sup>22</sup> καὶ ἰδοὺ γυνὴ Χαναanaία ἀπὸ  
 τῶν ἠ ὀρίων ἐκείνων ἐξελθοῦσα \* ἠ ἐκραύγασεν [αὐτῷ]  
 λέγουσα ἠ Ἐλέησόν με κύριε υἱὲ Δαυὶδ· ἠ θυγάτηρ μου

also in vers. 18. 20.—14. for αὐτοὺς, τοὺς τυφλοὺς D d.—βάθυνον D. τὸν βάθυνον Z.—  
 ἐνπεσοῦνται D d.—15. ταύτην om. B Z Or. txt C D cv.—17. for οὐπω, οὐ B D Z  
 adeu Syr. Copt. Aeth. txt C.—εἰσερχόμενον B. txt C D Z Orig.—22. for ἐκραύγασεν,  
 ἐκραξε B D. ἐκραξε Z av Orig. ἐκραύγασεν M. txt C.—αὐτῷ om. B C Z b Syr. Copt.

human, and not of Divine planting. That this is so, is clear by ἄφετε αὐτούς following, and by the analogy of our Lord's parabolic symbolism, in which seed, plant, &c., are compared to doctrine, which however in its growth becomes identified with, and impersonated by, its recipients and disseminators. See this illustrated in notes on the parable of the sower, ch. xiii. 'φυτόν, naturâ: φυτεία, curâ.' Bengel. On this verse see John xv. 1, 2.—15.] The saying in ver. 11, which is clearly the subject of the question, was not strictly a παραβολή, but a plain declaration; so that either *Peter took it for a parable*,—or παραβ. must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.—16.] The saying in ver. 11 was spoken for the multitude, who were exhorted ἀκούετε κ. συνίετε: much more then ought the disciples to have understood it.—ἀκμὴν = adluce is a later Greek word.—17.] στόματι, εἰ' οὐ γίνεται ονητῶν μὲν, ὡς ἐφη Παύλος, εἰσοδος, ἐξουδος ἐξ ἀφθάρτων. ἐπιστρέφεται μὲν γὰρ αὐτῷ σιτία καὶ ποτὰ, θνατοῦ σώματος φθαρτὰ τροφαὶ. λόγοι δὲ ἐξίσιν, ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, εἰ' ὧν

ὁ λογικὸς βίος κυβερνᾶται. Philo Judæus de Opif. Mundi, i. 29.

21—28.] Mark vii. 24—30: omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was on the frontier. The usage of εἰς τὰ μέρη in Matthew favours the former supposition: see ch. ii. 22. xvi. 13; also, for οὐρα, ch. ii. 16. iv. 13. viii. 34. Exod. xvi. 35, εἰς μέρος τῆς φοινίκης, 'to the borders of Canaan,' has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the present indignation of the Pharisees. Mark's account certainly implies that the woman was in the same place where our Lord was wishing to be hid, and could not.—22. ἀπὸ τ. ὀρ. ἐκ. . . does not belong to ἐξελθ., but means 'of, or from those parts.'—ἐξελθ.] 'coming out' (they were going by the way, see ver. 23): i. e. from her house, or town, or village.—The inhabitants of these parts are called Canaanites, Num. xiii. 29. Judg. i. 30. 32, 33; and Phœnicians, Exod. vi. 15 (LXX). Josh. v. 1 (LXX). Mark calls her Ἐλληνίς, i. e. a heathen by re-

<sup>22</sup> κακῶς <sup>a</sup> δαιμονίζεται. <sup>23</sup> ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ <sup>b</sup> λόγον. <sup>z</sup> — ch. xxi. 41.  
 B C D καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ <sup>c</sup> ἠρώτων αὐτὸν <sup>a</sup> ch. viii. 28.  
 λέγοντες <sup>c</sup> Ἀπόλυσον αὐτήν, ὅτι κράζει <sup>d</sup> ὕπισθεν ἡμῶν. <sup>b</sup> ch. viii. 8.  
<sup>24</sup> ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ <sup>e</sup> εἰς τὰ <sup>4</sup> Kings xvi. 30.  
<sup>f</sup> πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>25</sup> ἡ δὲ <sup>e</sup> — Acts ix. 2.  
 ἐλθοῦσα <sup>e</sup> προσκύνει αὐτῷ λέγουσα Κύριε <sup>h</sup> βοήθει μοι. <sup>f</sup> ch. xiv. 33.  
<sup>26</sup> ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστι <sup>i</sup> καλὸν λαβεῖν τὸν <sup>g</sup> Gen. xliii. 28.  
 ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς <sup>k</sup> κυναρίοις. <sup>27</sup> ἡ δὲ <sup>h</sup> Ps. lxi. 5.  
 εἶπε Ναὶ κύριε, καὶ γὰρ τὰ <sup>k</sup> κυνάρια <sup>l</sup> ἐσθίει ἀπὸ τῶν <sup>i</sup> Gen. iii. 1, 2.  
<sup>m</sup> ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων <sup>m</sup> — and Luke  
 αὐτῶν. <sup>28</sup> τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ ὦ γύναι,  
 μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη  
 ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

Arm. Orig. ins. *ὀπίσω αὐτοῦ* D d. — 23. *λόγον* om. Z. — rec. *ἠρώτων*. txt B C D X. — 24. aft. *πρόβ.* ins. *ταῦτα* D d. — 25. *προσκύνησεν* C F K L S V mss. *av* Chrys. txt B D and many mss. *bc*. — 26. *for οὐκ ἔστι καλὸν, οὐκ ἔξεστιν* D *abc* Orig. (twice, once as in txt) Bas. Hil. Ambr. Jer. txt B C. — 27. *γὰρ* om. B. — 28. *ὦ* om. D. — 30. *κωφ.* om. D.

ligion, and Συραφοινίκισσα τῇ γίνεαι: and describes her only as having come to our Lord in the house. But by the account in our text, she had been crying after the Lord and the disciples by the way previously; and Mark's account must be understood to begin at ἡ δὲ ἐλθοῦσα, ver. 25. From Mark iii. 8. Luke vi. 17, we learn that the fame of our Lord had been spread in these parts, and multitudes from thence had come to Him for healing.—It was not this woman's dwelling-place, but her *descent*, which placed the bar between her and our Lord's ministrations. The expression *ὡς Δαυὶδ* shows her acquaintance with Jewish expressions and expectations; but the whole narrative is against De Wette's supposition, that she may have been a proselyte of the Gate. — 23.] The reason alleged by the disciples must be coupled with our Lord's unwillingness to be known, stated by Mark (vii. 24), and means, 'she will draw the attention of all upon us.' The word ἀπόλυσον does not necessarily imply granting her request, nor the contrary; but simply 'dismiss her,' leaving the method to the Lord Himself. — 24.] See ch. x. 5. Such was the purpose of our Lord's personal ministry; yet even this was occasionally broken by such incidents as this. The 'fountain sealed' sometimes broke its banks, in token of the rich flood of grace which should follow. See Rom. xv. 8. — 25.] ἐλθοῦσα, i.e. into the house where our Lord was. See Mark vii. 24. — 26.] κυναρίοις] No further contempt is indicated by the *diminutive*, still less any allusion to the daughter of the woman: the word is com-

monly used of *tame* dogs, as diminutives frequently express familiarity. So in Xen. Cyr. viii. 4: εἰ δὲ μεγάλην γαμῆς, ἦν ποτε βούλη αὐτὴν ὀρθῶν φιλῆσαι, προσάλλεσθαι σε δεήσει ὡς τὰ κυνάρια. — 27.] The sense of καὶ γὰρ is not given by 'yet' in the E. V. The woman, in her humility, accepts the appellation which our Lord gives her, and grounds her plea upon an inference from it. Her words also have a reference to ἀφεις πρῶτον χορτασθῆναι τὰ τέκνα, expressed by Mark v. 27. The Vulgate has rightly, 'Etiam Domine: nam et catelli edunt.' The Lord, in the use of the familiar diminutive, has expressed not the *uncleaness* of the dog so much, as his *attachment to and dependence on the human family*: she lays hold on this favourable point and makes it her own, 'if we are dogs, then may we fare as such;—bo fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table—close on the confines of Israel's feast.—Some say that the ψιχία are the pieces of bread on which the hands were wiped, εἰς ὃ τὰς χεῖρας ἀποματτόμενοι, εἶτα κυσὶν ἐβαλλόν (Eustathius, cited by Trench on Rom. p. 342); but the πιπτόντων looks more like accidental falling, and the ψιχία like minute crumbs. — 28.] In Mark, εἰς αὐτὸν τὸν λόγον, ὑπάγε. The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request.—Mark gives the additional circumstance, that on



μαθηταὶ τῷ ὄχλῳ. <sup>37</sup> καὶ ἔφαγον πάντες καὶ ἔχο-  
 τάσθησαν, καὶ ἦσαν τὸ <sup>ε</sup> περισσεύον τῶν <sup>ε</sup> κλασμάτων ἑπτὰ g ch. xiv. 20.  
<sup>h</sup> σπυρίδας πλήρεις. <sup>38</sup> οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι h ch. xvi. 10.  
Acts ix. 25 f.  
 B C D ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. <sup>39</sup> καὶ ἀπολύσας  
 τοὺς ὄχλους \* <sup>i</sup> ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ i 1 Macc. xv. 27.  
<sup>j</sup> ὄρια \* Μαγδαλά. j ver. 22.

XVI. <sup>1</sup> καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι k ch. iv. 3.  
3 Kings xi. 1.  
<sup>k</sup> πειράζοντες ἐπηρώτησαν αὐτὸν <sup>l</sup> σημεῖον ἐκ τοῦ οὐρανοῦ l ch. xii. 39.  
Isa. vii. 11.

cm. L.—38. aft. ἦσαν, ins. ὡς B 5 Syr. Æth. Arm.—39. ἀνέβη C D E G H K L V 20 al.  
 Chrys.—ἐμβαίνει D. txt B.—Μαγδαλάν C M Copt. Μαγδαλάν B D. Μαγδαλάν aben (?).

tudes, who had continued with him three days: here also the provision is greater, the numbers are less than on the former occasion. But there is one small token of authenticity which marks these two accounts as referring to two distinct events, even had we not such direct testimony as that of ch. xvi. 9, 10. It is, that whereas the baskets in which the fragments were collected on the other occasion are called by all four Evangelists *κόφιναι*, those used for that purpose after this miracle are in both Matt. and Mark *σπυρίδες*. And when our Lord refers to the two miracles, *the same distinction is observed*; a particularity which could not have arisen except as pointing to a matter of fact, that, whatever the distinction be, which is uncertain, different kinds of baskets were used on the two occasions. Perhaps the strangest reason for supposing the two identical (given by De Wette, Schleiermacher, and others) is an imagined difficulty in the question of the disciples, *πόθεν ἡμῖν κ.τ.λ.*, so soon after the former miracle: as if the same slowness to believe and trust in Divine power were not repeatedly found among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num. xi. 21, 22; and read in Exod. xvii. 1—7 the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this as a difficulty, it is not necessarily implied in the text. Our Lord puts the matter to them as a question, without the slightest intimation of his intention to supply the want supernaturally. They make answer in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle. De Wette's assumption that the usage of *κόφιναι* and *σπυρίδες* shows two different traditional sources used by the author, would make it necessary to suppose that the *forger* of ch. xvi. 9, 10 has been skillful enough to preserve this distinction; an accuracy seldom found

in interpolations of early Christian times.—On *ἡμέραι τρεῖς* see ref. and Winer, § 64, i. 1.—37.] The *σπυρίς* (commonly derived from *σπείρα*, as being of woven work; or by some from *πυρὸς*, wheat, as being τὸ τῶν πυρῶν ἄγρος. Hesych.) was large enough to contain a man's body, as Paul was let down in one from the wall of Damascus, Acts ix. 25. Greswell (Diss. viii. pt. 4) supposes that they may have been used to sleep in, during the stay in the desert.—39.] Lightfoot (Centuria Chorograph. Marco premissa, p. 413) shows Magdala to have been only a Sabbath-day's journey from Chammath Gadara on the Jordan, and on the east side of the lake; but probably he is mistaken, for most travellers (see Winer, Realwörterbuch, in v.) place it about three miles from Tiberias, on the west side of the lake, where is now a village named Madschel. Dalmanutha, mentioned by Mark (viii. 10), seems to have been a village in the neighbourhood.

CHAP. XVI. 1—4.] Mark viii. 10—12, but much abridged. See also Luke xii. 54 and notes.—1. *σημεῖον ἐκ τοῦ οὐρανοῦ*] see notes at ch. xii. 38. There is no ground for supposing that this narrative refers to the same event as that. What can be more natural than that the adversaries of our Lord should have met His miracles again and again with this demand of a sign from heaven? For in the Jewish superstition it was held that demons and false gods could give signs on earth, but only the true God signs from heaven. In the apocryphal Epistle of Jeremiah, ver. 67, we read of the gods of the heathen, *σημεῖα τε ἐν ἔθνουσιν, ἐν οὐρανῷ οὐ μὴ δεῖξωσιν* . . . And for such a notion they alleged the bread from heaven given by Moses (see John vi. 32), the staying of the sun by Joshua (Josh. x. 12), the thunder and rain by Samuel (1 Sam. xii. 17, compare Jer. xiv. 22), and Elijah (James v. 17, 18). And thus we find that immediately after the first miraculous feeding the same demand was made, (John vi.

m. h. xxi. 12. <sup>m</sup> ἐπιδείξαι αὐτοῖς. <sup>c</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [<sup>n</sup> Ὁφίας B C D  
 xxi. 1. A. S.  
 iv. 30. A.  
 n. Judith. c. 1.  
 a here only f.  
 Syr. iii. 15.  
 p here only f.  
 q Mark x. 22.  
 only. Ezek.  
 xxvii. 45.  
 xx. 1. 19.  
 alex. See  
 Wild. xviii. 5.  
 r Gen. ii. 6.  
 Jan. i. 11.  
 s Noh. x. 21.  
 f. ch. vi. 32.  
 v. ch. xiv. 22.  
 viii. 18. 18.  
 v. G. h. x. 30.  
 Ps. lxxv. 16.  
 Phil. iii. 14.  
 Jan. i. 21.  
 v. ch. vi. 15.  
 v. Lxx. x. 15.  
 y Lam. iii. 60.  
 G].

<sup>n</sup> γενομένης λέγετε <sup>o</sup> Εὐδία, <sup>p</sup> πυρράζει γὰρ ὁ οὐρανός·  
<sup>3</sup> καὶ πρὸς Σήμερον χειμῶν. <sup>p</sup> πυρράζει γὰρ <sup>a</sup> στυνγνάζων  
 ὁ \* οὐρανός. <sup>†</sup> τὸ μὲν <sup>r</sup> πρόσωπον τοῦ οὐρανοῦ· γινώσκετε  
 διακρίναν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε:] <sup>1</sup> γινεὰ  
 ποιηρὰ καὶ μοιχαλὶς σημεῖων ἐπιζητεῖ· καὶ σημεῖον οὐ  
 δοθίσεται αὐτῇ, ἢ μὴ τὸ σημεῖον Ἰωῆ [τοῦ προφήτου].  
 καὶ καταλιπὼν αὐτοὺς ἀπῆλθε. <sup>5</sup> Καὶ ἐλθόντες οἱ μαθηταὶ  
 αὐτοῦ εἰς <sup>u</sup> τὸ πέραν <sup>v</sup> ἐπελάθοντο ἄρτους λαβεῖν. <sup>6</sup> ὁ δὲ  
 Ἰησοῦς εἶπεν αὐτοῖς Ὁρατε καὶ <sup>w</sup> προσέχετε <sup>x</sup> ἀπὸ τῆς  
<sup>x</sup> ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>y</sup> οἱ δὲ <sup>y</sup> διελο-  
 γίζοντο ἐν ἑαυτοῖς λέγοντες Ὅτι ἄρτους οὐκ ἐλάβομεν.

CHAP. XVI. 2. ὀφίας . . . δύνασθε om. B X V 12 Arm. Orig., but ins. C D aben Euseb. canon. Theophyl. Euth. Chrys. Hil. and the ancient scholia.—πυρράζει C F F G L.—3. πρὸς τὴν Ε. πάλιν πρὸς κ.—for οὐρανός, ἀπὸ D.—rec. ὑποκραταί, τὸ μ. txt C D L U acv ἔθ. Arm. Syr.—for δύνασθε, συνίετε S many mss.—δοκιμάζετε L. ins. δοκιμάζου or γινώσκου or διαγινώσκου G M abc Syr. Arm.—4. καὶ μοιχ. om. Da.—αἰτεῖ B.—τοῦ προφ. om. B D L. ins. C.—7. for οἱ δὲ, τότε D abc Lucif.—8. αὐτοῖς om. B D K L M S

30,) and answered by the declaration of our Lord that He was the true bread from heaven. And what more natural likewise than that our Lord should have uniformly have met the demand by the same answer,—the sign of *Jonas*, one so calculated to baffle His enemies and hereafter to fix the attention of His disciples? Here however that answer is accompanied by other rebukes sufficiently distinctive.—It was now probably the evening, (see Mark viii. 10, ἐσθίω,) and our Lord was looking on the glow in the West which suggested the remark in ver. 2. On the practice of the Jews to demand a sign, see 1 Cor. i. 22.—2.] Mark viii. 12 adds καὶ ἀναστεινάζας τῷ πνεύματι αὐτοῦ . . ., omitting however the sentences following. The Jews were much given to prognosticating the rains, &c. of the coming season in each year.—3.] Polybius iv. 21, 1, speaks of the ἡθῶν αὐστηρίαν (of the Arcadians) ἥτις αὐτοῖς ψυχρότητα καὶ στυνγνότητα.—Si circa occidentem rubescunt nubes, serenitatem futuræ dici spondent; concavus oriens pluvias prædicit; idem ventos cum ante exorientem cum nubes rubescunt: quod si et nigre rubentibus intervenerint (πυρράζει στυνγνάζων) et pluvias, Plin. Hist. Nat. xviii. 35.—πρόσωπον, because στυνγνός and στυνγνῶ are properly used of sadness and obscurity in the visage of man.—τῶν καιρῶν, of times, generally. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history;—and also particularly to the times

in which they were *then* living. The sceptre had departed from Judah, the law-giver no longer came forth from between his feet, the prophetic weeks of Daniel were just at their end; yet they discerned none of these things.—4.] see note on xii. 39.

5—12.] Mark viii. 13—21.—5. This crossing of the lake was not the voyage to Magdala mentioned in ch. xv. 39, for after the dialogue with the Pharisees, Mark adds (viii. 13), ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.—ἐπελάθ. not for a pluperfect: 'After they had come to the other side, they forgot to take bread;' viz. on their land journey further. Mark gives us as a reason why they should have provided themselves with bread, that they had but one loaf in the ship when they crossed. Mark viii. 14.—6. τῆς ζύμης] see beginning of note on xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether for good or bad, is derived. In Luke xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, hypocrisy: which is of all evil things the most penetrating and diffusive.—This is the charge which the Lord most frequently brings against the Jewish sects. In Mark we read, καὶ τῆς ζύμης Ἠρώδου. The Herodians were more a political than a religious sect, the dependents and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16. Mark iii. 6. And their

<sup>8</sup> γνοὺς δὲ ὁ Ἰησοῦς εἶπεν [αὐτοῖς] τί διαλογίζεσθε ἐν ἑαυτοῖς <sup>2</sup> ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; <sup>9</sup> οὐπω <sup>z ch. vi. 50.</sup> νοεῖτε οὐδὲ <sup>a</sup> μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους <sup>b</sup> κοφίνους ἐλάβετε, <sup>10</sup> οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας <sup>c</sup> σπυρίδας ἐλάβετε; <sup>11</sup> πῶς οὐ νοεῖτε ὅτι οὐ περὶ \* ἄρτου εἶπον ὑμῖν † <sup>d</sup> Προσέχετε \* ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; <sup>12</sup> τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης \* τοῦ \* ἄρτου, ἀλλ' ἀπὸ τῆς <sup>e</sup> διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>d ch. vii. 15.</sup>

<sup>13</sup> Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ <sup>f</sup> μέρη Καισαρείας τῆς Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; <sup>f Exod. xvi. 35. Acts ii. 10.</sup>

*ben Syr. Arm. Æth. Orig. Lucif. ins. C.*—for ἐλάβετε, ἔχετε B D *abv* Luc. Æth.—9. *aft. μνημ.* *ins. ὅτε D.*—for τῶν πεντ . . . ων, τοῖς πεντ . . . οῖς D, and in ver. 10.—11. for ἄρτου, ἄρτων B C K L M S, &c. *txt D abc* Lucif.—*rec. προσέχειν*, but *txt* (add εἰ B C) B C D L *abc* Orig. Copt. Lucif.—12. τοῦ ἄρτου om. D *ab* Arm. τῶν ἄρτων B L *v* Copt. Æth. *txt C.*—13. με om. B Copt. Æth. Ambr. *txt C D abc.*—

leaven was the same,—hypocrisy,—however it might be disguised by external difference of sentiment. They were all unbelievers at heart.—7.] ἐν ἑαυτοῖς = πρὸς ἀλλήλους Mark viii. 16. This is an important parallelism to which I may have occasion to refer again.—8—12.] not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16—20. The reproof is much fuller in Mark, where see note. This voyage brought them to Bethsaida: i. e. Bethsaida Julias, on the North-Eastern side of the lake, see Mark viii. 22, and the miracle there related.

13—20.] Mark viii. 27—30. Luke ix. 18—21. Here Luke rejoins the synoptic narrative, having left it at ch. xiv. 22. We here begin the *second great division* of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. And this intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration.—Καισαρείας τῆς Φ.] A town at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7. 29) and afterwards Dan, (ibid.) but in later times Paneas, or Panias, from the mountain Panium, under which it lay (Joseph. Antt. xv. 10, 3. Φιλίππου Καισαρείας, ἣν Πανιάδα Φοίνικες προς-

αγορεύουσι, Euseb. H. E. vii. 17). The tetrarch Philip enlarged it and gave it the name of Cæsarea (Joseph. Antt. xviii. 2, 1). In after times King Agrippa further enlarged it and called it Neronias in honour of the Emperor Nero (Jos. Antt. xx. 9, 4). This must not be confounded with the Cæsarea of the Acts, which was Cæsarea Stratonis, on the Mediterranean. See Acts x. 1, and note. The following inquiry took place ἐν τῇ ὁδῷ, Mark viii. 27. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. 18.—τὸν υἱὸν τοῦ ἀνθρ.] Some would render this as if our Lord had said, 'Whom say men that I am? the Son of Man?' i. e. the Messiah? (Beza, Le Clerc, and others,) but this is inadmissible, for the answer would not then have been expressed as it is, but *affirmatively* or *negatively*. Equally inadmissible is Olshausen's rendering *ἐμὲ τὸν υἱὸν τοῦ ἀνθ. (ὡς οἶδατε) ὄντα*. 'Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the *Son of God*. But then this would destroy the simplicity of the following question, 'But whom say ye that I am?' because it would put into their mouths the answer intended to be given. The E. V. has beyond doubt the right rendering: and this is still more plain if with B, &c. we omit the μέ: and τὸν υἱ. τ. ἀνθ. is a pregnant expression, which we now know to imply the *Messiahship in the root of our human*

<sup>14</sup> οἱ δὲ εἶπον Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν, ἄλλοι δὲ <sup>BCD</sup> Ἠλίαν, ἔττεροι δὲ Ἱερεμίαν ἢ ἕνα τῶν προφητῶν. <sup>15</sup> λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; <sup>16</sup> ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε Σὺ εἶ ὁ <sup>ε</sup> χριστὸς ὁ υἱὸς τοῦ <sup>h</sup> θεοῦ τοῦ ζῶντος. <sup>17</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ Σίμων Βὰρ Ἰωαῖ <sup>i</sup> ὅτι <sup>i</sup> σὰρξ καὶ αἷμα οὐκ <sup>k</sup> ἀπεκάλυψέ σοι, ἀλλ' <sup>i</sup> ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup> καὶ γὰρ δὲ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν <sup>l</sup> ἐκκλησίαν, καὶ <sup>m</sup> πύλαι ᾧδου οὐ

g Ps. li. 1. Dan. ix. 25.  
h Hos. i. 10.  
Deut. v. 26.  
i Sir. xiv. 18.  
1 Cor. xv. 50  
al.  
k Jer. xi. 20.  
l Prov. v. 14.  
1 Chron. xiii. 5.  
m Eccl. xxviii. 10.  
3 Macc. v. 51.

τὸν om. D. — 17. αὐτῷ om. D. — 18. ταύτην τὴν πέτραν D. — 19. κλείδας B L Orig.

*nature*, and which even then was taken by the Jews as = *the Son of God*, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it.—οἱ ἄνθρωποι, (= οἱ ὄχλοι in Luke) i. e. the *σὰρξ κ. αἷμα* of ver. 17, the *human opinion*.—14.] It is no contradiction to this verdict that some called him *the Son of David* (ch. ix. 27. xii. 23. xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31. iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of the Herodians.—ἕνα τῶν προφ. = ὅτι προφ. τις τῶν ἀρχαίων ἀνίστατο, Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Ἠλίαν, see note at ch. xi. 14. Jeremiah was accounted by the Jews the first in the prophetic canon (Lightfoot on Matt. xxvii. 9).—16.] τί οὖν τὸ στόμα τῶν ἀποστόλων ὁ Πέτρος, ὁ πανταχοῦ θερμὸς, ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαῖος; πάντων ἐρωτηθίντων, αὐτὸς ἀποκρίνεται, Chrysost. Hom. liv. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but 'Thou art.' It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the Divine nature of the Lord: ὁ χριστὸς is the Messiah, the Son of David, the anointed King: ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος is the Eternal Son, begotten of the Eternal Father, as the last word most emphatically implies, not 'Son of God' in any inferior figurative sense, not *one of* the sons of God, of angelic nature, but *THE SON OF THE LIVING GOD*, having in Him the Sonship and the Divine nature *in a sense in which*

*they could be in none else*. This was *a* view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been (Justin Mart. Dial. p. 267) that He should be a man born from *men*, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse.—ζῶντος must not for a moment be taken here as it sometimes is used, (e. g. Acts xiv. 15,) as merely distinguishing the true God from dead idols: it is here emphatic, and imparts force and precision to *υἱός*.—That Peter when he uttered the words, understood by them in detail all that we now understand, is not of course here asserted: but that they were his testimony to the true humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church.—17. μακάριος] as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25—27); also Gal. i. 15, 16, in which passage the occurrence of *σαρκὶ καὶ αἵματι* seems to indicate a reference to this very saying of the Lord. The whole declaration of Paul in that chapter forms a remarkable parallel to the character and promise given to Peter in our text,—as establishing Paul's claim to be another such *πέτρα* or *στόλος* as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name, Simon Bar Jonas, is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow.—18.] The name Πέτρος (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) *or*

<sup>n</sup> κατισχύσουσιν αὐτῆς. <sup>19</sup> καὶ δώσω σοὶ τὰς \* κλεῖς <sup>n 2 Chron. xiv. 11. Psod. xvii. 11 al. Luke xxiii. 23 only. o Isa. xxii. 22. Rev. i. 18 iii. 7. ix. l. xx. l. p ch. xviii. 18. Dan. vi. 8, 9, Heb. q Isa. xl. 2. Sir. xxviii. 2. r Ezek. iii. 18.</sup>  
 τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐάν <sup>r</sup> δέσῃς ἐπὶ τῆς γῆς  
 ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐάν <sup>q</sup> λύσῃς ἐπὶ  
 τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. <sup>20</sup> τότε \* ρ διε-

(five times, once as txt). txt C D Orig. — 20. for διεστέλλας, ἐπιτίμησεν B D, and some MSS. in Origen's time. txt C.—<sup>1</sup>ησ. om. Syr. Arm. Orig.

Κηφᾶς, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Eph. ii. 20. Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shows: in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the 'spiritual building.' See 1 Pet. ii. 4—6. 1 Tim. iii. 15 and note. Gal. ii. 9. Eph. ii. 20. Rev. iii. 12. And it is on Peter, as by Divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, Ἰησοῦς ὁ χριστός, 1 Cor. iii. 11,—that the Jewish portion of the Church was built, Acts ii—v., and the Gentile, Acts x., xi. After this we hear little of him; but during this, the first building time, he is never lost sight of; see especially Acts i. 15. ii. 14, 37. iii. 12. iv. 8. v. 15, 29. ix. 34, 40. x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117) 'Tute hæc omnia dicuntur; nam quid hæc ad Romam?' Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primary in the successors of Peter: the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter's own expression for members of Christ's Church) on whom the Church should be built, it implies, as Origen excellently comments on it, καὶ εἰ τις λέγει τοῦτο πρὸς αὐτὸν, οὐ σαρκὸς καὶ αἵματος ἀποκαλιψάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοῖς οὐρανοῖς πατρὸς, τὴν ἐξουσίαν τῶν ἐιρημένων, ὡς μὲν τὸ γράμμα τοῦ εὐαγγελίου λέγει, πρὸς ἐκείνον τὸν Πέτρον, ὡς εἰ το πνεῦμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γενόμενον, ὁποῖος ὁ Πέτρος ἐκείνος, vol. iii. p. 148. — ἐκκλησίαν] This word

occurs but once besides in the Gospels, ch. xviii. 17, and there in the same sense as here, viz., the congregation of the faithful: only there it is one portion of that congregation, here the whole. — πύλαι θανάτου] The gates of death, by a well-known oriental form of speech, = the power of the kingdom of death. The form is still preserved, when the Turkish empire is known as the Ottoman Porte. This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6—18, see esp. ver. 10.—The meaning of the promise is that over the Church so built, upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.—19.] Another personal promise to Peter, remarkably fulfilled in his being the first to admit both Jews and Gentiles into the Church; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus,—οὐκ ἔστι σοι μερίς οὐδὲ κληῖρος ἐν τῷ λόγῳ τούτῳ, Acts viii. 21.—δ ἐάν δέσῃς κ.τ.λ.] This same promise is repeated in ch. xviii. 18, to all the disciples generally, and to any two or three gathered together in Christ's name. It was first however verified, and in a remarkable and prominent way, to Peter. Of the binding, the case of Ananias and Sapphira may serve as an eminent example: of the loosing, the δ ἔχω, τοῦτό σοι δίδωμι, to the lame man at the Beautiful gate of the Temple. But strictly considered, the binding and loosing belong to the power of legislation in the Church committed to the Apostles, in accordance with the Jewish way of using the words רבך and חזק (or רבך Chald.) for prohibuit et licitum fecit, see Numb. xxx. 3. It cannot relate to the remission or retention of sins, for (as Meyer observes) though λέγειν ἁμαρτίας might possibly mean to forgive sins, εἶναι ἁμαρτίας for retaining them is altogether without example. Nor can the ancient custom of fastening doors by means of cord be alluded to: for the expression ὃ ἐάν in both places clearly indicates something bound and something loosed, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there)



στείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδεὶ ἐῖπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ χριστός. <sup>21</sup> Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεξινοῦν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. <sup>22</sup> καὶ <sup>23</sup> προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων Ὁ Ἰλεώς σοι κύριε, οὐ μὴ ἔσται σοι τοῦτο. <sup>23</sup> ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ Ὑπαγε ὀπίσω μου, <sup>24</sup> Σατανᾶ, <sup>25</sup> σκάνδαλον εἶ μου· ὅτι

Chrys. Hil. Ambr. ins. C D abc. — 21. aft. Ἰησ. ins. χριστός B. — for ἀπὸ, ἐπὶ D. — for ἐγερ, ἀναστῆναι, and μετὰ τριτῆς ἡμέρ. D. — 22. for ἡρξ. ἐπ. αὐτ., λέγει αὐτῷ ἐπιτιμῶν B. — 23. for εἰ μου, εἰ ἐμοῦ B C. εἰ ἐμοὶ D V. — τοῦ ἀνθρώπου D. — 26. ὠφέληθήσεται

is not to be confounded with this. — 20.] see note on ch. viii. 4. Ἰησοῦς would certainly seem to be better omitted with many MSS. But it is difficult to assign a reason for its insertion here: and on that account I have not marked it as doubtful. There may possibly be an allusion to the meaning of the name Ἰησοῦς.

21—28.] Mark viii. 31—38. Luke ix. 22—27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 30. John iii. 14, and of His resurrection, John ii. 19. x. 17, 18. xii. 40, but never yet plainly, as now. With Mark's usual precise note of circumstances, he adds, καὶ παρόρσησιν τὸν λόγον ἰλάλει. — On δεῖ, which is common to the three Evangelists, see Luke xxiv. 26, and ch. xxvi. 54. — πολλὰ παθεῖν = ἀποδοκιμασθῆναι in Mark and Luke. These πολλά were afterwards explicitly mentioned ch. xx. 18. Luke xviii. 31, 32. — On the prophecy of the resurrection, some have objected that the disciples and friends of our Lord appear not to have expected it (see John xx. 2. Luke xxiv. 12). But we have it directly asserted (Mark ix. 10 and 32) that they *did not understand* the saying, and therefore were not likely to make it a ground of expectation. Certainly enough was known of such a prophecy to make the Jews set a watch over the grave (Matt. xxviii. 63), which of itself answers the objection. Meyer in loc. reasons about the state of the disciples after the crucifixion just as if they had not suffered any remarkable overthrow of their hopes and reliances, and maintains that they *must* have remembered this precise prophecy if it had been given by the Lord. But on the other hand we must remember how slow despondency is to take up hope, and how many of the Lord's sayings must have been completely veiled from their eyes,

owing to their non-apprehension of His sufferings and triumph as a *whole*. He Himself reproaches them with this very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have been given to this prophecy *after the event* as Meyer supposes: both from the character of the Gospel History in general, (see Prolegomena,) and because the careful and precise Mark adds παρόρσησιν τὸν λόγον ἰλάλει. — 22.] The same Peter who but just now had made so noble and spiritual a confession, and received so high a blessing, now shows the weak and carnal side of his character, becomes a stumbling-block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed. Nor is there any thing improbable in this, as Schleiermacher would have us believe (Translation of the Essay on St. Luke, p. 153); the expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more probable than when the mind has just been uplifted, as Peter's was, by commendation and lofty promise. — προσλαβ. αὐτ.] by the dress or hand, or perhaps ἀντὶ τοῦ παραλαβὼν κατ' ἰδίαν. Euthym. — Ἰλεώς σοι supply εἰη ὁ θεός, according to the Hebrew expression, יהוה יהוה, for which the LXX sometimes give ἰλεως (see reff.), sometimes μὴ γένοιτο. — οὐ μὴ ἔσται. I cannot think with Winer (§ 60) that this means 'absit, ne accidat;' it is an authoritative declaration as it were on Peter's part, 'This shall not happen to Thee,' implying that he knew better, and could ensure his Divine Master against such an event. It is this spirit of confident rejection of God's revealed purpose which the Lord so sharply rebukes. — 23.] As it was Peter's spiritual discernment, given from above, which made him a foundation

οὐ <sup>2</sup> φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. <sup>21</sup> τότε <sup>2</sup> ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει <sup>a</sup> ὀπίσω μου ἐλθεῖν, <sup>b</sup> ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. <sup>25</sup> ὃς γὰρ ἂν θέλῃ τὴν <sup>c</sup> ψυχὴν αὐτοῦ σῶσαι, <sup>d</sup> ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐτήν. <sup>26</sup> τί γὰρ <sup>e</sup> ὠφελεῖται ἄνθρωπος, ἐὰν τὸν <sup>f</sup> κόσμον ὅλον <sup>g</sup> κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ <sup>h</sup> ζημιωθῇ; ἢ τί <sup>i</sup> δώσει ἄνθρωπος <sup>j</sup> ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>27</sup> <sup>k</sup> μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι <sup>l</sup> ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε <sup>m</sup> ἀποδώσει ἐκάστῳ κατὰ τὴν <sup>n</sup> πράξιν αὐτοῦ. <sup>28</sup> ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἰστώτων, οἵτινες οὐ μὴ <sup>p</sup> γεύσονται θανάτου ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου <sup>q</sup> ἔρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

B L Syrr. Sahid. Orig. Cyr. Cyr. — 28. rec. τ. ὦ. ἰστηκότων, but τῶν ὧδε ἰστώτων B C D L S inss. Orig. Ephr. Chrys. ὧδε ἰστώτες E F G H X V.—γεύσονται H L X abc Hil.

stone of the Church, so is it his carnality, proceeding from want of unity with the Divine will, which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12. — σκάνδαλον εἰ μου] Thou art my stumbling-block (not merely a stumbling-block to me; the definite article is omitted, but to be supplied: see note on ch. ix. 16), my πέτρα σκανδάλου (in Peter's own remarkable words (1 Pet. ii. 7, 8), joined too with the very expression, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke). —Before this rebuke Mark inserts καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, that the reproof might be before them all. —24.] προσκαλισάμενος τὸν ὄχλον σὺν τοῖς μαθ. αὐτοῦ, Mark viii. 34; εἶπε δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to the Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His followers, must suffer and self-deny; that they all have a life to save, more precious than all else to them; and that the great day of account of that life's welfare should be ever before them. On this and the following verse see ch. x. 38, 39. After τὸν στ. αὐτοῦ, Luke inserts καθ' ἡμέραν. —26.] There is apparently a reference to Psalm xlix. in this verse. Compare especially the latter part with ver. 7 of that Psalm.—τὴν ψ. ζημιωθῇ = ἐαυτὸν δὲ ἀπολέσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἄνθρωπος and αὐτοῦ refer to the

same person: 'What shall a man give to purchase the happiness of his life?' ψυχῇ, not *soul*, but *life*, in the higher sense. —27.] A further revelation of this important chapter respecting the Son of Man. He is to be Judge of all—and as in ch. xiii. 41, is to appear with His angels, and in the glory of His Father—the δόξα, ἣν δεῶ-κας μοι John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. The Lord doubtless joined the two. Compare ch. xxiv. 30. xxv. 31. —τὴν πρ.] his work, considered as a *whole*. —28.] This declaration refers, not to the transfiguration which follows, for the very expression, τινες . . . οὐ μὴ γ. θ., indicates a distant event,—but to the destruction of Jerusalem, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a *type* and *earnest* of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that the Lord referred to His ultimate glorious παρουσία, the time of which was hidden from Himself (see Mark xiii. 32. Acts i. 7), is self-contradictory on his own view of the Person of Christ. That the Lord in His humanity in the flesh *did not know* the day and the hour, we have from His own lips: but that not knowing it He

r Num. xxiii. 14

XVII. <sup>1</sup> Καὶ μεθ' ἡμέρας ἑξ ἑ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. καὶ <sup>2</sup> ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ <sup>3</sup> μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο

s Luke xxiv. 51.

t Isa. xl. 9.

u ch. xiv. 13, 23.

v 1 and Rom.

xli. 2 f.

w Ps. cii. 2.

CHAP. XVII. 1. aft. καὶ ins. ἐγένετο D.—for ἀναφέρει, ἀνάγει D Orig.—for κατ' ἰδίαν D d. — 2. for τὸ ὄρος, χιῶν D aben Ilil. Aug. — 3. ὥφθη B D abc. txt C.

should have uttered a determinate and solemn prophecy of it, is utterly impossible. His ἀμὴν λέγω ὑμῖν always introduces His solemn and authoritative revelations of Divine Truth. The fact is, there is a reference back in this discourse to that in ch. x., and the coming here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μὴ γεύσθαι θανάτου ἕως ἂν ἴδωσι, which implies that they should taste of death after they had seen it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 234).

CHAP. XVII. 1—13.] Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of the Lord to His sufferings and their result. Those Three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2. Mark xvi. 7. 1 Cor. xv. 7) in an especial sense witnesses of His resurrection. The two who appeared to them were the representatives of the law and the prophets: both had been removed from this world in a mysterious manner;—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural Fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies, before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine voice, as at the Baptism, commanding however here in addition the sole hearing and obedience of Him whose power and glory were thus testified.—There can be no doubt of the *absolute historical reality* of this narration. It is united by definite marks of date with what goes before; and

by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the *reality* of the appearances (see below on ὄραμα, ver. 9). The persons mentioned were seen by all—spoke—and were recognized. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event which it was not part of his purpose to relate; John i. 14. Another of the Three distinctly makes mention of the facts here related, 2 Pet. i. 16—18.—μεθ' ἡμέρας ἑξ [ = μετὰ τοὺς λόγους τοὺτους ὥσει ἡμ. ὁκτώ Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the ὥσει being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably *night*, for the following reasons. (1) Luke informs us that the Lord had gone up to the Mount to *pray*; which He usually did at night (Luke vi. 12. xxi. 37. xxii. 39. Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were asleep, and are described, Luke ix. 32, as 'having kept awake through it' (ἐταχρηγορήσαντες). (4) They did not descend till the next day (Luke ix. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night.—ὄρος ὑψ.] The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Pancaes, near Caesarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as τὸ ὄρος.—2.] μετεμορ. = ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον Luke. In what way, is not stated; but we may conclude from what follows, by being *lighted* with radiance, both from without and from with-

λευκὰ ὡς τὸ <sup>ω</sup> φῶς. <sup>3</sup> καὶ ἰδοὺ \* <sup>x</sup> ὤφθησαν αὐτοῖς <sup>x</sup> Exod. xxiv. 11.  
 Μωσῆς καὶ Ἑλίας μετ' αὐτοῦ <sup>y</sup> συλλαλοῦντες. <sup>4</sup> <sup>z</sup> ἀπο- <sup>y</sup> constr. Acts  
 κριθεῖς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ Κύριε <sup>a</sup> καλὸν ἐστὶν <sup>z</sup> = ch. xi. 25 al.  
 ἡμᾶς ὥδε εἶναι <sup>b</sup> εἰ θέλεις, ποιήσωμεν ὥδε <sup>c</sup> τρεῖς σκηνάς, <sup>a</sup> ch. xxvi. 24.  
 σοὶ <sup>b</sup> μίαν καὶ Μωσῇ <sup>c</sup> μίαν καὶ μίαν Ἑλίᾳ. <sup>5</sup> <sup>d</sup> ἐτι αὐτοῦ <sup>b</sup> 1 Cor. vi. 8.  
 λαλοῦντος ἰδοὺ νεφέλη <sup>e</sup> φωτεινὴ <sup>d</sup> ἐπεσκίασεν αὐτοὺς, <sup>c</sup> Sir. xiv. 3.  
 καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ <sup>e</sup> 1 Kings. x. 3.  
 υἱός μου ὁ <sup>f</sup> ἀγαπητός, ἐν <sup>f</sup> ᾧ <sup>g</sup> εὐδόκησα <sup>d</sup> αὐτοῦ <sup>g</sup> ἀκούετε. <sup>c</sup> Sir. xvii. 31.  
<sup>6</sup> καὶ ἀκούσαντες οἱ μαθηταὶ <sup>h</sup> ἔπεσον ἐπὶ πρόσωπον αὐτῶν <sup>d</sup> Ex. xl. 35.  
 καὶ <sup>i</sup> ἐφοβήθησαν σφόδρα. <sup>7</sup> καὶ προσελθὼν ὁ Ἰησοῦς <sup>e</sup> Luke i. 35.  
<sup>j</sup> ἤψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ <sup>k</sup> μὴ φοβεῖσθε. <sup>f</sup> Acts v. 15.  
<sup>8</sup> <sup>l</sup> Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον <sup>g</sup> Gen. xxi. 2.  
 εἰ μὴ τὸν Ἰησοῦν μόνον. <sup>h</sup> ch. iii. 17.  
<sup>i</sup> Isa. lxii. 4.  
<sup>j</sup> 12 reg. i. 8.  
<sup>k</sup> Deut. xviii.  
<sup>l</sup> 15, 19.  
<sup>m</sup> Lev. ix. 24.  
<sup>n</sup> Judg. xiii. 20.  
<sup>o</sup> Num. xxii. 3.  
<sup>p</sup> Dan. vii.  
<sup>q</sup> 18 al.  
<sup>r</sup> Deut. i. 21.  
<sup>s</sup> Gen. xiii. 10.  
<sup>t</sup> 1 Chron. xxi.  
<sup>u</sup> 16 al. Luke  
<sup>v</sup> vi. 26 al.

BCDZ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν \* <sup>o</sup> ἀναστῇ. <sup>10</sup> καὶ ἐπηρώ- <sup>m</sup> αὐτῶ. Ex.  
 τησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμ- <sup>n</sup> xxxiv. 29.  
 ματεῖς λέγουσιν ὅτι <sup>r</sup> Ἑλίαν <sup>q</sup> δεῖ ἔλθειν πρῶτον; <sup>11</sup> ὁ δὲ <sup>o</sup> Acts ix. 10,  
 Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς Ἑλίας μὲν <sup>r</sup> ἔρχεται <sup>u</sup> 12 al. Gen.  
 q = Dan. ii. 28. r pres. ch. xi. 3.

— 4. ποιήσω B C b. txt D acv Orig. — 7. ἐγείρεσθε D. — 8. bef. Ἰησ. for τὸν, αὐτὸν B. aft. ins. μεθ' ἐαυτῶν C. — 9. καταβαίνοντες D. — rec. ἀπὸ τοῦ ὄρ. with many const. mss., but txt B C D E F H K L M S V 19 Orig. (once as rec.) Chrys. — for ἀναστῇ, ἐγερθῇ B D Salid. txt C Z Orig. — 11. πρῶτον om. B D abcv Copt. Arm. Aug. ins.

in. — λευκὰ ὡς τὸ φῶς = λευκοὶς ἑξαστρά-  
 πτων Luke; = λευκὰ λίαν ὡς χιῶν, οἷα  
 γναφεῖς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι  
 Mark.—3.] There need be no question con-  
 cerning the manner of the recognition of  
 Moses and Elias by the disciples: it may  
 have been intuitive and immediate. We  
 can certainly not answer it from Olshausen,  
 that it may have arisen from subsequent  
 information derived from our Lord, for  
 Peter's words in the next verse preclude  
 this. Luke adds, οἱ ὀφθίντες ἐν δόξῃ  
 ἔλεγον τὴν ἑξοχὴν αὐτοῦ, ἣν ἐμέλλε πλη-  
 ροῦν ἐν Ἱερουσαλὴμ.—4.] Luke inserts,  
 that the Apostles had been asleep, but  
 awakened through this whole occurrence;—  
 thereby distinguishing it from a mere vision  
 of sleep; and that this speech was made ἐν  
 τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ. Both  
 Mark and Luke add, that Peter knew not  
 what he said; and Mark—ἦσαν γὰρ ἐκφο-  
 βοί. The speech was probably uttered with  
 reference to the sad announcement recently  
 made by our Lord, and to which his atten-  
 tion had been recalled by the converse of  
 Moses and Elias.—A strange explanation  
 of ver. 4 is adopted by Meyer from Paulus,

'It is fortunate that we disciples are here;  
 let us make' &c. Surely the words καλὸν  
 ἐστὶν ἡμᾶς ὥδε εἶναι will not bear this.—  
 It is one of those remarkable coincidences  
 of words which lead men on, in writing, to  
 remembrances connected with those words,  
 that in 2 Peter i. 14, 15 σκῆνωμα and  
 ἐξοδος have just been mentioned before  
 the allusion to this event: see note there,  
 vol. ii. — κύριε = ῥαββὶ Mark, = ἐπι-  
 στάτα Luke. — 5.] αὐτοὺς, viz. the Lord,  
 Moses, and Elias. Luke adds, ἐφοβήθησαν  
 δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.  
 The αὐτοῦ ἀκούετε, and disappearance of  
 the two heavenly attendants, are symboli-  
 cally connected,—as signifying that God, who  
 had spoken in times past to the Fathers by  
 the Prophets, henceforth would speak by  
 His Son.—vv. 6, 7 are peculiar to Mat-  
 thew. — 9.] No unreality is implied in the  
 word ὄραμα, for it = ἃ εἶδον in Mark,  
 and . . . ὧν ἐωράκασιν in Luke: see Num.  
 xxiv. 3, 4. Luke, without mentioning the  
 condition of time imposed on them, re-  
 markably confirms it by saying, οὐδὲν  
 ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐ-  
 δὲν . . . —10.] The occasion of this inquiry

<sup>s</sup> Mal. iv. 6. <sup>1</sup> Jer. xvi. 15. <sup>2</sup> See Acts iii. 21. <sup>3</sup> t ch. xiv. 35. <sup>4</sup> 1 Kings xxvii. 17. <sup>5</sup> a Luke xxiii. 31. 1 Cor. iv. 5. G. n. xxix. 7, but? <sup>6</sup> v ch. xiii. 24. <sup>7</sup> w Mark i. 40. <sup>8</sup> x Lx. ch. xv. 17. <sup>9</sup> ch. xxviii. 19. <sup>10</sup> z only. <sup>11</sup> t Is. xlii. 19. <sup>12</sup> a Deut. xxxii. 20. Ex. v. 4. <sup>13</sup> b Luke xxiii. 2. Acts xiii. 8, 10. <sup>14</sup> c 1 Pet. xiii. 3. <sup>15</sup> Rev. vi. 10. <sup>16</sup> d 2 Cor. xi. 1. <sup>17</sup> e Eph. iv. 2. <sup>18</sup> f 1 Pet. iv. 2. w. dat. 2. <sup>19</sup> g Thers. i. 4. <sup>20</sup> h see Gen. xiv. 1. <sup>21</sup> d ch. xxi. 22. <sup>22</sup> i Gen. xxxvii. 10. <sup>23</sup> e ver. 1. <sup>24</sup> f ch. xii. 10. <sup>25</sup> g Mark xvi. 14. <sup>26</sup> h Rom. iv. 20. <sup>27</sup> i ch. xiii. 31. <sup>28</sup> j act. John v. 24. <sup>29</sup> k xiii. 1. 1 John iii. 14. <sup>30</sup> l ch. v. 34. <sup>31</sup> m Gen. xxxvii. 17 al. <sup>32</sup> n Gen. xix. 20. <sup>33</sup> o 22 al. <sup>34</sup> p Gen. xvi. 14. <sup>35</sup> q Luke i. 37 only. <sup>36</sup> r = Acts xix. 12 only. <sup>37</sup> s = Acts xiii. 39. <sup>38</sup> Luke xxi. 34 al. <sup>39</sup> o Tobit xii. 8. <sup>40</sup> Dan. ix. 3. <sup>41</sup> p Josh. v. 5. <sup>42</sup> Ezek. xix. 6. <sup>43</sup> 2 Cor. i. 12 al.

[πρῶτον] καὶ <sup>5</sup> ἀποκαταστήσει πάντα· <sup>12</sup> λέγω δὲ ὑμῖν ὅτι BCDZ  
 Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἔπεγνωσαν αὐτὸν, ἀλλ'  
 ἠέποιήσαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ  
 ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. <sup>13</sup> τότε <sup>ν</sup> συνῆκαν  
 οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.  
<sup>14</sup> Καὶ ἐλθόντων [αὐτῶν] πρὸς τὸν ὄχλον προσῆλθεν  
 αὐτῷ ἄνθρωπος <sup>ω</sup> γονυπετῶν † αὐτὸν καὶ λέγων <sup>15</sup> Κύριε  
 ἐλέησόν μου τὸν υἱόν, ὅτι <sup>κ</sup> σεληνιάζεται καὶ <sup>ς</sup> κακῶς \*  
 πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις  
 εἰς τὸ ὕδωρ. <sup>16</sup> καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου,  
 καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. <sup>17</sup> ἀποκριθεὶς δὲ  
 ὁ Ἰησοῦς εἶπεν <sup>Ω</sup> γενεὰ ἄπιστος καὶ <sup>α</sup> διεστραμμένη,  
 ἕως πότε † μεθ' ὑμῶν ἔσομαι; ἕως πότε <sup>α</sup> ἀνέξομαι ὑμῶν;  
 φέρετέ μοι αὐτὸν ὧδε. <sup>18</sup> καὶ <sup>δ</sup> ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, BCD  
 καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ  
 παῖς ἀπὸ τῆς ὥρας ἐκείνης. <sup>19</sup> Τότε προεελθόντες οἱ  
 μαθηταὶ τῷ Ἰησοῦ <sup>ε</sup> κατ' ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ  
 ἠδυνήθημεν <sup>ε</sup> ἐκβαλεῖν αὐτό; <sup>20</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς  
 Διὰ τὴν \* <sup>ε</sup> ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν  
 ἔχητε πίστιν ὡς <sup>κ</sup> κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ  
<sup>ι</sup> Μετάβηθι <sup>ς</sup> ἔντευθεν <sup>κ</sup> ἐκεῖ, καὶ μεταβήσεται. καὶ  
 οὐδὲν <sup>ι</sup> ἀδυνατήσῃ ὑμῖν. <sup>21</sup> τοῦτο δὲ τὸ γένος οὐκ <sup>μ</sup> ἐκπο-  
 ρεύεται εἰ μὴ <sup>ν</sup> ἐν <sup>ο</sup> προσευχῇ καὶ νηστείᾳ.  
<sup>22</sup> \* P Ἀναστρεφόμενον δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν

C Z.—for καὶ ἀποκ., ἀποκατάστησαι D abc.—12. ἐν om. D F abcd.—οὕτω . . . αὐτῶν  
 in D abc are placed after ver. 13.—14. for ἦλθ. αὐτ., ἐλθὼν D abcdv Hll.—αὐτῶν om.  
 B Z 3. ins. C.—rec. aft. γον., αὐτῷ with many const. mss., but txt B C F G H K L S V Z  
 17 Theoph. ἐμπροσθεν αὐτοῦ D abcv.—κύριε om. Z.—15. for πάσχει, ἔχει B L Z  
 Sahid. Orig. txt C D.—for πολλάκις, ἐνίοτε D abc Arm. Orig. expressly.—17. rec. ἐσ.  
 μεθ' ὑμ., but txt B C D Z.—for ἀπιστος, πονηρὰ Z.—20. ὀλιγοπιστίαν B K 7 Copt.  
 Sahid. Æth. Arm. Orig. Hll. txt C D abcv.—μετάβα B Orig. (but twice he quotes txt,  
 once μετάβληθι) Cyr.—ἐνθεν B D Orig. txt C.—21. om. B Copt. Sahid. Æth. ins.  
 C D abcv Orig. Chrys. Theophyl. Hll.—22. συστρεφόμενον B. txt C D.—23. μετά

was, that they had just seen Elias with-  
 drawn from their eyes, and were enjoined  
 not to tell the vision. How should this be?  
 If this were not the coming of Elias, was  
 he yet to come? If it were, how was it so  
 secret and so short?—On ver. 12 see note  
 on ch. xi. 14. Our Lord speaks here plainly  
 in the future, and uses the very word of the  
 prophecy Mal. iv. 6. The double allusion  
 is only the assertion that the Elias (in spirit  
 and power) who foreran our Lord's first  
 coming, was a partial fulfilment of the great  
 prophecy which announces the *real Elias*  
 (the words of Malachi will bear no other

than a personal meaning), who is to fore-  
 run His greater and second coming.

14—21.] Mark ix. 14—29. Luke ix. 37  
 —43. By much the fullest account of this  
 miracle is contained in Mark, where see  
 notes. It was the next day: see Luke ix.  
 37, and note on ver. 1. Our Lord found  
 the Scribes and the disciples disputing  
 (Mark).—15.] He was an only son, Luke  
 ix. 38. The demon had deprived him of  
 speech, Mark ix. 17.—17.] μεθ' ὑμῶν =  
 πρὸς ὑμᾶς Luke.—19.] It was in the  
 house, Mark ix. 28.—20.] ἀπιστίαν =  
 ὀλιγοπιστίαν, which reading was probably

αὐτοῖς ὁ Ἰησοῦς <sup>9</sup> Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου ἵ παρα- q fer. 12.  
ch. xvi. 37.  
Ezek. xxxi.  
28.  
s ch. xxvi. 32  
xxxii. 32 al.  
4 Kings iv.  
31.  
t Neh. v. 6.  
u here only.  
Gen. xxi. 15,  
16, and pas-  
sim for Heb.  
למנו.  
v Exod. xxx.  
16.  
w 2 Mac. i. 10.  
ch. ix. 11.  
x here only.  
Ps. xvi. 13.  
1 Kings xx. 23.  
y Ps. ii. 2.  
z 1 Mac. x. 31.  
Rom. xiii. 7.  
a ch. xxii. 17, 19.  
Mark xii. 14  
only.—φόρος  
Luke xx. 20.  
b ch. viii. 12.  
xiii. 38.  
c Ps. xlviii. 10.  
d Gen. xxvi. 9.  
e = 1 Cor. vii.  
39. ix. 1. 19.  
Rom. i. 3.  
f ch. xv. 12.  
Sir. ix. 5.  
g Isa. xix. 8.  
δίδουσαι εἰς χεῖρας ἀνθρώπων, <sup>23</sup> καὶ ἀποκτενοῦσιν αὐτὸν,  
καὶ τῇ τρίτῃ ἡμέρᾳ \* <sup>5</sup> ἐγεροθήσεται. καὶ ἔλυπήθησαν  
σφόδρα.

<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ προσῆλθον οἱ  
τὰ <sup>u</sup> δίδραχμα ἑλμβάνοντες τῷ Πέτρῳ καὶ εἶπον  
Ὁ <sup>w</sup> διδάσκαλος ὑμῶν οὐ τελεῖ τὰ <sup>u</sup> δίδραχμα; <sup>25</sup> λέγει  
Ναί. καὶ \* ὅτε εἰσῆλθον εἰς τὴν οἰκίαν, <sup>x</sup> προέφθασεν  
αὐτὸν ὁ Ἰησοῦς λέγων Τί σοὶ δοκεῖ, Σίμων; <sup>y</sup> οἱ βασιλεῖς  
τῆς γῆς ἀπὸ τίνων λαμβάνουσι <sup>z</sup> τέλη ἢ <sup>a</sup> κῆνσον; ἀπὸ  
τῶν <sup>b</sup> υἱῶν αὐτῶν, ἢ ἀπὸ τῶν <sup>c</sup> ἄλλοτρίων; <sup>26</sup> λέγει αὐτῷ  
BDZ ὁ Πέτρος Ἀπὸ τῶν ἄλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς  
<sup>d</sup> Ἄραγε <sup>e</sup> ἐλεύθεροὶ εἰσιν οἱ υἱοί. <sup>f</sup> ἵνα δὲ μὴ <sup>g</sup> σκανδα-  
λίσωμεν αὐτοὺς, πορευθεὶς εἰς [τὴν] θάλασσαν <sup>h</sup> βάλε  
<sup>i</sup> ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ  
ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις ἵστατῆρα· ἐκείνον

h here only. 4 Kings xix. 28.

i here only †. Ex. xxxviii. 24 Aq. & Sym.

τρεις ἡμ. D abc.—for ἱερωθ., ἀναστήσεται B. txt C D. — 24. δίδραγμα B. didragma b. — 25. for ὅτε εἰσῆλ., εἰσελθόντα B. εἰσελθόντι D. ὅτε ἦλθον C.—τίνος B. — 26. for λέγ. αὐ. ὁ Π., ἐπόντος δέ· ἀπὸ ἀλ. B Copt. Arm. Æth. and ins. aft. ἀλ. C. txt D.—ὁ Π. om. D abc.— 27. bef. θάλασ. om. τὴν B K L M Z V 9. ins. D.—ἀναβαίνοντα E \*\* G S X Z al. Orig. Cyr.—aft. εὐρήσεις ins. ἐκὶ D abcd.

an interpretation of it. — 22, 23.] Mark ix. 30—32. Luke ix. 43—45. This followed immediately after the miracle (Mark ix. 30);—our Lord went privately through Galilee; *εἰδῶσαι γὰρ κτλ.*:—the imparting of this knowledge more accurately to His disciples, which He had begun to do in the last chapter, was the reason for His privacy. For more particulars, see Luke ix. 45. Mark ix. 32.

24—27.] Peculiar to Matthew. The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted Son of God.—οἱ τὰ διδρ. λαμβ.] This 'tribute,' hardly properly so called, was a sum paid annually by the Jews of twenty years old and upwards, *towards the temple* in Jerusalem, Exod. xxx. 13. 2 Kings xii. 4. 2 Chron. xxiv. 6. 9. The LXX reckon according to the Alexandrian double drachma, and have therefore, as in the first of the above places, *ἡμισυ τοῦ διδράχμου*; but Josephus and Philo reckon as here, and Aquila, Exod. xxxviii. 26 (cited by Stier, ii. 250), translates *ἡμισυ* by *διδραχμον*. Josephus (B. J. vii. 6, 6) says of Vespasian, *φόρον δὲ τοῖς ἔθουσιν δέχοντο* οὖσιν Ἰουδαίοις *ἐπέβαλε, δύο δραχμάς ἕκαστον κελύσας*

*ἀνὰ πᾶν ἔτος εἰς τὸ καπετώλιον φέρειν, ὥσπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις νεῶν συνετίλουν*.—It does not quite appear whether this payment was compulsory or not; the question here asked would look as if it were voluntary, and therefore by some declined.—Many commentators both ancient and modern, and among them no less names than Augustine, Clement Alex., Origen, and Jerome, have entirely missed the meaning of this miracle, by interpreting the payment as a *civil* one, which it certainly was not.—οἱ λαμβ. τ. δ., not the publicans, but they who received the didrachma, i. e. one for each person. Peter answered in the affirmative, probably because he had known it paid before. — 25, 26.] The whole force of this argument depends on the fact of the payment being a *Divine* one. It rests on this: if the sons are free, then on Me, being the Son of God, has this tax no claim.—*κῆνσος*, money taken after the reckoning of the census; a capitation tax: a Latin word.—*ἄλλοτρίων*, all who are not their children; those out of their family. — 27.] In this, which has been pronounced (even by Olshausen) the most difficult miracle in the Gospels, the deeper student of our Lord's life and ac-

1 Num. iii. 6 al. 1 λαβὼν δὲς αὐτοῖς 2 ἀντὶ ἑμοῦ καὶ σοῦ. XVIII. 1 Ἐν BDZ  
 2 = Matt. v. 38. 2 ἐκείνη τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες  
 3 John i. 10 but ? rather 3 Τίς ἄρα 1 μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ;  
 4 ch. x. 27. 4 καὶ 2 προσκαλεσάμενος ὁ Ἰησοῦς παῖδιον, ἔστησεν αὐτὸ  
 5 ch. xiii. 32. 5 ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ  
 6 Gen. xxviii. 1. 6 στραφῇτε καὶ γένησθε ὡς τὰ παῖδιά, οὐ μὴ 1 εἰςέλθῃτε  
 7 Ezek. xliii. 7. 7 εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν 1 ταπεινώσει  
 8 Acts vii. 39. 8 ἐαυτὸν ὡς τὸ παῖδιον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ  
 9 1 Kings x. 6. 9 βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὅς ἐὰν δέξηται παῖδιον  
 10 Dan. xi. 9. 10 τοιοῦτον [ἐν] 1 ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὅς  
 11 Luke xiv. 11. 11 δ' ἂν 1 σκανδαλίσῃ ἓνα τῶν 1 μικρῶν τούτων τῶν 1 πι-  
 12 Jam. iv. 10. 12 στευνόντων εἰς ἐμὲ, 5 συμφέρει αὐτῷ ἵνα 1 κρεμασθῇ 1 μύλος  
 13 Prov. xiii. 7. 13 δεξιῶν 2 ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ 1 καταποντισθῇ BD  
 14 Deut. xxviii. 14. 14 οὐκ ἔστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὅς ἐὰν δέξηται παῖδιον  
 15 5, ch. xiv. 9. 15 τοιοῦτον [ἐν] 1 ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὅς  
 16 ch. xiii. 21. 16 δ' ἂν 1 σκανδαλίσῃ ἓνα τῶν 1 μικρῶν τούτων τῶν 1 πι-  
 17 Num. 27. S. r. 17 στευνόντων εἰς ἐμὲ, 5 συμφέρει αὐτῷ ἵνα 1 κρεμασθῇ 1 μύλος  
 18 ch. x. 42. 18 δεξιῶν 2 ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ 1 καταποντισθῇ BD  
 19 Acts vii. 10. 19 οὐκ ἔστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὅς ἐὰν δέξηται παῖδιον  
 20 1 John iii. 15. 20 τοιοῦτον [ἐν] 1 ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὅς  
 21 10, 36 al. 21 δ' ἂν 1 σκανδαλίσῃ ἓνα τῶν 1 μικρῶν τούτων τῶν 1 πι-  
 22 ch. v. 29, 30. 22 στευνόντων εἰς ἐμὲ, 5 συμφέρει αὐτῷ ἵνα 1 κρεμασθῇ 1 μύλος  
 23 1 Macc. i. 61. 23 δεξιῶν 2 ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ 1 καταποντισθῇ BD  
 24 2 Kings xi. 21. R. v. 24 οὐκ ἔστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὅς ἐὰν δέξηται παῖδιον  
 25 Luke xiv. 22. 25 τοιοῦτον [ἐν] 1 ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὅς  
 26 only f. 26 δ' ἂν 1 σκανδαλίσῃ ἓνα τῶν 1 μικρῶν τούτων τῶν 1 πι-  
 27 z Rev. ii. 24. 27 στευνόντων εἰς ἐμὲ, 5 συμφέρει αὐτῷ ἵνα 1 κρεμασθῇ 1 μύλος

CHAP. XVIII. 1. aft. ἐκεί, ins. ὡς B Sahid.—2. παῖδ. ἐν D d.—4. rec. ταπεινώσῃ with many const. mss. and abbd. txt B D G H K S V X Z 20 c Orig.—5. τοιοῦτο G L Z V Orig.—ἐν om. B S X Z 9 Syr. Copt. Chrys. txt D L, but bef. τοι.—6. for μύλ. ὄνικ. λίθος μυλῶδες L Z.—for ἐπὶ, εἰς E F K M S V 25 all. Orig. Chrys. περι B L Z 5 Orig.

tions will find no difficulty. That, notwithstanding this immunity, *we* (graciously including the Apostle in the earthly payment, and omitting the distinction between them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us. In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that great confession which his hasty answer to the collectors shows him to have again in part forgotten.—Of course the miracle is to be understood in its literal historic sense. The *natural* interpretation, that the fish was to be sold for the money (and a wonderful price it would be for a fish caught with a hook), and the *mythical* one, are stated and refuted by Meyer, who honestly concludes, 'Sturz, das Wunder bleibt, wie es Matth. berichtet hat.'—The stater = four drachmæ—the exact payment required.—ἀντὶ, because the payment was a redemption paid for the *person*, Exod. xxx. 12—to this also refers the ἐλεύθεροι above.—ἑμοῦ κ. σοῦ—not ἡμῶν,—as in John xx. 17:—because the footing on which it was given was *different*.

CHAP. XVIII. 1.—35.] Mark ix. 33—50. Luke ix. 46—50.—1.] In Mark we learn that this discourse arose out of a dispute among the disciples who should be the greatest. It took place soon after the last incident. Peter had returned from his fishing: see ver. 21. The dispute had taken place before, on the way to Capernaum.

It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19. 28, and the preference given by the Lord to the Three. In Mark it is the Lord who asks them what they were disputing about, and they are silent.—2.] From Mark ix. 36 it appears that the Lord first placed the child in the midst, and then took him in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness.—3.] στραφῇτε) = μετανοήτε: it also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—the Kingdom of Heaven.—4.] Not ὡς τὸ παῖδ. τ. ταπεινοῖ ἐαυτό: 'iste parvulus non se humiliat, sed humilis est.' Valla (in Meyer). 'Quales pueri natura sunt, ab ambitu scilicet alieni, tales nos esse jubemur τῇ προαιεσίᾳ.' Grotius.—5.] Having shown the child as the pattern of humiliation, the Lord proceeds to show the honour in which children are held in His heavenly kingdom; and not only actual, but *spiritual* children—for both are understood in the expression παῖδιον τοιοῦτον ἐν. The 'receiving in My name' is the serving (ἐστὶ πάντων διάκονος Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).—6.] Here Mark and Luke insert the saying of John respecting one casting out devils in Jesus' name, who followed not with the Apostles; which it appears gave rise to the

ἐν τῷ<sup>bc</sup> πελάγει τῆς<sup>c</sup> θαλάσσης. <sup>7</sup> οὐαὶ τῷ κόσμῳ<sup>b Acts xxvii. 6. 2 Macc. v. 21. c here only f. d ch. xi. 21. e ch. xiii. 41. f ch. xiii. 41.</sup>  
<sup>e</sup> ἀπὸ τῶν<sup>i</sup> σκανδάλων<sup>i</sup> ἀνάγκη γάρ<sup>i</sup> ἐστὶν ἐλθεῖν τὰ<sup>i</sup>  
<sup>f</sup> σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ [ἐκείνῳ] δι' οὗ τὸ<sup>f</sup>  
<sup>f</sup> σκάνδαλον ἔρχεται. <sup>8</sup> εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου<sup>g see ch. v. 29. &c.</sup>  
<sup>h</sup> σκανδαλίζει σε, ἔκκοψον<sup>h</sup> αὐτὸν καὶ βάλε ἀπὸ σοῦ.  
<sup>h</sup> καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ<sup>h ch. xvii. 4.</sup>  
<sup>i</sup> κυλλὸν, <sup>i</sup> ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι<sup>i ch. xv. 30. j constr. Gen. xxxviii. 26. Ps. cxviii. 8. Jonah iv. 3. Luke xv. 7. xvii. 2. xxviii. 13. k Mark ix. 47 only.</sup>  
<sup>i</sup> εἰς τὸ πῦρ τὸ αἰώνιον. <sup>9</sup> καὶ εἰ ὁ ὀφθαλμός σου σκαν-  
<sup>k</sup> δαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ<sup>k</sup> καλὸν σοι ἐστὶ  
<sup>k</sup> μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς  
<sup>l</sup> ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. <sup>10</sup> ὁρᾶτε<sup>l</sup>  
<sup>l</sup> μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων<sup>l</sup> λέγω γὰρ<sup>l</sup>  
<sup>m</sup> ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς<sup>kk</sup> διὰ παντὸς<sup>kk</sup>  
<sup>n</sup> βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.<sup>n</sup>

Bas. Cyr. txt D. — 7. rec. ἀνθρ. ἐκείνῳ, but txt B D F L 5 Syrr. Copt. — 8. rec. αὐτὰ, but txt B D L 7 aben Syr. Arm. Sahid. Lucif. Hil. — 9. for καὶ εἰ, τὸ αὐτὸ εἰ καὶ D d. — τοῦ πυρός om. D d. — 10. for τ. μικ. τ., τούτων τ. μικ. τῶν πιστευόντων εἰς ἐμὲ D bc

remark in this verse. Luke however goes on no further with the discourse: Mark inserts also our ch. x. 42. The verbs κρεμασθῆ, καταποντισθῆ, must be understood in their strict tenses: it is better for him that a mill-stone should have been hanged, &c., and he drowned . . . before the day when he gives his offence. The punishment here mentioned, *drowning*, may have been practised in the sea of Galilee; (secundum ritum provincie ejus loquitur, quo majorum criminum ista apud veteres Judæos poena fuerit, ut in profundum ligato saxo demergerentur. Jerome in loc.) De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Cæsar (Aug. ch. lxvii.). — ὄνικος, as belonging to a mill turned by an ass, and therefore larger than the stones of a handmill. — πελάγει, i. e. the deep part, in the open sea. — 7.] See I Cor. xi. 19. Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its *general* import is undeniable and plain. See also Acts ii. 23. — 8.] The connexion is—Wilt thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first. The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the ‘foot’ is expanded into a separate

iteration of the command.—τὸ πῦρ τὸ αἰώνιον, which here first occurs, is expanded in Mark into τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. — καλὸν . . . ἢ . . . a mixture of the two constructions, καλὸν . . . καὶ μὴ . . . , and κάλλιον . . . ἢ . . . See reff. — μονόφθαλμος, in classical Greek, is, ‘born blind of one eye;’ here it is used for ἐτερόφθαλμος. See Herod. iii. 116. — 10.] Hitherto our text has been parallel with that of Mark ix.; from this, Matthew stands alone. The warning against contempt of these little ones must not be taken as only implying ‘maxima debetur puero reverentia’ (Juv. xiv. 47), nor indeed as relating exclusively, or even principally, to children. We must remember with what the discourse begun—a contention who should be greatest among them; and the μικροὶ are those who are the furthest from these ‘greatest,’ the humble and new-born babes of the spiritual kingdom. And καταφρονήσητε must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that children are included in the word μικροὶ, as they are always classed with the humble and simple-minded, and their character held up for our imitation. — The *little children* in the outward status of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them—and so exactly answer to the wider meaning



in Ps. cxviii. 176.  
 n Jer. lxi. 1.  
 Hos. iii. 3.  
 Lev. xxiii. 12.  
 Rom. vii. 3, 4.  
 1 Cor. xiii. 11.  
 iii. 6. 1 Pet. ii. 25.  
 p ch. xiv. 26.  
 xviii. 43.  
 q Gen. xlv. 7.  
 17. 3 Kings xx. 3. Acts xx. 16. Gal. vi. 11.  
 r 4 Kings xx. 13. Luke i. 47.  
 s ch. xi. 26.  
 t ch. x. 42.  
 u 1 Kings. xxi. 12.  
 v Gen. xxi. 25.  
 Lev. xix. 17.  
 Luke iii. 19.  
 1 Tim. v. 20.

11 [ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.] BD  
 12 τί ὑμῖν δοκεῖ; ἐὰν ἡ γέννηταί τινα ἀνθρώπων ἱκατὸν προ-  
 βата, καὶ ὁ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ \* ἀφ' ἑκ τὰ  
 ἐννενηκονταεννέα ἑπὶ τὰ ὅρη \* πορευθεὶς ζητεῖ τὸ ὁ πλα-  
 νώμενον; 13 καὶ ἐὰν ἡ γέννηται εὐρεῖν αὐτόν, ἀμὴν λέγω ὑμῖν  
 ὅτι ἡ χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα  
 τοῖς μὴ πιπλανημένοις. 14 οὕτως οὐκ ἔστι θέλημα  
 ἡμῶν τοῦ πατρὸς \* ἵνα οὐρανοῖς, ἵνα  
 ἀπόλῃται \* εἰς τῶν μικρῶν τούτων. 15 Ἐὰν δὲ ἡ ἀμαρ-  
 τή σου [εἰς σέ] ὁ ἀδελφός σου, ὕπαγε [καί] ἔλεγξον αὐτόν

Sahid. Copt. Hil. — 11. om. B L \* 3 Copt. Sahid. Orig. Hier. Hil. ins. D *abec*. — 12. *ἀφ' ἑκ* . . . καὶ πορ. B D L (*ἀφ' ἑκ* D) al. — 14. for ἵνα, μὲν B H 8 Syr. Copt. Sahid. Aeth. Arm. Orig. ἡμῶν D. txt D<sup>2</sup> *abedv*. — for εἰς, ἐν B D L. — 15. εἰς σέ om. B Orig. ins. D *abec* Luc. Hil. — rec. aft. ὕπ. ins. καὶ with *abec* Hil. Luc., but om. B D

here conveyed by the term; and those who would in after-life enter into the kingdom must turn back, and become as these little children—as they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the *covenant with infants*, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as then. — On the reason assigned in the latter part of this verse, there have been many opinions; some of which have been broached merely to evade the plain sense of the words, which is—that to individuals (whether invariably, or under what circumstances of minor detail, we are not informed) *certain angels are allotted as their especial attendants and guardians* (this Meyer, Comm. in loc., as usual in such cases, honestly confesses). We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7. xci. 11. Heb. i. 14 al.), that the angels do minister about the children of God; and what should forbid that in this service, a prescribed order and appointed duty should regulate their ministrations? Nay, is it not analogically certain that such would be the case? But this saying of our Lord assures us that such is the case; and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,—the children in age and the children in grace. The phrase λέγω γὰρ ὑμῖν, or λέγω ὑμῖν, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world. Stier has some very beautiful remarks on the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a

reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15. Daniel xii. 1: in the former case we have an individual, in the latter a national, guardianship). — βλέπουσι τὸ πρόσωπον κτλ., i. e. are in high honour before God; not perhaps *especially* so, but the meaning may be, 'for they have angelic guardians, who always' &c. — 11.] The angels are the servants and messengers of the Son of Man; and they therefore (ἦλθ. γὰρ κτλ.) are appointed to wait on these little ones whom He came to save. 'Here,' remarks Stier (ii. 275), 'is Jacob's ladder planted before our eyes: beneath are the little ones;—then their angels;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father;—and above Him again (ver. 14) the Father Himself, and His good pleasure.'—12, 13.] See notes on Luke xv. 4—6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6, 11, 12.—ἐπὶ τὰ ὅρη belongs to ἀφ' ἑκ, not to πορευθ. See var. read. — 14.] This verse sets forth to us the work of the Son as accomplishing the will of the Father;—for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declarations see Ezek. xxxiii. 23. xxxiii. 11. 2 Pet. iii. 9.—The inference from this verse is—then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven. Observe, when the dignity of the little ones was asserted, it was πατρός μου: now that a motive directly acting on the conscience of the Christian is urged, it is πατρός ὑμῶν.—15.] The connexion of this with the pre-

ᾠ μεταζὺ σοῦ καὶ αὐτοῦ μόνον· ἴάν σου ἀκούσῃ, <sup>ww</sup> ἐκέρ- <sup>w</sup> Acts xv. 9.  
 δησας τὸν ἀδελφόν σου· <sup>16</sup> ἴάν δὲ μὴ ἀκούσῃ, <sup>x</sup> παρόλαβε <sup>w</sup> Wisd. iv. 10.  
 μετὰ σοῦ ἔτι ἓνα ἢ δύο, <sup>y</sup> ἵνα <sup>z</sup> ἐπὶ στόματος δύο μαρτύρων <sup>w</sup> 1 Cor. ix.  
 ἢ τριῶν <sup>2</sup> σταθῇ πᾶν <sup>a</sup> ῥήμα. <sup>17</sup> ἴάν δὲ <sup>b</sup> παρακούσῃ αὐτῶν, <sup>x</sup> ch. xvii. 1.  
 εἰπέ τῇ <sup>1</sup> ἐκκλησίᾳ. ἴάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, <sup>y</sup> 1 Cor. xix.  
 ἔστω σοὶ ὥσπερ ὁ <sup>c</sup> ἔθνηκος καὶ ὁ τελώνης. <sup>18</sup> ἀμὴν λέγω <sup>z</sup> Mark xiii. 9.  
 ὑμῖν, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ <sup>a</sup> Acts xxiv. 20.  
 οὐρανῷ, καὶ ὅσα ἂν <sup>e</sup> λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα <sup>b</sup> Luke i. 37.  
 ἐν τῷ οὐρανῷ. <sup>19</sup> \* πάλιν λέγω ὑμῖν ὅτι ἂν δύο ὑμῶν <sup>c</sup> 15. Acts  
<sup>h</sup> συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ <sup>i</sup> παντὸς πράγματος οὗ <sup>d</sup> 37.  
 ἂν αἰτήσωνται, <sup>k</sup> γενήσεται αὐτοῖς <sup>1</sup> παρὰ τοῦ πατρὸς μου <sup>e</sup> Esther iii. 3, 8.  
 τοῦ ἐν οὐρανοῖς. <sup>20</sup> οὐ γάρ εἰσι δύο ἢ τρεῖς <sup>m</sup> συνηγμένοι <sup>f</sup> Isa. lxv. 12.  
 John xi. 52. Ps. ii. 2.

Sahid. Syrr. Arm. Orig. Chrys. Bas. Cyr. Cyp. Ambr. — 16. for σοῦ, *σαιοῦ* K L M Orig.—μαρτύρων om. D.—σταθῇσεται M Orig.—17. bef. ὁ τελ. ins. ὥς D.—19. for πάλιν, ἀμὴν or πάλιν ἀμὴν B E G H K M S V 32 ab Sahid. Bas. txt D.—20. for

ceding is: The Lord has been speaking of *σκανδαλα*, which subject is the ground tone of the whole discourse. One kind is, when thou sinnest against another, vv. 7—14. A second kind, when thy brother sins against thee. The remedy for the former must be, in each individual being cautious in his own person,—that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15—17. Then follows an exposition of what that authority is, vv. 18—20.—On this verse see Levit. xix. 17, 18. This direction is only in case of personal offence against ourselves, and then the injured person is to seek private explanation, and that by *going* to his injurer, not waiting till he comes to apologize. The stop must be after *μόνου*, as ordinarily read, and not after *αὐτοῦ*, as proposed by Fritzsche and Olshausen, which construction would be contrary to the usage of the N. T.—*ἐκέρδης*, in the higher sense, ‘reclaimed,’ gained for God, see ref.: and for thyself too: *πρωτον γὰρ ἐξημιον τοῦτον, διὰ τοῦ σκανδαλου ῥηγνύμενον ἀπὸ τῆς ἀδελφικῆς σου συναφείας*. Euthym.—16.] *παρ. . . . ἔτι*, Go again, and take . . . The first attempt of brotherly love is to heal the wound, to remove the offence, in secrecy; to cover the sin: but if this cannot be done, the next step is, to take two or three, still, in case of an adjustment, preventing publicity; but in the other event, providing sufficient legal witness. See ref. and John viii. 17.—*ῥήμα*, not *thing*, but *word*, as always.—17. *παρακούσῃ*] a stronger word than *μὴ ἀκ.*, implying something of obduracy.—*τῇ ἐκκλησίᾳ*, by what follows, certainly not

‘the Jewish synagogue,’ (for how could vv. 18—20 be said in any sense of *it*?) but ‘the congregation of Christians; i. e. in early times, such as in Acts iv. 32, the *one* congregation,—in after times, that congregation of which thou and he are members. That it cannot mean the *Church as represented by her rulers*, appears by vv. 19, 20,—where *any* collection of believers is gifted with the power of deciding in such cases. Nothing can be further from the spirit of our Lord’s command than proceedings in what are oddly enough called ‘ecclesiastical’ courts.—*ἔστω σοὶ κτλ.* let him no longer be accounted as a brother, but as one of those without, as the Jews accounted Gentiles and Publicans. Yet even then not with hatred, see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15.—18.] This verse reasserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point.—19. *παντὸς πρ.]* ‘any thing.’ The construction is an instance of attraction: *πάν πρᾶγμα*, the subject of the sentence, is thrown into government after the verb: the plain construction would be *ὅτι πάν πρ., ἴάν δύο ὑμ. συμφ. ἐπὶ τ. γ. περὶ αὐτοῦ, οὐ ἴάν αἰτήσωνται, γενήσεται κτλ.*—This refers to that entire accordance of hearty faith, which could hardly have place except in accordance with the Divine will. It was apparently misunderstood by the Apostles James and John;—see Mark’s account, ch. x. 35, in which they nearly repeat these words. Notice again the *ἀμὴν*

n ch. xxviii. 10. <sup>a</sup> εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ ἐμὶ ἐν ὁ μέσῳ αὐτῶν. <sup>21</sup> Τότε BD  
 o Luke ii. 46.  
 vii. 7. John  
 x. 19, 20.  
 p 2 Chron.  
 xviii. 15. ch.  
 xxi. 37.  
 q ver. 15.  
 r Ps. cxviii. 104  
 al.  
 s here only.  
 Gen. iv. 24.  
 t ch. xiii. 21 &c.  
 u ch. xiii. 45.  
 v Judg. xi. 1.  
 w ch. xxv. 10  
 only.  
 x συναλλο-  
 γήσασθαι, Lev.  
 xxv. 50.  
 w Rom. i. 14.  
 viii. 12. xv.  
 27. Gal. v. 37.  
 x Luke xii. 4.  
 Eph. iv. 28.  
 y Judg. xvii. 4.  
 z 1 Kings xx.  
 41 al.  
 a Prov. xix. 11.  
 b. xviii. 11.  
 xxiii. 18.  
 1 Cor. xiii. 4  
 al.  
 b ch. xiv. 14.  
 εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ ἐμὶ ἐν ὁ μέσῳ αὐτῶν. <sup>21</sup> Τότε  
 προσελθὼν αὐτῷ ὁ Πέτρος εἶπε Κύριε <sup>p</sup> ποσάκις <sup>q</sup> ἄμαρ-  
 τήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως  
 ἑπτάκις; <sup>22</sup> λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως  
 ἑπτάκις, ἀλλ' ἕως <sup>s</sup> ἑβδμηκοντάκις ἑπτά. <sup>23</sup> Διὰ τοῦτο  
 ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν <sup>u</sup> ἀνθρώπῳ βασιλεῖ,  
 ὃς ἤβηλσε <sup>v</sup> συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ.  
<sup>24</sup> Ἀρξαμένου δὲ αὐτοῦ <sup>w</sup> συναίρειν, προσῆ[νέ]χθη αὐτῷ εἰς  
 ὀφειλέτης μυρίων ταλάντων. <sup>25</sup> μὴ <sup>x</sup> ἔχοντος δὲ αὐτοῦ  
<sup>y</sup> ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῃναι,  
 καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε,  
 καὶ ἀποδοθῆναι. <sup>26</sup> <sup>z</sup> πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ  
 λέγων [Κύριε] <sup>a</sup> μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι  
 ἀποδώσω. <sup>27</sup> <sup>b</sup> σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου

this verse, D d have οὐ γάρ εἰσι . . . . . παρ' οἷς οὐκ εἰμι.—24. προσήχθη B D  
 Orig. txt qu.—26. aft. δούλ. ins. ἐκείνος D L abedv Syr. Æth. Lucif.—Κύριε om.

λέγω ἑμὶν, see on ch. xvi. ult.—20.] A generalization of the term ἐκκλησία, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms.—ἐκεῖ ἐμὶ must be understood of the presence of the Spirit and Power of Christ, see Matt. xxviii. ult.—It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.—The Rabbinical rule was, to forgive *three times and no more*: this they justified by Amos i. 3, &c. Job xxxiii. 29, 30. (LXX, and marg. E. V.) The expression 'seven times a day' is found Prov. xxiv. 16, in connexion with sinning and being restored. In the Lord's answer we have most likely a reference to Genesis iv. 24.—'Seventy times seven,' not 'seven and seventy times,' is the rendering, οὐκ ἀριθμὸν τιθεῖς ἐν ταῦθα, ἀλλὰ τὸ ἀπειρον καὶ ἐνιρκίς καὶ αἰ. Chrys. Hom. lxi. 611, A.—23. διὰ τοῦτο] 'because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven.—The δοῦλοι here are not *slaves*, but ministers or stewards. By the πρᾶθῃναι of ver. 25 they could not be slaves in the literal sense. But in Oriental language (see Herodotus passim) all the subjects of the king, even the great ministers of state,

are called δοῦλοι. The individual example is one in high trust, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.—24.] 10,000 talents is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 6. Trench remarks (Parables, p. 124) that we can best appreciate the sum by comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David prepared for the temple 3000 talents of gold, and the princes 5000 (1 Chron. xxix. 4—7): the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxvi. 3).—25. ἐκέλευσεν αὐτ. . . κτλ.] see Exod. xxii. 3. Levit. xxv. 39, 47. 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30. 34, favour this view, forming no part of the Jewish law.—ἀποδοθῆναι, impersonal, as in E. V. 'payment to be made.'—26.] Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before

ἐκείνου ἑπέλυσε αὐτὸν, καὶ τὸ ἰδάνειον ἑπέφηκε αὐτῷ. c Ps. xxxiii. title.  
 28 ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὗρεν ἕνα τῶν συνδούλων d here only. Deut. xxiv. 11.  
 αὐτοῦ ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ ἑκρατίσας e ch. vi. 12 &c. f Eccl. vii. 9. ch. xxiv. 49. Rev. xx. 10 al.  
 B C D αὐτὸν ἑπέφυγε λέγων Ἀπόδος [μοι] τί εἴ τι ὀφείλεις. g ch. xii. 11 al. h 1 Kings xvi. 13. i here only. Mark v. 13. j ch. viii. 5. xxvi. 53. Eccl. vii. 7. k 3 Kings xxii. 27.  
 29 Περὶ οὖν ὁ σύνδουλος αὐτοῦ ἑπαρεκάλει αὐτὸν, l Ps. lxxi. 7 al. m ch. xvii. 23. n here only. Deut. i. 5. 1 Macc. xii. 8.  
 λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἑποδώσω σοι.  
 30 Ὁ δὲ οὐκ ἠθέλει, ἀλλὰ ἀπελθὼν ἑβαλεν αὐτὸν εἰς o Rom. xiii. 7. p ch. vi. 12. q Ps. vi. 2. cxiii. 3. r 3 Kings xi. 9. s here only t. βασιανιστήριον. Jer. xx. 2.  
 ἑφυλακὴν, ἕως οὗ ἑποδῶ τὸ ὀφειλόμενον. 31 ἰδόντες  
 \* δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἑλυπήθησαν  
 σφόδρα· καὶ ἐλθόντες ἑδισάφησαν τῷ κυρίῳ αὐτῶν πάντα  
 τὰ γενόμενα. 32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος  
 αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ, πῶσαν τὴν ὀφειλὴν  
 ἐκείνην ἑἀφήκῃ σοι, ἐπεὶ ἑπαρέκαλές με; 33 οὐκ ἔδει καὶ  
 σὲ ἑἐλῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἑλέησα;  
 34 Καὶ ὁ ὀργισθεὶς ὁ κύριος αὐτοῦ ἑπαρέδωκεν αὐτὸν τοῖς  
 ἑβασανισταῖς, ἕως οὗ ἑποδῶ πᾶν τὸ ὀφειλόμενον [αὐτῷ].

B D I v Arm. Orig. Lucif. txt qu. ?—σοι om. D L.—27. ἐκείνου om. B Sahid.—28. μοι om. B D L aben Orig. Lucif. ins. C—rec. ὅτι with many late mss., but txt B C D E F G H K L M S V 33 all. Orig. Chrys.—29. rec. aft. αὐτοῦ ins. εἰς τοὺς πόδας αὐτοῦ, with C<sup>2</sup> and nearly all const. mss. (Scholz), but om. B C D L 7 al. aben Copt. Sahid. Orig. Lucif.—ἐμὲ C D. txt B.—rec. πάντα ἀπ. with C<sup>2</sup>, but txt B C D E F H M S V 23 all. ab Syr. Arm. Lucif.—ἐγὼ D.—30. πᾶν τὸ ὀφ. C.—31. for εἰ, οὖν B D. txt C.—33. aft. ἔδει ins. οὖν D aben Arm. Aug.—34. πᾶν om.

God without having yet any idea that God Himself will help the sinner. Trench remarks, 'It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold.' p. 127.—28.] Perhaps we must not lay stress on ἐξελθὼν, as indicating any wrong frame of mind already begun, as Theophylact does:—the sequel shows how completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises into the world. We may observe, that *forgiveness of sin* does not imply a *change of heart or principle in the sinner*.—The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to show us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: ὁ δὲ οὐδὲ τὰ ῥήματα ἠδέσθη, δι' ὧν ἐσώθη· (καὶ γὰρ αὐτὸς ταῦτα εἶπεν ἀπηλλάγη τῶν μυρίων ταλάντων) καὶ οὐδὲ τὸν

λιμένα ἐπέγνω, δι' οὗ τὸ ναυάγιον διέφυγεν· οὐ τὸ σχῆμα τῆς ἱκετηρίας ἀνέμνησεν αὐτὸν τῆς τοῦ δισπότου φιλανθρωπίας· ἀλλὰ πάντα ἐκείνα ὑπὸ τῆς πλεονεξίας καὶ τῆς ὀμότητος καὶ τῆς μνησικακίας ἐκβαλὼν, θηρίον παντὸς χαλιπώτερος ἦν, ἀγχωὺν τὸν σύνδουλόν. τί ποιῆς, ἀνθρώπε; σεαυτὸν ἀπαιτῶν οὐκ αἰσθάνη, κατὰ σεαυτοῦ τὸ ξίφος ὥτων, καὶ τὴν ἀπόφασιν καὶ τὴν δωρεάν ἀνακαλοῦμενος; Hom. lxi. 616, A. The εἴ τι ὀφείλεις, which is beyond doubt the true reading, must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all who owed him aught.—31.] The fellow-servants ἑλυπήθησαν, the lord ὀργίζεται. Anger is not *man's* proper mood towards sin, but *sorrow*, (see Ps. cxix. 136,) because all men are sinners. These fellow-servants are the *praying people of God*, who plead with Him against the oppression and tyranny in the world.—32.] ὅτε μὲν μυρία τάλαντα ὥφειλεν, οὐκ ἐκάλεσε πονηρὸν, οὐδὲ ὑβριστήν, ἀλλ' ἑλέησεν. Chrysost. Hom. lxi. 616, D.—34. τοῖς βασιανισταῖς] not merely the prison-keepers, but the torturers. Remember he was to have

<sup>35</sup> Οὕτω καὶ ὁ πατήρ μου ὁ \*ἑπουράνιος ποιήσει ὑμῖν, ἐὰν BCD

t Rom. vi. 17. μὴ ἀφήτε, ἕκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν ἱκαρδιῶν  
u ch. vi. 15. ὑμῶν [τὰ ὡ παραπτώματα αὐτῶν].

XIX. <sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς  
λόγους τούτους, <sup>2</sup> μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν  
εἰς τὰ ὄρια τῆς Ἰουδαίας <sup>3</sup> πέραν τοῦ Ἰορδάνου. <sup>4</sup> καὶ  
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ <sup>5</sup> ἐθεράπευσεν αὐτοὺς  
ἐκεῖ. <sup>6</sup> καὶ προσῆλθον αὐτῷ [οἱ] Φαρισαῖοι <sup>7</sup> πειράζοντες  
αὐτὸν καὶ λέγοντες αὐτῷ ὅτι ἔξῃστιν ἀνθρώπων ἀπολύσαι  
τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; ὁ δὲ ἀπο- BCDZ  
κριθεὶς εἶπεν αὐτοῖς Οὐκ ἀνέγγυτε ὅτι ὁ ποιήσας ἀπ'  
ἀρχῆς ᾤσεν καὶ θῆλυ ἐποίησεν αὐτοὺς, <sup>8</sup> καὶ εἶπεν  
Ἐνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ  
τὴν μητέρα καὶ <sup>9</sup> ἥ προςκολληθήσεται τῇ γυναικὶ αὐτοῦ,  
καὶ ἑσονται οἱ δύο εἰς σάρκα μίαν; <sup>10</sup> ὥστε οὐκέτι εἰσὶ  
δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς <sup>11</sup> συνέζευξεν, ἄνθρωπος

D 2.—αὐτῷ om. B D 2 *ab* Sahid. Arm. ins. C.—35. οὐράνιος B D K L 9 Orig.  
txt C.—τὰ παραπτ. αὐτ. om. B D L 5 *ab* Copt. Sahid. Æth. Orig. Hier. Lucif. Aug.  
txt C.

CHAP. XIX. 1. for ἐτέλ., ἐλάλησεν D *abc* Hil. txt (ἐτέλεν (error) C) B C v Orig.—  
3. οἱ bef. φ. om. B C L M 9. ins. D Orig.—4. for ποιήσας, κρίσας B 4 Copt. Sahid.  
Or. Ath.—5. κολληθήσεται B D F G H S V mss. Or. Chrys. txt C Z.—οἱ om. Z.  
—6. ὁ bef. θ. om. Z.—aft. συνέζ. ins. εἰς ἐν D a.—ἀποχωρίζτω D.—7. αὐτὴν om.

been sold into slavery before, and now his punishment is to be greater. The condition following would amount in the case of the sum in the parable to *perpetual imprisonment*. So Chrysostom, *τουτίστι, διηκικῶς* οὔτε γὰρ ἀποδώσει ποτέ. Hom. lxi. 617, A. See note on ch. v. 26.—There is a difficulty made, from the punishment of this debtor for *the very debt which had been forgiven*, and the question has been asked, *utrum peccata semel dimissa redeant*. But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemnation, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a *whole state* of enmity to God.—Meyer well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. (Comm. in loc.) We may see from that consideration, how properly it belongs to this last period of His ministry.—35. ὁ π. μου] not ὑμῶν as in the || declaration in ch. vi. 14, 15. This is more solemn and denunciatory.—ἑπουράνιος, not elsewhere used by our Evangelist.

CHAP. XIX. 1—12.] Mark x. 1—12.

This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii.—τὰ ὄρια τῆς Ἰουδ. πέραν τοῦ Ἰορδ. form one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judæa. On Mark's expression (x. 1) *ἐνὰ τοῦ π. τ. Ἰορ.* see note there, and also note on Luke ix. 51.—2.] This agrees with what is said John x. 41, 42. For *ἐθεράπ.*, Mark has *εἰδαξεν*.—3.] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wette, a delicate question where our Lord now was, in the dominions of Herod Antipas.—κ. πᾶσαν αἰτ. not as E. V. 'for every cause?' but 'for any cause?'—4—6.] On these verses we may remark (1) that our Lord refers to the Mosaic account of the Creation as the *historical fact* of the first creation of man; and grounds His argument on the *literal* expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus showing them to be con-

μὴ <sup>1</sup> χωριζέτω. <sup>7</sup> λέγουσιν αὐτῷ <sup>m</sup> Τί οὖν Μωσῆς ἐνε- <sup>1</sup> Ezek. xlii.  
τείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι [αὐτήν] ; <sup>19</sup> Lev. xlii.  
<sup>8</sup> λέγει αὐτοῖς "Οτι Μωσῆς πρὸς τὴν <sup>n</sup> σκληροκαρδίαν <sup>46</sup> Rom. viii.  
ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' <sup>35</sup>  
ἀρχῆς ἐξ οὗ γέγονεν οὕτω. <sup>9</sup> λέγω δὲ ὑμῖν ὅτι ὅς ἂν <sup>m</sup> Deut. xxiv.  
ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [εἰ] \* μὴ ἐπὶ <sup>o</sup> πορνείᾳ \*, <sup>n</sup> Deut. x. 16.  
καὶ γαμήσῃ ἄλλην, \* μοιχᾶται καὶ ὁ ἀπολελυμένην <sup>Prov. xvi. 20.</sup>  
γαμήσας μοιχᾶται. <sup>10</sup> λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ <sup>Ezek. iii. 7.</sup>  
Εἰ οὕτως ἐστὶν ἡ <sup>1</sup> αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, <sup>Mark xiv. 14.</sup>  
οὐ <sup>1</sup> συμφέρεи γαμήσαι. <sup>11</sup> ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες <sup>o</sup> ch. v. 32.  
<sup>1</sup> χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς <sup>1</sup> δέδοται. <sup>12</sup> εἰσὶ <sup>1</sup> C. E. vii. 2.  
γὰρ <sup>1</sup> ἐννοῦχοι οἵτινες <sup>1</sup> ἐκ κοιτίας μητρὸς ἐγεννήθησαν <sup>p = here only.</sup>  
BCD οὕτω, καὶ εἰσιν ἐννοῦχοι οἵτινες ἐννουχίσθησαν ὑπὸ τῶν <sup>q</sup> Esth. iii. 8.  
<sup>1</sup> Gen. xlii. 6.  
<sup>2</sup> Cor. vii. 2.  
<sup>3</sup> Ps. xv. 10. ch. xiii. 11.  
<sup>1</sup> Isa. lvi. 4, 5.  
<sup>1</sup> see Gen. xxxiv. 1. = here only.  
<sup>u</sup> Gen. xxv. 3.  
<sup>1</sup> Job i. 21.  
<sup>1</sup> Luke i. 15, 41.  
<sup>1</sup> Gen. om. Mark x. 6.

D L Z av Æth. Arm. Orig. (twice) Aug. txt B C. — 9. at *εἰ μὴ ἐπὶ πορν.* the MSS. vary considerably. — *παρεκτός λόγον πορνείας* (which is read in ch. v. 32) B D *abc* Copt. Sahid. Chrys. Aug. (Origen reads ch. v. 32 entire instead of this verse). *μὴ ἐπὶ πορνείᾳ* C E F H K L S Γ V and many mss. Syrr. Arm., which seems the true reading. — *καὶ γαμ. ἄλ. om.* B. *γαμῶν ἄλλην Γ.* — for *μοιχ.* (1st), *ποιῶ αὐτήν μοιχευθῆναι* B C Γ Aug. txt D Z. — *καὶ . . . μοιχᾶται om.* D L S 8 *ab* Sahid. — 10. *τοῦ ἀνδρός* D *abcd* Ambr. — 11. *τοῦτον om.* B Orig. Cyr. — 13. *rec. προσηχῆθη*, but txt B C D L 10. —

secutive parts of a continuous narrative, which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That He quotes as *spoken by the Creator* the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, *divino afflatu*, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. Augustin. de Nupt. ii. 4, 'Deus utique per hominem dixit quod homo prophetando prædixit.' (4) That the force of the argument consists in the *previous unity* of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. i. 27, not *ἄνδρα καὶ γυναῖκα ἐποίησεν αὐτοὺς*, but *ἄρσεν καὶ θῆλυ ἐπ. αὐ.* 'He made them (man, as a race) male and female:' but then the male and female were implicitly shut up in one; and therefore after the creation of woman from man, when one man and one woman were united in marriage they should be *one flesh*, ἐνεκεν τούτου, because woman was taken out of man. The answer then is, that *abstractedly*, from the nature of marriage, it is indissoluble. — The words *οἱ δύο* are in the LXX and the Samaritan Pentateuch, but not in the Hebrew. — *εἰς σάρκα μίαν* εἶναι *εἰς* is not Greek, but a Hebraism, *ἓ ἓ* (Meyer). — 7—9.] In this second question, the Pharisees imagine that they have over-

thrown our Lord's decision by a permission of the law, which they call a command (compare *ἐντείλατο*, ver. 7, with *ἐπέτρεψεν*, ver. 8). But He answers them that this was done by Moses on account of their hardness and sinfulness, as a lesser of evils, and belonged to that dispensation which *παρεσχέθη*, Rom. v. 20; *τῶν παραβάσεων χάριν προσετέθη*, Gal. iii. 19. This He expresses by the *ὑμῶν, ὑμῖν, ὑμῶν*, as opposed to *ἀνθρώπος*, and to *ἀπ' ἀρχῆς*. Only that *πορνεία* which itself breaks marriage, can be a ground for dissolving it. — Mark gives this last verse (9) as spoken to the disciples in the house; and his accuracy in such matters of detail is not to be questioned. The enactment by our Lord is a formal repetition of what He had said before in the Sermon on the Mount, ch. v. 32. — 10.] *αἰτία*, not the *cause* of divorce just mentioned; nor, the *condition* of the man with his wife: but, the account to be given, the original ground and principle, of the relationship of man and wife: — *ἐάν τοιαύτη ἐστὶν ἡ αἰτία τῆς συζυγίας*, Euthym. who however mentions other renderings. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew. Meyer refers *αἰτία* back to the *αἰτία* in ver. 3, and understands it to mean, *the only reason justifying divorce*; but the above interpretation seems to me preferable. — 11, 12.]

v here only t.  
 Jos. Ant. x.  
 2, 2.  
 ἀνθρώπων, καὶ εἰσιν εὐνοῦχοι οἵτινες ὁ εὐνοῦχισαν ἑαυτοὺς BCD  
 διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν  
 χωρεῖτω.

<sup>13</sup> Τότε † προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας  
 w Lev. iii. 2. al.  
 x ch. xiii. 26.  
 xvi. 22.  
 y ch. iii. 15.  
 ὡς ἐπιθῇ αὐτοῖς καὶ προσεύξηται. οἱ δὲ μαθηταὶ ἔπετι-  
 μσαν αὐτοῖς. <sup>14</sup> ὁ δὲ Ἰησοῦς εἶπεν <sup>3</sup> Ἀφετε τὰ παιδία,  
 καὶ μὴ <sup>2</sup> κωλύετε αὐτὰ ἔλθειν πρὸς με· <sup>a</sup> τῶν γὰρ τοιοῦτων  
 z Num. xi. 28.  
 a constr. 1 Cor.  
 iii. 21. vi. 19.  
 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>15</sup> καὶ ἐπιθείς αὐτοῖς τὰς  
 χεῖρας, ἐπορεύθη ἐκεῖθεν.

<sup>16</sup> Καὶ ἰδὼν <sup>b</sup> εἰς προσελθὼν εἶπεν αὐτῷ <sup>c</sup> Διδάσκαλε  
 h ch. viii. 10.  
 i ch. ix. 11.  
 d Dan. xii. 2.  
 ver. 29 and  
 ch. xiv. 30  
 only in first  
 three goss.  
 John passim.  
 e Mark ii. 7.  
 [ἀγαθῇ], τί ἀγαθὸν ποιήσω ἵνα \* ἔχω <sup>d</sup> ζωὴν αἰώνιον;  
<sup>17</sup> ὁ δὲ εἶπεν αὐτῷ Τί με \* λέγεις ἀγαθόν\*; \* οὐδεὶς  
 ἀγαθὸς εἰ μὴ <sup>e</sup> εἰς ὁ θεός\*. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν

14. κωλύετε D.—16. ἀγαθῇ om. B D L a Æth. Orig. Hil. txt C *beu* Ir. Hil.—  
 for ἔχω, σχῶ B D Orig. txt C.—κληρονομίῳ L Orig.—17. for τί με λ. ἀγ., τί με  
 ἱρωτάς περὶ τοῦ ἀγαθοῦ B D L (D om. τοῦ) *abev* Copt. Arm. Æth. Orig. (expressly,  
 four times) Eus. Cyr. Dion. ar. Hier. Aug. The rec. txt is in C and all other MSS.,  
 and in Syrr. Cyr. Chrys. Hil. Origen says: ὁ μὲν οὖν Ματθ. ὡς περὶ ἀγαθοῦ ἔργον  
 ἱρωτηθέντος τοῦ Σωτῆρος ἐν τῷ 'τί ἀγαθὸν ποιήσω' ἀνέγραψεν; ὁ δὲ Μάρκος καὶ  
 Λουκᾶς φασὶ τὸν Σωτ. ἱρηκεῖναι 'τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θ.'  
 iii. 664 (?).—for οὐδὲ . . . . θεός, εἰς ἐστὶν ὁ ἀγαθός B D L (ὁ om. D) a Arm. Orig.

τὸν λόγον τ. 'this saying of yours,' viz. οὐ  
 συμφέρι γαμήσαι. The γάρ in ver. 12  
 shows that the sense of τοῦτον is carried on  
 ; see ch. i. 18.—The Lord mentions the  
 three exceptions, the οἱς εἶδεται οὐ γαμή-  
 σαι. 1. Those who from natural incapa-  
 city, or if not that, inaptitude, *have no ten-  
 dencies* towards marriage: 2. Those who  
 by actual physical deprivation, or compul-  
 sion from men, *are prevented* from marry-  
 ing: 3. Those who in order to do the work  
 of God more effectually, (as e. g. Paul,)  
*abstain* from marriage, see 1 Cor. vii. 26.  
 The εὐνοῦχοι and εὐνουχίζω in the two  
 first cases are to be taken both literally and  
 figuratively: in the latter, figuratively only.  
 It is to be observed that our Lord does not  
 here utter a word from which any supe-  
 riority can be attributed to the state of  
 celibacy: the imperative in the last clause  
 being not a command but a permission, as  
 in Rev. xxii. 17.—χωρεῖν, as in E. V. 'to  
 receive it.'

13—15.] Mark x. 13—16. Luke xviii.  
 15—17. After the long divergence of ch. ix.  
 51—xviii. 14, Luke here again falls into  
 the synoptic narrative. This incident is  
 more fully related in Mark, where see notes.  
 —Our Evangelist gives τὰς χ. ἐπιθ. αὐτ. κ.  
 προτιθέ. see Gen. xlviii. 14. Acts vi. 6,  
 where the other two have only 'that He  
 should touch them.' The connexion in

which it stands here and in Mark seems to  
 be natural, *immediately after the discourse  
 on marriage*. Some further remarks of the  
 Lord, possibly on the fruit of marriage,  
 may have given rise to the circumstance.

16—30.] Mark x. 17—31. Luke xviii.  
 18—30.—16.] From Luke ver. 18 we  
 learn that he was a ruler: from Mark x. 17,  
 that he ran to our Lord. The spirit in  
 which he came seems to have been that of  
 excessive admiration for our Lord as a  
 man of eminent virtue, and of desire to  
 know from Him by what work of exceed-  
 ing merit he might win eternal life. This  
 spirit our Lord reproves, by replying that  
 He was no such ἀγαθός as supposed by  
 the young man, no Teacher of this sort,  
 that the grace of God only is the source of  
 good, and that the walking by His grace in  
 the way of holiness is the path to life. I  
 have retained the common reading as being  
 persuaded of its genuineness: and agree  
 with Stier in thinking that Origen's (see  
 var. read.) was an early correction, made on  
 doctrinal grounds. The reply, so far from  
 furnishing any support for Socinian error,  
 is itself a rebuke of the very view of Christ  
 which they who deny His Divinity enter-  
 tain. It sets forth to us, besides, the *truth-  
 fulness of the Lord's humiliation*, in that  
 He who was now being made perfect by  
 sufferings disclaims the ἀγαθότης which in

ζωὴν, \* ἡ τήρησον τὰς ἐντολάς. <sup>18</sup> λέγει αὐτῷ ὁ Ποίᾳς; ὁ δὲ Ἰησοῦς εἶπε ἡ Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, <sup>19</sup> τίμα τὸν πατέρα [σου] καὶ τὴν μητέρα, <sup>1</sup> καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>20</sup> λέγει αὐτῷ ὁ ρεανίσκος Πάντα ταῦτα ἔφυλαξάμην ἕκ νεότητός μου· τί ἔτι ὕστερῳ; <sup>21</sup> ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις ὁ τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὀνύχοντα καὶ ὁ δὲ πτωχοῖς, καὶ ἔξεις ὁ ἠθυσαντὸν ἐν οὐρανῷ, καὶ ὁ δὲ δεῦρο ἀκολουθεῖ μοι. <sup>22</sup> ἀκούσας δὲ ὁ ρεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος, ὅτι ἦν γὰρ ἔχων κτήματα πολλά. <sup>23</sup> ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν ὅτι ἡ πλούσιος ὁ δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>24</sup> πάλιν δὲ λέγω ὑμῖν, ὁ εὐκοπώτερόν ἐστι κάμηλον διὰ τὴν τρυπήματος ὁ ραφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>25</sup> ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἔξεπλήσσοντο σφόδρα, λέγοντες Τίς ἄρα δύναται σωθῆναι; <sup>26</sup> ἐμβλέψας

txt C.—τῆρη B D. txt C.—19. rec. παρ. σου, with adv. txt B C D E F K L S V 13 al. c Orig. Ir. Cyp. Aug. Hier. Ambr.—20. ἐφύλαξα B D L Ath. txt C.—ἐκ νεότη. μ. om. B L Orig. Ir. Cyp. Aug. Hier. Ambr. ins. C D abc Or. Hil.—21. τοῖς πτ. B D. txt C Z.—22. τὸν λ. om. Z. ins. τοῦτον B.—χρήματα B.—23. rec. δευκ. πλ., but txt B C D L Z G abcr.—24. for πάλ. δὲ, καὶ πάλιν B.—for τρυπήμ., τρυμαλίας C K M Orig. (four times, once txt). τρήματος B. τρυπήσας Orig. (once). txt D Z Orig.—for εἰελθεῖν, εἰσελθεῖν C E F I I K L M Z 22 Syrr. Copt. Æth. Arm. Orig. (three times, once as rec.) Chrys. Aug. txt B D abc Orig.—for τοῦ θ., τῶν οὐρ. Z abcr Orig. Chrys. Hil. Jer. Ambr. Aug.—εἰσελθεῖν om. L Z Orig. (once) Chrys. Aug.—25. aft. ἐξεπλ.

its perfection dwells in God alone.—18.] De Wette observes well, that our Lord gives this enumeration of the commandments to bring out the self-righteous spirit of the young man, which He before saw. He only mentions those of the second table, having in ver. 17, in His explanation of ἀγαθός, included those of the first. Mark has the addition of μὴ ἀποστερήσης, representing probably the tenth commandment.—καὶ ἀγαπ. κτ.λ. is peculiar to Matthew.—20.] We may remark that this young man, though self-righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly Mark adds, that Jesus looking upon him loved him: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of the Pharisees and Scribes.—21, 22.] Our Lord takes him on his own showing. As Mark and Luke add, "One thing is wanting to thee." Supposing this statement true, this topstone has yet to be laid on the

fabric. But then it is to be noticed, that part of that one thing is δεῦρο ἀκολουθεῖ μοι (ἄρας τὸν σταυρὸν Mark). Stier remarks, that this was a test of his observance of the first commandment of the first table: of breaking which he is by the result convicted.—ἦν γὰρ ἐχ. κτ. π. is common to Mark, verbatim.—24.] No alteration to κάμηλον is necessary or admissible. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant: we have a case in ch. xxi. 24, of a camel being put for any thing very large: and we must remember that the object here was to set forth the greatest human impossibility, and to magnify Divine grace, which could accomplish even that.—25.] τίς, not τίς πλούσιος, which would have been wholly beside the purpose, but a general question—what man? Besides the usual reason given for this question "since all are striving to be rich," we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so



z Luke i. 37. <sup>2</sup> Παρὰ ἀνθρώποις τοῦτο ἀδύ- BCDZ  
 14. <sup>27</sup> τότε  
 a ch. xi. 25. <sup>28</sup> ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς <sup>29</sup> ἀφήκαμεν  
 b ch. xi. 11, 20, <sup>30</sup> πάντα, καὶ ἠκολούθησάμεν σοι· τί ἄρα <sup>31</sup> ἔσται ἡμῖν; <sup>32</sup> ὁ  
 c Luke i. 7. <sup>33</sup> δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ  
 Acts vii. 5. <sup>34</sup> ἀκολουθήσαντές μοι, ἐν τῇ <sup>35</sup> παλιγγενεσίᾳ ὅταν καθίσῃ ὁ B C D  
 Rom. ix. 9. <sup>36</sup> υἱὸς τοῦ ἀνθρώπου ἐπὶ <sup>37</sup> θρόνον δόξης αὐτοῦ, καθίσασθε  
 d 1 Tim. iii. 5. <sup>38</sup> καὶ ὑμεῖς <sup>39</sup> ἐπὶ δώδεκα θρόνους, <sup>40</sup> κρίνοντες τὰς δώδεκα  
 only 4. π. 715. <sup>41</sup> φυλὰς τοῦ Ἰσραὴλ. <sup>42</sup> καὶ πᾶς <sup>43</sup> ὅστις ἀφήκεν οἰκίαν, ἢ  
 π. 715. <sup>44</sup> ἀδελφούς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, <sup>45</sup> [ἢ γυναῖκα,  
 Jos. Ant. xi. 3, 9. Philo. <sup>46</sup> ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, <sup>47</sup> \* <sup>48</sup> ἕκατον-  
 e ch. xxi. 21. <sup>49</sup> ταπλασίονα λήψεται, καὶ <sup>50</sup> ζωὴν αἰώνιον <sup>51</sup> κληρονομήσει.  
 f ch. xxi. 25. <sup>52</sup> πολλοὶ δὲ <sup>53</sup> ἔσονται πρῶτοι <sup>54</sup> ἔσχατοι, καὶ <sup>55</sup> ἔσχατοι <sup>56</sup> πρῶτοι.  
 g Gen. xlix. 10. <sup>57</sup> XX. <sup>58</sup> ὅμοια γὰρ <sup>59</sup> ἐστὶν ἡ βασιλεία τοῦ οὐρανόων  
 h 2 Kings xxiv. 3. Luke viii. 8. <sup>60</sup> ἀνθρώπων <sup>61</sup> οἰκοδεσπότῃ, <sup>62</sup> ὅστις <sup>63</sup> ἐξῆλθεν <sup>64</sup> ἅμα <sup>65</sup> πρῶ-  
 i ver. 10. <sup>66</sup> τῷ  
 j ch. x. 5. xxv. 31. Prov. iii. 35. <sup>67</sup> ins. καὶ ἐφοβήθησαν D abed Hil. — 26. ἐστὶ (2nd) om. B C H L S Z V al. Syrr. Copt.  
 k ch. xiii. 45. <sup>68</sup> Arm. Or. Chrys. txt D abce. — 27. aft. ἰδοὺ ins. κύριε M X. — 28. for αὐτοῖς, αὐτῷ D.  
 l Neh. vii. 3. <sup>69</sup> —for ὑμεῖς, αὐτοὶ Z. — κατεσθίσεις Z. —for ὑμεῖς (2nd), αὐτοὶ D L Z Orig. Ambr. —  
 m Mace. iv. 6. <sup>70</sup> τὰς om. D. — 29. rec. ὅς, but txt B C D E K L Orig. Cyr. Bas. Chrys. — οἰκίαν B K  
 n 1 Mace. iv. 6. <sup>71</sup> abed. Aug. — ἡ πατέρα om. D bcl. — ἡ γυναῖκα om. B D abd Orig. (expressly,  
 o 1 Mace. iv. 6. <sup>72</sup> οὐ συγκατηριθμῆται τοῖς υἱοῖς γυνὴ i. 284) Ir. Hil. Ambr. ins. C. — πολλαπλασίονα B L  
 p 1 Mace. iv. 6. <sup>73</sup> Sahid. Or. Cyr. txt C D.

difficult for any rich man to enter it. — 26. ἐμβλέψας] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend. — τοῦτο, salvation in general, and even of those least likely to be saved. — παρὰ in both cases, as in E. V. "with," i. e. in reference to, by power of. — 27.] The disciples, or Peter rather speaking for them, recur to the ἔξεις θηρ. ἐν οὐρ. said to the young man, and inquire what *their* reward shall be, who have done all that was required of them. He does not ask respecting salvation, but *some pre-eminent reward*, as is manifest by the answer. The 'all' which the Apostles had left, was not in all cases contemptible. The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew?) could make a great feast in his house. But whatever it was, it *was their all*. — 28—30.] We may admire the *simple truthfulness* of this answer of the Lord. He does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in, (see Acts iii. 21. Rev. xxi. 5. Matt. xxvi. 29.) when He should sit (καθίσθῃ in the active) on His throne of glory (ἐπ. θρόνου τ. δ. αὐ.) then

they also should sit (καθίσασθῃ in middle) on twelve thrones ἐπ. δώ. θρόνους) judging (see 1 Cor. vi. 2, 3) the twelve tribes of Israel (see Rev. xx. 4. xxi. 12. 14: — one throne, Judas's, another took, Acts i. 20). — At the same time he informs them, ver. 29, that this reward should not in its most blessed particulars be theirs alone, but that of every one who should deny himself for Him (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that many first should be last, and last first. — On ver. 29, Stier remarks that the family relations are by Matthew mentioned in the order in which *they would be left*: and that the Lord having mentioned γυναῖκα in the singular (the reading however is doubtful) clearly decrees monogamy. On the other points requiring notice, see note on Mark x. 29, 30. — Meyer's rendering of ver. 30, joining πρῶτοι with ἔσονται, and thus making ἔσχατοι the subject and πρῶτοι the predicate of the first clause and vice versa in the second, is contrary to usage.

CHAP. XX. 1—16.] Peculiar to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound by the γὰρ to the conclusion of chap. xix., and arose out of

<sup>mm</sup>μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2 n</sup>συμ- <sup>mm ver. 7.</sup>  
 φωνήσας δὲ μετὰ τῶν ἐργατῶν <sup>o</sup> ἐκ <sup>Judg. xviii. 4.</sup> <sup>oo</sup> διηναρίου <sup>n Acts v. 19.</sup> <sup>oo</sup> τὴν ἡμέραν, <sup>ch. xviii. 19.</sup>  
<sup>o ch. xxvii. 7. Acts i. 18. Luke xvi. 9?</sup> <sup>oo acc. Acts x. 3 al.</sup>

the question of Peter in ver. 27, *τί ἄρα ἔσται ἡμῖν*; (1) Its 'punctum saliens' is, that the Kingdom of God is of *grace*, not of debt; that they who were called first, and have laboured longest, have no more claim upon God than those who were called last; but that to all, His covenant promise shall be fulfilled in its integrity. (2) Its primary application is to the *Apostles*, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something supereminent (because they were called first, and had laboured longest) above those who in *their own time* were to be afterward called (see 1 Cor. xv. 8—11). (3) Its secondary applications are to all those to whom such a comparison, of *first and last called*, will apply:—nationally, to the Jews, who were first called, and with a *definite covenant*, and the Heathens who came in afterwards, and on a covenant, though *really made* (see Jer. xxxi. 33. Zech. viii. 8. Heb. viii. 10), yet *not so open and prominent*;—individually, to those whose call has been in early life, and who have spent their days in God's active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of *time*, but of advantages, talents, or any other distinguishing characteristic, can be made; that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one "gift" of God according to the covenant of grace. And the "first" of these are to see that they do not by pride and self-righteousness become the "last," or worse—be rejected, as nationally were the Jews; for among the many that are called, there are few chosen—many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the Parable must the circumstances brought before us be interpreted. The *day* and its *hours* are not any fixed time, such as the duration of the world, or our Lord's life on earth, or the life of man, exclusively: but the *natural period of earthly work* as applied to the various meanings of which the parable is capable. The *various times of hiring* are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to show that it is again and again made. They are the *quarters* of the natural day, when the ali-

quot parts of the day's wages could be earned, and therefore labourers would be waiting. The *last* of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable. (5) The *μισθός* bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean "the promise of this life" attached to godliness. His anxiety to escape from the danger of *eternal life being matter of wages*, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The *μισθός* is the *promise of the covenant*, uniformly represented by our Lord and His Apostles as a '*reward*,' Matt. v. 12. Luke vi. 35. xiv. 14. John iv. 36 al. 1 Cor. iii. 14. 2 John 8. Heb. x. 35. xi. 6 al., *reckoned indeed of free grace*; but still, forensically considered, answering to, and represented by, '*wages*,' as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set before us in ver. 14, *Θέλω δὲ τοῦ. τ. ἐσχ. δοῦναι* . . .) This *μισθός* I believe then to be *eternal life*, or, in other words, GOD HIMSELF (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be, to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes in the mouth; by their own unchristian spirit they will "lose the things that they have wrought" (2 John 8), and their reward will be null. To those who have known and loved God, it will be, to each as he has advanced in the spiritual life, joy unspeakable and full of glory.—*ἅμα πρῶτῃ*. See Jer. xxxv. 14, and other places.—*ἐργάτας* in the primary meanings of the parable, '*apostles, prophets, ministers*:' distinct from the *vines* in the vineyard. But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons.—*ἀμπελῶνα*] not the Jewish Church *only*, as Greswell, *Parables*, iv. 355 ff., maintains. The Jewish Church was God's vineyard especially and typically;

ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup> καὶ ἐξελθὼν BCD  
 περὶ [τὴν] τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ  
 ἀγορᾷ ἀργούς, <sup>4</sup> καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς  
 τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ <sup>5</sup> δίκαιον δώσω ὑμῖν. οἱ δὲ  
 ἀπηλλθον. <sup>6</sup> Πάλιν † δὲ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην  
 ὥραν ἐποίησεν <sup>7</sup> ὡσαύτως. <sup>8</sup> περὶ δὲ τὴν ἑνδεκάτην [ὥραν]  
 ἐξελθὼν εἶδεν ἄλλους ἐστῶτας [ἀργούς], καὶ λέγει αὐτοῖς  
 τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; <sup>9</sup> λέγουσιν BCDZ  
 αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς Ὑπάγετε  
 καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα [καὶ ὁ ἐὰν ᾖ δίκαιον λήψεσθε].  
<sup>10</sup> ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος  
 τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος  
 αὐτοῖς τὸν μισθὸν <sup>11</sup> ἀρξάμενος <sup>12</sup> ἀπὸ τῶν ἐσχάτων ἕως  
 τῶν πρώτων. <sup>13</sup> καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν  
 ἔλαβον <sup>14</sup> ἀνά δηνάριον. <sup>15</sup> ἐλθόντες δὲ οἱ πρῶτοι ἐνό-  
 μισαν ὅτι † πλεῖον λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνά  
 δηνάριον. <sup>16</sup> λαβόντες δὲ <sup>17</sup> ἐγόγγυζον κατὰ τοῦ οἴκο-

CHAP. XX. 3. ἐξελθὼν D.—hef. τρίτην om. τὴν B D E F G H K L M S 16 Orig. Cyr.—ὥρ. τρίτ. D abc. txt C.—for εἶδεν, εἶδεν D abc.—5. rec. aft. πάλ. om. δὲ, but ins. B C D L abv Syr. Sahid. Æth. Arm. Cyr.—6. ὥραν om. B D L abv Æth. Sahid. ins. C.—ἀργούς om. B D L abc Copt. Sahid. Æth. Orig. Cyr. ins. C.—7. aft. ἀμτ. ins. μου C D Z ab Sahid. Æth.—καὶ . . . λήψεσθε om. B D L Z abv Sahid Orig. Cyr. Hll. Jer. ins. C.—8. αὐτοῖς om. L Z Orig.—10. rec. πλεῖον, but txt (or πλεῖω) B C D L Z F.—11. ἐγόγγυσαν D.—13. συμφώνησά σοι L Z Orig. Copt. Æth. Sahid.

*His Church in all ages* is His true vineyard, see John xv. 1.—Our language admits of the idiom εἰς τὸν ἀμ. αὐ. being exactly rendered—'into His vineyard,' E. V.—2.] In συμφων. is understood μισθώσασθαι, after which, as a verb of buying, ἐκ is found: see reff.—The denarius a day was the pay of a Roman soldier in Tiberius' time, a few years before this parable was uttered (see Tacitus Annal. i. 17). Polybius ii. 15 (cited by Greswell) mentions that the charge for a day's entertainment in the inns in Cisalpine Gaul was half an as, =  $\frac{1}{20}$ th of the denarius. This was therefore liberal pay for the day's work.—3, 4.] The third hour, = at the equinox, our 9 a.m., and in summer 10:30, was the πλήθυσσα ἀγορά, or ἀγορὰς πληθώρα—when the market was fullest.—No positive stipulation is made with these second, but they are to depend on the justice of the householder. They might expect  $\frac{1}{2}$ ths of a denarius.—From the same dialogue being implied at the sixth and ninth hour (ἐποίησεν ὡσαύτως) the ὁ ἐὰν ᾖ δίκαιον is probably in each case the corresponding part of the denarius, at least in their expectation; so that it cannot be

said that no covenant was made.—7.] For the reason mentioned in the last note, the words in brackets, wanting in so many mss., probably ought to be cancelled.—8.] By the Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him before night. This was at the twelfth hour, or sunset: see ver. 12. I do not think the ἐπιτροπος must be pressed as having a spiritual meaning. If it have, it represents Christ (see Heb. iii. 6, and ch. xi. 27).—ἀρξάμενος is not merely expletive, but definitive, as in Luke xxiii. 5.—9.] Aft. ὥραν supply ἀπεσταλμένοι εἰς τὸν ἀμπελῶνα.—10.] The precedent cited by Greswell for this method of payment, from Josephus Antt. xx. 9, 7, does not apply. It is there said that in the rebuilding of the temple, εἰ μίαν τις ὥραν τῆς ἡμέρας ἐργάσαιο, τὸν μισθὸν ὑπὲρ ταύτης εὐ-θὺς ἐλάβανεν: the ταύτης referring to the μίαν ὥραν, not to τῆς ἡμέρ., and the fact related being that if any one worked only one hour in the day, he was immediately paid for that hour. Indeed the manifest effect of such a rule as Greswell supposes, would have been to stop the build-

δεσπότην <sup>12</sup> λέγοντες ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν  
<sup>γ</sup> ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς <sup>δ</sup> βασιτά- y — Ruth ii. 19.  
4 Kings xii.  
11; or Acts  
xv. 33, 2 Cor.  
xi. 25.  
z ch. vii. 17.  
a 2 Mac. ix. 10.  
Sir. xiii. 2.  
b Gen. x xxi.  
30 Alex. Luke  
xi. 55, James  
i. 11.  
c Deut. xv. 9.  
Sir. xiv. 8, 10.  
xxxiv.  
d Rom. viii. 13.  
1 Cor. i. 24.  
Jude 1.  
e Rom. viii. 33.  
Luke xviii. 7.  
ch. xiii. 14.  
Prov. xvii. 3.  
Is. xxxiii. 10.  
f ch. xvii. 1.  
Num. x xii.  
41.  
g ch. xvii. 1, 19.  
h Gen. xlii. 38.  
i Mal. iii. 1.  
k Sus. 41.  
dat. 2 Pet. ii.  
b.  
l ch. xxvii. 31.  
41. Exod. 2.  
2. Ps. ciii. 26.  
m ch. x. 17.  
Jer. v. 3.  
Prov. iii. 12.  
n Exh. vii. 9.  
o Hos. vi. 3.  
Isa. xxvi. 19.  
p ch. ix. 18.  
xv. 25 al.  
q Isa. vii. 11.  
 σαι τὸ <sup>α</sup> βάρος τῆς ἡμέρας καὶ τὸν <sup>β</sup> καύσωνα. <sup>13</sup> ὁ δὲ  
 ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν Ἐταῖρε οὐκ ἀδικῶ σε· οὐχὶ  
 δηναρίου συνεφώνησάς μοι; <sup>11</sup> ἄρουν τὸ σὸν καὶ ὕπαγε.  
 θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. <sup>15</sup> [ἦ] οὐκ  
 ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἦ ὁ <sup>ε</sup> ὀφθαλμός  
 σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; <sup>16</sup> οὕτως ἐσονται  
 οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· [πολλοὶ γάρ  
 εἰσι <sup>δ</sup> κλητοὶ, ὀλίγοι δὲ <sup>ε</sup> ἐκλεκτοί.]  
<sup>17</sup> Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα <sup>ι</sup> παρέλαβε  
 τοὺς δώδεκα [μαθητὰς] <sup>ε</sup> κατ' ἰδίαν \* <sup>h</sup> ἐν τῇ ὁδῷ \* καὶ  
 εἶπεν αὐτοῖς <sup>18</sup> Ἴδὸν ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ  
 ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ  
 γραμματεῦσι, καὶ <sup>κ</sup> κατακρινοῦσιν αὐτὸν θανάτῳ, <sup>19</sup> καὶ  
 παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ <sup>ι</sup> ἐμπαῖζαι καὶ  
<sup>μ</sup> μαστιγῶσαι καὶ <sup>ν</sup> σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ <sup>ο</sup> ἀνα-  
 στήσεται. <sup>20</sup> Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν  
 Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς <sup>ρ</sup> προσκυνοῦσα καὶ  
<sup>q</sup> αἰτοῦσά τι \* <sup>q</sup> παρ' αὐτοῦ. <sup>21</sup> ὁ δὲ εἶπεν αὐτῇ Τί θέλεις;

—14. for δὲ, ἐγὼ B.—15. ἦ om. B D L Z. ins. C.—for ἦ (2nd), εἰ B<sup>2</sup> H S very many mss.  
 athen Chrys.—16. πολλοὶ... ἐκλ. om. BLZ Copt. Sahid. ins. CD *h*en Clem. Orig. Iren.—  
 17. for καὶ... Ἰησ., μέλλων δὲ ἀναβαίνειν Ἰησ. B Syr. Sahid. Orig. txt C D Z *h*c  
 Orig.—μαθητὰς om. D L Z Copt. Arm. Æth. Orig. ins. B C.—καὶ ἐν τῇ ὁδῷ. B L Z Copt.  
 Sahid. Arm. Orig. txt C D.—18. θανάτῳ om. B.—19. καὶ στ. om. X.—ἐγερθήσεται  
 L Z Orig.—20. for παρ', ἀπ' B D. txt C Z.—21. οὗτοι om. C Z a Copt. Sahid. Bas.

ing, not to hasten it; for if a man could  
 get his day's pay for an hour's work, why  
 work more?—12.] Some take ἐποίησαν,  
 as in Acts xv. 33, to mean "have tarried,"  
 —but the sense in the former reff. seems  
 the best.—13, 14.] Ἐταῖρε, at first sight a  
 friendly word merely, assumes a more so-  
 lemn aspect when we recollect that it is  
 used in xxii. 12 to the guest who had not  
 the wedding garment; and in ch. xxvi. 50  
 by our Lord to Judas.—Stier lays a stress  
 on ὕπαγε, as denoting expulsion and sepa-  
 ration from the householder and his em-  
 ployment: but I think improperly. It is  
 here only a word of course, commanding  
 him to do what a paid labourer naturally  
 should do.—15. ὀφθ. πον.] here *envious*: so  
 πῆ is used Prov. xxviii. 22.—16.] The last  
 were first, as equal to the first; first, in  
 order of payment; first, as superior to the  
 first (no others being brought into com-  
 parison), in that their reward was more in  
 proportion to their work, and not marred  
 by a murmuring spirit. The first were  
 last in these same respects.—The last words

of the verse belong not so much to the  
 parable, as to the first clause, and are placed  
 to account for its being as there described;  
 for, while multitudes are called into the  
 vineyard, many, by murmuring and other-  
 wise disgracing their calling, will nullify  
 it, and so, although first by profession and  
 standing, will not be of the number of the  
 elect: although called, will not be chosen.

17—19.] Mark x. 32—34. Luke xviii.  
 31—34. A fuller declaration of the suffer-  
 ings and death of our Lord—revealing His  
 being delivered to the Gentiles—and (but  
 in Matthew only) His crucifixion. See the  
 note on the more detailed account in Mark  
 x. 32.

20—28.] Mark x. 35—45: not related  
 by Luke. This request seems to have arisen  
 from the promise made to the twelve in  
 ch. xix. 28. In Mark's account, the two  
 brethren themselves make the request. But  
 the narration in the text is the more de-  
 tailed and exact; and the two immediately  
 coincide, by the Lord addressing His answer  
 to the two Apostles (ver. 22).—This answer

τ = ch. iv. 3.  
Mark iii. 9.  
Luke x. 40.  
- Exod.  
xxv. 1.  
s Lev. xii. 5.  
ch. xvi. 4.  
t Ezek. xxi. 33.  
Luke  
xxii. 42.  
Rev. xiv. 10  
al. 1st. li. 17.  
u Isa. xxi. 4.  
Ps. lxxviii. 1.  
N. T. passim.  
v Gen. xxiv. 14.  
Isa. xxx. 33.  
w ch. xxvi. 8.  
11. Mark x.  
14 al.  
x Gen. xii. 17.  
Ex. viii. 12.

λέγει αὐτῷ Ἐπὶ ἐνὰ καθίσωσιν [οὗτοι] οἱ δύο υἱοί μου BCDZ  
εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐνωπύμων \* ἐν τῇ βασιλείᾳ  
σου. <sup>22</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί  
αἰτεῖσθε. δύνασθε πίνειν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν  
[ \* καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι ] ;  
λέγουσιν αὐτῷ Δυνάμεθα. <sup>23</sup> καὶ λέγει αὐτοῖς Τὸ μὲν  
ποτήριόν μου πίστετε [ , καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι  
βαπτισθῆσεσθε ] . τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ  
ἐνωπύμων † οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται  
ὑπὸ τοῦ πατρὸς μου. <sup>24</sup> καὶ ἀκούσαντες οἱ δέκα ἡγα-  
νάκτησαν \* περὶ τῶν δύο ἀδελφῶν. <sup>25</sup> ὁ δὲ Ἰησοῦς προσκα-

txt B D.—σου (1st) om. B.—aft. ἐνων. ins. σου B C E F G H I L S Z Γ V al. b Syr.  
Sahid. Æth. Copt. om. D bc.—22. καὶ . . . βαπτ. om. B D L Z aben Copt. Sahid. Æth.  
Orig. Iñil. Ilir. Ambr. ins. C.—for καὶ, ἡ C F G H I K M X V al. Syrr. Arm. (the same  
is the case in ver. 23.)—23. rec. ins. μου (aft. ἐνων.), but om. B C D K L M S Z al.

was the part preserved in the Apostolic memoirs to which Mark had access, and he constructs his narrative accordingly (see Prolegomena to the Gospels). The mother's name was Salome—she had followed the Lord from Galilee,—and witnessed the crucifixion, see Mark xv. 40. Probably the two brethren, fearing the rebuke which had followed their former contention about precedence, had directed this request through their mother.—21.] The places close to the throne were those of honour, as in Josephus, speaking of Saul (Antt. vi. 11, 9), τοῦ μὲν παιδὸς Ἰωνάθον ἐκ δεξιῶν, Ἀβενήρουν δὲ τοῦ ἀρχιστρατήγου ἐκ τῶν ἐντρίμων . . . In the Rabbinical work Midrasch Tehillim, cited by Wetstein,—God, it is said, will seat the King Messiah at His right hand, and Abraham at his left.—One of these brethren, John, the beloved disciple, had his usual place close to the Lord, John xiii. 23: the other was among the chosen Three (this request hardly can imply in their minds any idea of the rejection of Peter from his peculiar post of honour by the rebuke in ch. xvi. 23, for since then had happened the occurrences in ch. xvii. 1—8, and especially vv. 22—27). Both were called Boanerges, or the Sons of Thunder, Mark iii. 17.—They thought the Kingdom of God was immediately to appear, Luke xix. 11.—22.] One at least of these brethren saw the Lord on His Cross—on His right and left hand the crucified thieves. Bitter indeed must the remembrance of this ambitious prayer have been at that moment! Luther remarks, 'The flesh ever seeks to be glorified, before it is crucified: exalted, before it is abased.'—The 'cup' is a fre-

quent Scripture image for joy or sorrow: see Ps. xxiii. 5. cxvi. 13. Is. li. 22. Matt. xxvi. 42. It here seems to signify more the inner and spiritual bitterness, resembling the agony of the Lord Himself,—and the baptism more the outer accession of persecution and trial,—through which we must pass to the Kingdom of God. On the latter image see Ps. xlii. 7. lxix. 2. cxxiv. 4.—Stier rightly observes that this answer of the Lord contains in it the kernel of the doctrine of the Sacraments in the Christian Church: see Rom. vi. 1 Cor. xii. 13, and note on Luke xii. 50.—Some explain their answer as if they understood the Lord to speak of drinking out of the royal cup, and washing in the royal ewer: but the words δύνασθε πίνειν, and ἐνδύμεθα, indicating a difficulty, preclude this. The clauses in brackets have most probably been inserted from Mark, being (besides the MS. evidence against them) not in keeping with the corresponding clauses, which would require ὃ ἐγὼ μέλλω βαπτίζεσθαι.—23.] The one of these brethren was the first of the Apostles to drink the cup of suffering, and be baptized with the baptism of blood, Acts xii. 1, 2; the other had the longest experience among them of a life of trouble and persecution.—The last clause of the verse must not be understood as in the E. V., 'is not mine to give, but it shall be given to them for whom it is prepared of My Father'; but, 'is not mine to give, except to those for whom' &c. ἀλλὰ = εἰ μὴ: see Mark iv. 22. ix. 8, comp. with Matt. xvii. 8. If however we understand the former, 'it shall be given by Me,' we may say with Bengel, 'res eodem recidit, sive oppositione, sive exceptione.'—25.]

λεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἔθνων κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατα-  
 εξουσιάζουσιν αὐτῶν. <sup>26</sup> οὐχ οὕτως [δὲ] \* ἔσται ἐν ὑμῖν·  
 ἀλλ' ὡς ἐὰν θέλῃ ἐν ὑμῖν <sup>b</sup> μέγας γενέσθαι, † ἔσται ὑμῶν  
<sup>c</sup> διάκονος· <sup>27</sup> καὶ ὡς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος,  
 \* ἔστω ὑμῶν δοῦλος· <sup>28</sup> ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ  
 ἦλθε <sup>d</sup> διακονηθῆναι, ἀλλὰ διακονησάμενος καὶ <sup>e</sup> δοῦναι τὴν  
<sup>f</sup> ψυχὴν αὐτοῦ <sup>g</sup> λύτρον ἀντὶ πολλῶν. <sup>29</sup> Καὶ ἐκπορευο-  
 μένων αὐτῶν ἀπὸ Ἱεριχὼ ἠκολούθησεν αὐτῷ ὄχλος

abn Orig. Chrys. Ambr. Jer.—aft. ἐμὸν ins. τοῦτο C D.—for ὑπὸ, ἀπὸ L.—26. δὲ om. B D F G H K L S V abcv Syr. Sahid. Arm. ins. C.—for ἔσται, ἔστιν B D Z Sahid. txt C.—for ἐν ὑμῖν (2nd), ὑμῶν L Z.—rec. ἔστω, but txt B C D K Z V 27 al. abe Syr. Copt. Sahid. Æth. Orig.—27. εἶναι ὑμῶν πρῶτος B.—ἔσται C D K L M Z 22 all. ber Syrr. Copt. Sahid. txt B.—28. after πολλῶν, is the following remarkable insertion in D abcd and other Latin versions: ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι καὶ ἐκ μικροῦ ἰλαττον εἶναι. εἰσερχόμενοι δὲ καὶ παρακληθέντες δευπνήσαι μὴ ἀνακλείεσθαι εἰς τοὺς ἐξιχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ προσελθὼν ὁ εὐπνοκλήτωρ εἴπῃ σοι, ἔτι κάτω ὦρε καὶ καταίσχυθῃς. ἐὰν δὲ ἀνατίσῃς εἰς τὸν ἡττονα τόπον, καὶ ἐπέλθῃ σου ἡττων, ἐρεῖ σοι ὁ δευπνοκλήτωρ, σύναγε ἔτι ἄνω·

The two clauses, . . . κατακυρ. αὐτῶν and . . . κατεξ. αὐτῶν, are parallel, and αὐτῶν in both cases refers to τῶν ἔθνων. Grotius and others would take the second αὐτῶν to refer to οἱ ἄρχοντες, but wrongly.

26—28.] μέγας . . . πρῶτος, i. e. in the next life, let him be διάκ. and δοῦλος here. Thus also the ἦλθεν, ver. 28, applies to the coming of the Son of man in the flesh only.—λύτρον ἀντὶ πολ. is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of λύτρον are the following:—(1) a payment as equivalent for a life destroyed, Ex. xxi. 30; (2) the price of redemption of a slave, Lev. xxv. 51 al.; (3) 'propitiation for,' as in Prov. xiii. 8, where Aquila, Symmachus, and Theodotion have ἐξίλασμα.—λύτρον ἀντὶ πολλῶν here = ἀντίλυτρον ὑπὲρ πάντων 1 Tim. ii. 6. No stress is to be laid on this word πολλῶν as not being πάντων here; it is placed in opposition to the one life which is given—the one, for many—and not with any distinction from πάντων. (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, πάντων is the objective, πολλῶν the subjective designation of those for whom Christ died.—He died for all, objectively; subjectively, the great multitude whom no man can number, πολλοί, will be the saved by Him in the end.)—'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.'

29—34.] Mark x. 46—52. Luke xviii.

35—43. xix. 1, with however some remarkable differences. In the much more detailed account of Mark, we have but one blind man, mentioned by name as Bartimæus; Luke also relates it of only one, and besides says that it was ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ. The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This latter one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it—in the third, on approaching to it: but he must be indeed a slave to the letter, who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself (see Olshausen, Comment. i. 752). Yet Mr. Greswell (as also Ebrard, Evangelien Kritik, p. 572) supposes our Lord to have healed one blind man (as in Luke) on entering Jericho, and another (Bartimæus, as in Mark) on leaving it,—and Matthew to have, 'with his characteristic brevity in relating miracles,' combined both these in one!! But then, what becomes of Matthew's assertion, ἐκπορευομένων αὐτῶν ἀπὸ Ἱερ.? Can we possibly imagine, that the Evangelist, having both facts before him, could combine them and preface them with what he must know to be false? It is just thus that the Harmonists utterly destroy the credibility of the Scriptural narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very

πολύς. <sup>20</sup> καὶ ἰδὼν δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν BCDZ  
<sup>h</sup> ἀκούσαντες ὅτι Ἰησοῦς <sup>h i</sup> παράγει ἔκραξαν λέγοντες  
 Ἐλέησον ἡμᾶς κύριε υἱὸς Δαυίδ. <sup>31</sup> ὁ δὲ ὄχλος <sup>k</sup> ἐπετί-  
 μησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μῖζον \* ἔκραζον  
 λέγοντες Ἐλέησον ἡμᾶς κύριε υἱὸς Δαυίδ. <sup>32</sup> καὶ στας  
 ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπε Τί θέλετε ποιήσω  
 ὑμῖν; <sup>33</sup> λέγουσιν αὐτῷ Κύριε, ἵνα \* <sup>1</sup> ἀνοιχθῶσιν ἡμῶν οἱ  
 ὀφθαλμοί. <sup>34</sup> σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν  
 ὀφθαλμῶν αὐτῶν, καὶ εὐθέως <sup>h</sup> ἀνέβλεβαν [αὐτῶν οἱ  
 ὀφθαλμοί,] καὶ ἠκολούθησαν αὐτῷ. XXI. <sup>1</sup> Καὶ ὅτε  
<sup>o</sup> ἤγγισαν εἰς Ἱερουσόλυμα καὶ ἦλθον εἰς Βηθθαγῇ πρὸς  
 τὸ <sup>p</sup> ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο

καὶ ἴσται σοι τοῦτο χρήσιμον. om. B C Z. — 30. κύρ. om. D bed. for κύρ., Ἰησοῦ L G.  
 vii C DFL Orig. (once). — 31. σιωπήσουσιν Γ. — ἔκραξαν BDLZ. txt C. — vii CDL.  
 — 32. bef. ποι. ἵνα Z Sahid. Orig. (twice). — 33. ἀνοιγῶσιν B D L Z Orig. Chrys.  
 txt C. — 34. for ὁφθ., ὁμμάτων B D L Z. txt C. — αὐτῶν οἱ ὁφθ. om. B D L Z abev  
 Copt. Sahid. Arm. Æth. Orig. ins. C.

CHAP. XXI. 1. ἤγγισεν . . . ἦλθεν E V Syr. Orig.—Βηθθαγῇ or γῆν B F K X.

short an interval,—and we may be thankful that biblical criticism is at length being emancipated from ‘forcing narratives into accordance.’ See notes on Mark.—30, 31.] The multitude appear to have silenced them, lest they should be wearisome and annoying to our Lord: not because they called Him the Son of David,—for the multitudes could have no reason for repressing this cry, seeing that they themselves (being probably for the most part the same persons who entered Jerusalem with Jesus) raised it very soon after: see ch. xxi. 9. I have before noticed (on ix. 27) the singular occurrence of these words, ‘Son of David,’ in the three narratives of healing the blind in this Gospel.—32.] ἐφώνησεν = εἶπεν ῥωνηθῆναι Mark, = ἐκέλευσεν ἀχθῆναι Luke.—34.] ἤψ. τῶν ὁφθ., not mentioned in the other Gospels. In both we have the addition of the Lord’s saying, ἡ πίστις σου σίσωκέ σε. The question preceding was to elicit their faith.

CHAP. XXI. 1—17.] Mark xi. 1—11. Luke xix. 29—44. John xii. 12—36. This occurrence is related by all four Evangelists, with however some differences, doubtless easily accounted for, if we knew accurately the real detail of the circumstances in chronological order. In John (xii. 1),—our Lord came six days before the Passover to Bethany, where the anointing (of Matt. xxvi. 6—13) took place: and on the morrow, the triumphal entry into Jerusalem was made. According to Mark xi. 11,—on the day of the triumphal entry the Lord only entered the city, went to the

temple, and looked about on all things— and then when now it was late in the evening returned to Bethany, and on the morrow the cleansing of the temple took place. The account in Luke, which is the fullest and most graphic of the four, agrees chronologically with that in the text.—I would venture to suggest, that the supposition of the triumphal entry in Mark being related *a day too soon*, will bring all into unison. If this be so, our Lord’s first entry into Jerusalem was *private*; probably the journey was interrupted by a short stay at Bethany, so that He did not enter the city with the multitudes. That this was the fact seems implied in Mark xi. 11. Then it was that περιβλεψάμενος πάντα, He noticed the abuse in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and the supper there, and anointing took place. Meantime the Jews (John xii. 9) knew that He was at Bethany; and many went there that evening to see Him and Lazarus. (Query, had not Lazarus followed Him to Ephraim?) Then on the morrow multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city (Luke xx. 41), and the cleansing of the temple. The cursing of the fig-tree occurred early that morning, as He was leaving Bethany with the twelve, and before the multitude met Him or the asses were sent for. (On Matthew’s narrative of this event see below on ver. 18.) According to this view, our narrative omits the supper at Bethany, and the anointing

μαθητὰς <sup>2</sup> λέγων αὐτοῖς Πορεύθητε εἰς τὴν κώμην τὴν  
† <sup>1</sup> κατέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένον, <sup>q</sup> Gen. xxiii. 19.  
καὶ <sup>r</sup> πῶλον μετ' αὐτῆς· λύσαντες \* ἀγάγετέ μοι. <sup>3</sup> καὶ <sup>r</sup> Gen. xxiii. 19.  
ἐάν τις ὑμῶν εἴπῃ τί, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν <sup>s</sup> χρεῖαν <sup>s</sup> ch. vi. 8. <sup>2</sup>  
ἔχει· εὐθὺς δὲ \* ἀποστελεῖ αὐτούς. <sup>1</sup> τοῦτο δὲ [\* ὄνον]  
γένονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου <sup>t</sup> ch. i. 22, &c.  
λέγοντος <sup>5</sup> Εἴπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ βυσιλεύς <sup>u</sup> Isa. lxxii. 11.  
σου ἔρχεται σοι, πρᾶς καὶ <sup>v</sup> ἐπιβεβηκὼς ἐπὶ ὄνον καὶ <sup>v</sup> Gen. xxiv. 61.  
\* πῶλον <sup>w</sup> υἱὸν ὑποζυγίου. <sup>6</sup> πορευθέντες δὲ οἱ μαθηταὶ <sup>w</sup> Num. xxii.  
καὶ ποιήσαντες καθὼς \* <sup>x</sup> προσέταξεν αὐτοῖς ὁ Ἰησοῦς, <sup>x</sup> 22. <sup>2</sup> Kings  
<sup>7</sup> ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν \* ἐπάνω <sup>w</sup> Ps. xlviii. 1.  
BCD αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ <sup>†</sup> <sup>y</sup> ἐπεκάθισεν <sup>z</sup> ἐπάνω αὐτῶν. <sup>y</sup> Gen. xxxi.  
<sup>8</sup> ὁ δὲ πλείστος ὄχλος <sup>a</sup> ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ <sup>a</sup> Lev. xv.  
ὁδῷ. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ <sup>b</sup> 3 Kings i. 41  
ἔστρώννουν ἐν τῇ ὁδῷ. <sup>9</sup> οἱ δὲ ὄχλοι οἱ <sup>b</sup> πρῶτοντες <sup>c</sup> Luke iv. 39.  
† αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες Ὡσαννά <sup>c</sup> Rev. vi. 8.  
τῷ υἱῷ Δαυὶδ, <sup>c</sup> εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι <sup>d</sup> xx. 3.  
<sup>d</sup> Eccl. iv. 3.  
<sup>e</sup> Job xvii. 3.  
<sup>f</sup> Prov. xv. 19.  
<sup>g</sup> ch. xiv. 22.  
<sup>h</sup> Luke i. 41al.  
<sup>i</sup> Judges v. 2.  
<sup>j</sup> Ps. cxvii. 26.

Βηθαγή L. Βηδραγή Z.—for πρὸς, εἰς B. — 2. πορεύεσθε B D L Z 7 Orig. Eus. Chrys. txt C.—rec. ἀπέναντι. txt B C D L Z 6 Orig. Eus.—ἀγείτε B D. txt C. — 3. aft. ri ins. ποιῇτε D d Orig.—ἀποστέλλει C E K L S V Z 27 al. Chrys. Theophyl. txt B D ber Syr. Orig.—4. ὄνον om. C D L Z aber Copt. Eth. Orig. Hil. Hier. ins. B.—ἐπὶ L Z.—5. καὶ (1st) om. D abr Arm. Cyr. Hier.—hcf. πῶλ. ins. ἐπὶ B L Γ 2 Syrr. om. C D Orig.—6. συνέταξεν B C D. txt Z.—7. for ἐπάνω, ἐπ' B D L Z. txt C.—αὐτὸν D abd. txt B C Z.—rec. ἐπεκάθισαν with v, but txt B C S V 24 aber Syrr. Sahid. Eth. Just. Orig. ἐκάθιστο D.—αὐτοῦ (for αὐτῶν) D.—8. for ἐστρώννουν, ἔστρωσαν D c Orig.—9. rec. aft. πρῶτ. om. αὐτὸν, but ins. B C D 5 Syrr.—11. οἱ

(in its right place), and passes to the events of the next day. On the day of the week when this entry happened, see note on John xii. 1. Βηθφαγή = בֵּית פִּגְמָה, the house of figs: a considerable suburb, nearer to Jerusalem than Bethany, and sometimes reckoned part of the city. No trace of it now remains. — 2, 3.] τὴν κ. τ. κάτ., i. e. Bethphage. Mark and Luke mention the πῶλος only, adding, “where never yet man sat” (see note on Mark): John ὄναριον. Justin Martyr (Apolog. ii. 73) connects this verse with the prophecy in Gen. xlix. 11, δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ, καὶ τῇ ἑλικί τὸν πῶλον τῆς ὄνου αὐτοῦ. — ὁ κύριος, here, ‘the LORD,’ ‘Jehovah:’ most probably a general intimation to the owners that they were wanted for the service of God.—εὐθ. ἀπ. αὐτ., ‘he will immediately send them:’ see Mark xi. 3.—The two disciples were perhaps Peter and John: compare Mark xiv. 13 and Luke xxii. 8.—4.] A formula of our Evangelist’s, (see ch. i. 22) spoken with reference to the Divine counsels, but not to the intention of the doers of the act; for this application of

prophecy is in John xii. 16 distinctly said not to have occurred to the disciples at the time, but after Jesus was glorified.—6, 7.] In Mark, εἶρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου. The Lord sat on the foal (Mark, Luke), and the mother accompanied, apparently after the manner of a sumpter, as prophets so riding would be usually accompanied (but not of course doing the work of a sumpter).—In the last αὐτῶν, the animals, not the garments, are to be understood. Thus we say ‘the postilion rode on the horses.’—That this riding and entry were intentional on the part of our Lord, is clear: and also that He did not thereby mean to give any countenance to the temporal ideas of His Messiahship, but solemnly to fulfil the Scriptures respecting Him, and to prepare the way for His sufferings, by a public avowal of His mission. The typical meaning also is not to be overlooked. In all probability the evening visit to the temple was at the very time when the Paschal Lamb was to be taken up—i. e. set apart for the sacrifice.—8, 9.] Which was a royal honour:



d Isa. lxi. 15.  
Joh xvi. 19.  
e Ezek. xxxiii.  
16. ch.  
xxviii. 4.

f Isa. xxiv. 2.

g 1 and Luke  
xix. 23.

h 1 only.

i Judg. vii. 13

ale x.

k ch. iv. passim.

Esth. x. 2.

l Isa. lvi. 7.

Jer. vii. 11.

m Isa. lx. 7.

n Heb. xl. 38.

John xi. 38.

Gen. xix. 39

al.

o Lev. xxi. 18.

p Ps. lxxvi. 14.

q ch. xx. 24.

κυρίου, ὡσαννὰ ἐν τοῖς ὑψίστοις. <sup>10</sup> Καὶ εἰσελθόντος BCD  
αὐτοῦ εἰς Ἱεροσόλυμα ἑστίεσθαι πᾶσα ἡ πόλις λέγουσα  
Τίς ἐστὶν οὗτος; <sup>11</sup> οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν  
Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας. <sup>12</sup> Καὶ  
εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν [τοῦ θεοῦ], καὶ ἐξέβαλε  
πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,  
καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε καὶ  
τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς. <sup>13</sup> καὶ  
λέγει αὐτοῖς Ἐγγραπται Ὁ οἶκός μου οἶκος προσευχῆς  
κληθήσεται ὑμεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.  
<sup>14</sup> καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ,  
καὶ θεράπευσεν αὐτούς. <sup>15</sup> ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ  
γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας  
κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ  
Δαυὶδ, ἠγανάκτησαν <sup>16</sup> καὶ εἶπον αὐτῷ Ἀκούεις τί οὗτοι  
λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναὶ οὐδέποτε ἀνέγνωτε

ἐπὶ πολλοὶ D. — 12. τοῦ θ. om. B L Copt. Sahid. Æth. Orig. (twice, but ins. elsewhere)  
Chrys. Hil. ins. C D ac. — 13. ποιῆτε B L Orig. Eus. txt C D. — 15. bef. κράζ. ins.

see 2 Kings ix. 13. — κλ. ἀπ. τ. δένδ. = τὰ βῆτα τῶν φοινίκων John, = στοιβάδες Mark: see 1 Macc. xiii. 51. 2 Macc. x. 7. — ὡσαννὰ] from Psalm cxviii. 25, *sz pzpsj, šwšon dñ LXX*; a formula originally one of supplication, but conventionally one of gratulation, so that it is followed by a dative, and by ἐν τοῖς ὑψ., meaning, may it be also ratified in heaven! see 1 Kings i. 36. Luke ii. 14, where however it is an *assertion*, not a wish. — ἐν ὄν. κυρ. is to be joined with ὁ ἐρχ., not with ἐλόγ.—a title of the Messiah. Luke adds βασιλεὺς, John ὁ βασις τοῦ ἱερ.—12.] Compare the notes on John ii. 13—18. The cleansing related in our text is *totally distinct* from that related there. It is impossible to suppose that Matthew and John, or any one but moderately acquainted with the events which he undertook to relate, should have made such a gross error in chronology, as must be laid to the charge of one or other of them, if these two occurrences were *the same*. I rather view the omission of the first in the synoptic accounts as in remarkable consistency with what we otherwise gather from the three Gospels—that their sources of information were *exclusively Galilean until this last journey to Jerusalem*, and consequently the first cleansing was not known to them (see Prolegomena). On the difference from Mark, see note on ver. 1.—The ἱερόν here spoken of was the court of the Gentiles.—We have no traces

of this market in the O. T. It appears to have first arisen after the captivity, when many would come from foreign lands to Jerusalem. This would also account for the money-changers, as it was unlawful (from Exod. xxx. 13) to bring foreign money for the offering of atonement.—κόλλυβος λέγεται τὸ λεπτὸν νόμισμα παρ' Ἑλλήνων, ὃ Ῥωμαῖοι νοῦμνον (numinum) ὀνομάζουσι, Theophylact. — τὰς περιστ.: the poor were allowed to offer these instead of the lambs for a trespass-offering, Lev. v. 7; also for the purification of women, Lev. xii. 8. Luke ii. 24. — 13.] Stier remarks that the verse quoted from Jeremiah is in connexion with the charge of murder, and the shedding of innocent blood (see ver. 6). Luther translates σπ. ληστ., Mördergrube.—On the intention of this act of our Lord, see notes on John ii. 22. It was a purely Messianic act: see Mal. iii. 1—3. — 15, 16.] The circumstance that the children were crying 'Hosanna to the Son of David' in the temple, seems to me to fix this event, as above, on the day of the triumphal entry.—Psalm vii. is frequently cited in the N. T. of Christ: see 1 Cor. xv. 27. Heb. ii. 6. Eph. i. 22.—In understanding such citations as this, and that in ver. 4, we must bear in mind the important truth, that the external fulfilment of a prophecy is often itself only a type and representation of that inner and deeper sense of the prophecy which belongs to the spiritual

ῥ' ὅτι ἐκ στόματος νηπίων καὶ ὁ θηλαζόντων ἱκατηρτίσω  
 αἶνον; <sup>17</sup> καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως  
 εἰς Βηθανίαν καὶ ἠὺλίσθη ἐκεῖ. <sup>18</sup> πρῶτας δὲ \* ὡς ἐπανάγων  
 εἰς τὴν πόλιν ἐπέειπεν, <sup>19</sup> καὶ ἰδὼν συκὴν ἑμίαν ἐπὶ τῆς  
 ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα  
 μόνον· καὶ λέγει αὐτῇ Μηκέτι ἐκ σοῦ καρπὸς γένηται  
 εἰς τὸν αἰῶνα. καὶ ἐξηράνθη ἡ παραχρῆμα ἡ συκὴ.  
<sup>20</sup> καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες ὦ Πῶς παρα-  
 χρῆμα ἡ ἐξηράνθη ἡ συκὴ; <sup>21</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
 εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ  
 διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ  
 καὶ τῷ ὕρει τούτῳ εἶπητε Ἀρθῇτι καὶ βλήθῃτι εἰς τὴν  
 θάλασσαν, γενήσεται· <sup>22</sup> καὶ πάντα ὅσα ἂν αἰτήσητε ἐν  
 τῇ προσευχῇ πιστεύοντες λήψετε.  
 BCDZ <sup>23</sup> Καὶ ἔλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθον αὐτῷ  
 διδύσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ  
 λέγοντες ὦ Ἐν ἡ ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι  
 ἔδωκε τὴν ἐξουσίαν ταύτην; <sup>24</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
 εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἔνα, ὃν  
 q = 2 Kings xv. 2. 3 Kings xlii. 12. r 2 Kings iii. 13. Luke xlii. 9. Acts xxvii. 25.

τοὺς B D L Γ. om. C. — 18. πρωτὶ D.—παρίγων D abcd Hil. ἐπαναγάγων B\*. txt  
 B C. — 19. bef. μηκέτι B ins. οὐ. txt C D. — 23. rec. ἐλθόντι αὐτῷ. txt B C D L

dealings of God.—Those who can, should by all means consult Stier's admirable remarks on this truth, vol. ii. p. 367-8. — 17.] If this is to be literally understood of the village (and not of a district round it, including part of the Mount of Olives: see Luke xxi. 37), this will be the second night spent at Bethany. I would rather of the two understand it *literally*, and that the spending the nights on the Mount of Olives did not begin till the *next night* (Tuesday).

18—22.] Mark xi. 12—14, 20—26, where see notes. Luke omits the incident.—The cursing of the fig-tree had in fact taken place on the day before, and the withering of it was now noticed. Mark separates the two accounts, which here are given together. We must remember that this miracle was *wholly typical and parabolical*. The fig-tree was the Jewish people—full of the leaves of an useless profession, but without fruit:—and further, all hypocrites of every kind, in every age. It is true, as De Wette observes, that no trace of a parabolic meaning appears in the narrative (and yet he himself, a few lines after, denying the truth of the miracle, accounts for the narrative by supposing it to have arisen out of a parable spoken by our Lord!); but neither does there in that of the driving out the buyers

and sellers from the temple, and of many other actions which we know to have been symbolic. — 21, 22.] This assurance has occurred before in ch. xvii. 20. That truest and *highest faith*, which implies a mind and will perfectly in unison with that of God, can even in its least degree, only have been in Him who spoke these words. And by it, and its elevating power over the functions and laws of inferior natures, were His most notable miracles wrought. It is observable, that such a state of mind entirely precludes the idea of an *arbitrary* exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—"if expedient." Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be endowed with some of its wonderful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26, and notes.

23—32.] Mark xi. 27—33. Luke xx. 1—8. Now commences that series of parables, and discourses of the Lord with His enemies, in which He develops, more completely than ever before, His hostility to their hypocrisy and iniquity,—and so they are stirred up to compass His death. — οἱ ἄρχ. κ. οἱ πρεσ. τ. λ.] Mark and Luke add

ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>25</sup> τὸ βάπτισμα \* Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ <sup>5</sup> διελογίζοντο \* ἵνα παρ' αὐτοῖς λέγοντες Ἐὰν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>26</sup> ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. <sup>27</sup> καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>28</sup> τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος \* ἔχει τέκνα δύο, καὶ προσελθὼν τῷ πρῶτῳ εἶπε Τέκνον ὕπαγε σήμερον ἔργάζου ἐν τῷ ἀμπελῶνί μου. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπεν Ὁὐ θέλω· ὕστερον γὰρ μεταμεληθεὶς ἀπηλθε. <sup>30</sup> καὶ προσελθὼν τῷ δευτέρῳ εἶπεν Ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν Ὁὐ θέλω· καὶ

s ch. xvi. 7. 8.  
P. ix. 22.  
1 = Luke i. 30.  
ii. 22. 1 Pt.  
ii. 20.

n ch. xiv. 5.  
Luke xiv.  
18, 19. Acts  
x. 24. 2  
Macc. vi. 11.

v Gen. ii. 15.  
iii. 23. Jer.  
xxxiv.  
(xxvii.) 11.  
Luke x. 11.  
Acts xviii. 3.  
1 Cor. iv. 12.  
v Gen. xxxviii. 8.  
35. xxxix. 8.  
x Prov. xxv. 8.  
1 Kings iii. 4.  
8. Num. xiv.  
40.

Orig.—*ἡ τις* C.—24. *ἐπερωτήσω* D.—25. bef. Ἰω. ins. τὸ B C Z Orig. txt D *abc*.—for παρ', ἐν B L Z 4 *abc* Cyr. txt C D.—οὖν om. D L *abv* Syr. Copt.—28. aft. ἀνθρ. ins. τις C M al. *abc* Syr. Arm. Orig. Cyr. Hil. om. B Z Orig.—εις τ. ἀμπ. D *abcd*.—μου om. D K L M al. Syr. Arm. Orig. Cyr. Hil.—29. There is much confusion in the MSS. between the order and answers of these two sons.—aft. εἶπεν, for Οὐ θ. ὕσ. εἰ μ. ἀπ., B has ἐγώ, κύριε, καὶ οὐκ ἀπηλθεν, as also Copt. Arm. and οὐ θέλ., &c. at the other place. txt C D Z, and almost all MSS. Orig. and Latin Fathers.—aft. ἀπηλθε ins. εις τὸν ἀμπελῶνα D *abc* Arm. Orig. (once).—30. for δευτ., ιτέρῳ D E F I K 34 al. *abc* Syr. Arm. *Aeth.* Orig. (once) Cyr. txt B C Z.—aft. κύριε ins. ὑπάγω D.—31. for

γραμματεῖς, and so make up the members of the Sanhedrim. It was an official message sent with a view to make our Saviour declare Himself to be a Prophet sent from God—in which case the Sanhedrim had power to take cognizance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was the result of a combination to destroy Jesus, Luke xix. 47, 48. They do not now ask, as in John ii. 18, *τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς*; for they had had many signs, which are now included in their *ταῦτα*. The second question, καὶ τίς κ.τ.λ. is an expansion of ποίᾳ.—25.] τὸ βάπτ., meaning thereby the whole office and teaching, of which the baptism was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34.—26.] These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion as to allow John to pass for a prophet—but they shrunk from the reproach which was sure to follow

their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been derived from Nicodemus or Joseph of Arimathea originally.—28.] τί δὲ ὑ. δ.; a formula of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father, to "work in His vineyard" (see ch. xx. 1); *both Jews*, and of His Family. The first answer the summons by a direct and open refusal—these are the *open sinners*, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The second class (no stress is to be laid on the *order* of calling—the parable merely mentions that the call was made ὡσαύτως—it is this mistake which has given rise to such confusion in the readings) receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other, implied in the emphatic ἐγώ)—having however no intention of obeying (there is no mention of a *change of mind* in this case); but go not. These are the *Scribes*

οὐκ <sup>2</sup> ἀπῆλθε. <sup>31</sup> τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; λέγουσιν αὐτῷ Ὁ \* πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι <sup>a</sup> προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. <sup>32</sup> ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν <sup>b</sup> ὁδῷ δικαιοσύνης, καὶ οὐκ <sup>c</sup> ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

<sup>33</sup> Ἄλλην παραβολὴν ἀκούσατε. <sup>d</sup> Ἄνθρωπος † ἦν οἰκοδεσπότης ὅστις <sup>e</sup> ἐρύτευσεν <sup>f</sup> ἀμπελῶνα· καὶ <sup>g</sup> φραγμὸν αὐτῷ περιέθηκε καὶ <sup>h</sup> ὥρυξεν ἐν αὐτῷ <sup>i</sup> ληνὸν καὶ ὠκοδόμησε πύργον, καὶ <sup>j</sup> ἐξέδοτο αὐτὸν γεωργοῖς, καὶ <sup>k</sup> ἀπεδήμησεν. <sup>34</sup> ὅτε δὲ <sup>l</sup> ἤγγισεν ὁ <sup>m</sup> καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ <sup>n</sup> πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. <sup>35</sup> καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, <sup>o</sup> ὃν μὲν <sup>p</sup> ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ <sup>q</sup> ἐλιθοβόλησαν. <sup>36</sup> πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

πρῶτος, ὕστερος B, ἔσχατος D *abdn*, and E F H K &c., as above. txt C *ev*.—32. *οὐ* bef. *μετ.* om. *Dcd*. *οὐδὲ* B al. v Syrr. Copt. Hil.—*τοῦ πισ.* *ab*. om. G.—33. *rec.* *ἀνθ.* *τις*. om. B C\* D K L S V 14 *bcv* Copt. Syr. Orig. Lucif. Hil.—*περιέθηκεν* X.—36. *πάλ.*

and Pharisees, with their show of legal obedience, who "said, and did not" (ch. xxiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared.—31.] *προάγουσιν*—not entirely without hope for you, that you may follow, but not necessarily implying your following. The door of mercy was not yet shut for them: see John xii. 35. Luke xxiii. 34. *προάγ.* answers to *ὑπαγε κ. ἐργ.* in the parable. The idea of 'showing the way' by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the Lord.—32.] *ὁδῷ δικ.*, not only in the 'way of God's commandments,' so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take *δικαιοσύνης* for 'repentance,' as Noah is called *δικ.* *κῆρυξ* (2 Pet. ii. 5) in similar circumstances.—*μετεμελ. ὕστ.* are words repeated from the parable (ver. 29), and serving to fasten the application on the hearers.—*τοῦ πισ.*, 'so as to believe on Him.'

33—46.] Mark xii. 1—12. Luke xx. 9—19. The original source of this parable

is probably Isa. v. 1 ff. Both Mark and Luke open it with an *ἤρξατο λέγειν* . . . , as a fresh beginning, by the Lord, of a series of parables. Luke adds, that it was spoken *πρὸς τὸν λαόν*. Its subject is, of course, the continued rejection of God's prophets by the people of Israel, till at last they rejected and killed His only Son. The *οἰκοδεσπ.* *ἐρύτευσεν ἀμπ.*, 'selected it out of all His world, and fenced it in, and dug a receptacle for the juice (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), and built a tower (of recreation—or observation to watch the crops).' This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The letting out to husbandmen was probably that kind of letting where the tenant pays his rent in kind, although the *καρποί* may be understood of money. God begun about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they "persecuted the prophets," casting them out, and putting them to death. (See Neh. ix. 26. Matt. xxiii. 31. 37. Heb. xi. 36. 38.)—The different sendings must not be pressed; they pro-

<sup>37</sup> ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων BCDZ  
 ρ<sup>1</sup> Ἐντραπήσονται τὸν υἱὸν μου. <sup>38</sup> οἱ δὲ γεωργοὶ ἰδόντες  
 τὸν υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ <sup>1</sup> κληρονόμος·  
 δεῦτε ἀποκτείνωμεν αὐτὸν καὶ \* <sup>5</sup> κατὰσχωμεν τὴν  
 κληρονομίαν αὐτοῦ. <sup>39</sup> καὶ λαβόντες αὐτὸν ἐξέβαλον  
 ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. <sup>40</sup> ὅταν οὖν ἔλθῃ ὁ  
 κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;  
<sup>41</sup> λέγουσιν αὐτῷ Ἐκακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ  
 τὸν ἀμπελῶνα † <sup>1</sup> ἐκδώσεται ἄλλοις γεωργοῖς, οὔτινες ἀπο-  
 δώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

οὖν D d. — 37. for πρὸς αὐτ., αὐτοῖς D abc Iren. Lucif. Ambr.—aft. αὐτοῦ ins. unicum  
 abc Ambr. Lucif. Iren. — 38. σχῶμεν B D L Z Orig. txt C. — 39. ἀπέκ. κ. ἐξ. ἔξω  
 τ. α. D abc Lucif. — 41. rec. ἐκδύσεται. txt (ἐκδύσει C) B C D al. — 42. for ἡμ.,

bably imply the fulness and sufficiency of warnings given, and set forth the long-suffering of the householder; and the increasing rebellion of the husbandmen is shown by their increasing ill-treatment of the messengers. Meyer understands αὐτοῦ aft. καρποῦς, ver. 34, to mean *His* fruits; i. e. in money.—37.] See Luke v. 13. Mark v. 6. The Lord sets forth His heavenly Father in human wise deliberating, τί ποιήσω; (Luke,) and ἵσως ἐντρ., to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance.—The difference here is fully made between the Son and all the other messengers; see Mark: ἐτι οὖν ἔνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ. . . : and, as Stier remarks, this is the real and direct answer to the question in ver. 23. The Son appears here, not in His character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See Matt. iv. 17.)—38. οὗτός ἐστιν] So Nicodemus, John iii. 2: οἶδαμεν ὅτι ἀπὸ θ. ἐλήλυθας διδάσκαλος, even at the beginning of His ministry; how much more then after three years spent in His Divine working!—ὁ κληρον.] This the Son is in virtue of His human nature: see Heb. i. 1, 2.—δεῦ. ἀποκτ. αὐτ.] The very words of the LXX, Gen. xxxvii. 20, where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God, (πάτερ, εὐχαριστῶ σοι κ.τ.λ. John xi. 41,) in the raising of Lazarus.—καὶ κατὰσχ.,] See John xi. 48. As far as this, the parable is History: from this point, Prophecy.—39.] This is partly to be un-

derstood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evangelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, ἀπέκτεινον κ. ἐξέβ. ἔξω.—40, 41.] See Isa. v. 5. All had been tried, and nothing but judgment was now left. Mark and Luke omit the important words λέγουσιν αὐτῷ, though Luke has given us the key to them in telling us that the parable was spoken in the hearing of the people, who made the answer. Perhaps however the Pharisees (as suggested by Trench, Parables, p. 187, 8) may have made this answer, having missed, or (as Olshausen thinks, Biblisch. Comm. i. p. 793, and Stier, R. J. ii. 414) pretended to miss, the sense of the parable: but from the strong κακοὺς κακῶς, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25: the last form, as Nitzsch finely remarks, (cited by Stier. ib.,) of the Divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with Divine foresight, that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from his sin! See Acts ii. 23. Gen. i. 20.—The expression κακοὺς κακῶς ἀπολ. is of the purest Greek,—ἀπὸ σ' ὅλων κακῶν κακῶς, Aristoph. Plut. 65, and indeed passim in the best writers.—οὔτινες κ.τ.λ. is peculiar to Matthew. We may observe that our Lord here makes ὅταν ἔλθῃ ὁ κύριος coincide with the destruction of Jerusalem, which is incontestably the overthrow of the wicked husbandmen. Meyer, by never recognizing this coincidence, has here and elsewhere confused the whole pro-

<sup>42</sup> λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς

<sup>1</sup> γραφαῖς <sup>m</sup> λίθον ὃν <sup>n</sup> ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

οὗτος ἐγενήθη <sup>o</sup> εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο

<sup>p</sup> αὕτη, καὶ ἔστι θαυμαστὴ <sup>q</sup> ἐν ὀφθαλμοῖς ἡμῶν; <sup>43</sup> διὰ

τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ

θεοῦ, καὶ δοθήσεται ἔθναι <sup>r</sup> ποιοῦντι τοὺς καρποὺς αὐτῆς.

<sup>44</sup> καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον <sup>s</sup> συνθλασθήσεται· ἐφ'

CD ὃν δ' ἂν πέσῃ, <sup>t</sup> λικμήσει αὐτόν. <sup>45</sup> καὶ ἀκούσαντες οἱ

ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν

ὅτι περὶ αὐτῶν λέγει· <sup>46</sup> καὶ ζητοῦντες αὐτόν <sup>u</sup> κρατήσῃαι

ἐφοβήθησαν τοὺς ὄχλους, <sup>v</sup> \* ἐπειδὴ \* ὡς προφήτην

αὐτόν <sup>w</sup> εἶχον.

XXII. <sup>1</sup> Καὶ <sup>x</sup> ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν x ch. xi. 25.

ὑμῶν D\* d 7 al. — 44. om. D ab Orig. — 46. for ἐπειδὴ ὡς, ἐπεὶ εἰς B L Orig. Chrys. ἐπεὶ ὡς D. txt C.

phetic arrangement. — 42.] A citation from the same Psalm of triumph from which the multitudes had taken their Hosannas. This verse is quoted with the same signification in Acts iv. 11. Eph. ii. 20. 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxviii. 16 is quoted, as in Rom. ix. 33. The words here are those of the LXX.—αὕτη . . . θαυμαστὴ . . . are feminine by a Hebraism, in which idiom the fem. is used as the neuter, there being no neuter. Meyer takes it as agreeing with κεφ. γωνίας, but surely with the examples in the reff. before us, it is simpler and better to understand the construction as above.—The οἰκοδ. answer to the husbandmen, and the addition is made in this changed similitude to show them that though they might reject and kill the Son, yet He would be victorious in the end. — εἰς κεφ. γων.] The corner stone binds together both walls of the building; so Christ unites Jews and Gentiles in Himself.—On θαυμαστὴ ἐν ὀφθ. ἡμ. see Acts iv. 13, 14. — 43.] The Lord here returns to the parable, and more plainly than ever before announces to them their rejection by God. The ἀμπελῶν is now ἡ β. σ. τ. θ. The ἔθνος here spoken of is not the Gentiles in general, but the Church of the truly faithful. — 44.] A reference to Isa. viii. 14, 15, and Dan. ii. 44, and a plain identification of the stone there mentioned with that in Ps. cxviii. The stone is the whole kingdom and power of the Messiah, summed up in Himself.—ὁ πεσὼν . . . he that takes offence, that makes it a stone of stumbling, shall be broken: see Luke ii. 34: but on whomsoever, as its enemy, it shall come in vengeance, as prophesied in Daniel, λικμή-

σει αὐτόν, it shall dash him in pieces. Meyer maintains that the meaning of λικμ. is not this, but literally 'shall winnow him,' throw him off as chaff. But the confusion in the parable thus occasioned is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part: and it is surely far better to understand this result as the work of the falling of the stone, than to apply the words to a part of the operation for which the falling of a stone is so singularly unsuited. This verse can hardly be an interpolation from Luke, as Lachmann supposes; the words are not exactly the same, and the sense and position are strictly appropriate: verses 43 and 44 answering to the two parables as their applications. — 45, 46.] All three Evangelists have this addition. Mark besides says καὶ ἀφέντες αὐτόν ἀπῆλθον, answering to our ch. xxii. 22. Supposing Mark's insertion of these words to be in the right place, we have the following parable spoken to the people and disciples; see below.

ΠΑΡ. XXII. 1.—14.] Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15—24, yet we must not hastily set it down as the same. Many circumstances are entirely different; the locality and occasion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the enmity of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous,

γ ch. xiii. 24.  
 z ch. xiii. 35.  
 xvi. 23.  
 a Tobit viii. 19.  
 Gen. xxxix.  
 22. ch. xxvi.  
 18.  
 b Prov. ix. 2, 6.  
 c Eccl. v. 12.  
 d Gen. xxxvii.  
 35.  
 e 3 Kings iv. 22.  
 2 Kings xiv.  
 15. Luke xiv.  
 12.  
 f here only t.  
 ἡτις τὸν  
 ἄρτον ἔκα-  
 τόν. Joseph.  
 Ant. vii. 2, 4.  
 g 3 Kings xix.  
 21. 1 Kings  
 xxv. 11.  
 xxviii. 21.  
 John x. 10. Luke xv. 23, 27. Acts x. 13.  
 i here only. Isa. xlv. 14. Ezek. xxvii. 15.

αὐτοῖς ἐν παραβολαῖς λέγων <sup>2</sup> Ὁμοιώθη ἡ βασιλεία τῶν BCD  
 οὐρανῶν ἡνθρώπῳ βασιλεῖ ὅστις ἐποίησε γάμους τῷ  
 υἱῷ αὐτοῦ <sup>3</sup> καὶ ἠπέστειλε τοὺς δούλους αὐτοῦ καλεῖσαι  
 τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ <sup>4</sup> οὐκ ἤθελον ἔλθειν.  
 Ἰὼν αὐτοῦ ἠπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς  
 κεκλημένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί  
 μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε  
 εἰς τοὺς γάμους. <sup>5</sup> οἱ δὲ ἡμελήσαντες ἀπῆλθον, \* ὁ μὲν  
 εἰς τὸν ἴδιον ἀγρὸν, \* ὁ δὲ ἔπὶ τὴν ἐμπορίαν αὐτοῦ·  
<sup>6</sup> οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν

CHAP. XXII. 4. rec. ἡτοιμάκα, but txt B C D L 3.—5. for ὁ, ὅς B L Orig. οἱ, and  
 after, αὐτῶν, D bc Iren. Lucif. txt C.—rec. εἰς, but txt B C D Orig.—7. bcf. or

their only penalty exclusion:—here they mal-  
 treat the servants, and are utterly destroyed.  
 This binds the parable in close connexion  
 with that of the wicked husbandmen in the  
 last chapter, and with this period of our  
 Lord's course.—2.] The householder of the  
 former parable is the King here, who  
 ποιεῖ γάμους for his Son. γάμοι are not  
 always necessarily 'a marriage,' but any  
 great celebration, as accession to the throne,  
 or coming of age, &c. See Esth. i. 5, LXX.  
 Meyer (in loc.) denies this, but does not  
 refer to the passage of Esther just cited,  
 which to my mind is decisive. Esth. ix. 22  
 is not satisfactorily explained on his inter-  
 pretation, viz. that the LXX translate freely  
 and exegetically,—but is another instance  
 in point. Here however the notion of a  
 marriage is certainly included; and the  
 interpretation is, the great marriage sup-  
 per (Rev. xix. 9) of the Son of God; i. e.  
 His full and complete union to His Bride  
 the Church in glory. See Eph. v. 25—27.  
 The difficulty, of the *totality of the guests*  
 in this case constituting the *Bride*, may be  
 lessened by regarding the ceremony as an  
 enthronization, in which the people are  
 regarded as being espoused to their prince,  
 see Ps. xlv. — 3.] These δούλοι are not  
 the prophets, not the same as the servants  
 in ch. xxi. 34, as generally interpreted:—  
 the parable takes up its ground nearly from  
 the conclusion of that former, and is alto-  
 gether a *New Testament parable*. The  
 office of these δούλοι was καλεῖσαι τοὺς  
 κεκλημένους, to summon those who had  
 been invited, as was customary (see Esth.  
 v. 11 and vi. 14); these being the Jewish  
 people, who had been before, by their prop-  
 hets and covenant, invited. These first  
 δούλοι are then the *first messengers of the*  
*Gospel*,—John the Baptist, the Twelve, and  
 the Seventy,—who preached saying 'The

Kingdom of heaven is at hand.' And even  
 our Lord Himself must in some sort be here  
 included, inasmuch as *Ἦε μορφήν δούλου*  
*ἔλαβε*, and preached this same truth, with  
 however the weighty addition of *δεῦτε πρὸς*  
*με*.—4.] We now come to a different  
 period of the Evangelic announcement.  
 Now, all is ready: the sacrifice, or the  
 meat for the feast, is slain. We can hardly  
 help connecting this with the declarations  
 of our Lord in John vi. 51—59, and sup-  
 posing that this second invitation is the  
 preaching of the Apostles and Evangelists  
*after the great Sacrifice was offered*. That  
*thus* the slaying of the Lord is not the *doing*  
*of the invited*, but is mentioned as *done*  
*for the Feast*, is no real difficulty. Both  
 sides of the truth may be included in the  
 parable, as they are in Acts ii. 23, and in-  
 deed wherever it is set forth. The dis-  
 course of Peter in that chapter is the best  
 commentary on *πάντα ἔτοιμα· δεῦτε εἰς*  
*τοὺς γ.* Meyer well remarks that 'ἄριστον  
 is not = *δείπνον*, but is the meal at noon  
 with which the course of marriage festivi-  
 ties *begun*.' This will give even greater  
 precision to the meaning of the parable as  
 applying to these preparatory foretastes of  
 the great feast which the Church of God  
 now enjoys.—5, 6.] Two classes are here  
 represented: the irreligious and careless  
 people, and the rulers, who persecuted and  
 slew God's messengers. Stephen,—James  
 the brother of John, James the Just, and  
 doubtless other of the Apostles of whose  
 end we have no certain account, perished  
 by the hands or instigation of the Jews:  
 they persecuted Paul all through his life,  
 and most probably brought him to his death  
 at last: and the guilt of the death of the  
 Lord abode upon them (ch. xxvii. 25).  
 They repeatedly insulted and scourged the  
 Apostles (see Acts iv. 3. v. 18. 40).—

καὶ ἀπέκτειναν. <sup>7</sup> ἀκούσας δὲ ὁ βασιλεὺς \* ὠργίσθη, <sup>k</sup> ὥργισθη, <sup>k</sup> Esth. i. 12.  
καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς <sup>1</sup> φονεῖς, <sup>1</sup> 1 Kings ix.  
ἐκείνους, καὶ τὴν πόλιν αὐτῶν <sup>m</sup> ἐνέπρησε. <sup>8</sup> τότε λέγει <sup>m</sup> here only.  
τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἐτοιμός ἐστιν, οἱ δὲ <sup>Josh. viii. 19.</sup>  
κεκλημένοι οὐκ ἦσαν ἄξιοι. <sup>9</sup> πορεύεσθε οὖν ἐπὶ τὰς <sup>Judg. xv. 6</sup>  
<sup>n</sup> διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὗρητε, καλέσατε εἰς <sup>10</sup> <sup>n</sup> here only. Ps.  
τοὺς γάμους. <sup>10</sup> καὶ ἐξελθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς <sup>130.</sup>  
ὁδοὺς <sup>o</sup> συνήγαγον πάντας ὅσους εὗρον, πονηροὺς τε καὶ <sup>o</sup> ch. vi. 26.  
ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος <sup>p</sup> ἀνακειμένων. <sup>11</sup> εἰσελθὼν <sup>p</sup> Luke vii. 37.  
δὲ ὁ βασιλεὺς θεάσασθαι τοὺς <sup>p</sup> ἀνακειμένους εἶδεν ἐκεῖ <sup>xxii. 37.</sup>  
ἄνθρωπον οὐκ <sup>q</sup> ἐνδεδυμένον <sup>q</sup> ἔνδυμα γάμου. <sup>12</sup> καὶ λέγει <sup>q</sup> Isa. lxi. 10.  
αὐτῷ Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων <sup>r</sup> ἔνδυμα γάμου; <sup>r</sup> ch. vi. 23, 26.  
<sup>4</sup> Kings x.  
22, 23.

† aft. βασ. ins. ἐκεῖνος C D E F K M S V al. abc Lucif. om. B v.—τὸ στρατεῖμα D abc  
Copt. Sahid. Orig.—10. for ἐκεῖνοι, αὐτοῦ D abc Iren.—for γάμος, νυμφῶν B L txt

7.] The occurrence of this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the substitution of the Gentiles did not take place till that event.—τὰ στρατ. αὐτοῦ] The Roman armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5. xiii. 5. Jer. xxv. 9. Joel ii. 25.—τὴν πόλιν αὐ.] no longer *His*, but *their* city. Compare οἶκος ὑμῶν at end of ch. xxiii. This is a startling introduction of the interpretation into the parable; we knew not before that they had a city.—8—10.] On οὐκ ἄξιοι see Acts xiii. 46.—διέξοδοι are the places of resort at the meetings of streets, the squares or confluences of ways. De Witte and Meyer are wrong in saying that they are not in the city, 'for that was destroyed: ' it is not the city of the murderers, but that in which the feast is supposed to be held, which is spoken of.—πονηρ. τε κ. ἀγαθ.] (See ch. xiii. 47, where the net collects ἐκ παντὸς γένους) both the morally good and the open sinners. Stier remarks that we might expect, from ch. xxi. 31, to find the guest who by and by is expelled, among the ἀγαθοί.—ὁ γάμος is here the feast, not, the place where it was held.—Here, so to speak, the first act of the parable closes; and here is the situation of the Church at this day;—collected out of all the earth, and containing both bad and good.—11, 12.] This second part of the parable is in direct reference to the word of prophecy, Zeph. i. 7, 8. The coming of the King to see his guests is the final and separating Judg-

ment,—when that distinction shall be made, which God's ministers have no power nor right to make in admissions into the visible Church. Yet as Trench remarks, (Parables, p. 207,) this coming of the King is not exclusively the final one, but every trying and sifting judgment adumbrates it in some measure.—With regard to the ἔνδυμα γάμου, we must not, I think, make too much of the usually cited Oriental custom of presenting the guests with such garments at feasts. For (1) it is not distinctly proved that such a custom existed; the passages usually quoted (Gen. xlv. 22. Judges xiv. 12. 2 Kings v. 22) are nothing to the purpose; 2 Kings x. 22 shows that the worshippers of Baal were provided with vestments, and at a feast; and at the present day those who are admitted to the presence of Royalty in the East are clothed with a caftan: but all this does not make good the assumption: and (2) even granting it, it is not to be pressed, as being manifestly not the punctum saliens of this part of the parable. The guest was bound to provide himself with this proper habit, out of respect to the feast and its Author: how this was to be provided, does not here appear, but does elsewhere. The garment is the imputed and inherent righteousness of the Lord Jesus, put on symbolically in Baptism, and really by a true and living faith,—without which none can appear before God in His Kingdom of Glory;—Heb. xii. 14. Phil. iii. 7, 8. Eph. iv. 24. Col. iii. 10. Rom. xiii. 14;—which truth could not be put forward here, but at its subsequent manifestation threw its great light over this and other such similitudes and expressions.—This guest imagines his own garment will be as acceptable, and therefore neglects to



s Deut. xxx. 4. **ὁ δὲ** <sup>s</sup> ἐφίμωθη. <sup>13</sup> τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις BCD  
 Mark i. 25.  
 iv. 39. 1 Pet.  
 ii. 13. v. 7. 31.  
 t ch. xii. 16.  
 u ch. xiii. 12.  
 &c.  
 v ch. xx. 16.  
 w ch. xii. 14.  
 xxvii. 1.  
 x here only.  
 1 Kings  
 xviii. 9.  
 Prov. vi. 1  
 Sym.  
 y ch. ix. 2.  
 z 1 and Acts  
 xviii. 26.  
 z 2 Chron. xix.  
 9. 1 John iii.  
 18. 2 John i.  
 3 John i.  
 a 2 Cor. x. 7.  
 b Deut. x. 17.  
 Lev. xix. 15.  
 1 Kings xvi.  
 7.  
 c 1 Mark &  
 ch. xvii. 25  
 only.  
 d ch. iv. 1 al.  
 Ex. xvii. 2.  
 e Neh. vii. 71.  
 Ezr. viii. 30.  
 f ch. x. 2, 9.  
 10.  
 g Rom. i. 23.  
 Heb. x. 4.  
 h 1 and 1 Mark  
 xv. 26. Luke  
 xxi. 28. 1  
 xxi. 28. 1.  
 i Rom. xiii. 7.  
 D. xxviii. 15.  
 j ch. xvi. 23.

**ὁ δὲ** <sup>s</sup> ἐφίμωθη. <sup>13</sup> τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις BCD  
 Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ  
 ἐκβάλετε \* εἰς τὸ <sup>a</sup> σκότος τὸ ἑξώτερον· ἐκεῖ ἔσται ὁ  
 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>11</sup> πολλοὶ γάρ  
 εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.  
<sup>15</sup> Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον \* ἔλαβον  
 ὅπως αὐτὸν <sup>x</sup> παγιδεύσωσιν ἐν λόγῳ. <sup>16</sup> καὶ ἀποστέλ-  
 λουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν  
 \* λέγοντες <sup>y</sup> Διδάσκαλε οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν  
<sup>z</sup> ὁδὸν τοῦ θεοῦ <sup>z</sup> ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι  
 περὶ οὐδενός, οὐ γὰρ <sup>b</sup> βλέπεις εἰς <sup>b</sup> πρόσωπον ἀνθρώπων.  
<sup>17</sup> εἰπέ οὖν ἡμῖν τί σοι δοκεῖ; ἔξεστι δοῦναι <sup>c</sup> κῆνσον BCDZ  
 Καίσαρι ἢ οὐ; <sup>18</sup> Γινούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν  
 εἶπε Ἵ' με <sup>d</sup> πειράζετε ὑποκριταί; <sup>19</sup> ἐπιδείξατέ μοι τὸ  
<sup>e</sup> νόμισμα τοῦ κῆνσου. οἱ δὲ προσήνεγκαν αὐτῷ <sup>f</sup> δηνάριον.  
<sup>20</sup> καὶ λέγει αὐτοῖς Τίνος ἢ <sup>g</sup> εἰκὼν αὕτη καὶ ἢ <sup>h</sup> ἐπιγραφή; B D Z  
<sup>21</sup> λέγουσιν αὐτῷ Καίσαρος. τότε λέγει αὐτοῖς <sup>i</sup> Ἀπόδοτε  
 οὖν τὰ Καίσαρος Καίσαρι· καὶ <sup>j</sup> τὰ τοῦ θεοῦ, τῷ θεῷ.  
<sup>22</sup> καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

B C D. — 13. αὐτὸν ποδῶν καὶ χειρῶν (omg, δῆσαντες) καὶ βάλετε αὐτὸν D abedv  
 Iren. Hil. Lucif.—ἀρατε αὐτὸν καὶ om. B L Syr. Æth. Copt. Sahid. Arm. Orig. (seven  
 times) Hil. ins. C D.—aft. ἐκβάλ. ins. αὐτὸν B D al. Orig. Iren. Lucif. om. C b.—16.  
 for αὐτῷ, πρὸς αὐτὸν D d Syr.—λέγοντας B L. txt C D.—ἐπ' ἀληθείας D.—17. εἰπέ  
 οὖν ἡμῖν om. D abd. εἰπον L Z.—21. οὖν om. D abc Tert. Ambr.—23. οἱ om.

provide himself. See 1 John v. 10. Isa. lxiv. 6. lxi. 10. Rev. xix. 8.—Ἐταῖρε, see note on ch. xx. 13.—13, 14.] The διακονοὶ are not the same as the δούλοι above, but the angels, see ch. xiii. 41. 49. The 'binding of his feet and hands' has been interpreted of his being now in the night, in which no man can work; but I doubt whether this be not too fanciful. On τὸ σκ. τὸ ἐξ. see ref.—In ver. 14 the Lord shows us that this guest, thus single in the parable, is, alas! to be the representative of a numerous class in the visible Church, who, although sitting down as guests before His coming, have not on the ἐνδύμα γάμου.

15—22.] Mark xii. 13—17. Luke xx. 20—26. On the Herodians see above ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the ἐγκαθητοί, (Luke,) who were to feign themselves honest men, Luke xx. 20, would be more likely to deceive our Lord! For this also is their flattery here designed. 'The devil never lies so foully, as when he speaks the truth.' The application may have been as if to settle a dispute which had sprung up between the Pharisees, the

strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Cæsar.—In case the answer were negative, these last would be witnesses against Him to the governor, (Luke xx. 20,) (as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2); in case it were affirmative, He would be compromised with the Roman conquerors, and could not be the people's deliverer, their expected Messias; which would furnish them with a pretext for stirring up the multitudes against Him (see Deut. xvii. 15).—17. κῆνσος = φόρος, Luke xx. 22 = ἐπικεφάλαιον: a poll-tax, which had been levied since Judæa became a province of Rome.—18—22.] The Lord not only detects their plot, but answers their question; and in answering it, teaches them each a deep lesson.—The νόμισμα κῆνσου was a denarius.—It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them, of subjection to Cæsar,

<sup>23</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι  
 [οἱ] λέγοντες μὴ εἶναι <sup>k</sup> ἀνάστασιν, καὶ ἐπρωτότησαν αὐτὸν <sup>k</sup> Zeph. iii. 8.  
<sup>24</sup> λέγοντες Διδάσκαλε, Μωσῆς εἶπεν Ἐάν τις ἀποθάνῃ <sup>2</sup> Mac. vii. 4.  
 μὴ ἔχων τέκνα, \* <sup>m</sup> ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν <sup>1</sup> Deut. xxxv. 5.  
 γυναῖκα αὐτοῦ, καὶ <sup>n</sup> ἀναστήσει <sup>o</sup> σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>m</sup> here only.  
<sup>25</sup> Ἦσαν δὲ <sup>p</sup> παρ' ἡμῶν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος <sup>n</sup> Gen. xxvii.  
 \* γαμήσας ἐτελεύτησε, καὶ μὴ ἔχων σπέρμα <sup>q</sup> ἀφῆκε τὴν <sup>8</sup> Mat.  
 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>xxiv. 9.</sup>  
<sup>26</sup> ὁμοίως καὶ ὁ δευτέρος <sup>n</sup> Acts iii. 22,  
 καὶ ὁ τρίτος, <sup>r</sup> ἕως τῶν ἑπτὰ. <sup>27</sup> ὕστερον δὲ πάντων <sup>26</sup>  
 ἀπέθανε καὶ ἡ γυνή. <sup>23</sup> ἐν τῇ οὖν ἀναστάσει τίνος τῶν <sup>o</sup> Gen. iv. 25.  
 ἑπτὰ ἔσται γυνή; πάντες γὰρ <sup>t</sup> ἔσχον αὐτήν. <sup>18. 9.</sup>  
 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς <sup>p</sup> Πλανᾶσθε μὴ εἰδότες τὰς <sup>p</sup> Dan. i. 19.  
 γραφὰς μὴδὲ τὴν δύναμιν τοῦ θεοῦ. <sup>q</sup> Ps. xvi. 14.  
<sup>30</sup> ἐν γὰρ τῇ ἀνα-  
 στάσει οὔτε γαμοῦσιν οὔτε \* ἐκγαμίζονται, ἀλλ' ὡς  
 ἄγγελοι [τοῦ θεοῦ] ἐν οὐρανῷ εἰσι. <sup>r</sup> Mark vi. 23.  
<sup>31</sup> περὶ δὲ τῆς <sup>s</sup> Ps. xiv. 3.  
 ἀναστάσεως τῶν <sup>t</sup> Jer. xxxvi. 2.  
 νεκρῶν οὐκ ἀνέγνωτε τὸ ρηθὲν ὑμῖν ὑπὸ <sup>ch. xiii. 32.</sup>  
 x Isa. xxvi. 19. <sup>Deut. xxviii. 30.</sup>  
<sup>Prov. xii. 7.</sup>  
<sup>Isa. xlii. 8.</sup>  
<sup>ch. xxiv. 4.</sup>  
<sup>86.</sup>  
<sup>John v. 39.</sup>  
<sup>vii. 38.</sup>  
<sup>ch. xxiv. 38.</sup>  
<sup>and 1 Cor.</sup>  
<sup>vii. 38 f.</sup>

B D S Z al. Syr. Orig.—24. aft. τέκνα ins. ἵνα D Z beu. om. B.—τὴν γυν. αὐ. om. Dd.  
 —25. for γαμήσας, γήμας B L Orig. txt D.—30. γαμίζονται BD L 8 Clem. Orig.  
 Ath. (Orig. quotes γαμίζονται likewise, and the rec. text).—τοῦ θ. om. B D aged  
 Arm. Sahid. Orig. (five times) Ambr. Aug. τοῦ om. L.—bef. οὐρ. ins. τῷ B Orig.—

and recognition of that subjection: 'Pay therefore,' He says, 'that which is Cæsar's to Cæsar, and (not perhaps without reference to the Herodians, but with much deeper reference) that which is God's, to God.' These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18. Rom. xiii. 1. 1 Pet. ii. 13, 14. John xix. 11. The second clause comprehends the first, and gives its true foundation: q. d. this obedience to Cæsar is but an application of the general principle of obedience to God, of Whom is all power. The latter clause thus reaches infinitely deeper than the former: just as the Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. Man is the coinage, and bears the image, of God (Gen. i. 27): and this image is not lost by the fall (Gen. ix. 6. Acts xvii. 29. James iii. 9. See also notes on Luke xv. 8, 9). We owe then *ourselves* to God; and this solemn duty is implied, of giving ourselves to Him, with all that we have and are.—The answer also gives them the real reason why they were now under subjection to Cæsar: viz. because they had fallen from their allegiance to God. 'The question was as if an adulterer were to ask, whe-

ther it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier ii. 445.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33.] Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and *spirit*; consequently the immortality of the soul, as well as the resurrection of the body. This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many commentators have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged the prophets also, and only rejected tradition (see Winer Realwörterbuch, Sadducæer).—23. οἱ λέγ.] So also in Luke (οἱ ἀντιλέγ.) : implying not that they said so to our Lord, which it would mean if there were no article, but = οἱτινες λέγουσι Mark.—24. ἀναστ. σπέρ.] The first-born son of a levitical marriage was reckoned and registered as the son of the deceased brother. Michaelis, Mos. R. ii. 98 (Meyer).—28.] γυνή is the predicate.—29, 30.] τὰς γρ. μ. τ. δ. τ. θ., not = τὴν δ. τ. θ. ἐν ταῖς γρ.,—but literally, 'ye

τοῦ θεοῦ λέγοντος <sup>32</sup> Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ BD  
 θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς θεὸς  
 νεκρῶν, ἀλλὰ ζώντων. <sup>33</sup> καὶ ἀκούσαντες οἱ ὄχλοι  
 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>34</sup> Οἱ δὲ Φαρισαῖοι  
 ἀκούσαντες ὅτι <sup>a</sup> ἐφίμωσε τοὺς Σαδδουκαίους, <sup>b</sup> συνήχθη-  
 σαν ἐπὶ τὸ αὐτό, <sup>35</sup> καὶ ἐπηρώτησεν <sup>c</sup> εἰς ἐξ αὐτῶν νομικὸς,  
<sup>d</sup> πειράζων αὐτὸν καὶ λέγων <sup>e</sup> Διδάσκαλε, <sup>f</sup> ποία <sup>g</sup> ἐντολὴ  
 μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ <sup>h</sup> Ἀγα-  
 πῆσεις κύριον τὸν Θεόν σου <sup>i</sup> ἐν ὅλῃ τῇ καρδίᾳ σου καὶ BDZ  
 ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup> αὕτη  
 ἐστὶ πρώτη καὶ μεγάλη ἐντολή. <sup>39</sup> Δευτέρα δὲ ὁμοία αὐτῇ  
 Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>40</sup> ἐν ταύταις

32. ὁ θ. om. D *abec* Syr. Copt. Sahid. Eus. Chrys. Clem. Ir. Tert. Hil. Aug.—θεὸς  
 (2nd) om. B L Sahid. Orig. (thrice : twice he quotes it).—33. for ἐπὶ αὐτῷ, ἐπὶ αὐτῷ M.  
 —34. for τὸ αὐτό, αὐτὸν D *bc* Hil.—καὶ λέγων om. B L Syr. Copt. Sahid. Æth.—  
 37. τῇ om. B E F G V al. Clem.—τῇ (2nd) om. E F G V al.—38. ἡ (om. ἡ D) μεγάλη  
 καὶ (ins. ἡ L) πρώτη B D L Z *abce* Copt. Sahid. Æth. Arm. Hil. Aug.—39. for ὁμοία  
 ὁμοίως B.—for αὐτῇ, αὕτη B G V Z al. ταύτῃ D *abec* Hil. Copt. Cyr.—40. aft.

do not understand the *Scriptures*,' which imply the resurrection (ver. 31), nor the power of God, before whom all these obstacles vanish (ver. 30). See Rom. iv. 17. Acts xxvi. 8. Rom. viii. 11. I Cor. vi. 14.—*γαμοῦσιν*, of males; *ἐκγ.*, of females. The Lord also asserts here against them the existence of angels, and reveals to us the similarity of our glorified state to their present one. Not ἐν οὐρ. εἰσιν, ὡς ἄγ. τ. θ., but εἰσιν, ὡς ἄγ. τ. θ. εἰ οὐ. (see note on Luke xx. 35, and I Cor. xv. 44);—the risen are not in heaven, but on earth.—Wetstein quotes the *Rabbinical* decision of a similar question—'Mulier illa quæ duobus nupsit in hoc mundo, priori restituitur in mundo futuro.'—31—33.] The Lord does not cite the strong testimonies of the Prophets, as Is. xxvi. 19. Ezek. xxxvii. Dan. xii. 2, but says, as in Luke (xx. 37), '*ereu Moses* has shown,' &c., leaving those other witnesses to be supplied. The books of Moses were the great and ultimate appeal for all doctrine : and thus the assertion of the Resurrection comes from the very source whence their difficulty had been constructed. On the passage itself, and our Lord's interpretation of it, much has been written. Certain it is that our Lord brings out in this answer a depth of meaning in the words, which without it we could not discover. The ground-work of His argument seems to me to be this:—the words 'I am thy God' imply a covenant; there is another side to them: 'thou art Mine' follows upon 'I am thine.' When God

therefore declares that He is the God of Abraham, Isaac, and Jacob, He declares their continuance as the other parties in this covenant. It is an assertion which could not be made of an annihilated being of the past. And notice also that Abraham's (&c.) *body*, having had upon it the seal of the covenant, is included in this.—Stier remarks that this is a weighty testimony against the so-called 'sleep of the soul' in the intermediate state. Compare πάντες γὰρ αὐτῷ ζῶσιν Luke xx. 30. Thus the 'burden' of the Law, 'I am the Lord thy God,' contains in it the seed of immortality and the hope of the resurrection.

34—40.] Mark xii. 28—34. In the more detailed account of Mark, (Luke has a similar incident in another place, x. 25,) this question does not appear as that of one maliciously tempting our Lord : and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord whichever way He had answered the question. See the notes there.—34.] ἐπὶ τὸ αὐτό is local; not of their purpose.—35.] νομικὸς is only used here by Matt.: often by Luke. They were Mosaic Jurists, whose special province was the interpretation of the Law. γραμματεὺς is a wider term, including them.—πειράζων] See above.—36.] ποία ἐντ. μεγ. Not, 'which is the great commandment,'—but, which (what kind of a) commandment is great in the law? In Mark, otherwise.—37. κυρ. τ. θ. σου] Not, 'the LORD

ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος \* καὶ οἱ προφήται  
κρέμονται \*.

<sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς  
ὁ Ἰησοῦς <sup>42</sup> λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος  
υἱὸς ἐστι; λέγουσιν αὐτῷ Τοῦ Δαυὶδ. <sup>43</sup> λέγει αὐτοῖς  
Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων  
<sup>44</sup> Ἐἶπεν ὁ Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου, ἕως  
ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.  
<sup>45</sup> εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;  
<sup>46</sup> καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι ὡς λόγον, οὐδὲ  
ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν  
οὐκέτι.

XXIII. <sup>1</sup> Τότε ὁ Ἰησοῦς ἠέλαλσε τοῖς ὄχλοις καὶ  
τοῖς μαθηταῖς αὐτοῦ <sup>2</sup> λέγων Ἐπὶ τῆς Μωσέως καθέδρας

νόμος, κρέματα καὶ οἱ προφῆται B D L Z *abcv* Tert. Cyr. Hil. — 44. *rec. υποπόδιον*,  
but txt B D G L Z *b* Syr. Aug. — 45. *aft. Δαυ., ins. ἐν πνεύματι* D K M mss. *abc.*  
Copt. Cyr. Ambr. — 46. *for ἡμέρας, ὥρας* D a *Æth.* Orig.

as thy God,'—but, 'the LORD thy God.'  
—40. κρέμονται] So Plato Legg. viii. p.  
331: ἐξ ὧν κρεμαμένη πᾶσα ψυχὴ πολί-  
του.

41—46.] Mark xii. 35—37. Luke xx.  
41—44. The Lord now questions His ad-  
versaries (according to Matt., in Mark and  
Luke He asks the question not *to*, but con-  
cerning the Scribes or interpreters of the  
law), and again convicts them of ignorance  
of the Scriptures. From the universally  
recognized title of the Messiah as the Son  
of David, which by His question He elicits  
from them, He takes occasion to show  
them, who understood this title in a mere  
worldly political sense, the difficulty arising  
from David's own reverence for this his  
Son: the solution lying in the incarnate  
Godhead of the Christ, of which they were  
ignorant.—It is lamentable to see the sub-  
terfuges to which rationalism is driven in  
its disingenuous work of robbing us of  
God's revelation of Himself to men. De  
Wette holds (*Exeg. Handbuch*, p. 238)  
that our Lord's view was to show that the  
Messiah was *not* the Son of David!! that  
the Psalm has no reference to the Mes-  
siah (!), and was not written by David at  
all!! Surely such a man might have spared  
himself the trouble of commenting on a  
book or a character which he values so  
lightly. Can we imagine that our Lord  
could have answered without remark the  
call of the blind men at Jericho, ch. xx.  
30, 31, if such had been the case? But the  
whole comment is too shallow and stupid

to require more notice than to be pointed  
out for warning.—Mark adds to this "the  
common people heard Him gladly:" see ver.  
37. Here then end the endeavours of His  
adversaries to entrap Him by questions:  
they now betake themselves to other means.  
'Nova dehinc quasi scena se pandit,'  
Bengel.

CHAP. XXIII. 1—39.] Peculiar to Mat-  
thew.—1.] Much of the matter of this  
discourse is to be found in Luke xi. and  
xiii. On its appearance there, see the notes  
on those passages. There can, I think, be  
no doubt that it was delivered, as our  
Evangelist here relates it, all at one time,  
and in these the last days of our Lord's  
ministry. On the notion entertained by  
so many recent critics, of Matthew having  
arranged the scattered sayings of the Lord  
into longer discourses, see *Prolegomena*  
to Matthew. A trace of this discourse is  
found in Mark xii. 38—40, Luke xx. 45—  
47. In the latter place it is spoken to the  
disciples, *in hearing of* the crowd: which  
(see ver. 8 ff.) is the exact account of the  
matter. It bears many resemblances to  
the Sermon on the Mount, and may be  
regarded as the solemn close, as that was  
the opening, of the Lord's public teaching.  
—Moses' seat, is the office of judge  
and lawgiver of the people: see Exod. ii.  
13—26. Deut. xvii. 9—13. The Lord  
says, 'In so far as the Pharisees and Scribes  
enforce the law and precepts of Moses,  
obey them: but imitate not their con-  
duct.'—ἐκάθισαν must not be pressed too



<sup>9</sup> καὶ <sup>1</sup> πατέρα μὴ καλέσητε \* ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ <sup>1</sup> ἐστὶν ὁ πατὴρ ὑμῶν ὁ ἐν [τοῖς] οὐρανοῖς. <sup>10</sup> μηδὲ κληθῆτε <sup>1</sup> καθηγηταί, \* εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς \*, ὁ <sup>1</sup> χριστός. <sup>11</sup> ὁ δὲ <sup>1</sup> μείζων ὑμῶν ἔσται ὑμῶν <sup>1</sup> διάκονος. <sup>12</sup> ὅστις δὲ <sup>1</sup> ὑψώσει ἑαυτὸν <sup>1</sup> ταπεινωθήσεται, καὶ ὅστις <sup>1</sup> ταπεινώσει ἑαυτὸν ὑψωθήσεται. <sup>13</sup> [οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οὐκίας τῶν <sup>1</sup> χηρῶν, καὶ <sup>1</sup> προφάσαι μακρὰ προσευχόμενοι· διὰ τοῦτο <sup>1</sup> λήψετε <sup>1</sup> περισσώτερον κρίμα.] <sup>14</sup> οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν \* ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ

BDZ

Hil. — 9. for ὑμῶν, ὑμῖν D abcdw Sahid. Clem. Cypr. Aug. txt B.—ὁ οὐράνος B. txt (omg. τοῖς) D abc Cypr.—ὅτι καθ. ὑμ. ἐστὶν εἰς B D G L (εἰς ἐστ. D G). txt qu. ? — 11. ἔστω G Chrys. — 13. om. B D L (Z ?) 6 av Arm. Orig. (who calls ver. 15 δεινότερον ταλανισμὸν) Euseb. in canon. Jer. txt E F G H S V (Z ?) 12 bc Syrr. Copt.

lowers of him as he of Christ. To understand and follow such commands in the slavery of the letter, is to fall into the very Pharisaism against which our Lord is uttering the caution. — ῥαββι = רַבִּי, my master: an expression used, and reduplicated as here, by scholars to their masters, who were never called by their own name by their scholars. So the Lord says, John xiii. 13, ὑμεῖς φωνεῖτέ με, ὁ διδάσκαλος κ. ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. See Schöttgen Hor. Heb. ii. 900.—The right reading is most likely διδάσκαλος, omitting ὁ χριστός, and the Teacher is the Holy Spirit (see John xiv. 26. Jer. xxxi. 33, 34. Ezek. xxxvi. 26, 27), but not here named, because this promise was only given in private to the disciples. If this be so, we have God, in His Tri-unity, here declared to us as the only Father, Master, and Teacher of Christians; their πατὴρ, καθηγητὴς (= ὁδηγὸς τυφλῶν Rom. ii. 19), and διδάσκαλος—the only One, in all these relations, on whom they can rest or depend. They are all brethren: all substantially equal—none by office or precedence nearer to God than another: none standing between his brother and God. ‘And the duty of all Christian teachers is to bring their hearers to the confession of the Samaritans in John iv. 42: οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόσαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.’ (Ols-hausen, ‘Christus ber einige Weister,’ p. 10, cited by Stier, ii. 507.)—πατέρα μὴ κ. ὑμ., ‘name not any Father of you on earth:’ no ‘Abba’ or ‘Papa’ (see the account of the funeral of John Wesley, Coke and Moore’s

Life, p. 441, and the opening of the Authors’ dedication of the book).—11.] It may serve to show us how little the letter of a precept has to do with its true observance, if we reflect that he who of all the Heads of Sects has most notably violated this whole command, and caused others to do so, calls himself ‘servus servorum Dei.’—12.] This often-repeated saying points here not only to the universal character of God’s dealings, but to the speedy humiliation of the lofty Pharisees;—and as such finds a most striking parallel in Ezek. xxi. 26, 27.—13.] This verse may perhaps have been inserted from Mark xii. 40, or Luke xx. 47—but in that case is it likely that we should have had the unusual and harsh construction, ὅτι κατεσθίετε . . . καὶ προσευχόμενοι? unless perhaps the latter words are inserted without alteration from Mark. They devoured widows’ houses by attaching them to themselves, and persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Luke viii. 2, 3. What words, in the spirit, and even in the letter also, can better describe the corrupt practices of the so-called priesthood of Rome, than these of the Lord?—περισσώτερον—because ye have joined thieving with hypocrisy. The πρόφασις was to make their sanctity appear to these women, and so win their way to their favour.—This verse is in several MSS after the fourteenth: and certainly ver. 14 seems better to begin the series of denunciations.—14.] In Luke xi. 52 it is added, ἥγατε τὴν κλεῖδα τῆς γνώσεως—the Key being, not the Key of, i. e.

15 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι  
 περιάγετε τὴν ἁβάλασσαν καὶ τὴν ἁξηράν ποιῆσαι ἕνα  
 προσήλυτον, καὶ ὅταν γέννηται, ποιεῖτε αὐτὸν υἱὸν  
 γέννητος διπλότερον ὑμῶν. 16 οὐαὶ ὑμῖν ὁδηγοὶ τυφλοὶ  
 οἱ λέγοντες Ὅς ἂν ὁμῶς ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς  
 ἂν ὁμῶς ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. 17 μωροὶ  
 καὶ τυφλοὶ, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ  
 ἁγιάζων τὸν χρυσόν; 18 καὶ Ὅς ἂν ὁμῶς ἐν τῷ  
 θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς ἂν ὁμῶς ἐν τῷ ἑωρῷ τῷ  
 ἐπάνω αὐτοῦ, ὀφείλει. 19 [μωροὶ καὶ] τυφλοὶ τί γὰρ  
 μείζων, τὸ ἑωρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζων τὸ ἑωρον;  
 20 ὁ οὖν ὁμῶς ἐν τῷ θυσιαστηρίῳ ἡμνύει ἐν αὐτῷ καὶ ἐν  
 πᾶσι τοῖς ἐπάνω αὐτοῦ. 21 καὶ ὁ ὁμῶς ἐν τῷ ναῷ ἡμνύει  
 ἐν αὐτῷ καὶ ἐν τῷ \* κατοικοῦντι αὐτόν. 22 καὶ ὁ ὁμῶς  
 ἐν τῷ οὐρανῷ ἡμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ

Sahid. Eth. Chrys. Euth. Theophyl. (?) — 15. for ποιῆσαι, ἵνα ποιήσητε D abed and Latin Fathers (but the Latin is perhaps not quite decisive in this case). — 17. ἀγιάσας B D Z. txt C. — 19. μωροὶ καὶ om. D L Z abv. ins. B C c. — 21. κατοικήσαντι

admitting to, Knowledge, but the Knowledge itself, the true simple interpretation of Scripture which would have admitted them, and caused them to admit others, into the Kingdom of Heaven, by the recognition of Him of whom the Scriptures testify; whereas now by their perverse interpretations they had shut out both themselves and others from it. See a notable instance of this latter in John ix. 24. They shut the door as it were in men's faces who were entering. — 15.] And with all this betrayal of your trust as οἱ διδάσκαλοι τοῦ Ἰσραὴλ (John iii. 10), as if all your work at home were done, ye περιάγ. τ. θ. κ.τ.λ. This was their work of supererogation—not commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favouring and often attending their worship—but of the *proselytes of righteousness*, so called, who by persuasion of the Pharisees took on them the whole Jewish law and its observances. These were rare—and it was to the credit of our nature that they were. For what could such a proselyte, made by such teachers, become? A disciple of hypocrisy merely—neither a sincere heathen nor a sincere Jew—doubly the child of Hell—condemned by the religion which he had left—condemned again by that which he had taken. — 16—22.] The Lord forbade all swearing to His own disciples, ch. v. 34;

and, for the very same reason,—because every oath is really and eventually an oath by God—shows these Pharisees the validity and solemnity of every oath. "This subterfuge became notorious at Rome. Ecce negas, jurasque mihi per templa Tonantis; Non credo: jura, verpe, per Anchialium = am chai aloh (as God liveth). Martial, xi. 94" (F. M.). The gold here is probably not the ornamental gold, but the Corban—the sacred treasure. (This Meyer doubts, because the question here is not of *rows*. But in the absence of any examples of an oath by the gold of the temple, it is just as likely as the other interpretation.) They were fools and blind, not to know and see, that no inanimate thing can witness an oath, but that all these things are called in to do so because of *sanctity* belonging to them, of which God is the primary source—the order likewise of the things hallowed being, in their foolish estimate of them, reversed: for the gold must be less than the temple which hallows it, and the gift than the altar—not as if this were of any real consequence, except to show their folly—for, vv. 20—22, *every oath* is really an *oath by God*. But these men were servants only of the Temple (ὁ οἶκος ὑμῶν, ver. 39) and the altar, and had forgotten God.—The reading *κατοικήσαντι*, ver. 21, is remarkable, as God did not then dwell in the Temple, ~~nor~~ had He done so since Captivity.—ὀφείλει, 'is bound' (see Exod.

καθημένῳ ἐπάνω αὐτοῦ. <sup>23</sup> οὐαὶ ὑμῖν γραμματεῖς καὶ <sup>m</sup> Φαρισαῖοι ὑποκριταί, ὅτι <sup>m</sup> ἀποδεκατοῦτε τὸ <sup>n</sup> ἡδύοσμον καὶ τὸ <sup>o</sup> ἄνηθον καὶ τὸ <sup>p</sup> κύμινον, καὶ ἀφήκατε τὰ <sup>p</sup> βαρυτέρα τοῦ νόμου, τὴν <sup>r</sup> κρίσιν καὶ \* τὸν \* ἔλεον καὶ τὴν πίστιν· ταῦτα \* ἔδει ποιῆσαι, καὶ ἐκεῖνα μὴ ἀφίεναι. <sup>24</sup> ὁδοῖοι τυφλοὶ, οἱ <sup>q</sup> διὐλιζόντες τὸν <sup>r</sup> κώνωπα, τὴν δὲ <sup>r</sup> κάμηλον <sup>s</sup> καταπίνοντες. <sup>25</sup> οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι <sup>t</sup> καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς <sup>u</sup> παροψίδος, ἔσωθεν δὲ <sup>v</sup> γέμουσιν [ἐξ] <sup>v</sup> ἀρπαγῆς καὶ <sup>w</sup> ἀκρασίας. <sup>26</sup> Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα <sup>x</sup> γένηται καὶ τὸ ἐκτὸς \* αὐτῶν καθαρὸν. <sup>27</sup> οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι <sup>y</sup> παρομοιάζετε τάφοις <sup>y</sup> κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης <sup>z</sup> ἀκαθαρσίας. <sup>28</sup> οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις <sup>z</sup> δίκαιοι, ἔσωθεν δὲ <sup>z</sup> μεστοὶ ἐστε <sup>z</sup> ὑποκρίσεις

C D E F G H K L M Z V 28. txt B acv.—for αὐτὸν, ἐν αὐτῷ G abev.—23. τὸ ἔλεος B D L Cyr. Chrys. txt C.—aft. ταῦτα ins. δὲ B C K L M 13 al. v Syrr. Copt. Sahid. Chrys. Lucif. om. D cv.—24. οἱ om. B.—for τὴν, τὸν D.—25. τὸ ἔξω D.—aft. παροψ. ins. τοῦ πικανός M. al.—ἐξ om. C D Chrys. ins. B.—for ἀκρασίας, ἀδίκιας C E F G H K S V 50 Syrr. Æth. Chrys. txt B D L. syr. has both, ἀκαθαρσίας Copt. Sahid. Clem. πλεονεξίας M Chrys.—26. for ἐντος, ἔσωθεν K M.—καὶ τῆς παροψ. om. D b Clem. Chrys.—for ἐκτός, ἔξωθεν D Clem.—for αὐτῶν, αὐτοῦ B \* D E \* b Æth. txt C.—27. ὁμοιάζετε B.—for οἵτινες . . . γέμουσιν, ἔξωθεν ὁ τάφος φαίνεται

xxix. 37). — 23, 24.] It was doubtful whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In their threefold enumeration the Lord refers to Micah vi. 8 (see also Hosca xii. 7)—where *to do justly, to love mercy, and to walk humbly with God*, are described as being better than all offerings. — ταῦτα—these last, are the great points on which your exertions should be spent—and then, if for the sake of these they be observed, the others should not be neglected. Stier gives an instance of this, in (*Scripture*) *Philology*, which if it be applied in subjection to a worthy appreciation of the *sense and spirit of the Writer*, may profitably descend to the minutest details: but if the Philologist begin and end with his ‘micrology,’ he incurs the *μωρὲ καὶ τυφλὲ* of the Pharisees (ii. 515).—The straining the gnat, is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully, that they might not

violate Levit. xi. 20. 23. 41, 42 (and, it might be added, Lev. xvii. 10—14). The camel is not only opposed as *of immense size*, but is also *unclean*. — 25—28.] This woe is founded not on a literally, but a typically denoted practice of the Pharisees. Our Lord, in the everdeepening denunciation of His discourse, has now arrived at the delineation of their *whole* character and practices by a parabolic similitude.—γέμουσιν ἐξ, not, ‘are filled by’ (Dr. Burton), but, ‘are full of:’ γρ πλη in Hebrew. The straining out of the gnat is a cleansing pertaining to the ἔξωθεν, as compared with the *inner composition of the wine itself*, of which the cup is full: see Rev. xviii. 3.—ἵνα γέν. The exterior is not in reality pure when the interior is foul: it is not ‘a clean cup,’ unless both exterior and interior be clean: ‘alias enim illa mundities externa non est mundities.’ Bengel.—τάφ. κεκον. The Jews used once a year (on the fifteenth of the month Adar) to *whitewash the spots where graves were*, that persons might not be liable to uncleanness by passing over them (see Numb. xix. 16).—This goes to the root of the mischief at once: your heart



h 2 Cor. vi. 14. καὶ ἡ ἀνομίας. <sup>29</sup> οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι BCD  
 Heb. i. 9. ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν  
 i 1 Mac. xiii. 27. καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, <sup>30</sup> καὶ λέγετε Εἰ  
 k 1 Sa. i. 25. † ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν  
 l 1 Ezr. k. xxi. 4. xxi. 6, 8. † ἡμεθα <sup>k</sup> κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.  
 m Luke iv. 22. 31 ὥστε <sup>m</sup> μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἴστε τῶν φονευσάντων  
 n John iii. 20. τοὺς προφῆτας. <sup>32</sup> καὶ ὑμεῖς <sup>n</sup> πληρώσατε τὸ μέτρον τῶν  
 o Phil. iv. 10. πατέρων ὑμῶν. <sup>33</sup> ὅφεις <sup>o</sup> γεννήματα ἐχιδνῶν, πῶς φύγητε  
 p 1 Cor. vi. 7. ἀπὸ τῆς κρίσεως τῆς <sup>p</sup> γέννης; <sup>34</sup> διὰ τοῦτο ἰδοὺ ἐγὼ  
 q Mark iii. 29. John v. 24, 29. Heb. x. 27. 2 Pet. ii. 1. 2  
 r 1 Th. v. 29, 30. x. 28. Jam. iii. 6. 7  
 s 1 Th. xiii. 52. 8  
 t 1 Kings x. 23. 4  
 u John xviii. 1. Rev. iii. 10. Deut. xxviii. 15.  
 v ver. 30. Gen. ix. 5, 6. iv. 10.  
 w ch. xxvi. 28.

ώρατος, ἔσθωτεν δὲ γίμει D Clem. Iren. — 30. rec. ἡμιν, with many const. mss., but txt B C D E F G H L V 21 Cyr. (in both places.) — 32. ἐπληρώσατε D H al. πληρώσατε B, txt C abc Orig. — 34. ἐγὼ om. D. Orig. (once) Ir. Lucif. — ἀποστειλῶ D Orig. (once) Chrys. — πρὸς ἡμᾶς om. D d. — καὶ σοφοὺς om. X. — καὶ aft. σοφοὺς om. L Corp. — καὶ aft. γραμ. om. B M Orig. (once.) — καὶ aft. σταυρώσετε om. D E\* b Ir. Lucif. — ἐν τ. συν. ἡμ. om. D d Ir. Lucif. — 35. τοῦ bef. αἷμ. both times om. D. — 37. ἀποκτείνουσα

is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell! And your religion is but the whitewash—hardly skin deep! — 29—33.] The guilt resting on these present Pharisees from being the last in a progressive series of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of continuity with their fathers' wickedness. See, as clearly setting forth this view, Luke xi. 47, 48.—[*'(Sit licet divus, dummodo non vivus)'*. Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure (Acts vii. 52). Stier (ii. 514).—ver. 33 repeats almost verbatim the first denunciation of the Baptist—in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole preaching of repentance had now been expended. One weighty difference however there is: there it was, *τις ὑπέδειξεν ἡμῖν φονεῖν*; the

wonder was, how they bethought themselves of escaping—now, *πῶς φύγητε*; how shall ye escape? On ὅφεις see Rev. xii. 9. — 34.] From the parallel place in the former discourse (see notes there), Luke xi. 49, it would appear that the *διὰ τοῦτο* refers to the whole last denunciation; '*quæ cum ita sint*'—since ye are bent upon filling up the iniquities of your fathers, in God's inscrutable purposes ye shall go on rejecting His messengers. Notice the difference between *ἡ σοφία τοῦ θ.* in Luke xi. 49, and ἐγὼ here.—These words are nowhere written in Scripture, nor is it necessary to suppose that to be our Lord's meaning. He speaks this as Head of His Church, of those whom He was about to send: see Acts xiii. 1. 1 Cor. xii. 8. Eph. iii. 5. He cannot, as some (Olsh.) think, include *Himself* among those whom He sends—the Jews may have crucified many Christian teachers before the destruction of Jerusalem. See Euseb. H. E. iii. 32, where he relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan.—The προφῆται were the Apostles, who, in relation to the Jews, were such—the σοφοί, Stephen and such like, men full of the Holy Ghost—the γραμματεῖς, Apollon, Paul (who indeed was all of these together), and such. On μαστ. ἐν τ. συν. κ.τ.λ. see Acts v. 40. xxv. 19. xxvi. 11. — 35.] αἷμα δίκ. or ἀθῶον is a

υἱοῦ Βαραχίου, ὃν ἐφρονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ  
 θυσιαστηρίου. <sup>36</sup> ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ  
 τὴν γενεάν ταύτην. <sup>37</sup> Ἰερουσαλὴμ Ἰερουσαλὴμ ἡ ἀπο-  
 κτείνουσα τοὺς προφῆτας καὶ <sup>38</sup> λιθοβολοῦσα τοὺς ἀπεσταλ-  
 μένους πρὸς αὐτήν, <sup>39</sup> ποσάκις ἠθέλησα ἐπισυναγαγεῖν  
 τὰ τέκνα σου ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία  
 ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. <sup>38</sup> ἰδοὺ  
 ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν [ἐρημος]. <sup>39</sup> λέγω γὰρ ὑμῖν  
 Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, ἕως ἃν εἴπητε ἡ Εὐλογημένος ὁ  
 ἐρχόμενος ἐν ὀνόματι κυρίου.

g ch. xxvi. 29, 34. John i. 52. xiii. 9. xiv. 7. Rev. xiv. 13 f.

h Ps. cxviii. 26.

C G K al.—πρός σε D abcv Arm. Latin Fathers. txt B C.—38. ἐρημος om. B L Orig.  
 (sometimes) Cyr. Basil. ins. C D abedv Orig. Iren. Cyrp.

common expression in the O. T. See 2 Kings  
 xxi. 16. xxiv. 4. Jer. xxvi. 15; and more  
 especially Lam. iv. 13, which perhaps our  
 Lord referred to in speaking this.—**πάν  
 αἱ.**] Thus in Babylon, Rev. xviii. 24, is  
 found the blood of all that were slain upon  
 the earth. Every such signal judgment is  
 the judgment for a series of long-crying  
 crimes—and these judgments do not ex-  
 haust God's anger, Is. ix. 12. 17. 21.—The  
 murder of Abel was the first in the strife  
 between unrighteousness and holiness, and  
 as these Jews now represent the murderers  
 of the first, they must bear the vengeance  
 of the whole in God's day of wrath.—Who  
 Zacharias son of Barachias is, has been  
 much disputed. At least we may conclude  
 that it cannot be (as Aug. and Greswell  
 suppose) a future Zacharias, mentioned  
 by Josephus, B. J. iv. 5, 4, as son of Ba-  
 ruch, and slain in the temple just before  
 the destruction of Jerusalem—for the Lord  
 evidently speaks of an event past, and  
 never prophesies in this manner elsewhere.  
 Origen has preserved a tradition (iv. 228),  
 that Zacharias father of John the Baptist  
 was slain by them in the temple; but in  
 the absence of all other authority, this must  
 be suspected as having arisen from the  
 difficulty of the allusion here. Most likely  
 (see note on Luke xi. 51) it is Zacharias  
 the son of Jehoiada, who was killed there,  
 2 Chron. xxiv. 21, and of whose blood the  
 Jews had a saying, that it never was washed  
 away till the temple was burnt at the cap-  
 tivity.—**υἱοῦ Βαραχίου** does not occur in  
 Luke xi. 51, and perhaps was not uttered  
 by the Lord Himself, but may have been  
 inserted by mistake, as Zacharias the pro-  
 phet was son of Barachiah.—**μετ. τ. ν. κ.  
 τ. θ.**] He was killed in the priests' court,  
 where the altar of burnt-offerings was. Abel  
 also was killed by his offering. On ver. 36  
 see note on ch. xxiv. 34.—It is no objection

to this interpretation, that the whole period  
 of the Jewish course of crime is not filled  
 by it: the death of Abel can by no ex-  
 planation be brought within its limits or  
 responsibility; and the Lord's saying reaches  
 far deeper than a mere announcement of  
 their responsibility for what they themselves  
 had done. The Jews stood in the central  
 point of God's dealings with men: and as  
 they were the chosen for the election of  
 grace, so, rejecting God and His messen-  
 gers, they became, in an especial and awful  
 manner, vessels of wrath.—The Lord men-  
 tions this murder, not as being the last  
 even before His own day, but because it  
 was connected specially with the cry of the  
 dying man, 'The Lord look upon it and  
 require it.' Compare Genesis iv. 10.—This  
 death of Zacharias was the last in the  
 arrangement of the Hebrew Canon of the  
 O. T., though chronologically that of Uriah,  
 Jer. xxvi. 23, was later.—**37.**] These words  
 were before spoken by the Lord, Luke xiii.  
 34: see notes there. On the constr. *αὐτήν*,  
 see reff.—**ποσάκις ἠθ.** must be under-  
 stood of all the messages of repentance and  
 mercy sent by the prophets, for the Lord's  
 words embrace the whole time comprised  
 in the historic survey of ver. 35, as well as  
 His own ministry. On the similitude, see  
 Deut. xxxii. 11. Ps. xvii. 8. xxxvii. 7. lvi. 1.  
 lxi. 4. Is. xxxi. 5. Mal. iv. 2, and compare  
 ch. xxiv. 28.—**οὐκ ἠθ.**] See Is. xxviii. 12.  
 xxx. 15. The tears of the Lord over the  
 perverseness of Jerusalem are witnesses of  
 the freedom of man's will to resist the  
 grace of God.—**38, 39.**] This is the Lord's  
 last and solemn departure from the temple  
 —the true μεταβαίνωμεν ἐντεῦθεν (motus  
 excedentium Deorum. Tacitus).—**οἶκος  
 ὑμῶν**—no more God's, but your house—  
 i. e. primarily, the temple,—then Jerusalem,  
 —and then the whole land in which ye  
 dwell.—**Οὐ μὴ με ἴδῃτε**—He did not show

i 1 Chron. xxix.  
1. 1 Cor. iii.  
9. 2 Cor. v.  
1. Ep. a. n. 21.  
met. Rom.  
xiv. 10 al.  
k 1 and ch.  
xxiii. 38.  
Judg. ii. 23.  
iii. 1. Ps.  
xvi. 14. Luke  
xiii. 8.  
1 Hag. ii. 10.  
m ch. xxvi. 61.  
2 Cor. v. 1.  
Gal. ii. 18.  
Acts vi. 11.  
Ezra v. 12.  
n ch. xvii. 1.  
10 al.  
o 4 Kings xx. 8, 9. Exod. iii. 12. ch. xii. 38.

XXIV. <sup>1</sup> Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάσαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> ὁ δὲ \* Ἰησοῦς εἶπεν αὐτοῖς [Οὐ] βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ† καταλυθήσεται. <sup>3</sup> καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες Εἰπὲ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ

p 1 Cor. xv. 23, &c. James v. 7. ver. 27, 37, 39.

CHAP. XXIV. 1. ἀπὸ τ. ἱερ., ἐπορ. D L al. aben Syrr. Copt. Æth. Arm. Hil. txt (τε τ. i. B) B C. — 2. for Ἰησ., ἀποκριθεὶς B D L, aber Æth. Copt. Arm. Chrys. txt C. — bef. βλέπ. om. οὐ B D L aber Copt. Sahid. Arm. Æth. Ambr. ins. C. — rec. οὐ μὴ καταλυθήσεται. txt B C D E G H L S V 28 all. Chrys. — 3. aft. ἐλαιῶν, ins. κατ' ἐναντί τοῦ ἱεροῦ C. — τῆς παρουσίας σου D. — bef. συντελ. om. τῆς B C L. — 6. μέλ-

Himself to all the people after His resurrection, but only to chosen witnesses, Acts x. 41. — *ἕως ἂν εἴπ.* until that day, the subject of all prophecy, when your repentant people shall turn with true and loyal Hosannas and blessings to greet 'Him whom they have pierced!' see Deut. iv. 30, 31. Hosea iii. 4, 5. Zech. xii. 10. xiv. 8. — Stier well remarks, 'He who reads not this in the prophets, reads not yet the Prophets aright.' — *Ἱερουσαλὴμ*, which is *Luke's* usual form, does not occur elsewhere in Matt. This is to be accounted for by these verses being a solemn utterance of the Lord, and the sound yet dwelling on the mind of the narrator; and not by supposing the verses to be spurious and inserted out of Luke, as Wieseler has done, Chronolog. Synops. p. 322. His assertion that ver. 39 has no sense here, is implicitly refuted above.

CHAP. XXIV. 1—51.] Mark xiii. 1—37. Luke xxi. 5—36. Matt. omits the incident of the widow's mite, Mark xii. 41—44. Luke xxi. 1—4. — 1, 2.] Mk. expresses their remarks on the buildings—see note there—they were probably occasioned by ver. 38 of the last chapter. — Josephus writes, B. J. vii. 1, 1—*κελεύει Κάϊσαρ ἡδὴ τὴν τε πόλιν ἅπασαν καὶ τὸν γινὼν κατασκάπτειν . . . τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περιβολὸν εὖτως ἐξωμάλίσαν οἱ κατασκάπτουρες, ὥς μηδὲ πώποτ' οἰκισθῆναι πίσιν ἂν ἐτι παρασχεῖν τοῖς προσελοῦσιν.* There is no difficulty in οὐ here used interrogatively. See a similar case John vi. 70. — 3.] From Mark we learn that it was Peter and James and John and Andrew who asked this question. With regard to the question itself, we must, I think, be careful not to press the clauses of it too much, so as to make them bear separate meanings corresponding to the

arrangements of the Lord's discourse. As expressed in the other Evangelists, the question was concerning the time, and the sign, of *these things* happening, viz. the overthrow of the temple and desolation of Judæa, with which, in the then idea of the Apostles, our Lord's coming and the end of the world were connected. Against this mistake He warns them, vv. 6, 14, — Luke v. 24, — and also in the two first parables in our ch. xxv. — For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind, that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. (1) The view of the Jewish Church and its fortunes as *representing the Christian Church and its history*, is one key to the interpretation of this chapter. *Two parallel interpretations* run through the former part as far as ver. 28; the destruction of Jerusalem and the final judgment being both enwrapped in the words, but the former, in this part of the chapter, predominating. Even in this part, however, we cannot tell how applicable the warnings given may be to the events of the last times, in which apparently Jerusalem is again to play so distinguished a part. *From ver. 28*, the lesser subject begins to be swallowed up by the greater, and the Lord's *second coming* to be the predominant theme, with however certain hints thrown back as it were at the event which was immediately in question: till, in the latter part of the chapter and the whole of the next, the *second advent*, and, at last, the *final judgment* ensuing on it, are the subjects. (2) Another weighty matter for the understanding of this prophecy is, that (see Mark xiii. 32) any obscurity or concealment concerning the *time* of the Lord's second coming, must be attributed to the right

τῆς ἑσπερίας τοῦ αἰῶνος. <sup>4</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς Βλέπετε μὴ τις ὑμᾶς ᾤπλανήσῃ. <sup>5</sup> πολλοὶ  
γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες Ἐγὼ εἰμι  
ὁ χριστός, καὶ πολλοὺς πλανήσουσι. <sup>6</sup> μελλήσετε δὲ  
ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁράτε, μὴ ὁρο-  
εῖσθε· δεῖ γὰρ [πάντα] γενέσθαι, ἀλλ' οὐπω ἐστὶ τὸ τέλος.  
<sup>7</sup> ἐξεφθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ  
βασιλείαν, καὶ ἔσονται λιμοὶ [καὶ λοιμοὶ] καὶ σεισμοὶ  
<sup>8</sup> κατὰ τόπους. πάντα δὲ ταῦτα ἀρχὴ ὧδινων. <sup>9</sup> τότε

w || and Acts xiv. 23. ii. 46. γ. 42 al. συνίστασθαι κατὰ τύπους. Philo de  
Mund. Opif. p. 13. x Ex. xxv. 14. Job xxi. 17. Isa. xxi. 3.

λετε D Orig.—πάντα om. B D L *alcev* Sahid. Copt. Æth. Cypr. ins. C.—7. καὶ λοιμοὶ

cause, which we know from His own mouth to be, that the Divine Speaker Himself, in His humiliation, *did not know the day nor the hour*. All that He had heard of the Father, He made known unto His disciples (John xv. 15): but that which the Father knew in His own power (Acts i. 7), He could not in His abased humanity know. He told them the *attendant circumstances* of His coming; He gave them enough to guard them from error in supposing the day to be close at hand, and from carelessness in not expecting it as near. (Regarding Scripture prophecy as I do as a *whole*, and the same great process of events to be denoted by it all, it will be but waste labour to be continually at issue, in the notes of this and the succeeding chapter, with Meyer and others, who hold that the Gospel prophecies are inconsistent in their eschatology with those after the Ascension, and those again with the chiliastic ones of the Apocalypse. How untenable this view is, I hope the following notes will show: but to be continually meeting it, is the office of polemic, not of exegetic theology.) — 4, 5.] The Lord does not answer the *πότε* but by admonitions not to be deceived. See a question similarly answered, Luke xiii. 23, 24.—*πολλ. γάρ*] This was the first danger awaiting them; not of being drawn away from Christ, but of *imagining that these persons were Himself*. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchoab, &c.) are all too early or too late, and not correspondent to the condition, ἐπὶ τῷ ὄνομ. μου. See Gresswell on the Parables, v. 330 note. Luke adds (ver. 8) to the speech

of the false Christs, καὶ ὁ καιρὸς ἤγγικε. —6-8.] πόλεμοι and ἀκοαὶ πολέμων there certainly were during this period; but the prophecy must be interpreted rather of those of which the Hebrew Christians would be most likely to hear as a cause of terror. Such undoubtedly were the three threats of war against the Jews by Caligula, Claudius, and Nero; of the first of which Josephus says, Antt. xix. 1, 2, εἶναι τε τῷ ἡμετέρῳ οὐδὲ τίς δλίγων ἐξεγγόνοι μὴ οὐκ ἀποκωλύειν, μὴ ταχίας αὐτῷ (Γαίῳ) τελευτῆς παραγενομένης. Luke couples with πολ., ἀκαταστασίας, and to this ἔθνος ἐπὶ ἔθνος seems also to point. There were serious disturbances,—(1) at Alexandria, which gave rise to the complaint against and deposition of Flaccus, and Philo's work against him (A.D. 30), in which the Jews as a nation were the especial objects of persecution; (2) at Seleucia about the same time (Josephus Antt. xviii. 9, 8, 9), in which more than 50,000 Jews were killed; (3) at Jamnia, a city on the coast of Judæa near Joppa (Philo Judæus, ii. 575). Many other such national tumults are recorded by Josephus. See especially B. J. ii. 17, 10, 18, 1—8, in the former of which places he calls the sedition προοίμιον ἀλώσεως, and says that ἕκαστος τῶν μετρίων ἐτετάρακτο: and adds, δεινὴ δὲ ὄλην τὴν Συρίαν ἐπέχευε παραχρή, καὶ πᾶσα πόλις εἰς ἑδο δωρητόν στρατόπειδα. —Λιμὸς and λοιμὸς are usual companions—a proverb says, μετὰ λιμὸν λοιμὸς. Gresswell (vol. v. p. 260 note) shows that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius (Claud. 18) speaks of *assidua sterilitates*; and Tacitus (Ann. xi. 43) of 'frugum cæstas, et orta ex eo fames,' about

γ Γεν. xxi. 12.  
 2 Γεν. xxv. 12.  
 α Γεν. i. 6.  
 β χρ. xiii. 21.  
 γ = χρ. x. 4.  
 δ 1 Πέτρ. iii.  
 δ χρ. vi. 15 αλ.  
 ζ χρ. vi. 13.  
 η = χρ. vi. 12.  
 θ 1 Πέτρ. i. 5.

ὧς παραδώσουσιν ὑμᾶς εἰς ὀλίφην καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνων διὰ τὸ ὀνομά μου. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσι καὶ μισήσουσιν ἀλλήλους. καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσι

om. B D E\* ab Hil. txt C.—9. ὀλίφην L 9 (not C, as Scholz and Lachm.)—τῶν

the same time. There was a famine in Judæa in the reign of Claudius (the true date of which however Mr. Greswell proves (Diss. vol. ii. p. 5) to be the third of Nero), mentioned by Josephus (Antt. iii. 15, 3). And as to λοιμοί, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius, Nero 39, and Tacitus Ann. xvi. 13, which in a single autumn carried off 30,000 persons at Rome. But such matters as these are not often related by historians, unless of more than usual severity.—σεισμοί] The principal earthquakes occurring between this prophecy and the destruction of Jerusalem were, (1) a great earthquake in Crete A.D. 46 or 47; (2) one at Rome on the day when Nero assumed the toga virilis, A.D. 51; (3) one at Apamea in Phrygia, mentioned by Tacitus (Ann. xii. 58) A.D. 53; (4) one at Laodicea in Phrygia (Tacitus Ann. xiv. 27) A.D. 60; (5) one in Campania, Tacitus Ann. xv. 22. Seneca, Ep. 91, § 9 (cited by Mr. Greswell, Parabl. v. 258 note) in the year A.D. 58, writes: 'Quoties Asia, quoties Achaia urbes uno tremore ceciderunt! quot oppida in Syria, quot in Macedonia devorata sunt! Cyprus quoties vastavit hæc clades! quoties in se Paphus corruit! frequenter nobis nuntiati sunt totarum urbium interitus.' The prophecy, mentioning κατὰ τόπους, does not seem to imply that the earthquakes should be in Judæa or Jerusalem. We have an account of one in Jerusalem, in Josephus, B. J. iv. 4, 5, which Mr. Greswell (as above) places about Nov. A.D. 67. On the additions in Luke xxi. 11 see notes there; and on this whole passage see the prophecies in 2 Chron. xv. 5—7, and Jer. li. 45, 46.—ἀρχὴ ὥδινω] in reference to the παλιγγενεσία (ch. xix. 28), which is to precede the συντέλεια τοῦ αἰῶνος. So Paul in Rom. viii. 12, πᾶσα ἡ κτίσις . . . συνῳδῶν ἀχοι τοῦ νῦν. The deaththroes of the Jewish state precede the 'regeneration' of the universal Christian Church, as the deaththroes of this world the new heavens and new earth.—9—13.] τότε, before these things (the ἀρχ. ὥδ., see note on Luke v. 12) have taken place; not 'after they have happened.' 14. Wette presses this latter meaning, that

he may find a contradiction to Luke v. 12, πρὸ δὲ τούτων ἀπάντων . . . . The words serve only definitely to fix the time of the indefinite τότε, here and in ver. 10. The τότε in ver. 14 is altogether different.—For ἀποκτ. ὑμ., Luke has θανατώσουσιν ἐξ ὑμῶν, viz. the Apostles. This sign was early given. James the Great was put to death A.D. 44; Peter and Paul (traditionally, Euseb. H. E. ii. 25) and James the Less, before the destruction of Jerusalem: and possibly others.—ἔσεσθ. μισ.] See Acts xxviii. 22, ἡ αἵρεσις αὕτη . . . πανταχοῦ ἀντιλέγεται: also Tacitus Ann. xv. 44, where Nero, for the conflagration of Rome, persecutes 'Christianos, genus hominum ob flagitia invisos:' also see 1 Pet. ii. 12. iii. 16. iv. 14—16. In chap. x. 22, from which these verses are repeated, we have only ὑπὸ πάντων—here τῶν ἔθνων is added, giving particularly to the prophecy.—10.] See 2 Tim. iv. 16, and the repeated warnings against apostasy in the Ep. to the Hebrews. The persons spoken of in this verse are Christians. On μισ. ἀλλ., compare the deadly hatred borne to Paul and his work by the Judaizers. In the Apocryphal works called the Clementines, which follow teaching similar to that of the factions adverse to Paul in the Corinthian Church, he is hinted at under the name ὁ ἐχθρὸς ἄνθρωπος (Ep. Pet. to James. 2, and Recognitions, i. 70, cited by Stanley, Essays on Apostolic Age, p. 377). These Judaizing teachers, among others, are meant by the ψευδοπροφῆται, as also that plentiful crop of heretical teachers which sprung up every where with the good seed of the Gospel when first sown. See especially Acts xx. 30. Gal. i. 7—9. Rom. xvi. 17, 18. Col. ii. 17—end. 1 Tim. i. 6, 7. 20. vi. 3—5. 20, 21. 2 Tim. ii. 18. iii. 6—8. 2 Pet. ii. and Jude. 1 John ii. 18. 22, 23. 26. iv. 1. 3. 2 John 7. ψευδᾶπόστολοι, 2 Cor. xi. 13. Even De Wette, who attempts to deny the historical fulfilment of the former signs (ver. 7), confesses that this was historically fulfilled (Exceget. Handbuch in loc.)—12.] It is against this ἀνομία especially that James, in the earliest Apostolic Epistle, and Jude, in more than the outward sense the brother of James, were called on to protest,—the mixture of

πολλούς. <sup>12</sup> καὶ διὰ τὸ <sup>π</sup> πληθυνθῆναι τὴν <sup>ἡ</sup> ἀνομίαν <sup>g</sup> Ps. cxviii. 69.  
<sup>ἡ</sup> ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν. <sup>13</sup> ὁ δὲ <sup>κ</sup> ὑπομένει <sup>h</sup> ch. vii. 23.  
εἰς τέλος, οὗτος σωθήσεται. <sup>14</sup> καὶ <sup>ἡ</sup> κηρυχθήσεται τοῦτο <sup>2</sup> Cor. vi. 14.  
τὸ <sup>ἡ</sup> εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ <sup>ἡ</sup> οἰκουμένῃ, <sup>h</sup> Heb. i. 9. Ps.  
<sup>ο</sup> εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἥξει τὸ <sup>ἡ</sup> τέλος. <sup>15</sup> <sup>i</sup> = here only.  
<sup>15</sup> Ὅταν οὖν ἴδῃτε τὸ <sup>ἡ</sup> βδέλυγμα τῆς <sup>ἡ</sup> ἐρημώσεως, τὸ <sup>ἡ</sup> <sup>act. Jer. xvii.</sup>  
<sup>ἡ</sup> <sup>2. Num. xi.</sup>  
<sup>ἡ</sup> <sup>32.</sup>  
<sup>ἡ</sup> <sup>k. Dou. vii. 12.</sup>  
<sup>ἡ</sup> <sup>1. Joel i. 9.</sup>  
<sup>ἡ</sup> <sup>m. ch. iv. 23.</sup>  
<sup>ἡ</sup> <sup>ix. 35. see</sup>  
<sup>ἡ</sup> <sup>xiii. 11, 19.</sup>  
<sup>ἡ</sup> <sup>n. Isa. x. 23.</sup>

B D Z <sup>ἡ</sup> ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, \* ἑστὼς ἐν <sup>ἡ</sup> τόπῳ ἀγίῳ

o Rom. x. 18 al. Zeph. iii. 8. p Dan. xi. 13. q Luke xvi. 15 Deut. xxix. 17, 20. r Jer. xxxii. 18.  
s Dan. ix. 27. xii. 11. t Acts vi. 13. xxi. 28. Lev. x. 13, 14. Ps. lxxviii. 5. Isa. lx. 13.

ἔθνῳ om. C. — 12. πληθύναι D. — ψυχῆσεται K. — 15. ἑστὼς B F L V al. txt B<sup>2</sup> D<sup>2</sup>

heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the *past tense* of *πληθυνθῆναι*, and interpret, 'because the iniquity is filled up,' on account of the horrible state of morality (parallel to that described by Thucydides (iii. 82—4) as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold. τῶν πολλῶν,—thus we have ch. xxv. 5, ἐνίσταξαν πᾶσαι καὶ ἐκάθυσθον. Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3. — 13.] The *primary* meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has *ulterior* meanings, according to which τέλος will signify, to an individual, the *day of his death*, (see Rev. ii. 10,)—his martyrdom, as in the case of some of those here addressed,—to the Church, *endurance in the faith to the end of all things*. See Luke ver. 19, and note. — 14.] We here again have the *pregnant* meaning of prophecy. The Gospel had been preached through the whole 'orbis terrarum,' and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6. 23. 2 Tim. iv. 17. This was necessary not only as regarded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, the *opportunity of receiving or rejecting the preaching of Christ*. But in the wider sense, the words imply that the Gospel shall be preached in *all the world, literally taken*, before the great and final end come. The apostasy of the latter days, and the universal dispersion of missions, are the two great signs of the end drawing near. — 15.] βδέλυγ. τ. ἐρημ. The LXX rendering (Alex. MS) of עָרָא וְיָרָא Dan. xii. 11. The similar expression in ch. xi. 31, is rendered βέλα. ἡφανισμένον,

and in ch. ix. 27, τὸ βδέλ. τῶν ἐρημώσεων in the Vat. MS, and altogether differently in the Alex.—To what *exactly* in Daniel the words apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of *Antiochus Epiphanes* by the Alexandrine Jews; thus 1 Macc. i. 54 we read ὡκοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. Josephus refers the prophecy to the *desolation by the Romans*: Antt. x. 11, 7. Δανιήλος καὶ περὶ τῆς τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται. The principal commentators have supposed, that the *eagles of the Roman legions* are meant, which were βδέλυγμα, inasmuch as they were idols worshipped by the soldiers. These, they say, stood in the *holy place*, or a holy place, when they encamped round Jerusalem under Cestius Gallus first, A.D. 66, then under Vespasian A.D. 68, then lastly under Titus A.D. 70. Of these the *first* is generally taken as the sign meant. Josephus relates, B. J. ii. 20, 1, that after Cestius was defeated, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥσπερ βαπτίζομένης νέως, ἀνενήχοντο τῆς πόλεως. But, without denying that this *time* was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplicable. The error has mainly arisen from supposing that the parallel warning of Luke (ver. 20, ὅταν ἐξ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερ. τότε γινώτε ὅτε ἤγγικεν ἡ ἐρήμωσις αὐτῆς) is identical in meaning with our text and that of Mark. The two first Evangelists, writing for Jews, or as Jews, give the *inner* or *domestic* sign of the approaching calamity: which was to be seen in the temple, and was to be the *abomination* (always used of something caused by the Jews themselves, see 2 Kings xxi. 2—7. Ezek. v. 11. vii. 8, 9. viii. 6—16) which should *cause the desolation*,—the last drop in the cup of iniquity. Luke, writing

u Rom. i. 23.  
 Prov. i. 2, 11.  
 v constr. ch. vi.  
 3.  
 (ὁ ἀναγινώσκων " νοεῖτω), <sup>16</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ- B D Z  
 γέτωσαν \* ἐπὶ τὰ ὄρη, <sup>17</sup> ὁ ἐπὶ τοῦ δώματος \* μὴ † κατα-  
 βάτω ἄραι \* ἐκ τῆς οἰκίας αὐτοῦ, <sup>18</sup> καὶ ὁ ἐν τῷ ἀγρῷ  
 w Ezek. vii. 13. μὴ \* ἐπιστρεψάτω ὀπίσω ἄραι † τὸ † ἱμάτιον αὐτοῦ.

al. — 16. εἰς τὰ ὄρ. B D B al. Iren. Ath. Chrys. txt Z. — 17. rec. καταβαινέτω. txt  
 B D L Z B Orig. — τὰ ἐκ τ. οἰκ. B E<sup>2</sup> F H K L S V Z 39 all. Syrr. Copt. Orig. Ath.  
 Chrys. txt D abc Iren. Cyp. Hil. — 18. rec. τὰ ἱμάτια, but txt BDKLZ 22 al. Syr. Æth.

for Gentiles, gives the *outward state of things* corresponding to this inward sign. That the Roman eagles cannot be meant is apparent: for the sign would thus be *no sign*, the Roman eagles having been seen on holy ground for *many years past*, and at the very moment when these words were uttered. Also τὸπος ἅγιος must mean *the temple*: see *reft.*—Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission (B. J. iv. 6, 3) is important: ἦν γὰρ δὴ τις παλαιὸς λόγος ἀν-  
 ἱρῶν. ἴθα τότε τὴν πόλιν ἀλώσιθαι, καὶ καταρλεγήσεσθαι τὰ ἅγια νόμῳ πολέμου, στάσις ἴαν κατασκήψῃ, καὶ χεῖρες οἰκτεῖαι προμάνωσι τὸ τοῦ θεοῦ τίμενος οἷς οὐκ ἀπιστήσαντες οἱ ζηλωταὶ διακό-  
 νους ἱαντοῖς ἐπέδωσαν. The party of the Zelots, as we learn from *ib. ch. iii. 6—8*, had taken possession of the temple, — τὸν νεὼν τοῦ θ. φρουρίον αὐτοῖς ποιοῦνται, καὶ καταφυγὴ καὶ τυραννίην αὐτοῖς ἦν τὸ ἄγιν. In the next section (8) he tells us that they chose one Phannias as their high-priest, an ignorant and profane fellow, brought out of the field, — ὥς περ ἐπὶ σκη-  
 νῆς ἀλλοτρίῃ κατεκόσμου προεπέειρε, τὴν τε ἐσθῆτα περιτιθέντες ἱερὰν, καὶ τὸ τί δεῖ ποιεῖν ἐπὶ καιροῦ διδάσκοντες. — χλεῖν δ' ἦν ἐκείνοις καὶ παιδεία τὸ τηλι-  
 κούτων ἀσέβημα, — τοὺς δὲ ἄλλοις ἱερέ-  
 σιν, ἐπιθωμένους πόρρωθεν παιζόμενον τὸν νόμον, δακρύειν ἔπαι, καὶ κατέστενον τὴν τῶν ἱερῶν τιμὴν κατάλυσιν. I own that the above cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event seems to stand a little too late for our purpose (A. D. 67, a year after the investment by Cestius): but the narrative occurs in a description of the atrocities of the Zelots, and *without any fixed date*, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. What-  
 ever it was, it was a *definite, well-marked event*, for the flight was to be immediate,

on one day, (μηδὲ ἐν σαββάτῳ,) and uni-  
 versal from all parts of Judæa. Putting then Luke's expression and the text to-  
 gether, I think that some *internal desecration of the holy place by the Zelots* coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See note on Luke  
 xxi. 20. — ὁ ἀναγ. νοεῖτω] This I believe to have been an ecclesiastical note, which like the doxology in *ch. vi. 13*, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words *may* be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7. Dan. xii. 10); but this is not likely. They *cannot* be the words of the Evangelist, inserted to bespeak attention, as this in the three first Gospels is wholly without exam-  
 ple. — 16—18.] The Christian Jews are said (Euseb. II. E. iii. 5) to have fled to Pella, a town described by Josephus (B. J. iii. 3, 3) as the northernmost boundary of Peræa. Eusebius says they were directed thither by a certain prophetic intimation (τινὰ χρησμόν), which however cannot be  
*this*; as Pella is not on the mountains, but beyond them:—Epiphanius (Hæc. i. 123. Nazar. vii. cited by Greswell, Par. v. 332,) that they προεχρηματίσθησαν ὑπὸ ἀγ-  
 γέλου. — 17.] A person might run on the flat-roofed houses in Jerusalem from one part of the city to another, and to the city gates. Perhaps however this is not meant, but that he should descend by the outer stairs, instead of the inner, which would lose time. — 19, 20.] It will be most im-  
 portant that so sudden a flight should not be encumbered, by *personal* hindrances (τ. ἐν γ. ἐχ.), by hindrances of accom-  
 paniment (τ. θηλ.), see 1 Cor. vii. 26; and that those things which are *out of our power to arrange*, should be propitious,—  
 weather, and freedom from legal prohibi-  
 tion. The words *μηδὲ ἐν σαβ.* are pecu-  
 liar to Matthew, and show the strong Jew-  
 ish tint which pervades his record of our Lord's sayings. That they were not said as any *sanction* of observance of the Jew-  
 ish Sabbath, is most certain: but merely as

19<sup>x</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ<sup>y</sup> ἐχούσαις καὶ ταῖς<sup>z</sup> θηλαζούσαις  
ἐν ἐκείναις ταῖς ἡμέραις. 20<sup>z</sup> προσεύχεσθε δὲ ἵνα μὴ γένηται  
ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ [ἐν] σαββάτῳ· 21<sup>z</sup> ἔσται γὰρ  
τότε<sup>a</sup> ὁλίγη μεγάλη, οἷα οὐ γέγονεν<sup>b</sup> ἀπ' ἀρχῆς<sup>c</sup> κόσμου  
ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. 22<sup>b</sup> καὶ εἰ μὴ<sup>d</sup> ἔκολο-  
βώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη<sup>e</sup> πᾶσα σὰρξ·  
διὰ ἐξ τούτῳ<sup>f</sup> ἐκλεκτοὺς κολουβώθησονται αἱ ἡμέραι ἐκεῖναι.  
23<sup>d</sup> τότε ἂν τις ὑμῖν εἴπῃ<sup>g</sup> Ἰδοὺ ὧδε ὁ χριστὸς ἢ ὧδε, μὴ  
πιστεύσητε. 24<sup>e</sup> ἔγερθήσονται γὰρ<sup>h</sup> ψευδοχριστοὶ καὶ  
ψευδοπροφήται, καὶ<sup>i</sup> δώσουσι σημεῖα μεγάλα καὶ τέρατα,  
B D ὥστε<sup>j</sup> πλανῆσαι εἰ δυνατόν καὶ τοὺς ἐκλεκτούς. 25<sup>f</sup> ἰδοὺ  
προεῖρηκα ὑμῖν. 26<sup>g</sup> ἂν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ  
ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς<sup>h</sup> ταμίαις, μὴ

k Acts ii. 19. Deut. xlii. 1. 3 Kings xlii. 3, 5. 1 ver. 5. m Rom. ix. 29. 2 Cor. xlii. 2. 2 Pet. iii. 2. Jude 17. n ch. vi. 6. Luke xii. 3, 24. Isa. xxvi. 20.

Copt. Sahid. Cyr. Aug. — 19. *θηλαζομένας* D. — 20. *ἐν ὁμ.* B D K L S V 35 Orig. Eus. Theophyl. Cyr. Hil. ins. Z. — 23. for 2nd ὧδε, ἐκεῖ Ḍ r Copt. Arm. Jer. Aug. ἰδοὺ ἐκεῖ *abc* Ath. Cyr. Ambr. — πιστεύετε B. — 24. *πλανᾶσθαι* L Z Orig. (who also

referring to the *positive impediments* which must meet them on that day, the shutting of gates of cities, &c., and their own scruples about travelling further than the ordinary Sabbath-day's journey (about a mile English); for the Jewish Christians adhered to the law and customary observances till the destruction of Jerusalem. — 21, 22.] In ver. 19 there is probably also an allusion to the horrors of the siege, which is here taken up by the γὰρ, see Deut. xxviii. 49—57, which was literally fulfilled in the case of Mary of Peræa, related by Josephus, B. J. vi. 3, 4.—The Lord still has in view the prophecy of Daniel (ch. xii. 1), and this citation clearly shows the *intermediate* fulfilment, by the destruction of Jerusalem, of that which is yet future in its *final* fulfilment: for Daniel is speaking of the end of all things. Then only will these words be accomplished in their full sense: although Josephus (but he only in a figure of rhetoric) has expressed himself in nearly the same language (B. J. proœm. § 4): τὰ γούν πάντων ἀπ' αἰῶνος ἀτιμῆματα πρὸς τὰ Ἰουδαίων ἡττᾶσθαι μοι δοκεῖ κατὰ σύγκρισιν. — 22.] If God had not in His mercy shortened those days (*ἡμέρας ἐδικεισώς*, Luke ver. 22) *the whole nation* (in the ultimate fulfilment, *all flesh*) would have perished: but for the sake of the chosen ones, — the believing, — or those who should believe, — or perhaps the preservation of the chosen race whom God hath not cast off, Rom. xi. 1, — they shall be shortened. It appears that besides *the cutting short in*

*the Divine counsels*, which must be hidden from us, various causes combined to shorten the siege. (1) Herod Agrippa had begun strengthening the walls of Jerusalem in a way which if finished would have rendered them *πάσης ἀνθρωπίνης κρείττονα βίας*, but was stopped by orders from Claudius, A.D. 42 or 43, Jos. Antt. xix. 7, 2. (2) The Jews being divided into factions among themselves had totally neglected any preparations to stand a siege. (3) The magazines of corn and provision were burnt just before the arrival of Titus; the words of Josephus are remarkable on this, *κατακαῆναι δὲ πλὴν ὀλίγου πάντα τὸν σίτον*, ὅς ἂν αὐτοῖς οὐκ ἐπ' ὀλίγα διήρκεσεν ἐτη πολιορκούμενοις, B. J. v. 1, 5. (4) The suddenness of the arrival of Titus, and the voluntary abandonment of parts of the fortifications by the Jews (B. J. vi. 8, 4). (5) Titus himself confessed, (B. J. vi. 9, 1,) σὺν θεῷ γ' ἐπολεμήσαμεν, καὶ θεὸς ἦν ὁ τῶνδε τῶν ἐρυμάτων Ἰουδαίους καθελών, ἐπεὶ χεῖρες τε ἀνθρώπων ἢ μηχαναὶ τί πρὸς τούτους τοὺς πύργους δύνανται; (The foregoing particulars are from Mr. Greswell, Par. v. 343, ff. note.) Some such providential shortening of the great days of tribulation, and hastening of God's glorious Kingdom, is here promised for *the latter times*. — 23—26.] These verses have but a faint reference (though an unmistakable one) to the time of the siege (Joseph. B. J. ii. 13, 4 says πλάνοι γὰρ ἄνθρωποι καὶ ἀπατεῶνες προσχηματὶ θειασμοῦ νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι,



o ch. xxviii. 3. πιστεύετε. <sup>27</sup> ὥσπερ γὰρ ἡ ὁ ἀστραπή ἐξέρχεται ἰ ἀπὸ B D  
 al. Zeph. ix. ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται [καὶ]  
 11. 14. J. r. 61. ἡ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>28</sup> ὅπου [γὰρ]  
 p ch. ii. 1. viii. ἐὰν ἢ τὸ πτώμα, ἐκεί ὁ συναχθήσονται αἱ αἰετοί. <sup>29</sup> εὐθὺς  
 11. Ps. xlii. 1. ὃ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος ἔσκο-  
 1. Judg. xiv. 8. tisθίσεται, καὶ ἡ ὁ σελήνη οὐ ἔδωσει τὸ φέγγος αὐτῆς,  
 Mark vi. 29. Rev. xi. 8, 9. καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ ὁ δυνά-  
 1. ch. xxii. 31. t Luke xxiii. 43. Rev. ix. 2. Eccles. xii. 2.  
 u Isa. xlii. 10. v Isa. xxxiv. 4. Dan. vii. 10.

quotes ἀποπλανᾶσθαι). πλανηθῆναι D Cyrp. — 27. φαίνει D. — rec. καὶ bef. ἡ παρ. with many const. mss., but om. B D F G H K L S U V X 23 b Syr. Copt. Sahid. Arm. Orig. — 28. γὰρ om. B D L abn Copt. Sahid. Cyrp. — 29. for ἀπὸ, εκ D. —

δαιμονῶν τὸ πλῆθος ἀνέπειθον . . . .): their *principal* reference is to the latter days. In their first meaning, they would tend to correct the idea of the Christians that the Lord's coming was to be simultaneous with the destruction of Jerusalem: and to guard them against the impostors who led people out into the wilderness (see Acts xxi. 38) or invited them to consult them privately, with the promise of deliverance. In their main view, they will preserve the Church firm in her waiting for Christ, through even the awful troubles of the latter days, unmoved by enthusiasm or superstition, but seeing and looking for Him who is invisible. On the signs and wonders, see 2 Thess. ii. 9—12. Deut. xiii. 1—3. — 27, 28.] The coming of the Lord in the end, even as that in the type was, shall be a *plain unmistakable fact*, understood of all;—and like that also, *sudden and all-pervading*. But here again the full meaning of the words is only to be found in the *final fulfilment* of them. The lightning, lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His Personal coming, Whom every eye shall see, Rev. i. 7. — 28.] In the similar discourse, Luke xvii. 36, before this saying, the disciples ask, 'Where, Lord?' The answer is,—first at Jerusalem; where the corrupting body lies, thither shall the vultures (literally) gather themselves together, coming as they do from far on the scent of prey. Secondly, in its final fulfilment,—over the whole world;—for that is the πτώμα now, and the αἰετοί the angels of vengeance. See Deut. xxviii. 49, which is probably here referred to; also Hosea viii. 1. Hab. i. 8. The interpretation (Theophylact. Euthym. Calvin, &c.) which makes the πτώμα *our Lord*, and the αἰετοί *the Elect*, is quite beside the purpose. Neither is any allusion (Lightfoot, Ham., Wetstein, Wolf, &c.) to the *Roman eagles* to be for a moment thought of. The αἰετοί are the *vultures*

(vultur percnopterus, Linn.), usually reckoned by the ancients as belonging to the eagle kind, Plin. Nat. Hist. ix. 3. — 29.] εὐθὺς—all the difficulty which this word has been supposed to involve has arisen from confounding the *partial* fulfilment of the prophecy with its *ultimate* one. The important insertion of vv. 23, 24 in Luke, shows us that the θλίψις includes ὁργὴ ἐν τῷ λαῷ τούτῳ, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after *that tribulation*, which shall happen *when the cup of Gentile iniquity is full, and when the Gospel shall have been preached in all the world for a witness, and rejected by the Gentiles* (πληρωθῶσι καιροὶ ἔθνων), shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is equally indicative of a considerable interval: ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην.) The fact of His coming and its attendant circumstances being known to Him, but the exact time unknown, He speaks *without regard to the interval*, which would be employed in His waiting till all things are put under His feet: see Rev. i. l. xxii. 6. 20. — In what follows, *from this verse*, the Lord speaks mainly and directly of His great second coming. Traces there are (as e. g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem;—as there were in the former part to the great events of which that is a foreshadowing:—but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) signs which shall immediately precede (ver. 30) the coming of the Lord to judgment, and (ver. 31) to bring salvation to His Elect. The certainty of the event and its intimate connexion with its premonitory signs, ver. 32, 33; the endurance (ver. 34) of the Jew-

μεις τῶν οὐρανῶν <sup>w</sup> σαλευθήσονται. <sup>30</sup> καὶ τότε φανήσεται <sup>w ch. xi. 7. Luke vi. 18. Acts i. 31. xvii. 7. xvi. 31. y ch. xi. 17. Zech. xiii. 12. yv ch. xxi. 1. 2 Dan. vii. 13. Is. xxxiii. 17. Acts xxvi. 12. 1 Cor. xv. 52.</sup> τὸ <sup>x</sup> σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ τότε <sup>y</sup> κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὕφονται τὸν υἱὸν τοῦ ἀνθρώπου <sup>yy</sup> ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ <sup>z</sup> μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup> καὶ ἅπο-

30. for ἐν τῷ οὐρ., τοῦ ἐν οὐρανοῖς D d. τῷ om. B.—πολλῆς κ. δόξης D abcv Cyp.

ish people till the end—even till Heaven and Earth (ver. 35) pass away. But (ver. 36) of the day and hour none knoweth. Its suddenness (vv. 37—39) and decisiveness (ver. 40, 41) and exhortation (vv. 42—44) to be ready for it. A parable setting forth the blessedness of the watching, and misery of the neglectful servant (vv. 44—end), and forming a point of transition to the parables in the next chapter. — ὁ ἥλιος σκοτ.] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Is. v. 30. xiii. 10. xxxiv. 4. Jer. iv. 28. Ezek. xxxii. 7, 8. Amos viii. 9, 10. Micah iii. 6. But the type is not only in the words of the prophecy, but also in the events themselves. Such prophecies are to be understood literally, and indeed without such understanding would lose their truth and significance. The physical signs shall happen (see Joel ii. 4. Hagg. ii. 6, 21, compared with Heb. xii. 26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The Sun of this world and the Church (Mal. iv. 2. Luke i. 78. John i. 9. Eph. v. 14. 2 Pet. i. 19) is the Lord Jesus—the Light, is the Knowledge of Him. The moon—human knowledge and science, of which it is said (Ps. xxxvi. 9), 'In Thy light shall we see light:' reflected from, and drinking the beams of, the Light of Christ. The stars—see Dan. viii. 10. Rev. i. 20. xii. 1—are the leaders and teachers of the Church. The Knowledge of God shall be obscured—the Truth nigh put out—worldly wisdom darkened—the Church system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large, where see notes) recounted: not *setting aside*, but *accompanying*, their *literal fulfilment*. — αἱ δυν. τ. οὐρ.] not, the stars—already mentioned;—nor the angels, spoken of by-and-by, ver. 31: but as the Vulg. renders, 'virtutes cœlorum,' the influences of the heavens,—the elements: see 2 Pet. iii. 10—12. Typically, the influences which rule human society, which make the political weather fair

or foul; and encourage the fruits of peace, or inflict the blight and desolation of war. — 30.] This τότε is a *definite declaration of time*,—not a mere sign of sequence or coincidence, as e. g. in ver. 23:—when these things shall have been somehow filling men's hearts with fear,—THEN shall &c. —It is quite uncertain what the σημεῖον shall be:—plainly, not the *Son of Man Himself*, as some explain it (even Bengel, generally so valuable in his explanations, says, 'Ipse erit signum sui,' and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger were the 'sign,' not the child), nor *any outward marks on His Body*, as His wounds; for both these would confuse what the prophecy keeps distinct,—the seeing of the *sign* of the Son of Man, and all tribes of the earth mourning, and afterwards seeing the *Son of Man Himself*. This is manifestly *some sign in the Heavens*, by which all shall know that the Son of Man is at hand. The *Star of the Wise Men* naturally occurs to our thoughts—but a *star* would not be a sign which all might read.—On the whole I think no sign completely answers the conditions but that of *the Cross*:—and accordingly we find the Fathers mostly thus explaining the passage. But as the Lord Himself does not answer the question, τί τὸ σημεῖον τῆς σῆς παρουσίας; we may safely leave the matter. I mention, just to show how sensible expositors can be misled by a false interpretation of the whole, Wetstein's paraphrase of τὸ σημεῖον τ. υ. τ. ἀνθ.,—'fumus Hierosolymorum incensorum, qui interdiu solem, nocte vero lunam et stellas obscurat.' (!!) — πᾶσαι αἱ φ. τ. γ.] see Zech. xii. 10—14, where the mourning is confined to the families of Israel—here, it is universal: Rev. i. 7. v. 9. xi. 9. xiv. 6, also vi. 15—17. This coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff.—His coming at the commencement of the millennial reign to establish His Kingdom: see Dan. vii. 13, 14.—δύναμις is the *power of this Kingdom*,—not, the host of heaven.—31.] In 1 Thess., as above, the voice of the Arch-

α 2 Kings vi. 15. στελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ <sup>α</sup> σάλπιγγος φωνῆς B D  
 15a. xxviii. 13. <sup>β</sup> μεγάλης, καὶ <sup>β</sup> ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ  
 ch. xxi. 37. <sup>γ</sup> τῶν τεσσάρων ἡνέμων <sup>δ</sup> ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων  
 Luke xii. 1. <sup>ε</sup> αὐτῶν. <sup>ε</sup> ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν.  
 Mark i. 34. <sup>ε</sup> ὅταν ἦδῃ ὁ κλάδος αὐτῆς γένηται <sup>ε</sup> ἀπαλός καὶ τὰ φύλλα  
 2 Chron. xx. <sup>ε</sup> ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος. <sup>ε</sup> οὕτω καὶ ὑμεῖς  
 26. 1a. 1b. 12. <sup>ε</sup> ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν <sup>ε</sup> ἐπὶ  
 c Zech. iii. 6. <sup>ε</sup> θύραις. <sup>ε</sup> ἀμὴν λέγω ὑμῖν, οὐ μὴ <sup>ε</sup> παρέλθῃ ἡ γενεὰ  
 d Deut. xxx. 3. <sup>ε</sup> αὕτη ἕως ἂν πάντα ταῦτα γένηται. <sup>ε</sup> ὁ οὐρανὸς καὶ ἡ  
 Jer. xii. 12. <sup>ε</sup> γῆ \* παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.  
 Neh. i. 9. <sup>ε</sup> γῆ \* παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.  
 e 1 only. Lev. f  
 ii. 14. <sup>ε</sup> γῆ \* παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.  
 f 1 only  
 (Mark) t. Ps.  
 ciii. 148mm.  
 g 1 (Mark).  
 Acts v. 9.  
 Prot. ix. 14.  
 Cont. vii. 13.  
 h Ps. lxxxix. 5.  
 Jer. vii. 20.  
 ch. v. 18.  
 2 Cor. v. 17.

Ambr. Aug. Jer.—31. aft. σάλπ. ins. καὶ D abe Hil. Aug. Jer.—φωνῆς om. L Syr. Copt. Arin. Chrys. Cyr.—for οὐρ. ἕως ἄκρ. αὐτ., τῶν οὐρανῶν ἕως τῶν ἄκρων B.—aft. this verse, D bc insert ἀναγομένων δι' τούτων γινέσθαι ἀναβλίσκει καὶ ἐπύρατι τὰς κεφαλὰς ἡμῶν, ὥστε ἐγγίξει ἡ ἀπολύτρωσις ἡμῶν.—32. ἐκφύῃ F G H V abede AEth. Aug.—aft. ἐγγὺς ins. ἐστί D.—35. παρελεύσεται B D L al. Cyr. Ir. Hil. (once)

angel and the trump of God are distinguished from one another, which seems to favour the reading which inserts καὶ here. This is not the great Trumpet of the general Resurrection (1 Cor. xv. 52), except in so far as that may include also the first resurrection: see on this verse the remarkable opening of Ps. l., which is itself a prophecy of these same times (see note on Luke v. 26).—32, 33, 34.] This coming of the Lord shall be as sure a sign that the Kingdom of Heaven is nigh, as the putting forth of the tender leaves of the fig-tree is a sign that summer is nigh. Observe πάντα ταῦτα—this coming of the Son of Man included, which will introduce the millennial Kingdom.—As regards the parable,—there is a reference to the withered fig-tree which the Lord cursed; and as that, in its judicial unfruitfulness, emblemized the Jewish people, so here the putting forth of the fig-tree from its state of winter dryness, symbolizes the future *reviviscence* of that race, which the Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is the true meaning of that verse, must appear when we recollect that it forms the conclusion of this parable, and is itself joined by παρέλθῃ to the verse following. We cannot go back to the taking of Jerusalem and make the words apply to it.—As this is one of the points on which the rationalising interpreters (De Wette, &c.) lay most stress to show that the prophecy has failed, it may be well to show that γενεὰ has in Hellenistic Greek the meaning of a race or family of people. See Jer. viii. 3 in LXX; compare ch. xxiii. 36 with ver. 35, ἐφονεύσατε . . . but this generation did not slay Zacharias—so that the whole people

are addressed: see also ch. xii. 45, in which the meaning absolutely requires this sense (see note there): see also Luke xvii. 25. Matt. xvii. 17. Luke xvi. 8, where γενεὰ is predicated both of the υἱοὶ τοῦ αἰῶνος τούτου and the υἱοὶ τοῦ φωτός, Acts ii. 40. Phil. ii. 15. In all these places γενεὰ = γένος, or nearly so; having it is true a more pregnant meaning, implying that the character of one generation stamps itself upon the race, as here in this verse also. The continued use of παρέλθῃ in these two verses should have saved the commentators from the blunder of imagining that the then living generation were meant, seeing that the prophecy is by the next verse carried on to the end of all things. But, as Stier well remarks, "there are men foolish enough now to say, Heaven and Earth will never pass away, but the words of Christ pass away in course of time; of this however we wait the proof." vol. ii. p. 371. On ver. 35 see Ps. cxix. 89. Is. xl. 8. li. 6. Ps. cii. 26. πάντα ταῦτα—all the signs hitherto recounted—so that both these words and ὑμεῖς have their partial, and full meanings. ἐγγὺς ἐστὶν—viz. τὸ τέλος.—36.] ἡμ. ἐκ., viz. of Heaven and earth passing away; or perhaps referring to ver. 30 ff. ἡμ. κ. ὥρ.—the exact time—as we say, 'the hour and minute.' The very important addition to this verse in Mark, οὐδὲ ὁ υἱός, is indeed included in εἰ μὴ ὁ πατήρ μου μόνος, but could hardly have been inferred from it, had it not been expressly stated: see ch. xx. 23. All attempts to soften or explain away this weighty truth must be resisted; it will not do to say with some commentators, 'nescit ea nobis,' which is a mere evasion:—in the

<sup>56</sup> περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ [τῆς] ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, \* εἰ μὴ ὁ πατήρ [μου] μόνος. <sup>57</sup> ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται <sup>1</sup> Lake xvii. 22. [καὶ] ἡ <sup>k</sup> παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>38</sup> ὥσπερ γὰρ <sup>k</sup> ver. 3. ἦσαν ἐν \* ταῖς ἡμέραις ταῖς πρὸ τοῦ <sup>1</sup> κατακλυσμοῦ τρώ- <sup>1</sup> and 2 Pet. ii. 5 only. Gen. vi. 7, &c. γοντες καὶ πίνοντες, γαμούντες καὶ \* <sup>m</sup> ἐκγαμίζοντες, <sup>m</sup> Amos ix. 28. ἄχιοι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν <sup>n</sup> κιβωτὸν, <sup>39</sup> καὶ οὐκ <sup>n</sup> xxii. 30. 1 Cor. vii. 38 f. <sup>n</sup> ἔγνωσαν ἕως ἡλθεν ὁ κατακλυσμὸς καὶ <sup>p</sup> ἤρην ἅπαντας, <sup>n</sup> and Heb. xi. 7. 1 Pet. iii. 20, &c. οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>o</sup> = Rom. i. 4. p = Isa. lviii. 1. <sup>40</sup> τότε δύο ἔσονται ἐν τῷ ἀγρῷ· [ὁ] εἰς <sup>1</sup> παραλαμβάνεται, <sup>q</sup> ch. xvii. 1, 4. καὶ [ὁ] εἰς <sup>r</sup> ἀφίεται. <sup>41</sup> δύο <sup>s</sup> ἀλήθουσai ἐν τῷ \* <sup>t</sup> μύλῳ· <sup>r</sup> ch. xii. 36. μία παραλαμβάνεται, καὶ μία ἀφίεται. <sup>42</sup> <sup>u</sup> γρηγορεῖτε οὖν, <sup>u</sup> Eccl. xii. 4. ὅτι οὐκ οἴδατε <sup>v</sup> ποῖα \* ὥρα ὁ κύριος ὑμῶν <sup>w</sup> ἔρχεται. <sup>v</sup> = Job ix. 18. <sup>43</sup> ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ \* οἰκοδεσπότης ποῖα <sup>w</sup> pres. ch. xi. φυλακῇ ὁ κλέπτῃς ἔρχεται, ἐρηγόρησεν ἂν καὶ οὐκ ἂν <sup>x</sup> ch. xx. 11. <sup>z</sup> εἶπαι <sup>y</sup> διορυγῆναι τὴν οἰκίαν αὐτοῦ. <sup>44</sup> διὰ τοῦτο καὶ <sup>y</sup> Ps. lxxxix. 4. ὑμεῖς <sup>z</sup> γίνεσθε ἑτοιμοὶ· ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ <sup>z</sup> Job ix. 18. <sup>b</sup> Ex. ix. 15.

Aug.—36. τῆς (2nd) om. B D F G K M V Eus. Cyr. κ. τ. ὥρ. om. L.—aft. οὐρ. ins. οὐδὲ ὁ κύριος B D *abce* *Eth.*, Arm. Chrys. Hil. Ambr. (expressly.) At the council of Nicea, as alleged by Athl., it was asserted that these words were in St. Mark only.—*μου* om. B D L al. *abce* Syrr. Copt. Sahid. *Eth.* Arm. Bas. Chrys. Ambr. Orig.—37. καὶ om. B L c Syrr. Copt. Arm. Orig. ins. D *ab*.—38. ταῖς πρὸ om. L b Orig. (twice).—bef. ταῖς, ἐκείναις B D.—for ἐκγ., γαμίζοντες D. γαμίσκοντες B.—39. καὶ (last) om. B D.—40. ὁ (1st) om. B D L al. and 2nd also.—41. μύλῳ B E F K S U V Orig. txt D.—at end, D *abc* *Eth.* Hil. insert δύο ἐπὶ κλίνης μιᾶς (om. *abc* Hil.) εἰς παραλαμβάνεται καὶ εἰς ἀφίεται.—42. for ὥρα, ἡμέρα B D Syr. *Eth.* Iren.—43. for φυλακῇ, ὥρα M *abce* Aug.—45. τίς γὰρ D.—καταστήσει M.

course of humiliation undertaken by the Son, in which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (Luke vi. 12, &c.),—this matter was hidden from Him: and as I have already remarked, this is carefully to be borne in mind in explaining the prophecy before us.—37—39.] This comparison also occurs in Luke xvii. 26, 27, with the addition of 'the days of Lot' to it: see also 2 Pet. ii. 4—10. iii. 5, 6. It is important to notice the confirmation, by His mouth who is Truth itself, of the historic reality of the flood of Noah.—The expression πίνοντες may serve to show that it is a mistake to imagine that we have in Gen. ix. 20 the account of the first wine and its effects.—The security here spoken of is in no wise inconsistent with the anguish and fear prophesied Luke v. 25, 26. They say, there is peace, and occupy themselves as if there were: but fear is at their hearts;—'surgit amari aliquid, quod in ipsis floribus angit.' On the addition in Luke,

vv. 34—36, see notes there.—40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter.—These verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work. They also show us that the elect of God will to the last be mingled in companionship and partnership with the children of this world (see Mark i. 19, 20).—We may notice, that these verses do not refer to the same as vv. 16—18. Then it is a question of voluntary flight; now of being taken (by the angels, ver. 31), or left. Nor again do they refer to the great judgment of ch. xxv. 31, for then (ver. 32) all shall be summoned:—but they refer to the millenary dispensation, and the gathering of *ἐκ* *ἐκ* elect to the Lord then.—42—44.] The Lord here resumes the tone of direct exhortation with which He commenced. To the secure and care-

ἀνθρώπου ἔρχεται. <sup>45</sup> τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ BD  
 φρόνιμος, ὃν ἑκατίστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς  
 \* Θεραπείας αὐτοῦ, τοῦ † εἶναι αὐτοῖς τὴν τροφήν ἐν BCD  
 καιρῷ; <sup>46</sup> μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος  
 αὐτοῦ εὖρήσει ποιοῦντα οὕτως. <sup>47</sup> ἀμὴν λέγω ὑμῖν ὅτι  
 ἐπὶ <sup>a</sup> πᾶσι τοῖς <sup>b</sup> ὑπάρχουσιν αὐτοῦ <sup>c</sup> καταστήσει αὐτόν.  
<sup>48</sup> εἰ δὲ <sup>d</sup> εἴπῃ ὁ κακὸς δούλος ἐκεῖνος <sup>e</sup> ἐν τῇ καρδίᾳ  
 αὐτοῦ <sup>f</sup> Χρονίζει ὁ κύριός μου [ἐλθεῖν], <sup>49</sup> καὶ <sup>g</sup> ἄρξεται  
 τύπτειν τοὺς <sup>h</sup> συνδούλους † αὐτοῦ, † ἐσθίει δὲ καὶ † πίνει  
 μετὰ τῶν μεθύοντων, <sup>50</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκείνου  
 ἐν ἡμέρᾳ ἣ οὐ <sup>i</sup> προσδοκᾷ καὶ ἐν ᾧ ᾧ ἣ οὐ <sup>j</sup> γινώσκει,  
<sup>51</sup> καὶ <sup>k</sup> διχοτομήσει αὐτόν, καὶ τὸ <sup>l</sup> μέρος αὐτοῦ μετὰ τῶν  
 ὑποκριτῶν <sup>m</sup> ὀθήσει· ἐκεῖ ἔσται ὁ <sup>n</sup> κλαυθμὸς καὶ ὁ <sup>o</sup> βρυγμὸς

c Gen. xxxix. 1. Dan. ii. 48.  
 d ch. xxi. 21.  
 e Acts vi. 23.  
 f 3rd. ver. 47.  
 g Luke xii. 42.  
 h 4th. ver. 47.  
 i Ps. ciii. 27.  
 j ch. v. 2. Gen. xli. 41.  
 k Luke xii. 44.  
 l 1st. ver. 47.  
 m 2nd. ver. 47.  
 n 3rd. ver. 47.  
 o 4th. ver. 47.  
 p 1st. ver. 47.  
 q 2nd. ver. 47.  
 r 3rd. ver. 47.  
 s 4th. ver. 47.  
 t 5th. ver. 47.  
 u 6th. ver. 47.  
 v 7th. ver. 47.  
 w 8th. ver. 47.  
 x 9th. ver. 47.  
 y 10th. ver. 47.  
 z 11th. ver. 47.  
 aa 12th. ver. 47.  
 ab 13th. ver. 47.  
 ac 14th. ver. 47.  
 ad 15th. ver. 47.  
 ae 16th. ver. 47.  
 af 17th. ver. 47.  
 ag 18th. ver. 47.  
 ah 19th. ver. 47.  
 ai 20th. ver. 47.  
 aj 21st. ver. 47.  
 ak 22nd. ver. 47.  
 al 23rd. ver. 47.  
 am 24th. ver. 47.  
 an 25th. ver. 47.  
 ao 26th. ver. 47.  
 ap 27th. ver. 47.  
 aq 28th. ver. 47.  
 ar 29th. ver. 47.  
 as 30th. ver. 47.  
 at 31st. ver. 47.  
 au 32nd. ver. 47.  
 av 33rd. ver. 47.  
 aw 34th. ver. 47.  
 ax 35th. ver. 47.  
 ay 36th. ver. 47.  
 az 37th. ver. 47.  
 ba 38th. ver. 47.  
 bb 39th. ver. 47.  
 bc 40th. ver. 47.  
 bd 41st. ver. 47.  
 be 42nd. ver. 47.  
 bf 43rd. ver. 47.  
 bg 44th. ver. 47.  
 bh 45th. ver. 47.  
 bi 46th. ver. 47.  
 bj 47th. ver. 47.  
 bk 48th. ver. 47.  
 bl 49th. ver. 47.  
 bm 50th. ver. 47.  
 bn 51st. ver. 47.  
 bo 52nd. ver. 47.  
 bp 53rd. ver. 47.  
 bq 54th. ver. 47.  
 br 55th. ver. 47.  
 bs 56th. ver. 47.  
 bt 57th. ver. 47.  
 bu 58th. ver. 47.  
 bv 59th. ver. 47.  
 bw 60th. ver. 47.  
 bx 61st. ver. 47.  
 by 62nd. ver. 47.  
 bz 63rd. ver. 47.  
 ca 64th. ver. 47.  
 cb 65th. ver. 47.  
 cc 66th. ver. 47.  
 cd 67th. ver. 47.  
 ce 68th. ver. 47.  
 cf 69th. ver. 47.  
 cg 70th. ver. 47.  
 ch 71st. ver. 47.  
 ci 72nd. ver. 47.  
 cj 73rd. ver. 47.  
 ck 74th. ver. 47.  
 cl 75th. ver. 47.  
 cm 76th. ver. 47.  
 cn 77th. ver. 47.  
 co 78th. ver. 47.  
 cp 79th. ver. 47.  
 cq 80th. ver. 47.  
 cr 81st. ver. 47.  
 cs 82nd. ver. 47.  
 ct 83rd. ver. 47.  
 cu 84th. ver. 47.  
 cv 85th. ver. 47.  
 cw 86th. ver. 47.  
 cx 87th. ver. 47.  
 cy 88th. ver. 47.  
 cz 89th. ver. 47.  
 da 90th. ver. 47.  
 db 91st. ver. 47.  
 dc 92nd. ver. 47.  
 dd 93rd. ver. 47.  
 de 94th. ver. 47.  
 df 95th. ver. 47.  
 dg 96th. ver. 47.  
 dh 97th. ver. 47.  
 di 98th. ver. 47.  
 dj 99th. ver. 47.  
 dk 100th. ver. 47.

—αὐτοῦ (1st) om. B D L b Hil. Iren. Ambr.—for *θεραπ.* *οικετίας* B L Æth.—rec. *διδόναι*, but txt B C D L al. Bas. Chrys. — 48. *ἐλθεῖν* om. B Copt. Sahid. Ir. Orig. ins. C D. — 49. aft. *συνδ.* ins. *αὐτοῦ* B C D L many mss. *αὐτοῦ* Syr. Copt. Sahid. Æth. Arm.—rec. *ἐσθίειν δ. κ. πίνειν* with (Scholz) many const. MSS., but txt B C D E F G H L S V mss. *αὐτοῦ* Syr. Æth. Copt. Arm. Bas. Chrys. *ἐσθίει δ. κ. πίνει* K M al.—for *δε, τε* C Syr. Copt. Æth. Bas.

less, He will come as a thief in the night: to His own, as their Lord. See Obad. 5. Rev. iii. 3. xvi. 15. 1 Thess. v. 1—10, where the idea is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes there. — 45—47.] The Lord had given this parabolic exhortation before, Luke xii. 42—47. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by Him. That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the *return from the wedding*, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered His precepts round them,—than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them—to say nothing of the promised help of the Spirit to bring to mind all that He had said to them. — *τίς ἄρα ἔστ.*] A question asked that each one may put it to himself,—and to signify the high honour of such an one. — *πιστ. κ. φρ.*] Prudence in a servant can be only the consequence of faithfulness to his master.—This verse is especially addressed to the Apostles

and ministers of Christ. The *διδόναι τὴν τροφήν* (= τὸ *σιτομέτριον* Luke xii. 42) answers to *ἐργάτην ἀνεπαίσχυντον, ὁδοποιοῦντα τὸν λόγον τῆς ἀληθ.* in 2 Tim. ii. 15. On ver. 47 compare chap. xxv. 21. 1 Tim. iii. 13. Rev. ii. 26. iii. 21, which last two passages answer to the promise here, that *each* faithful servant shall be over *all* his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another—but rather like the diffusion of love, in which, the more each has, the more there is for all. — 48—51.] The question is not here asked again, *τίς ἐστὶν κ.τ.λ.*, but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet *κακός*. — *χρονίζει*] then manifestly a long delay is in the mind of the Lord: see above on ver. 28. Notice that this servant also is one set over the household—one who says *ὁ κύριός μου*,—and begun well—but now *ἄρξεται τύπ.*, &c.—falls away from his truth and faithfulness;—the sign of which is that he begins to *κατακυριεύειν τῶν κληρῶν* 1 Pet. v. 3, and to revel with the children of the world. In consequence, though he have not lost his *belief* (ὁ *κύριός μου*), he shall be *placed with* those who believed not, the hypocrites.—51. *διχ.* refers to the punishment of cutting, or sawing asunder: see Dan. ii. 5. iii. 29. Sus. rev. 59: see also Heb. iv. 12. The expression

τῶν ὀδόντων. XXV. <sup>1</sup> Τότε <sup>s</sup> ὁμοιωθήσεται ἡ βασιλεία sch. xlii. 21, &c.  
 τῶν οὐρανῶν δέκα παρθένοις, αἰτίνες λαβοῦσαι τὰς λαμ- t Acts xxviii.  
 πάδας αὐτῶν ἐξῆλθον <sup>1</sup> εἰς ἀπάντησιν τοῦ <sup>u</sup> νυμφίου. 15. 1 Thess.  
 BCDZ <sup>2</sup> πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ [αἱ] πέντε μωραῖ. iv. 17. 1  
 Kings ix. 14, &c.  
<sup>3</sup> \* αἰτίνες μωραῖ λαβοῦσαι τὰς λαμπάδας \* αὐτῶν οὐκ v ch. vii. 15.  
 ἔλαβον μεθ' αὐτῶν ἔλαιον. <sup>4</sup> αἱ δὲ φρόνιμοι ἔλαβον Acts x. 41, 47.  
<sup>w</sup> ἔλαιον ἐν τοῖς <sup>ww</sup> ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων v Num. iv. 9.  
 al. v ch. xlii. 48 al.

CHAR. XXV. 1. for αὐτῶν, αὐτῶν B L.—ἀπάντησιν B C.—αὐτ. τοῦ νυμφίου ins. καὶ τῆς νύμφης D aben Syr. Arm. Ilil. — 2. αἱ om. B C D L al. ins. Z. — 3. αἱ γὰρ μω. BCL Coptr. αἱ οὖν μ. D. αἱ δὲ μ. Z. txt qu. ?—for αὐτῶν, αὐτῶν B D F H K M V X

here is perhaps not without a symbolical reference to that dreadful *sundering of the conscience and practice* which shall be the reflective torment of the condemned:—and by mingling and confounding of which only is the anomalous life of the wilful sinner made in this world tolerable.

CHAR. XXV. 1—13.] Peculiar to Matthew. — 1.] *Τότε*—at the period spoken of at the end of the last chapter, viz. the coming of the Lord to His personal reign—not His final coming to judgment.—*δέκα παρθ.*] The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants; no outward distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in *some having made a provision* for feeding the lamps in case of delay, and *the others none*—and the moral of the parable is the *blessedness of endurance unto the end*. ‘In eo vertitur summa parabolæ, quod non satis est ad officium semel accinctos fuisse et paratos, nisi ad finem usque duremus.’ Calvin, cited by Stier, ii. 586. There is no question here of apostasy or unfaithfulness—but of the want of provision to keep the light bright against the coming of the bridegroom however delayed.—*Ten* was a favourite number with the Jews—*ten* men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number in marriage processions: see Luke xix. 13.—*εἰς ἀπ. τ. ν.*] It would appear that these virgins had left their own homes, and were waiting somewhere for the bridegroom to come, probably the house of the bride; for the object of the marriage procession was to fetch the bride to the bridegroom’s house. Meyer however supposes that in this case the wedding was to be held in the bride’s house, on account of the thing signified—the

coming of the Lord to His Church;—but it is better to take the ordinary custom, and interpret accordingly, where we can. In both the wedding parables (see ch. xxii.) the *bride* does not appear—for she, being the Church, is in fact the aggregate of the guests in the one case, and of the companions in the other. We may perhaps say that she is here, in the strict interpretation, the Jewish Church, and these ten virgins Gentile congregations accompanying her. The reading καὶ τῆς νύμφης is probably an interpolation, such as is of frequent occurrence in D. and its cognates.—This ἐξῆλθον is not their final going out in ver. 6, for only half of them did so,—but *their leaving their own homes*: see λαβοῦσαι—ἐλαβον, &c., vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lord—not hypocrites, but *faithful souls, bearing their lamps*,—the inner spiritual life fed with the oil of God’s Spirit (see Zech. iv. 2—12. Acts x. 38. Heb. i. 9). All views of this parable which represent the foolish virgins as having only a *dead faith*, only the lamp without the light, the body without the spirit, &c., are quite beside the purpose;—the lamps (see ver. 8) were *all burning* at first, and for a certain time.—Whether the equal partition of wise and foolish have any deep meaning we cannot say; it *may* be so.—3, 4.] These were not torches or wicks fastened on staves, as some have supposed, but properly *lamps*: and the oil vessels (which is most important to the parable) were *separate from* the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the difference between the wise and foolish—the one made no provision for the supply of this—the others did. How so? The wise ones gave all *diligence* to make their calling and election sure (2 Pct. i. 10 and 5—8), making their bodies, souls, and

αὐτῶν. <sup>5</sup> \* χρονίζοντος δὲ τοῦ νυμφίου <sup>5</sup> ἐνύσταζαν πᾶσαι BCDZ  
 καὶ ἐκάθευδον. <sup>6</sup> μέσης δὲ νυκτὸς <sup>2</sup> κραυγὴ γέγονεν Ἰδοὺ  
 ὁ νυμφίος †, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>7</sup> τότε ABC  
 ἡγήρθησαν πᾶσαι αἱ παρθέναι ἐκεῖναι καὶ <sup>2</sup> ἐκούσθησαν τὰς DZ  
 λαμπάδας αὐτῶν. <sup>8</sup> αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον  
 Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν  
 σβέννυνται. <sup>9</sup> ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι  
 Μήποτε \* οὐκ ἀρκέσει ἡμῖν καὶ ἡμῖν. πορεύεσθε [εἰ]  
 μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.  
<sup>10</sup> ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος· καὶ  
 αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ  
 ἐκλείσθη ἡ θύρα. <sup>11</sup> ὕστερον δὲ ἔρχονται [καὶ] αἱ λοιπαὶ  
 παρθέναι λέγουσαι Κύριε κύριε ἀνοιξον ἡμῖν. <sup>12</sup> ὁ δὲ ABCD  
 ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, <sup>4</sup> οὐκ οἶδα ὑμᾶς.

28 all. txt Z.—aft. ἐλαίου, ins. ἐν τοῖς ἀγγείοις αὐτῶν D.—6. rec. aft. νυμφ. ins. ἔρχεται with bc. txt B C D L Z Copt. Sahid. Ephr. Cyr.—συνάντησιν C.—αὐτοῦ om. B. αὐτῷ C.—7. ἐκεῖναι om. D.—8. aft. ἡμῖν ins. ἐλαίου A.—9. for οὐκ, οὐ μὴ B C D F G H K M S V 14 Ephr. Bas. txt A Z.—εἰ om. A B D G H K S V 8 al. aben. ins. C Z.—10. for ἀπερχ. δ. αὐ., ἕως ὑπάγουσιν D bed.—11. for ἔρχ., ἦλθον D.—

spirits (their vessels, 2 Cor. iv. 7. 1 Thess. iv. 4) a supply of spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others *did not this*—but trusting that the light once burning would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer.—5—7.] **χρονίζ.** : comp. ch. xxiv. 48. But the thought of the foolish virgins is very different from that of the wicked servant : his—'there will be plenty of time, my Lord tarrieth;'—theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to show how altogether diverse is the ground of the two parables.—ἐν. **πᾶσ. κ. ἐκ.**] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness, as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber;—but, the while, how much difference was there between them!—ἐνύστ.] We have, Aristoph. Vesp. 12, ὑπὸς νυστακτῆς.—6. **κραυγὴ γ.**] see Is. lxii. 5—7; and the porter's duty, Mark xiii. 34. This warning cry was *before* the coming : see ver. 10.—7. **πᾶσαι.**] All now seem alike—all wanted their lamps trimmed—but for the neglectful, there is not wherewith! It is not enough to *have burnt*, but to *be burning*, when He comes. *Raise* the wick as they will, what avails it if the oil is spent?—8, 9.] **σβ.**, 'are going out,'—not as E. V.—**Μήπ. οὐκ ἀρ.**] see Ps.

xlix. 7. Rom. xiv. 12. No man can have more of this provision than will supply his own wants.—**πορεύεσ. δ.**] This is not said in mockery, as some (Luther, Calv.) suppose: but in earnest.—**οἱ πωλοῦντες** are the ordinary dispensers of the means of grace—*ultimately* of course God Himself, who alone can give His Spirit. The counsel was good, and well followed—but the time was past. (Observe that those who sell are a *particular class* of persons—no mean argument for a set and appointed ministry—and moreover for a *paid* ministry. If they *sell*, they *receive* for the thing sold. This *selling* bears no analogy with the crime of Simon Magus in Acts viii.)—10—12.] We are not told that they could not buy—that the shops were shut—but simply that it was too late—for *that time*. For it is not the final coming of the Lord to judgment, when the day of grace will be past, that is spoken of,—except in so far as it is hinted at in the back-ground, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. This feast is the *marriage supper* of Rev. xix. 7—9—xx. 4—6 : *after which*, these imprudent ones gone to buy their oil shall be judged in common with the rest of the dead, *ibid.* vv. 12, 13.—Observe here, **οὐκ οἶδα ὑμ.** is very different, as the whole circumstances are different, from *οὐδέποτε ἔγνων ὑμ.* in ch. vii. 23, where the ἀποχωρεῖτε ἀπ' ἐμοῦ binds it to the πορεύεσθε ἀπ' ἐμοῦ in our

<sup>13</sup> Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν †. <sup>14</sup> ὥσπερ γὰρ ἄνθρωπος <sup>dd</sup> ἀποδημῶν ἐκάλεσε <sup>dd ch. xxi. 53.</sup> τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα <sup>c ch. xxiv. 47. Eccl. v. 18. f ch. xiii. 8, 23.</sup> αὐτοῦ, <sup>15</sup> καὶ ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως. <sup>16</sup> πορευθεῖς δὲ ὁ τὰ πέντε τάλαντα λαβὼν <sup>g Sir. xv. 27. li. 30. h ch. v. 13. Rom. xvi. 13. Jan. iii. 9. Iter. ii. 16. i Deut. viii. 18.</sup> ἐεργάσατο <sup>h</sup> ἐν αὐτοῖς καὶ \* <sup>i</sup> ἐποίησεν ἄλλα πέντε τάλαντα. <sup>17</sup> ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε [καὶ αὐτὸς] ἄλλα δύο. <sup>18</sup> ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν \* <sup>h</sup> ἐν τῇ γῇ \* καὶ ἔκρουσε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. <sup>19</sup> μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ <sup>k</sup> συναίρει μετ' αὐτῶν λόγον. <sup>20</sup> καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων Κύριε πέντε τάλαντά μοι παρέδωκας, ἵδε ἄλλα

καὶ om. D Z bcd. ins. A B C. — 13. rec. aft. ὥραν ins. ἐν ᾧ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, with most of the const. mss. (Scholz), but om. A B C D L X 18 al. *bcv* Syrr. Copt. Sahid. Æth. Arm. Ath. Bas. Chrys. Hil. Aug. — 14. γὰρ om. D.—for αὐτοῦ, αὐτῶν A.—15. for ἰδιαν δύν., δύν. αὐτοῦ D. — 16. εἰ om. B.—for ἐποίησεν, ἐκέρδησεν A<sup>2</sup> B C D L 14 *acv* Syr. Copt. Æth. Arm. txt A.—τάλαντα om. B L *abcv* Copt. Sahid. Arm. — 17. aft. δύο ins. τάλαντα λαβὼν D *abc* Æth.—καὶ αὐτὸς om. B C L *abcv* Syr. Copt. Sahid. Æth. Arm. Bas. ins. A D. — 18. ἀπελθὼν om. D *abc*.—for ἐν τῇ γῇ, γῇν

ver. 41, and to the time of the *final judgment*, spoken of in that parable.

14—30.] Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there.—14.] ὥσπ. γ.—the ellipsis is rightly supplied in the E. V., 'For the Kingdom of Heaven is as a man' &c. We have this parable and the preceding one alluded to in very few words by Mark xiii. 34—36. In it we have the *active* side of the Christian life, and its danger, set before us, as in the last the contemplative side. There, the foolish virgins failed from thinking their part too easy—here the wicked servant from thinking his too hard. The parable is still concerned with *Christians* (τοὺς ἰδίους δούλους), and *not the world at large*.—We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not *fidelity* with it.—15.] In Luke each receives the same, but the profit made by each is different: see notes there. Here in fact they did each receive the same, for they received according to their ability—their character and powers. There is no Pelagianism in this, for each man's powers are themselves the gift of God.—16—18.] Each of the two faithful servants' increase was the full

amount of their talents—of each will be required as much as has been given.—ἐποίησε is not a Latinism (*conficere pecuniam*), but answers to ποιεῖν καρπὸν ch. iii. 10.—The third is not to be confounded with the wicked servant in ch. xxiv. 48. This one is *not actively an ill-doer*, but a *hider* of the money intrusted to him—one who brings no profit: see on ver. 24.—19—23.] μετὰ χρόνον πολὺν.—Here again, as well as in the *χρονίζ.* of ver. 5 and xxiv. 48, we have an intimation that the interval would be *no short one*.—This proceeding is not, strictly speaking, the last judgment, but still the same as that in the former parable; *the beginning of judgment at the house of God*—the judgment of the millennial advent. This, to the servants of Christ (τοὺς ἰδίους δούλους ver. 14), is their final judgment—but not that of the rest of the world. We may observe that this great account differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action *past*—that with a present state of preparation. This holds of the account *after the resurrection*: that, at the utmost (and not in the direct sense of the parable even so much), of being ready for His summons at death.—20.] The faithful servant does not take the praise to himself—μοι παρέδωκας is his confession—and ἐπ' αὐτοῖς the enabling cause of his



πάντε τάλαντα ἐκέρδησα [ἐπ' αὐτοῖς]. <sup>21</sup> ἔφη [δὲ] αὐτῷ <sup>ABCD</sup>  
<sup>1</sup> ch. xxiv. 47. ὁ κύριος αὐτοῦ Εὐ δούλε ἀγαθὲ καὶ πιστὲ, <sup>1</sup> ἐπὶ ὀλίγα ἡς  
<sup>m</sup> ch. xxiv. 43. πιστός, ἐπὶ <sup>m</sup> πολλῶν σε <sup>m</sup> καταστήσω. <sup>n</sup> εἰσελθε εἰς τὴν  
<sup>n</sup> Ps. xlv. 11. ὁ <sup>o</sup> John xv. 11. <sup>2</sup> Cor. i. 24. χαρὰν τοῦ κυρίου σου. <sup>22</sup> προσελθὼν δὲ καὶ ὁ τὰ δύο  
<sup>p</sup> 1 Kings xxv. τάλαντα [λαβὼν] εἶπε Κύριε ὧς τάλαντά μοι παρέδωκας,  
<sup>q</sup> 1 Es. xix. 4. ἴδε ἄλλα δύο τάλαντα ἐκέρδησα [ἐπ' αὐτοῖς]. <sup>23</sup> ἔφη  
<sup>r</sup> ch. vi. 26. αὐτῷ ὁ κύριος αὐτοῦ Εὐ δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα  
<sup>s</sup> 1 Es. xix. 4. ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω. <sup>n</sup> εἰσελθε εἰς τὴν  
<sup>t</sup> ch. vi. 26. ὁ <sup>u</sup> ch. vi. 26. χαρὰν τοῦ κυρίου σου. <sup>24</sup> προσελθὼν δὲ καὶ ὁ τὸ ἐν  
<sup>v</sup> here only in τάλαντον ἰληφώς εἶπε Κύριε, ἔγνων σε ὅτι <sup>r</sup> σκληρὸς  
<sup>w</sup> N. T. ὁ <sup>z</sup> Gen. τὰς <sup>aa</sup> Gen. εἰ ἄνθρωπος, <sup>1</sup> θερίζων ὅπου οὐκ ἔσπειρας, καὶ <sup>r</sup> συνάγων  
<sup>bb</sup> Gen. ὅθεν οὐ <sup>cc</sup> Gen. διεσκόρπισας. <sup>25</sup> καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα  
<sup>dd</sup> Gen. τὸ τάλαντόν σου ἐν τῇ γῇ. ἴδε ἔχεις τὸ σόν. <sup>26</sup> ἀποκριθεὶς  
<sup>ee</sup> Gen. δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δούλε καὶ ὁ κνηρὲ,  
<sup>ff</sup> Gen. ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ  
<sup>gg</sup> Gen. διεσκόρπισα; <sup>27</sup> ἔδει οὖν σε <sup>h</sup> βαλεῖν τὸ ἀργύριόν μου  
<sup>ii</sup> Gen. τοῖς <sup>j</sup> τραπέζιταις, καὶ ἔλθων ἐγὼ <sup>k</sup> ἐκομισάμην ἂν τὸ

B C L. txt A D.—rec. ἀπέκρυψε. txt A B C D L 7.—20. ἐπ' αὐτοῖς om. B D L  
 Copt. Aeth. (ἐπέκερδησα D abc.) ἐν αὐτοῖς E G. txt A C.—21. εἰ om. B C D E K L 9  
 abcv Syr. Arm. ins. A.—εὐγε A abcv Orig. Ir. Lucif. (Orig. quotes txt also).—for ἐπὶ,  
 ἐπὶ ἐπ' D abcv Arm.—22. λαβὼν om. A B C L Syrr. ins. D bcv.—ἐπ' αὐτοῖς om. as  
 in ver. 20.—24. σε om. D abcv Arm. Hil.—for ὅθεν, ὅπου D abcv.—27. τὰ ἀργύρια B.

gain—'without Me, ye can do nothing,'  
 John xv. 5. This is plainer in Luke (xix.  
 16), ἡ μὲν σου προεργάσατο ἔκα μνάς.  
 See 1 Cor. xv. 10;—and on the joy and  
 alacrity of these faithful servants in the  
 day of reckoning, 1 Thess. ii. 19. 2 Cor.  
 i. 14. Phil. iv. 1.—21.] In Luke = ὅτι  
 ἐν λαχίστην πιστὸς ἐγένον, ἴσθι ἐξουσίαν  
 ἔχων ἐπάνω ἔκα πόλεων—where see note.  
 (I cannot imagine with Meyer that εἰς is to  
 be taken with ἐπὶ ὀλίγα ἡς π., or that it  
 will not bear the sense of 'Well done!'  
 Although εὐγε is the more usual word, we  
 have (see Passow) in later Greek such ex-  
 pressions as μάλ' εὐ, which is as near as  
 possible to that meaning.)—The χαρὰ here  
 is not a *feast*, as sometimes interpreted, but  
 that joy spoken of Heb. xii. 2, and Is. liii.  
 11—that joy of the Lord arising from the  
 completion of His work and labour of love,  
 of which the first Sabbatical rest of the  
 Creator was typical—Gen. i. 31. ii. 2,—and  
 of which His faithful ones shall in the end  
 partake: see Heb. iv. 3—11. Rev. iii. 21.  
 Notice the identity of the praise and por-  
 tion of him who had been faithful in less,  
 with those of the *first*.—24, 25.] This  
 sets forth the excuse which men are per-  
 petually making of human infirmity and  
 inability to keep God's commands, when

they never apply to that grace which may  
 enable them to do so—an excuse, as here,  
 self-convicting and false at heart.—θερίζ.  
 ὅπου οὐκ ἔσπειρα.] The connexion of thought  
 in this the Lord's last parable, with His  
*first* (ch. xiii. 3—9), is remarkable. He  
 looks for fruit where he has sown—*this is  
 truth*; but not beyond the power of the  
 soil by Him enabled—*this is man's lie*, to  
 encourage himself in idleness.—φοβ.] see  
 Gen. iii. 10. But that pretended fear and  
 this insolent speech are inconsistent, and  
 betray the falsehood of his answer.—ἔχεις  
 τὸ σόν] This is also false—it was not τὸ  
 σόν—for there was his lord's time,—and his  
 own labour, which was his lord's,—to be  
 accounted for.—26, 27.] Luke prefixes ἐκ  
 τοῦ στόματός σου κρινῶ σε,—viz. because,  
 knowing the relation between us, that of  
 absolute power on my part over thee,—if  
 thou hadst really thought me such an hard  
 master, ἔδει σε κ.τ.λ., in order to avoid  
 utter ruin.—But this was *not* thy real  
 thought—thou wert πονηρὸς κ. ὀκνηρὸς.  
 The ἦδεις, &c. is not concessive, but hypo-  
 thetical;—God is not really such a Master.  
 —τοῖς τραπ.] in Luke (xix. 23) ἐπὶ τὴν  
 τράπεζαν—τραπέζιτης is interpreted κολ-  
 λυβιστής (see ch. xxi. 12) by Plesychios.  
 There was a saying very current among the

ἐμὸν σὺν <sup>x</sup>τόκῳ. <sup>28</sup> ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, <sup>x</sup> <sup>Ezek. xiii. 13.</sup>  
καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. <sup>29</sup> τῷ γὰρ ἔχοντι  
παντὶ <sup>y</sup>δοθήσεται καὶ <sup>y</sup>περισσευθήσεται \* ἀπὸ δὲ τοῦ \* <sup>y</sup> <sup>pass. ch. xiii. 12.</sup>  
μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>30</sup> καὶ τὸν  
ABD <sup>z</sup> ἀχρεῖον δοῦλον <sup>†</sup> ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον. <sup>z</sup> <sup>2 Kings vi. 22.</sup>  
ἐκεῖ ἔσται ὁ <sup>a</sup> κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>a</sup> <sup>ch. xxiv. 51, &c.</sup>  
<sup>31</sup> Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ <sup>b</sup> δόξῃ <sup>b</sup> <sup>Ps. ci. 16.</sup>  
αὐτοῦ, καὶ πάντες οἱ <sup>c</sup> [ἄγιοι] ἄγγελοι μετ' αὐτοῦ, <sup>c</sup> <sup>Zech. xiv. 5.</sup> τότε

—28. for δέκα, πέντε D. —29. παντὶ om. D Syr. Chrys.—for ἀπὸ δ. τ. μ., τοῦ δὲ μὴ B D L. txt A C.—for ἔχει, δοκεῖ ἔχειν E<sup>2</sup> H L al. v Orig. Jer. Ambr.—30. rec. ἐκβάλλετε, but txt A B C K L S V X al. βάλετε ἐξω D abc.—31. ἄγιοι om. B D L

early Fathers, *γίνισθε δόκιμοι τραπεζίται*, which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer Thes., under the word, discusses the question, and inclines to think it a way of expressing the general moral of the two parables in Matt. and Luke.—But, in the *interpretation*, who are these *τραπεζίται*? The explanation (Olsh. and adopted by Trench, Par. 247) of their being those *stronger characters* who may lead the more timid to the useful employment of gifts which they have not energy to use, is objectionable, (1) as not answering to the *character addressed*—he was not timid, but false and slothful;—and (2) nor to the *facts of the case*: for it is impossible to employ the grace given to one through *another's* means, without working one's-self.—I rather take it to mean, 'If thou hadst really been afraid, &c., slothful as thou art, thou mightest at least, without trouble to thyself, have provided that I should have not been defrauded of the interest of my money—but now thou art both slothful and wicked, in having done me this injustice.' Observe there would have been no praise due to the servant—but τὸ ἐμὸν would not have lost its τόκος. The machinery of religious and charitable societies in our day is very much in the place of the *τραπεζίται*.—Let the subscribers to them take heed that they be not in the degraded case of this servant, even if his excuse had been genuine.—28—31.] This command is answered in Luke xix. 25, by a remonstrance from those addressed, which the Master overrules by stating the great law of His Kingdom. In ch. xiii. 12 we have explained this as applied to the system of *teaching by parables*. Here it is predicated of the

whole Christian life. It is the case even in nature: a limb used is strengthened; disused, becomes weak. The transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what He will with His own: see Rom. xi. 29, and note there.—In τὸ σκ. τὸ ἐξ. there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without: see ch. xxii. 13.

31—46.] Peculiar to Matthew.—31—46.] In the two former parables we have seen the difference between, and judgment of, Christians—in their inward readiness for their Lord, and their outward diligence in profiting by His gifts. And both these had reference to that first resurrection and millennial Kingdom, the reality of which is proved by the passages of Scripture cited in the notes above, and during which *all Christians* shall be judged. We now come to the great and universal judgment at the end of this period, also prophesied of distinctly in order in Rev. xx.—in which *all the dead*, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, *after* the Christians had escaped from it: to the gathering of the eagles (ministers of vengeance) to the carcase. Notice the precision of the words in ver. 31, *ὅταν δὲ ἔλθῃ*—the *ὅταν* setting forth the indefiniteness of the time—the *δὲ* the distinction from the two parables foregoing; and *τότε*, to mark a precise time when all this shall take place—a *day* of judgment.—Compare for the better understanding of the distinction, and connexion of these two 'comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7—10.—This description is not a parable, though there are in it parabolic passages, e.g. *ὥσπερ ὁ ποιμ. κ.τ.λ.*, and for that very



ἔποτίσαμεν; <sup>38</sup> πότε δέ σε εἶδομεν ξένον καὶ <sup>s</sup> συνηγά-  
γομεν, ἢ γυμνὸν καὶ <sup>i</sup> περιεβάλομεν; <sup>39</sup> πότε δέ σε εἶδομεν  
\* ἄσθενή ἢ ἐν <sup>c</sup> φυλακῇ καὶ ἤλθομεν πρὸς σε; <sup>40</sup> καὶ  
ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς Ἄμην λέγω ὑμῖν, <sup>w</sup> ἐφ' <sup>w Rom. xi. 13.</sup>  
ὅσον <sup>x</sup> ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν <sup>x ch. xx. 32.</sup>  
<sup>y</sup> ἐλαχίστων, ἐμοὶ ἐποιήσατε. <sup>41</sup> τότε ἐρεῖ καὶ τοῖς ἐξ <sup>y Wisd. vi. 6.</sup>  
εὐωνόμων <sup>z</sup> Πορεύεσθε ἀπ' ἐμοῦ οἱ <sup>a</sup> κατηραμένοι εἰς τὸ <sup>z Gen. viii. 3.</sup>  
πῦρ τὸ αἰώνιον τὸ <sup>b</sup> ἡτομασμένον τῷ <sup>c</sup> διαβόλῳ καὶ τοῖς <sup>a Num. xxiv. 9.</sup>  
ἀγγέλοις αὐτοῦ. <sup>b ver. 34.</sup> <sup>c ch. iv. 1.</sup> <sup>42</sup> ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι  
φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, <sup>43</sup> ξένος ἤμην καὶ  
οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἄσθενης  
καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. <sup>44</sup> τότε ἀποκριθή-  
σονται † καὶ αὐτοὶ λέγοντες Κύριε πότε σὲ εἶδομεν  
πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἄσθενή ἢ ἐν  
φυλακῇ καὶ οὐ διηκονήσαμεν σοι; <sup>45</sup> τότε ἀποκριθήσεται  
αὐτοῖς λέγων Ἄμην λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε  
ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup> Καὶ

41. for τὸ ἡτομ., ὃ ἡτομασεν ὁ πατήρ μου D abc Clem. r. Justin. Clem. alex. Tert. (once quotes rec.) Cyr. Ir. Hil. (once quotes rec.) Aug. (oncec.) — 42. bef. εἰδψ. ins. καὶ B. — 44. rec. αποκ. αὐτῷ, but txt A B D E F G K L S V 27 abcν Syrr. Copt. Sahid. Æth. Arm. Const. Cyr.

declaration of ch. x. 40—42 before them. Such a supposition would remove all reality, as indeed it has generally done, from the Lord's description. See the remarkable difference in the answer of the faithful servants, vv. 20. 22. The saints are already in *His glory*—judging the world with Him (1 Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this judgment *they* are not the judged (John v. 24. 1 Cor. xi. 31). But *these* who are the judged, *know not* that all their deeds of love have been done *to and for Christ*—they are overwhelmed with the sight of the grace which has been working in and for them, and the glory which is now their blessed portion. And notice, that it is not the *works, as such*, but the *love* which prompted them—that love which *was their faith*,—which felt its way, though in darkness, to Him who is Love,—which is commended.—τῶν ἀδελφ. Not necessarily the saints with Him in glory—though primarily those—but also any of the great family of man. Many of those here judged may never have had opportunity of doing these things to the saints of Christ properly so called.—In this is fulfilled the covenant of God to Abraham, ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς. Gen. xxii. 18.—41—43.] It is very important

to observe the distinction between the blessing, ver. 34, and the curse here. 'Blessed—*of my Father*:'—but not 'cursed of my Father,' because all man's salvation is of God—all his condemnation *from himself*. 'The Kingdom, prepared for you; but fire, prepared for the devil and his angels—not, for you! because there is election to life—but no reprobation to death:—a book of Life—but no book of Death; no hell *for man*—because the blood of Jesus hath purchased life *for all*: but they who will serve the devil must share with him in the end.—The repetition of all these particulars shows how exact even for every individual the judgment will be. Stier excellently remarks, that the *curse* shows the *termination of the High Priesthood of Christ*, in which office He only intercedes and blesses. Henceforth He is King and Lord—His enemies being now for ever put under His feet.—44, 45.] see note on ver. 37.—The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love—bringing out and rewarding His latent grace in those who have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of His mediatorial office, causing, even from

d Dan. xii. 2. ἀπελεύσονται οὗτοι εἰς κόλασιν <sup>d</sup> αἰώνιον, οἱ δὲ δίκαιοι εἰς A B D  
 4 Mac. xv. 2. ζῶν ἁίῳιον.

XXVI. <sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεισιν ὁ Ἰησοῦς πάντας  
 τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ <sup>2</sup> Οἴδατε  
 ὅτι μετὰ δύο ἡμέρας τὸ <sup>e</sup> πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ  
 ἀνθρώπου <sup>f</sup> παραδίδοται εἰς τὸ σταυρωθῆναι. <sup>3</sup> τότε  
<sup>g</sup> συνηχῶσιν οἱ ἀρχιερεῖς † καὶ οἱ πρεσβύτεροι τοῦ λαοῦ  
 εἰς τὴν <sup>h</sup> αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,  
<sup>i</sup> καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν <sup>k</sup> κρατήσωσι δόλῳ  
 καὶ ἀποκτείνωσιν. <sup>5</sup> ἔλεγον δὲ <sup>k</sup> Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ  
 θόρυβος γένηται ἐν τῷ λαῷ.

<sup>6</sup> Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος

CHAF. XXVI. 2. οἶδατε om. D.—3. rec. ἀρχ. καὶ οἱ γρ. txt A B D Labn Copt. Sahid.  
 .Eth.—Καίφα D abc.—7. πολυτίμον A D L M Syr. Sahid. txt B.—τῆς κεφαλῆς B D M.

out of the iniquities of a rebellious world, His sovereign mercy to rejoice against judgment.—46.] see John v. 28, 29; and as taking up the prophetic history at this point, Rev. xxi. 1—8. Observe, the same epithet is used for *κόλασις* and *ζωή*—which are here contraries—for the *ζωή* here spoken of is not bare *existence*, which would have *annihilation* for its opposite; but *blessedness* and *reward*, to which *punishment* and *misery* are antagonist terms.

CHAF. XXVI. 1, 2.] (Mark xiv. 1. Luke xxii. 1.) The public office of the Lord as a *Teacher* having been now fulfilled, His *priestly office* begins to be entered upon. He had not completed *all* His discourses, for He delivered after this, those contained in John xiv—xvii. but not in public; only to the inner circle of His disciples. Henceforward commences the narrative of His passion.—μετὰ δύο ἡμ.] This gives no certainty as to the time when the words were said: we do not know whether the current day was included or otherwise. But thus much of importance we learn from them: that the delivery of the Lord to be crucified, and the taking place of the Passover, *strictly coincided*. The solemn mention of them in this connexion is equivalent to a declaration from Himself, if it were needed, of the identity, both of time and meaning, of the two sacrifices; and serves as the fixed point in the difficult chronological arrangement of the history of the Passion.—The latter clause, καὶ ὁ υἱὸς κ.τ.λ. depends on οἶδατε as well as the former. The Lord had doubtless before joined these two events together in His announcements to His disciples. To separate this clause from the former, ‘and then’

&c. seems to me to do violence to the construction. It would require καὶ τότε.

3—5.] This assembling has no connexion with what has just been related, but follows rather on the end of ch. xxiii.—ὁ λεγόμενος K. is in Jos. Antt. xviii. 2, 2, Ἰώσηπος ὁ καὶ Καϊάφας. Valerius Gratus, Procurator of Judæa, had appointed him instead of Simon ben Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the proconsul Vitellius, A. D. 36. See note on Luke iii. 2.—τοῦ λεγ. does not mean ‘surnamed,’ but (see ver. 14) implies that *some name* is to follow, which is more than, or different from, the real one of the person.—Μὴ ἐν τ. ἡ.] This expression must be taken as meaning the whole period of the feast—the seven days. On the *feast-day*, i. e. the day on which the Passover was sacrificed (E. V.), they could not lay hold of and slay any one, as it was a day of sabbatical obligation (Exod. xii. 16). See note on ver. 17.

6—13.] (Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there.) This history of the anointing of the Lord is here inserted out of its place. It occurred six days before the Passover, John xii. 1. It perhaps can hardly be said that in its position *here*, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vers. 14—16) since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by those who were aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: The Lord announces His approaching Pas-

τοῦ λεπροῦ, ἡ προσῆλθεν αὐτῷ γυνὴ ἡ ἀλάστρον μύρου ἔχουσα \*<sup>m</sup> βαρυτίμου, καὶ ἡ κατέχεεν ἐπὶ \* τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. ἡ ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἡγά- νάκτησαν λέγοντες ἡ Εἰς τί ἡ ἡ ἀπώλεια αὐτῆς; ἡ ἡδύνατο γὰρ τοῦτο † ἡ παραῖναι πολλοῦ καὶ δοθῆναι \* πτωχοῖς. ἡ γνοὺς δὲ ὁ ἡ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους ἡ παρέχετε τῇ γυναικί; ἡ ἔργον γὰρ καλὸν ἡ ἐργάσατο εἰς ἐμέ. ἡ πάντοτε γὰρ τοὺς πτωχοὺς ἡ ἔχετε μεθ' ἡ αὐτῶν, ἐμὲ δὲ οὐ πάντοτε ἡ ἔχετε. ἡ βαλοῦσα γὰρ αὐτὴ τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἡ ἐνταφιάσαι με ἐποίησεν. ἡ ἀμὴν λέγω ὑμῖν, ὅπου ἂν ἡ κηρυχθῇ τὸ εὐαγγέλιον

1 only.  
Kings xxi. 13.  
Herodotus iii.  
20.  
m here only +.  
n Gen. xxxix.  
21.  
o ch. xxi. 15.  
p ch. xiv. 31.  
q 1 and Levit.  
vi. 3, 4 John  
xvii. 12.  
r Deut. xxi. 14.  
s Luke xviii. 5.  
Gal. vi. 17.  
Sir. xxix. 4.  
t Hab. i. 5.  
u Wisd. xix. 18.  
v = Gen. xliii. 22.  
John xviii.  
31. Rom. xiii.  
9. DEUT. xv.  
11.  
w 1 here on γ.  
Λουκάς τ' ἐπὶ  
χρὸς βάλε,  
Eur. Orest. 297.  
y ch. iii. 1, &c.

x Gen. i. 2. John xix. 40.

txt A.—aft. ἀνακ. ins. αὐτοῦ D abc.—9. rec. τοῦ. τὸ μύρον, but txt A B D L al. *adv* Syrr. *Æth.* Arm. Copt. Sahid. Bas. Hil. Ambr.—bef. πτωχ. ins. τοῖς A D E G K S V 15 al. Chrys. txt B.—10. ἐν ἡμοῖ M.—13. aft. ἀμὴν ins. ἐξ B.—15. καὶ εἶπεν.

sion: the chief priests, &c. meet and plot His capture, but *not* during the feast: *but when Jesus was in Bethany*, &c. occasion was given for an offer to be made to them, which led to its being effected, after all, during the feast. On the rebuke given to Judas at this time having led to his putting into effect his intention of betraying the Lord, see notes on John xii. The trace of what I believe to have been the original reason of the anointing being inserted in this place, is still further lost in Mark, who instead of τοῦ δὲ ἡ Ἰησ. γενομένου . . . has καὶ ὅντος αὐτοῦ . . . just as if the narrative were continued, and at the end instead of οὐρ τότε πορευθεῖς . . . , has καὶ ὁ ἡ Ἰού- δας . . . as if there were no connexion between the two. It certainly cannot be said of Matthew (De Wette, Neander, Stier) that he relates the anointing as *taking place two days before the Passover*: of Mark it may be said.—It may be observed that Luke relates nothing of the Lord's visits to Bethany.—6. Σίμωνος τοῦ λ.] Not at this time a leper, or he could not be at his house receiving guests. It is at least *possible*, that he may have been healed by the Lord. Who he was, is wholly uncertain. From Martha serving (John xii. 2) it would appear as if she were at home in the house (Luke x. 38 sqq.); and that Lazarus was one τῶν ἀνακειμένων need not necessarily imply that he was a *guest* properly so called. He had been probably (see John xii. 9) absent with the Lord at Ephraim, and on this account and naturally for other reasons would be an object of interest, and one of the ἀνακειμένοι.—7. ἀλάστρον] ἄγχος μύρου μὴ ἔχον λαβὰς, λίθινος, ἡ λίθινος μυροθήκη, Suidas. See Herodot.

iii. 20. It was the usual *cruse* or *pot* for ointment, with a long *neck*, and sealed at the top. It was thought (Plin. xiii. 3) that the ointment kept best in these *cruses*. On the nature of the ointment, see note on νάρδου πιστικῆς, Mark xiv. 3.—τὴν κεφ. αὐτ.] his *feet* according to John xii. 3. See Luke vii. 38, and note there.—8. οἱ μαθ. αὐτοῦ] Judas alone is mentioned John xii. 4. It may have been that some were found ready to second his *re- mark*, but that John, from his peculiar po- sition at the table, (if as is probable the same, as in ch. xiii. 23,) may not have observed it. If so, the independent origin of the two accounts is even more strikingly shown.—ἀπώλεια] Bengel *remarks*, Immo tu, Juda, perditionis es (ὁ υἱὸς τῆς ἀπώλειας, John xvii. 12).—9. πολλοῦ] 300 denarii (Jolin), even more than that (Mark). On the singular relation which these three accounts bear to one another, see notes on Mark.—10. ἔργ. γὰρ καλ. εἶργ.] Stier *remarks* that this is a stronger expression than *ἐργ. ἀγα- θὸν ἐποίησεν* would have been. See ch. v. 16. It was not only 'a good work,' but a noble act of love, which should be spoken of in all the churches to the end of time. On ver. 11, see notes on Mark, where it is more fully expressed.—12.] I can hardly think that the Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that His death, and that by crucifixion, was near at hand: can we suppose one who so closely observed His words as Mary, not to have been possessed with the thought of that which was about to happen? The προέλαβε μυρίσαι μου τὸ σῶμα of Mark,

z 2 Mac. viii. 18. **τοῦτο ἐν** <sup>z</sup> ὅλῳ τῷ κόσμῳ, <sup>a</sup> λαληθήσεται καὶ ὁ ἐποίησεν ABD  
 a Acts ii. 11.  
 Heb. xi. 4.  
 b || and Acts x.  
 1. 14. Exod.  
 14. Mal. iii.  
 16. Sir. x.  
 17. 1. 16.  
 c 2 Kings xxiii.  
 15. 19.  
 d = ch. xi. 28.  
 xxi. 21. John xx. 15. 2 Cor. vi. 17. Jam. ii. 18. c = 2 Kings xiv. 26 but? Zech. xi. 12.

αὐτοῖς D abcv Syr. Copt. Æth. Eus.—15. for ἀργ., ἀργυρᾷ Λ. στατήρας D ab Eus.—

(xiv. β.) and the *εἰς τὴν ἡμ. τοῦ ἐνταφ.* μου *τετήρηκεν* αὐτὸς of John (xii. 7) point even more strongly to *her intention*.—13.] The only case in which the Lord has made such a promise. We cannot but be struck with the majesty of this prophetic announcement: introduced with the peculiar and weighty *ἀμὴν λέγω ὑμῖν*,—conveying, by implication, the whole mystery of the *εὐαγγέλιον* which should go forth from His death as its source,—looking forward to the end of time when it shall have been preached in the whole world,—and specifying the fact that this deed should be recorded wherever it is preached. We may notice (1) that this announcement is a distinct prophetic recognition by the Lord of the existence of *written records*, in which the deed should be related; for in no other conceivable way could the universality of mention be brought about: (2) that we have here (if indeed we needed it) a convincing argument against that view of our three first Gospels which supposes them to have been compiled from an original document: for if there had been such a document, it must have contained this narrative, and no one using such a Gospel could have failed to insert this narrative, accompanied by such a promise, in his own work; which Luke has failed to do: (3) that the same consideration is equally decisive against Luke having used, or even seen, our present Gospels of Matthew and Mark. (See the English Translation of Schleiermacher's Essay on Luke, p. 121.) (4) As regards the practical use of the announcement, we see that though the honourable mention of a noble deed is thereby recognised by the Lord as a legitimate source of joy to us, yet by the very nature of the case all regard to such mention as a *motive* is excluded. The motive was *Love alone*.

14—16.] (Mark xiv. 10. Luke xxii. 3. See also *ἡν*, John xiii. 2.) *When* this took place, does not appear. In all probability, immediately after the conclusion of the Lord's discourses, and therefore coincidentally with the meeting of the Sanhedrim in ver. 3. As these verses bring before us the first overt act of Judas's treach-

ery, I will give here what appears to me the true estimate of his character and motives. In the main, my view agrees with that given by Neander, in his *Leben Jesu*, p. 688. I believe that Judas at first became attached to the Lord with much the same view as the other Apostles. He appears to have been a man with a practical talent for this world's business, which gave occasion to his being appointed the Treasurer, or Bursar, of the company (John xii. 6. xiii. 29). But the self-seeking, sensuous element, which his character had in common with that of the other Apostles, was *deeper rooted* in him; and the Spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of Divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's Divine Person failed. We find by implication a remarkable example of this in John vi. 60—66, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of His approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, were calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was.—The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably),—disappointment at seeing the triumphal entry followed not by the adhesion but by the more bitter enmity of the Jewish authorities,—the denunciations of the Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps His last announcement in ver. 2, making it certain that His death would soon take place, and sharpen-

αὐτῷ τριάκοντα ἄργύρια· <sup>16</sup> καὶ ἄπο τότε ἐζήτει <sup>f Acts xix. 19.</sup>  
<sup>h</sup> ἐνκαίριον ἵνα αὐτὸν παραδῷ. <sup>g ch. iv. 17.</sup>  
<sup>i</sup> Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ <sup>h Eccl. viii. 12.</sup>  
<sup>i</sup> Ἰησοῦ λέγοντες αὐτῷ Ποῦ θέλεις <sup>ix. 9. 1 Mac.</sup>  
<sup>k</sup> ἐτοιμάσωμέν σοι <sup>N. 12.</sup>  
<sup>l</sup> <sup>Acts xiii. 2.</sup>  
<sup>m</sup> <sup>N. 4. 6. Lev.</sup>  
<sup>n</sup> <sup>Gen. xliiii. 16.</sup>

16. aft. παραδ. ins. αὐτοῖς D K be Copt. Arm. Eus.—17. ἐτοιμάσωμέν D K Orig.—18. 'O

ing the eagerness of the traitor to profit by it:—all these may have influenced him to apply to the chief priests as he did. With regard to his motive in general, I cannot think that he had any design but that of *the darkest treachery*. See further on this the note on ch. xxvii. 3.—15.] *ἔστησαν* may be either 'weighed out,' or 'appointed.' That the money was *paid* to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The *συνέθεντο* of Luke and *ἐπηγγέλαντο* of Mark would lead us to prefer the other.—*τριάκοντα ἄργύρια*] Thirty shekels, = the price of the life of a *sergeant*, Exod. xxi. 32. Between three and four pounds of our money. Matthew is the only Evangelist who mentions the sum. De Wette and others have supposed that the mention of thirty pieces of silver with the verb *ἔστησαν*, has arisen from the prophecy of Zecharias, (xi. 12,) which Matthew clearly has in view. The others have simply *ἀργύριον*. It is just possible that the thirty pieces may have been merely *earnest money*: but a difficulty attends the supposition: if so, Judas would have been entitled to the *whole* on the Lord being delivered up to the Sanhedrim (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that after the Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] Mark xiv. 12. Luke xxii. 7. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Matthew is the least circumstantial, and as will I think appear, the least exact in detail of the three. Mark partially fills up the outline:—but the account of Luke is the most detailed, and I believe the most exact. It is to be noticed that the narrative which Paul gives, 1 Cor. xi. 23, 24, of the institution of the Lord's Supper, and which he states he 'received from the Lord,' coincides almost verbatim with that given by Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining *ἡ πρώτη τῶν ἁγ.* (Matt., Mark), or *ἡ ἡμ. τ. ἁγ.* (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and His dis-

ciples ate the usual Passover, with the narrative of John, which not only does not sanction, but I believe absolutely excludes, such a supposition. I shall give in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will (1) state the *grounds of the difficulty itself*. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18. Lev. xxiii. 5. Numb. ix. 3. xxviii. 16. Ezek. xlv. 21), *between the evenings* (בֵּין הָעָרֶבְיָה וְהַבֹּקֶר), which was interpreted by the generality of the Jews to mean the interval between the first westering of the sun (3 p.m.) and his setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, the day was the same. The feast of unleavened bread *begun at the very time of eating the Passover* (Exod. xii. 18), so that the first day of the feast of unleavened bread was the 15th (Numb. xxviii. 17). All this agrees with the narrative of John, where (xiii. 1) the last supper takes place, *πρὸ τῆς ἑορ. τοῦ πάσχα*—where the disciples think (ver. 29) that Judas had been directed to buy the things *ὧν χρῆσιν εἶχον εἰς τὴν ἑορτήν*,—where the Jews (xviii. 28) would not enter into the prætorium, lest they should be defiled, ἀλλ' ἵνα ῥάγῃσι τὸ πάσχα (see note on John xviii. 28)—where at the exhibition of the Lord by Pilate (on the Friday at noon) it was (xix. 14) *παρασκευὴ τοῦ πάσχα*—and where it could be said (xix. 31), *ὥν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*,—being as it was a *double Sabbath*,—the coincidence of the first day of unleavened bread, which was sabbatically hallowed (Exod. xii. 16), with an actual sabbath. But as plainly it does not agree with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been a Passover, but manifestly regard it as the *ordinary legal time* of eating it. *τῇ πρ. ἡμ. τ. ἁγ.*, ὅτε τὸ πάσχα ἔθουν (Mark xiv. 12), *ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα* (Luke xxii. 7), and in



1 Ezra vi. 21. <sup>φασκεῖν</sup> φαγεῖν τὸ <sup>1</sup> πᾶσχα; <sup>18</sup> ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν ABD  
 2 Chron. xxx. πρὸς τὸν <sup>m</sup> δεῖνα, καὶ εἶπατε αὐτῷ Ὁ <sup>u</sup> διδάσκαλος λέγει  
 18. N. T. passim. m here only. 1 Kings xxi. 2. Aq. Sym. Theod. n ch. ix. 11 al.

διδ. λέγ. om. A. — for ποιῶ, ποιήσω D. — 19. καὶ . . . πᾶσχα om. G Sahid. — 20. add

our Gospel by implication, in the use of τὸ πᾶσχα, &c., without any qualifying remark.

The solutions which have been proposed are the following: (1) that the Passover which the Lord and His disciples ate, was not the ordinary, but an *anticipatory* one, seeing that He Himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather everything (see above) to render it improbable. (2) That the Lord and His disciples ate the Passover, but at the time observed by a *certain portion of the Jews*, while He Himself was sacrificed at the time *generally* observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12. Luke xxii. 7, cited above. A similar objection lies against (3) the notion that *the Lord* ate the Passover at the strictly legal, the *Jews* at an inaccurate and illegal time. (4) The Lord ate only a *πᾶσχα μνημονευτικόν*, such as the Jews now celebrate, and not a *πᾶσχα θύσιμον* (Grotius). — But this is refuted by the absence of any mention of a π. μνημ. *before the destruction of Jerusalem*; besides its inconsistency with the above-cited passages. (5) The Lord *did not eat the Passover at all*. But this is manifestly not a *solution* of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that He *did* eat it.

I will conclude this note by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (a) That, on the evening of the 13th (i. e. the beginning of the 14th) of Nisan, the Lord ate a meal with His disciples, at which the announcement that one of them should betray Him was made;—after which He went into the garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John):—(β) That, *in some sense or other*, this meal *was regarded as the eating of the Passover* (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the

prætorium, and have heard the conversation between the Lord and Pilate (xviii. 33—38): and as they were equally bound with the other Jews to eat the passover, would equally with them have been incapacitated from so doing by having incurred defilement, had they not eaten theirs previously. It would appear too, from Joseph of Arimathea going to Pilate during the παρασκευῇ (Mark xv. 43), that he also had eaten his passover.) (γ) That it was *not the ordinary passover of the Jews*: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas not only did Judas go out during the meal (John xiii. 29), but the Lord and the disciples went out when the meal was finished. Also when Judas went out it was understood that he was gone to *buy*, which could not have been the case had it been the night of eating the passover, which in all years was sabbatically hallowed. (δ) John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine. The latter act was anticipatory: the body was not yet broken, nor the blood shed. Is it possible that the words in Luke xxii. 15, 16 may have been meant by the Lord as an express declaration of the anticipatory nature of that passover meal likewise? May they mean, I have been most anxious to eat this Paschal meal with you to-night (before I suffer), for I shall not eat it to-morrow,—I shall not eat of it any more with you? May a hint to the same effect be intended in ὁ καιρὸς μου ἔγγυς ἐστίν (ver. 13), as accounting for the time of making ready—may the present tense ποιῶ itself have the same reference?

I may remark that the whole of the narrative of John, as compared with the others, satisfies me that he can never have seen their accounts. It is inconceivable, that one writing for the purpose avowed ch. xx. 31 could have found the three accounts as we have them, and have made no more allusion to the discrepancy than the faint (and to all appearance undesigned) ones in ch. xii. 1. xiii. 1. 29. xviii. 28. — τῇ πρ. τ. ἡμέρᾳ.] If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was

Ἦ καὶ οὗτος μου ὁ ἐγγὺς ἐστὶ, πρὸς σέ<sup>ρ</sup> ποιῶ τὸ πᾶσχα<sup>ο</sup> Lam. iv. 18.  
μετὰ τῶν μαθητῶν μου. <sup>19</sup> καὶ ἐποίησαν οἱ μαθηταὶ ὡς<sup>ρ</sup> Deut. xvi. 1.  
<sup>γ</sup> συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πᾶσχα.<sup>q</sup> al. Acts  
<sup>20</sup> ὁψίας δὲ γενομένης ἠνέκειτο μετὰ τῶν δώδεκα. <sup>21</sup> καὶ<sup>q</sup> xviii. 21.  
ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι<sup>ς</sup> εἰς ἐξ ὑμῶν<sup>q</sup> Heb. xi. 23.  
ABDZ παραδώσει με. <sup>22</sup> καὶ ἡλυπούμενοι σφόδρα ἤρξαντο λέγειν<sup>q</sup> ch. xxvii. 10  
αὐτῷ \* ἕκαστος αὐτῶν ὃ Μήτι ἐγὼ εἰμι, κύριε; <sup>23</sup> ὁ δὲ<sup>q</sup> only. Gen.  
ABC ἀποκριθεὶς εἶπεν Ὁ ἑμβάψας μετ' ἐμοῦ ἐν τῷ<sup>q</sup> xxvi. 11.  
DZ τριβλίῳ<sup>q</sup> Diod. Sic. i.  
John xlii. 26 f. w Sir. xxxiv. 14. Num. vii. 13, 19. j only.

μαθητῶν A L M al. abev. txt B D.—22. αὐτῷ om. D abev Eus. Copt.—αὐτῶν om. C L Z Sahid. Chrys.—εἰς ἕκαστος B C D L M Z al. d Copt. Sahid. txt A.—23. ἐμ-

accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus, Antt. ii. 15, 1, ἐσθρὴν ἀγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἀζύμων λεγομένην,—including this day in the feast. —ποῦ θέλεις] The 'making ready' would include the following particulars: the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and note);—the lamb already kept up from the 10th (Exod. xii. 3) had to be slain in the fore court of the temple (2 Chron. xxxv. 5: see also Joseph. B. J. vi. 9, 3);—the unleavened bread, bitter herbs, &c., prepared;—and the room arranged. This report does not represent the whole that passed: it was *the Lord who sent* the two disciples; and *in reply* this inquiry was made (Mark, Luke).—18.] The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the *turning in of a man with a pitcher of water*. The Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 sq., and that in ch. xvii. 27.—In the words *πρὸς τὸν δεῖνα* here must be involved the additional circumstance mentioned by Mark and Luke, but probably unknown to our narrator: see note on Luke xxii. 10, where the fullest account is found.—The words ὁ διδάσκ., common to the three accounts, do not imply that the man was a *disciple of the Lord*. It was the common practice during the feast for persons to receive strangers into their houses *gratuitously*, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, the Lord has a deep meaning, as in ὁ κύριος in ch. xxi. 3. 'Our Master and thine says.' It is His form of 'pressing' for the service of the King of this Earth, the things that

are therein.—ὁ καιρὸς μου is not 'the time of the feast,' but 'my time,' i. e. for suffering: see John vii. 8 al. freq.—There is no reason for supposing from this expression that ὁ δεῖνα was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty subjective reason, which, with such a title as ὁ διδάσκαλος prefixed, he was bound to respect. For these words we are indebted to Matthew's report.

20—25.] The Lord and the twelve were a full Paschal company; *ten* persons was the ordinary and minimum number. Here come in (1) the expression of the Lord's desire to eat this Passover before His suffering, Luke xxii. 15, 16; (2) the division of the first cup, vv. 17, 18; (3) the washing of the disciples' feet, John xiii. 1—20 (? see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are *additional* circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but without any idea of harmonizing the discrepancies of the four (as appears to me) entirely distinct and independent reports.—21.] This announcement is common to Matt., Mark, and John. In the part of the events of the supper which relates to Judas, Luke is deficient, giving no further report of it than vv. 21—23. The whole minute detail is given by John, who bore a considerable part in it.—22.] In the (I believe) more circumstantial accounts of Luke and John, this inquiry is made *πρὸς ἑαυτοὺς* or *εἰς ἀλλήλους*. The real inquiry from the Lord was made by John himself, owing to a sign from Peter. This part of John's narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the

x. here and only in Greek (?) see John xiv. 28. Gen. xv. 2. Ps. xlviii. 13. Wisd. iv. 2. = οἰχομαι Xen. Anab. iii. 1, 224. y. D. m. v. 13. yz = Mark ix. 12 and 1. Kings xxiv. 7. Luke xii. 49. τὴν χεῖρα, οὕτως με παραδώσει. <sup>24</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου ἀβс D Z ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ <sup>yz</sup> εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. <sup>25</sup> ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδὼς αὐτὸν εἶπε Μήτι ἐγὼ εἰμι, ραββί; λέγει αὐτῷ ἅ Σὺ εἶπας. <sup>26</sup> ἐσθιόντων δὲ z reduced, ch. xi. 25 al. a ver. 64. ch. xxviii. 11 al.

βαπτόμενος D. — 24. aft. μὲν, ins. οὖν D Z. txt A B C. — bef. καλὸν ins. διὰ τοῦτο D. — for εἰ, ἡ A. — 26. τὸν om. B C D L Z al. ins. A. — for ἐθλογ., ἐχαριστήσας

ground of the other accounts. — 23.] These first words represent the answer of the Lord to John's question (John xiii. 26). The latter (ver. 24) were not said now, but (Luke, ver. 21, 22) formed part of the previous announcement in our ver. 22. — 25.] I cannot understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord dipped the sop, and gave it to Judas, thereby answering the general doubt, in which the traitor had impudently presumed to feign a share. If the question μήτι ἐγὼ εἰμι; before, represented ἐβλεπον εἰς ἀλλήλους ἀποροῦμενοι, and was our author's impression of what was in reality not a *spoken* but a *signified* question, — why now also should not this question and answer represent that Judas took part in that ἀπορία, and was, *not by word of mouth, but by a decisive sign*, of which our author was not aware, declared to be the traitor? *Both* cannot have happened; — for (John xiii. 28) *no one knew* (not even John, see note there) *why Judas went out*; whereas if he had been openly (and it is out of the question to suppose a *private* communication between the Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke (vv. 24—30) where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier (Roden Jesu, vi. 47—79) handles the above supposition very roughly, and speaks of its upholders in no measured terms. Valuable as are the researches of this commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that in his whole interpretation of this part of the Gospel-history, he has fallen into the error of a too minute and letter-serving exposition. Even in his anxiety to retain *every portion of every account* in its strict

literal sense, he is obliged to commit many inconsistencies; e.g. vol. vi. p. 19, "Lucas hat allerbing's nur aus der zweiten oder dritten Hand seine Nachrichten über die letzte Mahl, und hieraus entstehen Unbestimmtheiten, Ungenauigkeiten, mehr noch als in der einfältig kurzen Zusammen-drängung des Kernes bei Matthäus und Markus." Compare this with a sentence in p. 53: "es ist klar, wenn man nicht durch unberechtigte Annahme unklarer und ungenauer Berichte die Schrift brechen will, daß" . . . . He is brought continually into difficulties by the assumption that we have in our Gospel the *immediate* testimony of an Apostle and eye-witness: see Prolegomena to Matthew.

26—28.] Mark xiv. 22—24. Luke xxii. 19—21. 1 Cor. xi. 23—25. We may remark on this important part of our narrative, (1) That it was demonstrably the Lord's intention to *found an ordinance* for those who should believe on Him; (2) that this ordinance had some *analogy with that which He and the Apostles were then celebrating*. The first of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had *received from the Lord* the account of its institution which he then gives. He who can set this aside, must set aside with it all Apostolic testimony whatever. The second is shown by the fact, that what now took place was *during the celebration of the Passover*: that the very words of its institution were a *part of the Paschal ceremony* (see below): that the same Paul states that *Christ our Passover is sacrificed for us*; thus identifying the body broken, and blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the key to the right understanding of what took place must be found in the Lord's discourse after the feeding of the five thousand in John vi., since He there, and there only besides this place, speaks of His flesh and blood in the connexion found here. (4)

αὐτῶν λαβὼν ὁ Ἰησοῦς [τὸν] ἄρτον καὶ <sup>b</sup> \* εὐλογήσας <sup>b ch. xiv. 19.</sup>  
 ἔκλασε καὶ \* ἐδίδου τοῖς μαθηταῖς καὶ εἶπε <sup>c</sup> Λάβετε <sup>Luke xxiv. 30. 1 Cor. xiv. 16. 1</sup>  
 φάγετε, τοῦτο <sup>d</sup> ἐστὶ τὸ σῶμά μου. <sup>27</sup> καὶ <sup>e</sup> λαβὼν [τὸ] <sup>King's ix. 13. c Gen. iii. 6. e Jer. xxv. 15.</sup>

d = Gen. xli. 20, 27. Ezek. xxxvii. 11. ch. xlii. 37. John xv. 1. Exod. xii. 11. 1 Cor. x. 4.

Λ Ε Φ Η Κ Μ Σ V, many mss. Bas. Chrys. txt B C D L Z *abc*.—for ἐδίδου, δοῦς

It is impossible to assign to this event its precise place in the meal. Luke inserts it before the announcement of the treason of Judas; Matt. and Mark, after it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast (see Lightfoot ad loc. De Wette) are to be depended on:—they are exceedingly complicated. Thus much seems clear,—that the Lord blessed and passed round *two cups*, one before, the other after the supper,—and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial.—26.] *While they were eating*, during the meal,—as distinguished from the distribution of the cup, which was *after* it.—No stress must be laid on the article before ἄρτον, even supposing it to be genuine. The bread would be *unleavened*, as the day was ἡ πρώτη τῶν ἁζιμῶν (see Exod. xii. 8).—εὐλογήσας and εὐχαριστήσας amount to the same in practice. The looking up to heaven and giving thanks was a virtual ‘blessing’ of the meal or the bread.—εὐλογ. must be construed transitively (1 Cor. x. 16).—ἄρτον is governed by all four verbs, λαβὼν, εὐλογήσας, ἔκλασε, ἐδίδου (see also Luke ix. 16, and the ref. to the text here). It was customary in the Paschal meal for the Master, in breaking the bread, to give thanks for the fruit of the earth. But the Lord did more than this: “Non pro veteri tantum creatione, sed et pro nova, cujus ergo in hunc orbem venerat, preces fudit, gratiasque Deo egit pro redemptione humani generis quasi jam peracta.” Grotius.—From this giving of thanks for and blessing the offering, the Holy Communion has been from the earliest times also called εὐχαριστία, viz. by Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c. The passages may be seen in Suicer’s Thesaurus, under the word.—ἔκλασε] It was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of His Body on the Cross, and the participation in the benefits of His death by all His. Hence the act of communion was known by the name ἡ κλάσις τοῦ ἄρτου, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7. Lam. iv. 4.—Λάβετε VOL. I.

φάγετε] Our Gospel alone has both words. φάγετε is *spiritual* in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to show us (see note on Luke, ver. 17) that the Lord did not Himself partake of the bread or wine. It is thought by some however that He did: e. g. Chrysostom, Hom. lxxxii., τὸ ἐαυτοῦ αἷμα αὐτὸς ἐπιεν (!). But the analogy of the whole, as well as these words, and πίετε ἐξ αὐτοῦ πάντες below, lead us to a different conclusion. The Lord’s non-participation is however no rule for the administrator of the rite in after times. Although in one sense he represents Christ, blessing, breaking, and distributing; in another, he is *one of the disciples*, examining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen (ii. 449) maintains the opposite view, and holds that the ministrant cannot unite in himself the two characters. But setting the inner verity of the matter for a moment aside, how, if so, should an unassisted minister *ever* communicate?—τοῦτο ἐστὶ τὸ σῶμά μου] τοῦτο, this, which I now offer to you, this bread. The form of expression is important, not being οὗτος ὁ ἄρτος, or οὗτος ὁ οἶνος, but τοῦτο, in both cases, or τοῦτο τὸ ποτήριον, not the bread or wine itself, but the thing in each case, precluding all idea of a substantial change.—ἐστὶ] On this much controverted word *itself* no stress is to be laid. In the original tongue in which our Lord spoke, it would not be expressed: and as it now stands, it is merely the logical copula between the subject, *this*, and the predicate, *My Body*. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not ἡ σὰρξ μου, (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread,) but τὸ σῶμά μου. The body is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: τοῦτο, *this* which I give you, (is) τὸ σῶμά μου. Under *this* is the mystery of My Body:—the assertion is literal, and to be literally understood;—provided always we have a clear view of the subject and predicate. And it is the literal meaning which gives to the

το σώμα αὐτοῦ ποτήριον [καί] ἑὺχαριστήσας ἔδωκεν αὐτοῖς λέγων ABC  
 g Gen. ix. 21. <sup>8</sup> Πίετε ἐξ αὐτοῦ πάντες· <sup>28</sup> τοῦτο γάρ ἔστι τὸ αἷμά μου DZ

B D L Z 6. txt AC. — 27. τὸ om. B Z al. ins. A C D. — καί om. C L Z. ins. A B D.

*symbolic and representative meaning its fitness and fulness. In the literal meaning then, this (is) my Body, we have bread, 'the staff of life,' identified with the Body of the Lord: not that particular ἄρτος with that particular σῶμα which at that moment constituted the Body before them, nor any particular ἄρτος with the present Body of the Lord in Heaven: but τοῦτο, the food of man, with τὸ σῶμά μου. Now the mystery of the Lord's Body is, that in and by it is all created being upheld: τὰ πάντα ἐν αὐτῷ συνίστηκε, Col. i. 17. ἐν αὐτῷ ζωὴ ἦν, John i. 4. And thus generally, and in the widest sense, is the Body of the Lord the sustenance and upholding of all living. Our very bodies are dependent upon His, and unless by His Body standing pure and accepted before the Father, could not exist nor be nourished. So that to all living things, in this largest sense, τὸ ἔμψυχον. And all our nourishment and means of upholding are Christ. In this sense His Body is the Life of the world: and τοῦτο, man's daily bread, is τὸ σῶμα αὐτοῦ. And this general and lower sense underlying, as it does, all the spiritual and higher senses in John vi., brings us to the symbolic meaning which the Lord now first and expressly attaches to this sacramental bread.—Rising into the higher region of spiritual things,—in and by the same Body of the Lord, standing before the Father in accepted Righteousness, is all spiritual being upheld, but by the inward and spiritual process of feeding upon Him by faith: of making that Body our own, causing it to pass into and nourish us, even as the substance of the bread passes into and nourishes our bodies. Of this feeding upon Christ in the spirit by faith, is the Sacramental bread the symbol to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, the Body of Christ, whereby alone all animated being is upheld,—they feed in their souls on that Body of Righteousness and Acceptance, by partaking of which alone the body and soul are nourished unto everlasting life. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for all,—so to them, in the inner spiritual sense, is the Sacramental bread symbolic of that Body given for them,—their standing in which, in the adoption of Sons, is witnessed by the*

sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) τὸ ὑπὲρ ὑμῶν (διεσόμενον, Luke, κλόμενον, 1 Cor. but doubtful),—τοῦτο ποιεῖτε τὴν ἐμὴν ἀνάμνησιν. On these words we may remark (1) that both participles are present; and rendered with reference to the time when they were spoken, would be 'which is being given,' 'which is being broken.' The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by His death. (2) That the commemorative part of the rite here enjoined strictly depends upon the symbolic meaning, and that as strictly upon the literal meaning. The commemoration is of Him, in so far as He has come down into Time, and enacted the great acts of Redemption on this our world,—and shown Himself to us as living and speaking Man, an object of our personal love and affectionate remembrance:—but the other and higher parts of the Sacrament have regard to the results of those same acts of Redemption, as they are eternized in the counsels of the Father,—as the Lamb is slain from the foundation of the world (Rev. xiii. 8). —27.] This was after the meal was ended: ὡς αὐτως καὶ τὸ ποτήριον μετὰ τὸ εἰπνῆσαι. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether the Lord followed the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. From the expression of ver. 29, ἐκ τοῦτου τοῦ γένν. τ. ἀμπ., it was probably of unmixed wine. The word ὡς αὐτως contains our λαβὼν καὶ εὐχαρ. ἔδωκε. — Πίετε ἐξ αὐτοῦ πάντες] Peculiar to Matthew, preserved however in substance by Mark's καὶ ἔπιον ἐξ αὐτοῦ πάντες. The πάντες is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Cur de pane simpliciter dixit ut ederent; de calice, ut omnes biberent? Ac si Satanae calliditati ex destinato occurrere voluisset," (cited in Stier, vi. 143.) It is on all accounts probable, and this command confirms the probability, that Judas was present, and partook of both parts of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, οἱ δώδεκα, were present. On the circumstance mentioned John xiii. 30, which has

[τὸ] τῆς [καινῆς] <sup>h</sup> διαθήκης τὸ περὶ πολλῶν <sup>i</sup> \* ἐκχυν- <sup>l</sup> Ex. xxiv. 8.  
 νόμενον εἰς <sup>k</sup> ἄφεισιν ἁμαρτιῶν. <sup>29</sup> λέγω δὲ ὑμῖν ὅτι οὐ μὴ <sup>31.</sup> Jer. xxxviii.  
<sup>6.</sup> 2 Cor. iii.  
<sup>8.</sup> Heb. viii.  
<sup>8.</sup>

i || and ch. xxiii. 35. Gen. ix. 6. k Isa. xxii. 14. Ps. xxiv. 18.

—28. bef. τῆς καιν. om. τὸ B D L Z. ins. A C.—καινῆς om. B L Z Sahid. ins. A C D ac.—ἐκχυννόμενον A C D Z v Chrys. Iren. Cyp. txt B.—29. γενήματος

mainly contributed to the other opinion, see note there. — τοῦτο [γάρ] ἐστὶ τὸ αἷμά μου τὸ τῆς κ. διαθ.] So Mark also, omitting γάρ. In Luke and 1 Cor. there is an important verbal difference. τοῦτο τὸ ποτήριον ἢ καινὴ διαθ. [ἐστὶν] ἐν τῷ ἐμῷ αἵματι. But if we consider the matter closely, the real difference is but trifling, if any. ~~Let us recur to the Paschal rite.~~

The lamb (χοῖστος τὸ πάσχα ἡμῶν) being killed, the blood (τὸ αἷμ. τῆς διαθήκης, Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The blood of the covenant is the blood of the lamb. So also in the new covenant. The blood of the Lamb of God, slain for us, being not only sprinkled on, but as in the former case actually partaken spiritually and assimilated by, the faithful soul, is the blood of the new covenant; and the sacramental cup is, signifies, sets forth, (καταγγέλλει, 1 Cor. xi. 26,) this covenant in His blood, i. e. consisting in a participation in His Blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which τοῦτό ἐστι τὸ σῶμά μου conveyed. It is not τοῦτό ἐστι τὸ αἷμά μου, absolutely. Wine, in general, does not represent by itself the effects (on the creation) of the Blood of Christ; it, like every other nourishment of the body, is nourishment to us by and in Him, forasmuch as in Him all things consist: but there is no peculiar propriety whereby it is to us His Blood alone. But it is made so by a Covenant office which it holds in His own declaration. Without shedding of blood was no remission of sins under the old covenant: and blood was, throughout, the covenant sign of forgiveness and acceptance. (see Heb. ix. 19, 20, where the Author, substituting τοῦτο for ἰδοὺ in the LXX of Exod. xxiv. 8, seems to be alluding to this very formula.) Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 3—13, as distinguished from the old: the ἀφείσεις ἁμαρτιῶν, once for all,—whereas the old had continual offerings, which could not do this, Heb. x. 3. And of this ἀφείσεις, the result

of the outpouring of the blood of Christ, —first and most generally in bringing all creation into reconciliation with the Father (see Col. i. 20),—secondly and individually, in the application by faith of that blood to the believing soul,—do the faithful in the Lord's supper partake. —τὸ περὶ πολλῶν (Luke, ὑμῶν) ἐκχ.] On the present principle, see above. The situation of these words in Luke is remarkable; for τὸ ποτήριον is the subject of the sentence, and ἢ κ. διαθήκη the predicate. See note there. —πολλῶν] It may perhaps help us to the real meaning of πολλῶν, to remember that the mystery of the universality of redemption was not revealed as yet (see Acts x.). But much stress need not be laid on this, for we have πολλοὶ unquestionably used for πάντες in Rom. v. 15. 19. 1 Cor. x. 17, nor is this meaning imparted by the article, which in those places is demonstrative (multi illi de quibus agitur vel dictum est, Walli). The Lord uses the word similarly in ch. xx. 28. See also Heb. ix. 28.—εἰς ἀφείσιν ἁμαρτιῶν] Peculiar to Matthew: see above. The connexion is not πίετε . . . εἰς ἀφείσιν ἁμ. In the Sacrament, not the forgiveness of sins itself, but the refreshing and confirming assurance of that state of forgiveness is conveyed. The disciples (with one exception) were clean before the institution: John xiii. 10, 11. Paul in 1 Cor. xi. 25 repeats the τοῦτο ποιεῖτε (ὁσάκις ἂν πίνητε) εἰς τὴν ἐμὴν ἀνάμνησιν. On the words in brackets, see note there.—In concluding this note I will observe that it is not the office of a commentator to enter the arena of controversy respecting transubstantiation, further than by his exegesis his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduce it, and it utterly destroys both the verity of Christ's Body, and the Sacramental nature of the ordinance. That it has done so is proved (if further need be) by the mutilation of the Sacrament, and disobedience to the Divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16. 1 John v. 6. 8, and on John vi.—29.] This declaration I believe to be distinct from that in Luke xxii. 18. That was spoken over the first cup—this over one of

<sup>1</sup> [and Luke xii. 18. Exod. xxxiii. 10. Heb. iii. 17. τὰ γὰρ τῶν ὁρίων. Philo. p. 176. see Polyb. i. 71, 1. m. Judg. i. 21. n. Jos. Nub. vi. 24 (alex.) 1 Mark only. o ch. xiv. 21. Mark vi. 3. Sir. xliii. 8. p. Zech. xiii. 7. Acts vii. 24. xii. 23. Exod. ii. 12. Gen. viii. 21. 1 Chron. ii. 21. q Luke i. 51. John xi. 52. Acts v. 37. Zech. xiii. 7 (alex.) s ch. xvii. 23. t ch. xiv. 22.]

πίω ἀπ' ὅρτι ἐκ τούτου τοῦ <sup>1</sup>\* γεννήματος τῆς ἀμπέλου, <sup>m</sup> ἕως τῆς <sup>m</sup> ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν ABCD καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου. <sup>30</sup> καὶ <sup>n</sup> ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>31</sup> τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες ὑμεῖς <sup>o</sup> σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γὰρ <sup>p</sup> Πατάξω τὸν ποιμένα, καὶ <sup>q</sup> διασκορπισθήσεται τὰ πρόβατα τῆς ποιμένης. <sup>32</sup> μετὰ δὲ τὸ <sup>s</sup> ἐγερθῆναί με <sup>t</sup> προῶξω ὑμᾶς εἰς τὴν Γαλι-

A C D L V. txt B.—for πίνω, πῶ D Clem. Ir. Chrys.—33. rec. Εἰ καὶ, but txt

the following. In addition to what has been said on Luke, we may observe, (1) that the Lord *still* calls the sacramental cup τὸ γέν. τῆς ἀμπ., although by Himself pronounced to be His blood: (2) that these words *carry on the meaning and continuance* of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says in his Lectures on Catholicism and Protestantism, ii. 276 (cited by Stier, vi. 195), "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it have we not only to show forth the Lord's death *until He come*, but we have also to *think of the time when He shall come* to celebrate His holy Supper with His own, new, in His Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the *great Marriage Supper* which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, οὐ μὴ πῶ ἀπ' ὅρτι κ.τ.λ. These words ought never to be omitted in any liturgical form of administering the Communion."

30—35.] Here, accurately speaking, perhaps between ὑμνήσαντες and ἐξῆλθον, come in the discourses and prayer of the Lord in John xiv., xv., xvi., xvii., spoken (see note on John xiv. 31) without change of place, in the supper-chamber.—The ὕμνος was in all probability the last part of the Hallel, or great Hallel, which consisted of Psalms cxv., cxviii.; the former part (Ps. cxiii. cxiv.) having been sung during the meal. It is unlikely that this took place *after* the solemn prayer in John xvii.—ἐξῆλ.] Luke adds κατὰ τὸ ἔθος—namely, of every evening since his return to Jerusalem.—31. Πάντες ὑμεῖς seems to be used as distinguishing those present from the one, who had gone out.—σκανδ.] see note on ch. xi. 6. The word is here used in a pregnant meaning, including what followed,

—desertion, and, in one case, denial.—γέγραπται γὰρ.] This is a very important citation, and has been much misunderstood; how much, may appear from Grotius's remark: "Tantum abest ut Zechariae verbis directe Christum putem respici, ut multo magis credam agi mihi de aliquo non bono pastore," &c. But, on the contrary, if we examine Zech. xi., xii., xiii., we must I think come to the conclusion that the Shepherd spoken of xi. 7—14, who is *rejected* and *sold*, who is said to have been *pierced* (xii. 10), is also spoken of in ch. xiii. 7. Stier (Reden Jesu, vi. 224 sq.) has gone at length into the meaning of the whole prophecy, and especially that of the word יְהִי, 'my fellow,' and shown that the reference can be to *no other than the Messiah*. The citation is verbatim after the Alexandr. MS. of the LXX, except that πᾶταξον is changed into πατάξω—God who commands the striking, into God who Himself strikes.—32.] In this announcement the Lord seems to have in mind the remainder of the verse in Zechariah: "and I will turn (וְהָיָה) reducere manum, i.e. impiis sublati curam agere, &c. Schröder) mine hand upon the little ones." As this could not be *cited* in any intelligible connexion with present circumstances, the Lord gives the announcement of its fulfilment, in a promise to *precede* them (προάγ., a pastoral office, see John x. 4) into Galilee, whither they would naturally return after the feast was over: see ch. xxviii. 7. 10. 16.—Schleiermacher thinks it "extremely improbable that Jesus, if He foresaw so exactly the days of His resurrection, and therefore could not but know that He should see His disciples again more than once in Jerusalem, should here have said that He would lead them into Galilee" (English translation, p. 298). I confess that I see no improbability in the case; but the three references to this promise just quoted make it surely

λαίαν. <sup>33</sup> ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ † πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθῶμαι. <sup>31</sup> ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα ὡ φωνῆσαι, τρεῖς ἂπαρνήσῃ <sup>u Jer. xvii. 11. v Is. xxxi. 7. Luke xii. 9. w Esth. iv. 16.</sup> με. <sup>35</sup> λέγει αὐτῷ ὁ Πέτρος ὡ Κὰν δέη με σὺν σοί ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον. <sup>36</sup> Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον \* Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς <sup>x = ch. xiii. 18. xxiii. 2. Gen. xxii. 5. xx = 2 Kings xx. 4.</sup> ὁ Καθίσατε <sup>xx</sup> αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.

Α Β C D E G H I L S V all. *abc* Copt. Sabid.—*ast.* ἐγὼ, ins. δὲ C<sup>2</sup> G H I K M al. Copt. Sabid.—34. ἀπαρνῆσαι B.—35. ἀπαρνῆσθωμαι Α G K V Chrys.—*bef.* καὶ, ins. ἐξ Α E F G H K V 28. Copt. Sabid. Chrys. txt B C D.—36. Γεθσημανεῖ Α B C E F G H K S Sabid. Eus. Jer. Γεθσημανεῖ D *abc.*—αὐτοῦ om. C.—οὗ om. C K M.—for οὗ, ἂν D K L,

in the highest degree improbable that it should have been *subsequently foisted in*. We do not find such elaborate attempts to preserve the appearance of consistency in our Gospels. The reader who sees in it the reference to prophecy will form a very different opinion.—[33.] Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31—34); and still remaining in the same spirit of self-confident attachment, now that he is included among the πάντες, not specially addressed,—breaks out into this asseveration, which carries completely with it the testimony that it was *not the first*. Men do not bring themselves out so strongly (εἰ πάντες, οὐκ ἐγὼ: and not only so, but οὐδέποτε, as opposed to ἐν τῇ νυκτὶ ταύτῃ), unless their fidelity has been previously attained.—[34.] The very words in their order are, I doubt not, reported by Mark—ἀμὴν λ. σοι, ὅτι σήμερον, ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τ. ἀπ. με. The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time.—The first cock-crowing is at midnight; but inasmuch as few hear it,—when the word is used generally, we mean the *second* crowing, early in the morning, before dawn. If this view be taken, the ἀλέκτ. φων. and δις ἀλ. φ. amount to the same—only the latter is the *more accurate* expression. It is most likely that Peter understood this expression merely as a mark of time, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part: it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign itself was literally fulfilled.—A question has been

raised whether *cocks were usually kept* or even allowed in Jerusalem. No such bird is mentioned in the O. T., and the Mishna states that the inhabitants of Jerusalem, and the priests everywhere, kept no fowls, because they scratched up unclean worms. But the Talmud is here not consistent with itself: and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans, over whom the Jews had no power.—We must not overlook the spiritual parabolic import of this warning. Peter stands here as a representative of all disciples who deny or forget Christ—and the watchful bird that cries in the night is that warning voice which 'speaketh once, yea twice' to call them to repentance: see Rom. xiii. 11, 12.—[35.] This ἂν δέη again appears to have the precision of a repeated asseveration. Mark has the stronger expression ἐκ περισσοῦ ἔλεγε μᾶλλον, which even more clearly indicates that the συναποθανεῖν was not now first said. The rest said it, but not so earnestly perhaps—at all events, Peter's confidence cast theirs in the shade.

36—46.] Mark xiv. 32—42. Luke xxii. 40—46. John xviii. 1. The account of the Lord's temptation and agony in Gethsemane is peculiar to the three first Gospels. But it does not follow on this account that there is any inconsistency with John's setting forth of the Person of Christ, in their accounts. I shall discuss this matter at length in the prolegomena, and notes on various passages in his Gospel. It may be sufficient at present to say, that, as we find in their accounts frequent manifestations of the *Divine nature*, and indications of *future glory*, about, and during this conflict,—so in John's account, which brings out more the Divine side of the Lord's working and speaking, we find frequent allusions to His



37 καὶ ὁ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς ABCD  
 y ch. xvii. 1.  
 Num. xxii.  
 al.  
 2 f Mark and  
 Phil. ii. 26 only t. Job xxviii. 21 Ag.  
 Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἠδημονεῖν. 38 τότε λέγει

*human weakness and distress of spirit.* For examples of the first, see Matt. xxvi. 13. 24. 29. 32. 53, and || in Mark and Luke; and Luke xxii. 30. 32. 37. 43; of the latter, John xii. 27. xiii. 21. 33. xiv. 30. xvi. 32. —The right understanding of the whole important narration must be acquired by bearing in mind the *reality of the manhood of the Lord, in all its abasement and weakness*:—by following out in Him the analogy which pervades the characteristics of human suffering—the strength of the resolved spirit, and calm of the resigned will, continually broken in upon by the inward giving way of human feebleness, and limited power of endurance. But as in us, so in the Lord, these seasons of dread and conflict stir not the ruling *will*, alter not the firm resolve. This is most manifest in His *first prayer*—*εἰ δυνατόν ἐστί*—if consistent with that work which I have covenanted to do. Here is the reserve of the *will* to suffer—it is never *stirred* (see below). The conflict however of the Lord differs from ours in this,—that in *us*, the ruling *will* itself is *but human*, and may be and is often carried away by the excess of depression and suffering; whereas in *Him* it was the *Divine Personality* in which the *higher Will of the covenant purpose was eternally fixed*,—struggling with the flesh now overwhelmed with an horrible dread, and striving to escape away (see the whole of Ps. lv.). Besides *that*, by *that* uplifting into a superhuman circle of *Knowledge*, with which the indwelling of the Godhead endowed His humanity, His flesh, with all its capacities and apprehensions, was brought at once into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (John xviii. 4), which is never the case with us. Not only are the objects of dread *gradually* unveiled to our minds, but *hope* (ἐλπίς κινεῖν ἡ παραμύθιον οὐσα, Thuc. v. 103) is ever suggesting that things may not be so bad as our fears represent them.—Then we must not forget, that as the *flesh* gave way under dread of suffering, so the *human ψυχή* was troubled with all the attendant circumstances of that suffering—betrayal, desertion, shame (see Ps. lv. again, vv. 12—14. 20, 21—Ps. xxxviii. 11, 12. Ps. lxxxviii. al.). Nor again must we pass over the last and deepest mystery of the Passion—the consideration, that upon the holy and innocent Lamb of God rested the burden of *all human sin*—that to Him, death, as

the punishment of *sin*, bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the *love* of sin. See on this part of the Redeemer's agony Ps. xl. 12. xxxviii. 1—10 al.—See also as a comment on the whole, Heb. v. 7—10, and notes there.—The three accounts do not differ in any important particulars. Luke merely gives a general summary of the Lord's prayers and His sayings to the disciples, but inserts (see below) two details not found in the others. Mark's account and Matthew's are very nearly related, and have evidently sprung from the same source.—36.] Mark alone, besides our account, mentions the name of the place—Luke merely calls it ὁ τόπος, in allusion to κατὰ τὸ ἔθος before. John informs us that it was a garden. The name is ἐλαιοπρῆξ ἢ ἢ ἐλαιοπρῆξ, 'an oil press.' It was at the foot of the Mount of Olives, in the valley of the Kedron, the other side of the brook from the city (John xviii. 1).—Καθίσαι] not strictly and literally 'sit,' but = μέναιτε ver. 38, 'stay here.'—προς-εἴσωμαι] Such is the name which the Lord gives to that which was coming upon Him, in speaking to the Eight who were not to witness it. All conflict of the holy soul is prayer: all its struggles are continued communion with God. In Gen. xxii. 5, when Abraham's faith was to be put to so sore a trial, he says, 'I and the lad will go yonder and worship.' The Lord (almost on the same spot) unites in Himself, as the Priest and Victim, as Stier strikingly remarks, Abraham's Faith and Isaac's Patience.—ἐκεῖ—some spot deeper in the garden's shade probably. At this time the gorge of the Kedron would be partly in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that the Lord retired to pray.—37.] These three—Peter, the foremost in attachment, and profession of it—the two sons of Zebedee, who were to drink of the cup that He drank of—He takes with Him—not only nor principally as *witnesses* of His trial—this indeed, in the full sense, they were not—but as a *consolation* to Him in that dreadful hour—to 'watch with Him.' In this too they failed—yet from His returning to them between His times of prayer, it is manifest that, in the abasement of His humanity, He regarded them as some comfort to Him. 'In magnis tentationibus juvat solitudo, sed tamen ut in propinquo!

αὐτοῖς <sup>a</sup> Περὶ λυπός ἐστιν ἡ ψυχὴ μου <sup>aa</sup> ὥς θανάτου. <sup>a</sup> Ps. xli. 5, 11.  
 μέινετε ὥδε καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup> καὶ <sup>b</sup> \* πρὸς ἐλθὼν  
 μικρὸν <sup>c</sup> ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ  
 λέγων Πάτερ μου, εἰ δυνατόν ἐστι, <sup>c</sup> παρελθέτω ἀπ' ἐμοῦ  
 τὸ <sup>d</sup> ποτήριον τοῦτο. <sup>e</sup> πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς

cc = || Mark only.

d = Isa. li. 17. Ezek. xliii. 33. ch. xx. 22, 23. Rev. xiv. 10 al.

e = ch. xviii. 7.

οὗ ἂν A.—προσεύχομαι D H.—39. προσελθὼν A C D E F G H L S V 42 all. txt  
 B *abcv*, and very many mss. versions and Fathers.—μου om. L a Orig. (nine times)

sint amici.' Bengel.—ἤρξατο—not merely idiomatic here—He began—as He had never done before.—λυπεῖσθαι = ἐκθαμβεῖσθαι Mark. 'Dicit incursum objecti horribilis.' Bengel (see below on ver. 38).—ἀδημονεῖν] = λίαν λυπεῖσθαι ἀπορεῖν, Suidas; τὸ βαρυνθεῖν νοῦται, Euthym.; ἀγωνιᾶν, Hesychius; ἀδήμων, ὁ ἐξ ἄδου, ὅ ἐστι κόρον τινὸς ἢ λύπης, ἀναπεπτωκός. ἀδημονεῖν, τὸ ἀλῆεν καὶ ἀμηχανεῖν, Eustathius.—38.] The Lord's whole inmost life must have been one of continued trouble of spirit—He was a Man of sorrows, and acquainted with grief—but there was an *extremity of anguish* now, reaching even to the utmost limit of endurance—so that it seemed that *more* would be death itself. The expression is said to be *proverbial* (see *refl.*): but we must remember that though with *us men*, who see from below, proverbs are merely bold guesses at Truth,—with *Him*, who sees from above, they are *the Truth itself*, in its very purest form. So that although when used *by a man*, a proverbial expression is not to be pressed to literal exactitude,—when used *by the Lord*, it is, just *because* it is a proverb, to be searched into and dwelt on all the more. The expression ἡ ψυχὴ μου, spoken by the Lord, is only found besides in John xii. 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the πνεῦμα, the *higher spiritual being*. The Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him—and that literally—so that He (as regards His humanity) *would have died*, had not strength (*bodily* strength, upholding His human frame) been ministered from on high by an angel (see note on Luke xxii. 4).—γρηγορεῖτε μετ' ἐμοῦ] not προσεύχεσθε μετ' ἐμοῦ, for in that work the Mediator must be *alone*; but (see above) *watch* with me—just (if we may compare *our* weakness with His) as we derive comfort in the midst of a terrible storm from knowing that some are awake and with us, even though their presence is no real safeguard.

—39.] προσελθὼν μικρὸν (Matt., Mark) = ἀπεσπᾶσθαι ἀπ' αὐτῶν ὥστε λίθου βολὴν Luke, who in this description is the more precise.—ἀπεσπ. I cannot help thinking implies something more than *mere removal* from them—something of the *reluctance* of parting.—The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of the Lord's prayers, before drowsiness overpowered them. Luke has however only *θεὸς τὰ γόνата*, which is not so full as our account.—προσευχ. Stier, *finely* remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, ἐλήλυθεν ἡ ὥρα, might lead us to expect. The 'power over all flesh' shows itself first as power of the conflicting and victorious spirit over *His own flesh*, by virtue of which He is 'one of us.'—Mark expresses the *substance* of the prayer, and interprets ποτήριον by ὥρα. Luke's report differs only in verbal expression from Matthew's. In the address, we have here Πάτερ μου—in Mark ἀββᾶ ὁ πατήρ, and in Luke πάτερ only. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *His Sonship and unity with the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of His suffering. Here is no fear of wrath,—but, in the depth of His human anguish, the very tenderness of filial love.—The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark.—εἰ δυνατόν ἐστι = πάντα ἐνὰ σοί, = εἰ βούλει. All these three find their union in one and the same inward feeling. That in the text expresses, 'If, within the limits of Thy holy will, this may be;—that in Mark, 'All things are (absolutely) possible to Thee—Thou *canst* therefore—but not what I will, but what Thou *will*;'—that in Luke, 'If it be Thy *Will* to remove, &c.

f Mark vii. 18. <sup>40</sup> σὺ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς ABCD  
 John xviii. 22. καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Ὁὕτως οὐκ ἰσχύσατε  
 1 Cor. vi. 5. μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; ἡ γρηγορεῖτε καὶ προς-  
 Gal. iii. 3. εὐχεσθε ἵνα μὴ εἰσέλθῃτε εἰς ἡ πειρασμόν. τὸ μὲν πνεῦμα  
 g ch. viii. 28. πρὸ θυμον, ἡ δὲ σὰρξ ἀσθενής. ἡ δὲ πάλιν ἑκ δευτέρου  
 h ch. vi. 13. 1 Tim. vi. 9. Deut. iv. 34. Acts x. 13. i John iv. 5. 1 al. Jos. v. 2.

Eus. Bas. Chrys. Cyr. Ir. Jer. Aug. — 40. for τῷ Π., αὐτοῖς F K M.—ισχύσας A.—

(Thou canst): but not My will, but Thine be done.' The *very words used* by the Lord, the Holy Spirit has not seen fit to give us—showing us, even in this solemn instance, the comparative indifferencence of the *letter*, when we have the *inner spirit*. That the Lord should have uttered *all three* forms of the prayer, is not for a moment to be thought of; and such a *view* could only spring out of the most petty and unworthy appreciation of the *purpose* of Scripture narrative. — *παρελθέτω*] as we should say of a threatening cloud, 'It has gone over.'—But what is the *ποτήριον* or *ὄρα*, of which the Lord here prays that it may pass by? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of His sufferings—but *the whole*—the betrayal, the trial, the mocking, the scourging, the Cross, the grave, and all besides which our thoughts cannot reach. Of this all, His soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may pass over. — This prayer was *heard*—see Heb. v. 7—*ἀπὸ τῆς ἐκκλησίας*—on account of His pious resignation to the Father's will, or, *on the ground of* it, so that it prevailed—He was strengthened from Heaven. He did indeed drink the cup to the dregs—but He was *enabled* to do it, and this *ἐνίσχυσις* was the answer to His prayer. — *πλήν οὐχ* . . . ] The Monothelite heresy, which held *but one will* in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by the Lord Himself. In His *human soul*, He willed to be freed from the dreadful things before Him—but this human will was overruled by the *inner and Divine purpose*—the Will at unity with the Father's will. — 40.] Mark agrees, except in relating the beginning of the address in the *singular*—no doubt accurately—for it was Peter (Simon, der hier kein Petrus war. Stier), who had pledged himself to go with Him to prison and death. — *Οὕτως*] see refl. 'adeo'—it implies their *utter inability*, as shown by their present state of slumber. 'Are ye so entirely unable,' &c. — *μίαν ὥραν* need not imply that the Lord had been absent *a whole hour*:—if it is to

be taken in any *close* meaning, it would be that the *whole trial* would last about that time. But most likely it is in allusion to the time of the Lord's trial, so often called by that name. — 41.] Luke gives this command at the beginning and end of the whole; but his account is manifestly only a compendium, and not to be pressed *chronologically*. The command has *respect* to the immediate trial which was about to try them, and (for *γρηγ.* is a word of *habit*, not merely, as *ἐγείρωμαι* Eph. v. 14, or *ἐκνήρω* 1 Cor. xv. 34, one of immediate import) also to the general duty of all disciples in all time. — *εἰσελθεῖν εἰς π.* is not to *come into* temptation merely, to be *tempted*: this lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word is *πειρασθε*—but it implies an *entering into* temptation with the *will*, an entertaining of the temptation. Grotius compares *ἐμπιπτεῖν εἰς πειρασμόν* 1 Tim. vi. 9. 'Plenius Hebraei dicunt, intrare in manum tentationis, hoc est, in ejus potestatem atque dominium, ita ut ab ea subjugemur atque absorbeamur' (Witsius, Exerc. in Orat. Dom. p. 196, cited by Stier, vi. 292). — *τὸ μὲν πν.* . . . ] I cannot doubt that this is said by the Lord in its most general meaning, and that *He Himself* is included in it. At that moment He was giving as high and pre-eminent example of its truth, as the disciples were affording a low and ignoble one. He, in the willingness of the Spirit—yielding Himself to the Father's will to suffer and die, but weighed down by the weakness of the flesh: they, having professed, and having a willing spirit to suffer with Him, but, even in the one hour's watching, overcome by the burden of drowsiness. Observe it is here *πνεῦμα*, not *ψυχὴ*: and compare ver. 38 and note. To enter further into the depths of this assertion of the Lord would carry us beyond the limits of annotation: but see Stier's remarks, vi. 293—299. — 42.] Mark merely says of this second prayer, *τὸν αὐτὸν λόγον εἰπών*. Luke gives it as *ἐκτενέστατον προσ-ῆύχετο*—and relates in addition, that His sweat was like the fall of drops of blood on the ground: see notes on Luke xxii. 44.

ἀπελθὼν προσηύζατο λέγων Πάτερ μου, εἰ οὐ δύναται  
 τοῦτο [τὸ ποτήριον] παρελθεῖν [ἀπ' ἐμοῦ] ἔαν μὴ αὐτὸ  
 πῶ, <sup>k</sup> γενηθῇ τὸ θέλημά σου. <sup>43</sup> καὶ ἐλθὼν \* εὐρίσκει <sup>1</sup>  
 αὐτοὺς πάλιν καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ  
<sup>2</sup> βεβαρημένοι. <sup>44</sup> καὶ <sup>3</sup> ἀφίεις αὐτοὺς ἀπελθὼν πάλιν  
 προσηύζατο [ἐκ τρίτου] τὸν αὐτὸν λόγον εἰπών. <sup>45</sup> τότε  
 ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς  
 Καθεύδετε [τὸ] λοιπὸν καὶ ὁ ἀναπαύεσθε· ἰδοὺ <sup>4</sup> ἡγγικεν  
 ἡ ὥρα, <sup>5</sup> καὶ ὁ υἱὸς τοῦ ἀνθρώπου <sup>6</sup> παραδίδεται εἰς χεῖρας  
 ἀμαρτωλῶν. <sup>7</sup> ἐγείρεσθε <sup>8</sup> ἄγωμεν, ἰδοὺ ἡγγικεν ὁ παρα-  
<sup>9</sup>

42. λέγων om. B.—τοῦτο om. V.—τὸ ποτ. om. A B C L G Sahid. syr. Æth. Chrys. Ambr. ins. D abc Hil.—ἀπ' ἐμοῦ om. B D L aben Syr. Æth. Sahid. Orig. (twice) Hil. (once) Ambr. ins. A C.—43. for εὐρίσκει, εὕρεν A C D K L 17 al. aben Syr. Æth. Copt. Arm. txt B.—44. ἐκ τρίτου om. A D K ab. ins. B C ev.—aft. εἰπὼν ins. πάλιν B L b Copt.—45. τὸ om. B C L Ath. ins. A D.—aft. ἰδοὺ ins. γάρ B E Arm. Sahid.—for κ. ὁ υἱ. τ. ἀνθ., τοῦ υἱοῦ τοῦ ἀνθρ., καὶ L.—50. rec. ἐφ' ᾧ, with many const., but txt

At what precise time the angel appeared to Him is uncertain: I should be inclined to think, *after the first prayer*, before He came to His disciples.—The words are not exactly the same: “the Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, ‘as Thou wilt.’” Stier. Here therefore the prayer is, “If it be not possible . . . Thy will be done.” It is spoken in the fulness of self-resignation. ‘Jam addita bibendi mentione, propius ad bibendum se confert.’ Bengel.—43.] Mark adds, and it is a note of accuracy, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.—44.] τὸν αὐτὸν, viz. as the last. This third prayer is merely indicated in Mark, by ἔρχεται τὸ τρίτον, on the Lord’s return.—45.] The clause Καθεύδετε τὸ λ. κ. ἀναπ. has been variously understood. To take it interrogatively, does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it—and both with an imperative construction. (1) Either it was said bona fide,—‘Since ye are not able to watch with Me, now ye may sleep on—for My hour is come, and I am about to be taken from you’—which sense however is precluded by the ἐγείρεσθε ἄγωμεν below: or (2) it was said with an understanding of ‘if you can’—as Bengel: ‘si me excitent non auditis, brevi aderunt alii qui vos excitent. Interea dormite, si vacat.’—46. ἰδοὺ ἡγγι.] = ἀπείχει· ἤλθεν Mark. The ἀπείχει implies ‘It is enough’—enough of reproof to them for drowsiness—enough of exhortations to watch and pray—that was now

coming which would cut all this short. This first ἰδοὺ is hardly to be taken literally of the appearance of Judas and his band; it merely announces the approach of the hour, of which the Lord had so often spoken: but at the utterance of the second, it seems that they were in sight, and that may be taken literally.—This expression, παραδ. εἰς χεῖρας ἀμαρτωλῶν, should be noticed, as an echo of the Redeemer’s anguish—it was the contact with sin,—and death the wages of sin,—which all through His trial pressed heavily on His soul.

46—56.] Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 2—11. Mark’s account has evidently been derived from the same source originally as Matthew’s, but both have gained some important additions before they were finally committed to writing. Luke’s is, as before, an abridged narrative, but abounding with new circumstances not related by the others. John’s account is very dissimilar from either; see text above cited, and notes there. It may suffice now to say, that all which John vv. 4—9 relates, must have happened on the first approach of the band—and is connected with our ἐγείρεσθε ἄγωμεν. Some particulars also must have happened, which are omitted by all: viz. the rejoining of the eight apostles (not alluded to in Luke ver. 46, as Greswell supposes), and the preparing them for what was about to take place. On the other hand, John gives a hint that something had been passing in the garden, by his word ἐξελθὼν, ver. 4. The compilers of our Gospel and Mark’s were evidently unaware of any such matter as that related by John, for they (Matt. ver. 49. Mark ver. 45) introduce the Kiss

διδούς με. <sup>47</sup> καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰουδας εἰς ABCD  
 τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολλὸς ἑμετὰ  
 μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ ἡ πρὸς βυ-  
 τέρων τοῦ λαοῦ. <sup>48</sup> ὁ δὲ ἡ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς  
 σημεῖον, λέγων Ὁν ἂν φιλήσω αὐτός ἐστι κρατήσατε  
 αὐτόν. <sup>49</sup> καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε Χαῖρε  
 ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup> ὁ δὲ Ἰησοῦς εἶπεν  
 αὐτῷ Ἐταῖρε, ἐφ' ᾧ ὁ πάρει; τότε προσελθόντες ἐπέ-  
 βαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.  
<sup>51</sup> καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα,  
 ἀπέσπασε τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δούλον  
 z Gen. xxii. 12. Luke xx. 19. John vii. 30, 44. a ch. xii. 11 al. b Luke v. 17. viii. 22.  
 m 2 Chron. xiii. Ezek. xxvi. 15. 1 Kings xvii. 51. n J. Acts vii. 24. Exod. xxi. 12.

by an *εὐθέως*.—47.] Judas is specified as  
 εἷς τῶν δώδεκα, probably because the ap-  
 pellation, as connected with this part of  
 his history, had become the usual one—  
 thus we have in Luke ὁ λεγόμενος Ἰουδ.  
 εἷς τῶν δώδεκα—fuller still. To the reader,  
 this specification is not without meaning,  
 though that meaning may not have been  
 intended.—ὄχλος πολλὸς] consisting of (1)  
 a detachment of the Roman cohort which  
 was quartered in the tower of Antonia  
 during the feast in case of an uproar,  
 called ἡ σπεῖρα, John v. 3—12. (2) The  
 ὑπηρέται of the council, the same as the  
 στρατηγοὶ τοῦ ἱεροῦ, Luke ver. 52. (3)  
 Servants and others deputed from the high  
 priest to assist, see ver. 51. (4) Possibly,  
 if the words are to be taken exactly (Luke  
 ver. 52), some of the chief priests and  
 elders themselves, forward in zeal and  
 enmity. There is nothing improbable in  
 this (as Meyer, Schleiermacher, &c. main-  
 tain), seeing that we have these persons  
 mixing among the multitude and stirring  
 them up to demand the crucifixion of Jesus  
 afterwards.—ξύλων] not clubs—but staves  
 —or any tumultuary weapons. The inten-  
 tion of the chief priests evidently was to  
 produce an impression to the effect that a  
 seditious plot was to be crushed, and resist-  
 ance might be expected. John mentions  
 also lanterns and torches—to search per-  
 haps in the dark parts of the garden, most  
 of which would by this time be in the  
 shade.—48.] The common rendering of  
 ἔδωκεν as a plusq. perf. is unnecessary and  
 unwarranted: the aorist is simply *historical*,  
 —‘gave them a sign;’—when, is not stated.  
 On Mark’s addition, καὶ ἀπαγάγετε ἄσφα-  
 λῶς, see notes there.—49.] εὐθέως—see  
 above on ver. 47. The purpose of the  
 Kiss, supposing it to have taken place *after*  
 John v. 4—8, (and it is surely *out of the*  
 question to suppose it to have taken place

before, contrary to the plain meaning of  
 John ver. 4,) has been doubted. Yet I  
 think on a review of what had happened,  
 it is very intelligible—not perhaps, as some  
 have supposed, to show that Jesus could be  
 approached with safety—but at all events  
 as the *sign agreed on* with the Roman  
 soldiers, who probably did not personally  
 know Him, and who besides would have  
 had their orders from the city, to take Him  
 whom Judas should kiss. Thus the Kiss  
 would be necessary in the course of their  
 military duty, as their authorization,—not-  
 withstanding the previous declaration by  
 Jesus of Himself.—κατεφ. is only another  
 word for ἐφίλ., and not to be pressed.—  
 50.] In Luke we have Ἰουδα, φιλήματι  
 τὸν νῖον τ. ἀνθ. παραδίδω, —which sense  
 is involved in the text also: that variation  
 showing perhaps that one of the accounts  
 is not from an eye-witness.—Ἐταῖρε—see  
 ch. xxii. 12 and note. ὁ ἑταῖρος οὐ πάντως  
 φίλος. καὶ ἑταῖροι, οἱ ἐν συνθηαί καὶ ἐν  
 συνεργίᾳ πολλὸν χρόνον γεγονότες, Αμ-  
 monius.—ἐφ’ ᾧ ὁ πάρει is far more probably  
 a question than an exclamation—a question  
 not for information, but as an appeal to the  
 conscience and heart of Judas, in which  
 sense (see above) it agrees with the words  
 spoken in Luke;—see note there. The fact  
 that at this period the Lord was laid hold  
 of and secured (by hand—not yet bound)  
 by the band, is important, as interpreting  
 Luke’s account further on.—51.] The εἷς,  
 (or εἷς τις of Mark and Luke) was Peter;  
 —John, ver. 10. Why he was not men-  
 tioned, is idle to inquire; one supposition  
 only must be avoided—that there is any  
 purpose in the omission. It is absurd to  
 suppose that the mention of his name in a  
 book current only among Christians, many  
 years after the fact, could lead to his ap-  
 prehension, which did not take place at the  
 time, although he was recognized as the

τοῦ ἀρχιερέως, ὁ ἀφείλεν αὐτοῦ τὸ ὤτιον. <sup>52</sup> τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἡ Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν <sup>3</sup> ἐν μαχαίρᾳ ἀπολοῦνται. <sup>53</sup> ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ <sup>4</sup> παραστήσει μοι \* <sup>w</sup> πλείους [ἡ] δώδεκα \* <sup>s</sup> λεγεῶνας ἀγγέλων; <sup>54</sup> πῶς οὖν <sup>y</sup> πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτω <sup>z</sup> δεῖ γενέσθαι; <sup>55</sup> ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ ληστὴν ἐξήλθετε <sup>a</sup> μετὰ μαχαίρων καὶ ξύλων <sup>b</sup> συλλαβεῖν

n 1 Kings xviii.  
51. v. 1.  
p om. v. 1. Dent.  
xv. 17.  
1 Kings v. 15.  
q ch. xxviii. 3.  
Exod. xxiii.  
4.  
r 2 Chron. v. 7.  
sec Acts i. 25.  
s Heb. xi. 37.  
Rev. vi. 8 al.  
t ch. viii. 5.  
u viii. 32.  
v Acts xxviii. 21.  
w 2 Cor. iv.  
14 al.  
x Mark v. 9, 15.  
y Luke viii. 30 f.  
z 3 Kings ii. 27.  
a Jer. i. 1.  
b Josh. viii. 23.

A B C D E F G H L S V Chrys. — 52. μαχαίρᾳ A B C<sup>2</sup> L.—for ἀπολ., ἀποθανοῦνται E H K M S V and very many const. mss. Syrr. Æth. Orig. Bas. Cyr. Chrys. (also quotes rec.) Aug. — 53. for δοκεῖς, δοκεῖ σοι C Orig.—ἄρτι is placed aft. μοι in B L v Syrr. Copt. Sahid. Arm. Cyr. Chrys. Jer.—πλείω B D. txt A C.—λεγεῶνων ἀγγέλους K. λεγεῶνων ἀγγέλων A C and L (omg. ἡ). λεγεῶνης D (legiones). txt (but omg. ἡ) B. ἡ also om. C D. — 54. πληρωθῶσιν D abev.—εἶδε C. — 55. ἦλθατε D.—πρὸς

striker in the palace of the High-priest. (John, ver. 26). The real reason of the non-apprehension was, that the servant was *healed* by the Lord.—This is the first opposition to ‘Thy will be done.’ Luke expresses it, that they *saw what would happen*—and asked, ‘Lord, shall we smite with the sword?’ Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword—the weapon of the flesh:—an outbreak of the natural man no less noticeable than that more noticed one which followed before morning.—All four evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave, —Malchus.—The aim was a deadly one, and Peter narrowly escaped being one ὅστις ἐν τῇ στάσει φόνον πεποιήκει. From Luke, ver. 51, we learn that the Lord said εἴτε ἕως τούτου, (on the meaning of which see note there,) touched the ear and healed it.—52.] τὴν μάχ. σου, *tuum gladium*: alienissimum a mea causa. Bengel.—τὸν τόπον αὐτῆς = τὴν θήκην John. The sheath is the place for the *Christian's sword*—gladius extra vaginam non est in loco suo, nisi ubi subservit iræ divinæ, Bengel; see note on Luke xxii. 36. The Lord does not say ‘Cast away thy sword:’ only in His willing self-sacrifice, and in that kingdom which is to be evolved from His work of redemption, is the sword altogether out of place.—πάντες γὰρ . . .] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword (crudeles istos et sanguinarios, etiam te quiescente,

gravissimas Deo datus pœnas suo sanguine, Grot. Euthym.): for the very persons, who were now taking Him *were Romans*. The saying is general—and the stress is on λαβόντες—it was this that Peter was doing—‘taking up the sword’—of his own will—taking that vengeance which belongs to God, into his own hand.—ἐν μαχαίρᾳ ὅποιοι is a command; not merely a future, but an *imperative* future; a repetition by the Lord in this solemn moment of Gen. ix. 6. See the parallel in Rev. xiii. 10 εἰ αὐτὸν ἐν μαχ. ἀποκταίθηναι. This should be thought of by those well-meaning but shallow persons who seek to abolish the punishment of death in Christian states.—John adds the words τὸ ποτήριον ὃ εἶδω—κέ μοι ὁ πατήρ, σὺ μὲν πῶς αὐτό; on which see notes there.—53.] The Majesty of the Lord and His Patience are both shown here.—δώδεκα—not, perhaps, so much from the number of the apostles, who were now οἱ ἐνδεκα, but from that of the *then* company, viz. the Lord and the eleven.—λεγεῶνας—because they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. This οὐ δύναμαι shows the entire and continued free self-resignation of the Lord throughout—and carries on the same truth as He expressed John x. 18.—54.] οὖν—not, ‘but:’—‘How then—considering that this is so,—that I voluntarily abstain from invoking such heavenly aid,—shall the Scriptures be fulfilled, that *thus it must be*, if thou in thy rashness usest the help of fleshly weapons?’—53, 54 are peculiar to Matthew.—55.] Mark begins this with an ἀποκριθεῖς—it was an answer to their *actions*, not to their words. Luke, here minutely accurate, in-

με; ' καθ' ἡμέραν ἡ πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν ABCD  
 Num. iv. 46.  
 Luke ix. 23.  
 xxi. 19.  
 d = John i. 1.  
 ch. xii. 45.  
 e ver. 20.  
 f ch. xxi. 31.  
 al. Ps. ii. 2.  
 g Ps. xxi. 7.  
 h 12. Mark v.  
 6. Luke xvi.  
 23. Rev.  
 xviii. 14 al.  
 h ch. xi. 23.  
 i 1 Macc. xiv.  
 10.  
 j ver. 3.  
 k ch. v. 22.  
 l John xi. 47.  
 m 1.  
 n ch. xv. 19.  
 o 34.  
 πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν ABCD  
 τῷ ἱερῷ καὶ οὐκ ἐκρατήσατέ με. τοῦτο δὲ ὅλον γέγονεν  
 ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. τότε οἱ  
 μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον. οἱ δὲ κρατή-  
 σαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα,  
 ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.  
 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς  
 αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἕσω ἐκάθητο μετὰ  
 τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. οἱ δὲ ἀρχιερεῖς [καὶ οἱ  
 πρεσβύτεροι] καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρ-

ῖμᾶς. B L Copt. Sahid. Cyr.—ἐκαθήμην D. —58. ἀπὸ om. C F L al. —59. καὶ οἱ  
 πρ. om. B D L aben Copt. Sahid. Arm. Orig. (twice) Cyr. Aug. ins. A C. —60. καὶ

forms us that it was to the chief priests and στρατηγοὺς τοῦ ἱεροῦ and elders, that the Lord said this. It is strange that the exact agreement of this classification with μεθ' ὑμῶν ἐν τῷ ἱερῷ did not prevent Schleiermacher from casting a doubt on the truth of the circumstance (English Translation, p. 302).—In His submission to be reckoned among the transgressors, the Lord yet protests against any suspicion that He could act as such.—καθ' ἡμέραν—during the week past, and perhaps at other similar times.—ἐκαθεζόμεν (Matt. only) to indicate complete quiet and freedom from attack.—ἐκαθεζόμεν διδάσκων is the greatest possible contrast to ληστές.—58.] It is doubted whether these words are a continuation of the Lord's speech or a remark inserted by Matthew. The use of τοῦτο δὲ ὅλον γέγονεν in this Gospel would lead us to the latter conclusion: but when we reflect that thus the Lord's speech would lose all its completeness, and that Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were Matthew's, we should expect some particular citation, as is elsewhere his practice: see ch. i. 22, xxi. 4. Mark gives it elliptically, ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. The Passion and death of Christ) were especially ἡ τῶν γραφῶν πλήρωσις. In this they all found their central point. Compare the dying words of the Lord on the Cross, τετέλεσται, with this His assertion. On the addition in Luke, see note there.—There is an admirable sermon of Schleiermacher (vol. ii. of the Berlin ed. of 1843, p. 104) on vv. 55, 56.—τότε οἱ μαθ.] Some of them did not then far. Peter and John went after Him to the palace of the High-priest; John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there.

57—68.] Mark xiv. 53—65. Luke xxii. 54, 63—65. John xviii. 24. Previous to this took place a hearing before Annas, the real High-priest (see note on Luke iii. 2), to whom the Jews took Jesus first;—who inquired of Him about His disciples and His teaching, (John, vv. 19—23,) and then (ver. 24) sent Him bound to Caiaphas. Only John, who followed, relates this first hearing. See notes on John vv. 12—24, where this view is maintained. It may be sufficient here just to indicate the essential differences between that hearing and this. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High-priest questioned and the Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.—Καϊάφαν τὸν ἀρχ.] He was ἀρχιερεὺς τοῦ ἐναντιοῦ ἐκείρου, Annas having been deposed, and since then the High-priests having been frequently changed by the Roman governors.—ὅπου οἱ γρ.] Probably they had assembled by a preconcerted design, expecting their prisoner. This was a meeting of the Sanhedrim, but not the regular assembly, which condemned Him and handed Him over to Pilate. That took place in the morning, Luke xxii. 66—71 (where see note).—58.] Our witness is not aware of the more complete detail of John xviii. 15—19. The αὐλή is one and the same great building, in which both Annas and Caiaphas lived. This is evident from a comparison of the narratives of Peter's denial: see below. The circumstance of a fire being lighted and the servants sitting round it, mentioned by the other three Evangelists, is here omitted.—59.] ψευδομ.—ὡς μὲν ἐκείνοις ἐδοκε, μαρτυρίαν, ὡς δὲ τῇ ἀληθείᾳ, ψευδομαρτυρίαν, Euthym. But is this quite implied? Is it not the intention of the Evangelist to repre-

τυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν <sup>m</sup> θανατώσωσι, <sup>60</sup> καὶ <sup>m</sup> ch. x. 21.  
 οὐχ <sup>n</sup> εὗρον, \* καὶ πολλῶν <sup>o</sup> ψευδομαρτύρων προσελθόντων <sup>n</sup> Luke xxi. 16.  
 οὐχ εὗρον \*. ὕστερον δὲ προσελθόντες δύο ψευδομάρ- <sup>2</sup> Cor. vi. 9.  
 τυρες <sup>61</sup> εἶπον Οὗτος ἔφη Δύναμαι <sup>1</sup> καταλῦσαι τὸν ναὸν <sup>n</sup> ch. xii. 1.  
 τοῦ Θεοῦ καὶ <sup>2</sup> διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. <sup>o</sup> 1 Cor. xv. 15  
<sup>62</sup> καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνη <sup>p</sup> Eccl. v. 12  
 τί οὗτοί σου καταμαρτυροῦσιν; <sup>63</sup> ὁ δὲ Ἰησοῦς εἰώπα. <sup>q</sup> John ii. 19.  
 καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Ἐξορκίζω σε <sup>r</sup> see Acts xi.  
 τοῦ Θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς <sup>s</sup> 17, and Luke  
 ὁ υἱὸς τοῦ Θεοῦ. <sup>64</sup> λέγει αὐτῷ ὁ Ἰησοῦς <sup>t</sup> xix. 15.  
<sup>w</sup> πλὴν λέγω ὑμῖν, <sup>x</sup> ἀπ' ἄρτι ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου <sup>u</sup> here only.  
<sup>y</sup> καθήμενον ἐκ δεξιῶν τῆς <sup>z</sup> δυνάμεως καὶ <sup>a</sup> ἐρχόμενον ἐπὶ <sup>Gen. xxiv. 3.</sup>  
 τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>65</sup> τότε ὁ ἀρχιερεὺς <sup>12</sup> διεῖρριξε <sup>12</sup> Chron.  
 τὰ ἱμάτια αὐτοῦ λέγων ὅτι <sup>b</sup> ἐβλασφήμησε· τί ἐτι <sup>xxvi. 13.</sup>  
 ἔχομεν μαρτύρων; <sup>66</sup> ἰδε νῦν ἠκούσατε τὴν <sup>c</sup> βλασφημίαν <sup>Judith i. 12.</sup>  
 οὐχ εὗρον πολλῶν ψ. προσελθόντων (omg. 2nd οὐχ εὗ.) B C L v Copt. Arm. Orig. (twice) <sup>d</sup> Dan. vi. 20.  
 Cyr. καὶ οὐχ εὗρον τὸ ἐξῆς καὶ πολλοὶ προσήλθον ψ. καὶ οὐχ εὗρον τὸ ἐξῆς D. <sup>e</sup> ver. 23 a).  
 rei sequentia d. exitum rei a. in eo quicquam c. txt. A abc. — ψ. om. B L Syr. <sup>f</sup> ver. 30 a).  
 Copt. Sahid. Æth. Orig.—προσῆλ. δ. ψ. καὶ εἶπον· τοῦτον ἠκούσαμεν λέγοντα D abcd. <sup>g</sup> Sir. xiv. 22.  
 — 61. αὐτὸν om. B Arm. Orig. — 63. ὀρκίζω D L Cyr.—aft. θ. (2nd) ins. τοῦ ζῶντος C <sup>x</sup> ver. 29.  
 Copt. Sahid. Æth. Syr. — 65. αὐτοῦ (2nd) om. B D L Z ac. Copt. Sahid. ins. A C. — <sup>y</sup> Ps. cix. 1.  
<sup>z</sup> = || only.  
<sup>a</sup> Dan. vii. 13.  
<sup>b</sup> Acts xiv. 14.  
<sup>c</sup> Luke v. 7.  
<sup>d</sup> Josh. vii. 6.  
<sup>e</sup> Lev. xxi. 10.  
<sup>f</sup> 4 Kings xix. 6.  
<sup>g</sup> Job. x.  
<sup>h</sup> ch. ix. 3.  
<sup>i</sup> Wisd. xiii. 16.  
<sup>j</sup> ch. vi. 8.  
<sup>k</sup> Ezek. xxxv. 12. = ch. xii. 31.

sent that they sought false witness, not that they would not take true if they could get it, but that they knew it was not to be had?—This hearing is altogether omitted in Luke, and only the indignities following related, vv. 63—65. — 60.] οὐχ εὗρον, i. e. sufficient for the purpose, or perhaps, consistent with itself. See note on ἵσαι, Mark ver. 56. — 61.] See ch. xxvii. 40: the ψευδομαρ. consisted in giving that sense to His words which it appears by ch. xxvii. 63 they knew they did not bear. There is perhaps a trace, in the different reports of Matt. and Mark, of the discrepancy between the witnesses. There is considerable difference between τὸν ναὸν τοῦ θ. . . . αὐτόν, and τὸν ν. τοῦτον τὸν χ. . . . ἄλλον, ἀχειροποιήτον. The instance likewise of His zeal for the honour of the temple which had so lately occurred, might tend to perplex the evidence produced to the contrary.—62.] 'Dost thou not answer what it is which these testify against Thee?' i. e. wilt Thou give no explanation of the words alleged to have been used by Thee? The Lord was silent; for in answering He must have opened to them the meaning of these His words, which was not the work of this His hour, nor fitting for that audience.—63.] See Levit. v. 1. The junction of ὁ υἱὸς τ. θ. with χριστός must not be pressed beyond the meaning which Caiaphas probably assigned to it—viz. the title given to the Messiah from the purport of the

prophecies respecting Him. It is however a very different thing when the Lord by His answer affirms this, and invests the words with their fullest meaning and dignity.—64.] By Σὺ εἶπας, more is implied than by Mark's ἐγὼ εἶμι: that is a simple assertion; this refers to the convictions and admissions of Caiaphas (see John xi. 49). The expression is, I think, never used, unless some reason is latent in, or to be gathered from, the words of the questioner.—πλὴν—'but'—i. e. 'there shall be a sign of the truth of what I say, over and above this confession of Mine.'—ἀπ' ἄρτι—the glorification of Christ is by Himself said to begin with His betrayal, see John xiii. 31: 'from this time'—from the accomplishment of this trial now proceeding.—In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained. The ὤψεσθε is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the τῆς δυνάμεως in contrast to His present weakness—καθήμενον—even as they now sat to judge Him; and the ἐρχ. ἐπὶ τ. ν. τ. οὐρ. looks onward to the awful time of the end, when every eye shall see Him.—65.] In Levit. xxi. 10 (see also Levit. x. 6) the High-priest is ordered not to rend his clothes: but that appears to apply only to mourning for the dead. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15, 4, we have instances of High-

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† Gen. xxv. 11, [αὐτοῦ]. <sup>66</sup> τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον ABCD  
(but with dat.) Mark <sup>67</sup> Εὐνοχος θανάτου ἐστί. τότε <sup>68</sup> ἐνέπυσαν εἰς τὸ πρὸς-  
iii. 29. ωπον αὐτοῦ, καὶ <sup>69</sup> ἐκολάφισαν αὐτὸν, οἱ δὲ \* <sup>70</sup> ἐγῆ-  
g ch. xxvii. 30. Mark x. 34. πεισαν <sup>71</sup> λέγοντες <sup>72</sup> Προφήτευσον ἡμῖν χριστέ, τίς ἐστὶν ὁ  
Num. xii. 14. Deut. xxi. 3. h 1 Pet. iii. 20. <sup>73</sup> παῖς σου; <sup>74</sup> Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ  
1 Cor. iv. 11. 2 Cor. xii. 7. i ch. v. 30. Hos. xi. 4. k = j only (Luke) †.

66. ἀπεκρίθησαν πάντες κ. εἶπον D abc.—67. ἄλλοι δὲ D Sahid.—ἐράπισαν A C D L Z.  
priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37.—66.] This was not a formal condemnation, but only a previous vote or expression of opinion. That took place in the morning, see ch. xxvii. 1, and especially Luke xxii. 66—71.—67.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected, that it was not the members of the Sanhedrim, but the men who held Jesus in custody, who inflicted them on Him.—κολαφίζω is to strike with the fist.—ῥαπίζω, generally, to strike a flat blow with

the back of the hand—but also, and probably here, since another set of persons are described as doing it, striking with a staff.

69—75.] Mark xiv. 66—72. Luke xxii. 56—62. John xviii. 17, 18. 25—27. This narrative furnishes one of the clearest instances of the entire independency of the four Gospels of one another. In it, they all differ, and, supposing the denial to have taken place thrice, and only thrice, cannot satisfactorily be reconciled. The following table may serve to show what the agreements are, and what the differences:—

MATTHEW.	MARK.	LUKE.	JOHN.
1st denial. Sitting in the hall without, is charged by a maid servant with having been with Jesus the Galilæan. 'I know not what thou sayest.'	Warming himself in the hall below,—&c. as Matt.—goes out into the vestibule — cock crows. 'I know not, neither understand what thou sayest.'	Sitting πρὸς τὸ φῶς is recognized by the maid and charged — replies, 'Woman, I know Him not.'	Is recognized by the portress on being introduced by the other disciple. 'Art not thou also one of this man's disciples?' He saith, 'I am not.'
2nd denial. He has gone out into the porch—another maid sees him. This man also was with Jesus of Naz. He denies with an oath, 'I do not know the man.'	The same maid sees him again, and says, 'This man is of them.' He denies again.	Another (but a male servant) says: 'Thou also art of them.' Peter said, 'Man, I am not.'	Is standing and warming himself. They said to him, 'Art not thou also of His disciples?' He denied, and said, 'I am not.'
3rd denial. After a little while, the standers-by say, 'Surely thou art of them; for thy dialect betrayeth thee.' He began to curse and to swear: 'I know not the man.'	As Matth. 'Thou art a Galilæan, and thy dialect agrees.'	After about an hour, another persisted saying, 'Truly this man was with ear Peter cut off, Him, for he is a says, 'Did I not Galilæan.' Peter see thee in the garden with Him?' not what thou sayest. Peter then denied again.	One of the slaves of the High-priest, whose kinsman whose Peter cut off, said, 'Did I not see thee in the garden with Him?' Peter then denied again.
Immediately the cock crew, and Peter remembered, &c.—and going out he wept bitterly.	A second time the cock crew, and Peter remembered, &c.—and ἐπιβαλὼν he wept.	Immediately while he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered, &c.—and going out he wept bitterly.	Immediately the cock crew.

προῆλθεν αὐτῷ <sup>1</sup>μία παιδίσκη λέγουσα Καὶ σὺ <sup>m</sup>ἦσθα <sup>1</sup> ch. viii. 19. Mark xii. 42. John vi. 9. Gen. xxii. 13. Dan. viii. 3. Gen. xl. 13. al.  
μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup> ὁ δὲ <sup>n</sup>ἠρνήσατο ὅτι προσθεν <sup>1</sup> n Gen. xviii. 15. 9 Isa. xlv. 1. p John vi. 6, 64. q Judg. xxi. 1. 10 Acts. Luke xvi. 20. Acts x. 17. xii. 13. 3 Kings xiv. 27. r Lsa. v. 4. s 3 Kings i. 26. t John xii. 23.  
\* πάντων λέγων Οὐκ <sup>p</sup>οἶδα τί λέγεις. <sup>71</sup> ἐξελθόντα δὲ <sup>1</sup> al.  
αὐτὸν εἰς τὸν <sup>q</sup>πυλῶνα εἶδεν [αὐτὸν] ἄλλη, καὶ λέγει <sup>1</sup> n Gen. xviii. 15. 9 Isa. xlv. 1. p John vi. 6, 64. q Judg. xxi. 1. 10 Acts. Luke xvi. 20. Acts x. 17. xii. 13. 3 Kings xiv. 27. r Lsa. v. 4. s 3 Kings i. 26. t John xii. 23.  
τοῖς ἐκεῖ [Καὶ] οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>72</sup> καὶ <sup>1</sup> al.  
πάλιν ἠρνήσατο <sup>r</sup>μεθ' ὅρκου <sup>s</sup>ὅτι οὐκ οἶδα τὸν <sup>1</sup> n Gen. xviii. 15. 9 Isa. xlv. 1. p John vi. 6, 64. q Judg. xxi. 1. 10 Acts. Luke xvi. 20. Acts x. 17. xii. 13. 3 Kings xiv. 27. r Lsa. v. 4. s 3 Kings i. 26. t John xii. 23.  
ἄνθρωπον. <sup>73</sup> μετὰ <sup>t</sup>μικρὸν δὲ <sup>1</sup> al.  
προσελθόντες οἱ ἐστῶτες <sup>1</sup> n Gen. xviii. 15. 9 Isa. xlv. 1. p John vi. 6, 64. q Judg. xxi. 1. 10 Acts. Luke xvi. 20. Acts x. 17. xii. 13. 3 Kings xiv. 27. r Lsa. v. 4. s 3 Kings i. 26. t John xii. 23.  
εἶπον τῷ Πέτρῳ <sup>u</sup>Ἀληθῶς καὶ <sup>v</sup>σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ <sup>1</sup> al.

al. Heb. x. 37.

n Jer. xxxv. 6.

v Obad. 11. Acts xxi. 9. John i. 24. 2 Tim. iii. 6.

txt B. ins. αὐτὸν D Sahid.—for Γαλ., Ναζωραίου C Syr.—70. bef. πάντ. ins. αὐτῶν A C F H K M S V X 41 al. txt B D abev Sahid. πάντων om. K.—aft. λέγεις, ins. οὐδὲ ἐπισταμαι D ab neque novite, Cyp.—71. ἐξελθόντος δὲ αὐτοῦ D cv Sahid.—αὐτὸν om. B L Z al. ins. A C.—aft. ἄλλη, ins. παιδίσκη D abev.—for τοῖς ἐκεῖ, καί,—αὐτοῖς ἐκεῖ καὶ A C E F L V X Z, many mss. txt (omg. καί) B D Sahid.—73. καὶ σὺ om. D.—aft. γὰρ, ins. Γαλιλαῖος εἶ καὶ C.—for ὁ ἡλ. σ. π., ὁμοιάζει D abc.—74. rec.

On this table I would make the following remarks:—(1) It is *possible* to harmonize the accounts of the first denial, supposing us bound to harmonize: but even for this purpose we must employ a little *dishonesty*, for οὐκ οἶδα τί λέγεις, οὐκ οἶδα αὐτὸν, and οὐκ εἰμί, are not the same answer;—and if they are differing reports of an *answer* distinct from all three, or from some two of them, why should not the reports of the fact itself be viewed in the same light? (2) The ἄλλη of Matt., ἡ παιδίσκη πάλιν of Mark, ἕτερος of Luke, are absolutely irreconcilable on any principle of common honesty, supposing the event related to be one and the same, and the accounts of it to be strictly accurate. The ἐξῆλθ. εἰς τὸ προαύλιον or εἰς τὸν πυλῶνα of Matt. and Mark, considering that he was *θερμαινόμενος* before, are irreconcilable with the present ἐστῶς κ. θερμαινόμενος of John. As regards the words spoken, see above. (3) The occasion of the third denial in John is wholly different from that in the other three. In them it is a recognition on account of Galilean dialect: in John, on account of previous observation in the garden.

Now it is not my present concern to discuss the principles on which these accounts are to be understood with reference to the actual facts which happened: the remarks made in the general prolegomena on this subject apply directly to their consideration. I will only remark,—that John's account, standing as it does in the *highest position* of the four, while it distinctly asserts the occasions of the first and third denial, leaves that of the second entirely indefinite—εἶπον οὖν αὐτῷ—thereby it seems to me implying that the narrator had not such accurate means of knowing what was said, or why

it was said, as on the two other occasions;—and thereby also, leaving room for the occasion of the *third* denial in the others to have actually happened. I should also take the discrepancies in this second denial in the *three* others, as leaving room to suppose that in neither of them is it accurately reported, but that it really arose out of the occasion which comes *third* in John.

But it seems to me that the main point to be here insisted on is, the *absolute impossibility of either of these Evangelists having had before him the narratives of the others*. Let any unbiassed mind compare the four, and imagine either of them writing his own account with the others before him, and at the same time receiving them as authentic. If we can imagine this, then no difficulty of any other kind need perplex us; for we have mastered one greater than all the rest.—69.] “An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the αὐλὴ, where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the προαύλιον or πυλῶν. The place where Jesus stood before the High-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court: such rooms, open in front, being customary.” Robinson, Notes to Harmony, p. 225.—73.] ἡ λαλιά—Wetstein (ad loc.) gives many examples of various provincial dialects of Hebrew. The Galileans could not pronounce properly the gutturals, con-



ἀργύρια εἶπον Οὐκ ἔξεστι <sup>w</sup> βαλεῖν αὐτὰ εἰς τὸν <sup>x</sup> κορ-  
 βανᾶν, ἐπεὶ <sup>y</sup> τιμὴ αἵματός ἐστι. <sup>7</sup> συμβούλιον δὲ λαβόντες  
 ἡγόρασαν <sup>c</sup> ἐξ αὐτῶν τὸν ἀγρὸν τοῦ <sup>d</sup> κεραμέως, <sup>e</sup> εἰς  
 ταφὴν τοῖς ξένοις. <sup>8</sup> διὸ <sup>f</sup> ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς  
 αἵματος <sup>h</sup> ἕως τῆς σήμερον. <sup>9</sup> τότε <sup>i</sup> ἐπληρώθη τὸ ρηθὲν  
 διὰ Ἱερεμίου τοῦ προφήτου λέγοντος <sup>1</sup> Καὶ ἔλαβον τὰ  
 τριάκοντα ἀργύρια, τὴν <sup>1</sup> τιμὴν τοῦ <sup>m</sup> τετιμημένου ὃν  
 ἐτίμησαντο <sup>n</sup> ἀπὸ υἱῶν Ἰσραὴλ, <sup>10</sup> καὶ <sup>o</sup> ἔδωκαν αὐτὰ <sup>1</sup> εἰς  
 τὸν ἀγρὸν τοῦ κεραμέως, <sup>q</sup> καθὰ συνέταξέ μοι κύριος.

AB <sup>11</sup> Ὁ δὲ Ἰησοῦς \* ἔστη <sup>r</sup> ἔμπροσθεν τοῦ <sup>s</sup> ἡγεμόνος· καὶ  
 ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν  
 B D Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ Σὺ λέγεις. <sup>12</sup> καὶ ἐν  
 τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν  
 πρεσβυτέρων οὐδὲν ἀπεκρίνατο. <sup>13</sup> τότε λέγει αὐτῷ ὁ  
 Πιλάτος Οὐκ ἀκούεις πόσα σοῦ <sup>u</sup> καταμαρτυροῦσι; <sup>14</sup> καὶ  
 οὐκ ἀπεκρίθη αὐτῷ πρὸς <sup>u</sup> οὐδὲ ἐν ῥήμα, <sup>v</sup> ὥστε θαυμάζειν  
 τὸν ἡγεμόνα λίαν. <sup>15</sup> <sup>w</sup> κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν

q here only. Exod. xii. 35. Gen. vii. 9. r ch. xxvi. 70. s ver. 2. t ch. xxvi. 25 al. Luke xxii. 70.  
 tt ch. xxvi. 62. j Mark. Job xv. 6. u 2 Kings xiii. 30. v 2 Macc. i. 22. w j. Luke ii. 41. 2 Macc. xii. 15.

—6. κορβᾶν B. κορβανᾶν E K M Chrys. txt A C v and B<sup>2</sup>. —9. Ἱερεμίου om. ab Syr. Pers. and some MSS. mentioned by Aug. Ζαχαρίου one ms. (22), which reading Or. and Eus. conjecture is the right one. But all our MSS. and versions have rec., and Orig. Eus. Aug. Jer. found it in their MSS. —11. ἐστᾶθη B C L Orig. txt A. —14. πρὸς οὐδὲ om. D abc Arm. Sahid. —16. bef. λεγ. ins. τὸν D. —17. bef. βαρ. ins.

the end of Judas was current, which see cited there.—6.] They said this probably by analogy from Deut. xxiii. 19.—τιμ. αἵμ., the price given for shedding of blood, the wages of a murderer.—7.] τὸν ἀγρ. τ. κερ., the field of some well-known potter—purchased at so small a price probably from having been rendered useless for tillage by excavations for clay.—τοῖς ξ.] not for Gentiles, but for *stranger Jews* who came up to the feasts.—8.] ἀγρ. αἵμ.,—ἡρῃ ἡρῃ. See Acts i. 8.—ἕως τῆς σήμερ. This expression shows that a considerable time had elapsed since the event, before Matthew's Gospel was published.—9.] The citation is not from Jeremiah (see marg.), and is probably quoted from memory and inaccurately; we have similar mistakes in two places in the apology of Stephen, Acts vii. 4. 16,—and in Mark ii. 26. Various means of evading this have been resorted to, which are not worth recounting. Jer. xviii. 1, 2, or perhaps Jer. xxxii. 6—12, may have given rise to the mistake. The quotation here is very different from the LXX, which see,—and not much more like the Hebrew.

11—14.] Mark xv. 1—5. Luke xxiii. 1—5. John xviii. 28—38. Our account of  
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the hearing before Pilate is the least circumstantial of the four—having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of the Lord. Compare the notes there.—11.] Before this, Pilate had come out and demanded the cause of His being delivered up; the Jews not entering the Prætorium.—The primary accusation against Him seems to have been that He ἔλεγεν αὐτὸν χριστὸν βασιλεῖα εἶναι. This is presupposed in the inquiry of this verse.—Σὺ λέγεις is not to be rendered as a *doubtful answer*—much less with Theophylact, as meaning 'Thou sayest it, not I'; but as a *strong affirmative*—see above on ch. xxvi. 64.—12—14.] This part of the narrative occurs only in Mark besides, but is explained by Luke, ver. 5. The charges were, of *exciting the people* from Galilee to Jerusalem. On the mention of Galilee, Pilate sent Him to Herod, Luke, vv. 6—12.

15—26.] Mark xv. 6—15. Luke xxiii. 17—25. John xviii. 39, 40. In the substance of this account the four are in remarkable agreement. John gives merely a compendium, uniting in one these three  
 P

x ch. xviii. 27.  
al. Acts iii.  
13.  
y Acts xvi. 25.  
27. Eph. iii.  
1. 2 Tim. i. 8.  
Eccles. iv. 11.  
z 3 Mace. vi. 1.  
ἐπίσημος ἢ  
ἡ φιλαργυρία.  
Polyb. xviii.  
38. 1. οἱ δὲ  
πρὸς αὐτὸν  
ἐλθόντες  
Jos. Ant. v.  
2. 1.  
a 2 Mace. xiii.  
20. Acts  
xviii. 12. 16.  
xxv. 6. Rom.  
xiv. 10. 2  
Cor. v. 10.  
b ch. viii. 23.  
Josh. xxi.  
24. 2 Kings  
xvi. 10.  
c ch. i. 20. ii.  
12. 22, &c.  
only.  
d ver. 58. ch.  
xiv. 7.  
e = ch. ii. 13.  
John x. 10 al.  
f ver. 9.  
g = (Mark)  
only.  
h ch. xxvi. 2.  
i Gen. xxvi. 21.

<sup>x</sup> ἀπολύειν ἕνα τῶ ὄχλῳ <sup>y</sup> δέσμιον ὃν ἤθελον. <sup>16</sup> εἶχον δὲ A B D  
τότε δέσμιον <sup>z</sup> ἐπίσημον λεγόμενον Βαραββᾶν. <sup>17</sup> συνη-  
γμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος Τίνα θέλετε  
ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον  
χριστόν; <sup>18</sup> ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.  
<sup>19</sup> καθημένου δὲ αὐτοῦ ἐπὶ τοῦ <sup>a</sup> βήματος ἀπέστειλε πρὸς  
αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν <sup>b</sup> σοὶ καὶ τῷ δικαίῳ  
ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον <sup>c</sup> κατ' ὄναρ ἐν αὐτοῖς.  
<sup>0</sup> οἱ δὲ ἀρχιερεῖς καὶ οἱ προσβύτεροι ἔπεισαν τοὺς ὄχλους  
ἵνα <sup>d</sup> αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν <sup>e</sup> ἀπο-  
λέσωσιν. <sup>21</sup> ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα  
θέλετε <sup>f</sup> ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον  
Βαραββᾶν. <sup>22</sup> Λέγει αὐτοῖς ὁ Πιλάτος Τί οὖν <sup>g</sup> ποιήσω  
Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσι πάντες <sup>h</sup> Σταυ-  
ρωθήτω. <sup>23</sup> οἱ δὲ ἡγεμὼν ἔφη Τί γὰρ <sup>i</sup> κακὸν ἐποίησεν; οἱ

τὸν B, and in ver. 21. with L.—22. ποιήσωμεν Dabc, but not d.—rec. λέγ. αὐτῷ, but txt  
A B D K abev Syrr. Copt. Sahid. Arm. Aug.—23. ἡγεμὼν om. B Arm. Sahid. ins.

attempts of Pilate to liberate Jesus, and omitting the statement of the fact of Barabbas being liberated, and Jesus delivered to them. Our narrative contains two remarkable particulars, vv. 19 and 24, peculiar to itself.—15.] We have no ~~historic~~ mention of this practice. Livy (v. 13) says of the feast of the Lectisternium, 'vinetis quoque dempta in eos dies vincula.'—16.] The name Barabbas, <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> 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δὲ <sup>k</sup> περισσῶς ἔκραζον λέγοντες Σταυρωθήτω. <sup>21</sup> ἰδὼν δὲ <sup>k</sup> ὁ Πιλάτος ὅτι οὐδὲν <sup>1</sup> ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος <sup>1</sup> γίνεται, λαβὼν ὕδωρ <sup>m</sup> ἀπενίψατο τὰς χεῖρας \* <sup>n</sup> ἀπέναντι τοῦ ὄχλου λέγων <sup>o</sup> Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος [τοῦ δικαίου] τούτου· ὑμεῖς <sup>o</sup> ὤψεσθε. <sup>25</sup> καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε Τὸ αἷμα αὐτοῦ <sup>p</sup> ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup> τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββάν, τὸν δὲ Ἰησοῦν <sup>q</sup> φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

<sup>27</sup> Τότε οἱ στρατιῶται τοῦ ἡγεμόνος <sup>r</sup> παραλαβόντες τὸν Ἰησοῦν εἰς τὸ <sup>s</sup> πραιτώριον συνήγαγον ἐπ' αὐτὸν ὄλην τὴν <sup>t</sup> σπείραν. <sup>28</sup> καὶ \* <sup>u</sup> ἐκδύσαντες αὐτὸν <sup>w</sup> περιέθηκαν αὐτῷ <sup>x</sup> χλαμύδα <sup>y</sup> κοκκίνην, <sup>29</sup> καὶ <sup>z</sup> πλέξαντες στέφανον ἐξ <sup>a</sup> ἀκανθῶν <sup>b</sup> ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ <sup>c</sup> κάλαμον <sup>d</sup> ἐν τῇ δεξιᾷ αὐτοῦ, καὶ <sup>e</sup> γονυπετήσαντες ἔμπροσθεν αὐτοῦ \* <sup>f</sup> ἐνέπαιζον αὐτῷ λέγοντες Χαῖρε <sup>g</sup> ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>30</sup> καὶ <sup>h</sup> ἐμπτύσαντες εἰς αὐτὸν

<sup>k</sup> ὁρῶντες, Pol. b. xi. 23, 1. <sup>a</sup> || Mark. Luke x. 30. 2 Cor. v. 4. Gen. xxxvii. 23. <sup>w</sup> Ruth iii. 3. Mark xv. 17. <sup>x</sup> here only t. 2 Macc. xii. 35. <sup>y</sup> Heb. ix. 19. Rev. xvii. 3, 4 al. Exod. xxv. 4 al. <sup>z</sup> Isa. xxviii. 5. Exod. xxviii. 11. <sup>d</sup> only. <sup>a</sup> ch. vii. 16. Ps. cxvii. 12. <sup>b</sup> constr. Mark iv. 21 al. Lev. xiv. 18. xvi. 21. <sup>c</sup> ch. xi. 7. <sup>d</sup> || xii. 20. Ps. xlv. 1. 3 John 13. <sup>e</sup> w. dat. ch. xvii. 14, w. acc. Mark i. 40. <sup>f</sup> Mark x. 34. Gen. xxxix. 17. <sup>g</sup> Mark ix. 25. Luke viii. 54. xviii. 11. <sup>h</sup> d. w. dat. ch. xvii. 14, w. acc. Mark i. 40. <sup>i</sup> Isa. l. 6.

A D abc. — 24. κατέναντι B D. txt A. — τοῦ δικαίου om. B D ab Chrys. ins. A cv. — 26. aft. παρέδ. ins. αὐτοῖς D F L acv. — 28. ἐκδύσαντες B D abc and aft. it ins. ἱματίον πορφύρου καὶ D abc. txt A v. — χλαμύδα (καὶ χλαμύδα D) κοκ. περ. αὐτ. B D L abcv Eus. — 29. περίεθηκαν B. ἔθηκαν K. — τῆς κεφαλῆς B L Eus. — rec. ἐπὶ τὴν δεξιάν, but txt A B D L ac Syr. — ἐνέπαιζαν B D L. txt A. — for λέγ., δέροντες A. — for ὁ βασιλ., βασιλεῦ B D. txt A. — 32. aft. Κυρην. ins. εἰς ἀπάντησιν αὐτοῦ D abc.

self in the situation of the person addressed, and then requiring a reason for his decision. — 24.] Peculiar to Matt. — οὐδὲν ὠφελεῖ — rightly rendered in E. V. that 'he prevailed nothing' — not 'that it prevailed nothing.' The *washing of the hands*, to betoken innocence from blood-guiltiness, is prescribed Deut. xxi. 6—9, and Pilate uses it here as intelligible to the Jews. — 25.] αἷμα λέγουσι τὴν τοῦ αἵματος κατάδικην. Euthym. — 26.] φραγελ. is a late word, adopted from the Latin. The custom of scourging before execution was general among the Romans. After the scourging, John xix. 1—16, Pilate made a last attempt to liberate Jesus — which answers to παιδεύσας ἀπολύσω, Luke, ver. 16.

27—30.] Mark xv. 16—19, (omitted in Luke,) John xix. 1—3. The assertion παρέδωκεν ἵνα σταυρωθῇ in ver. 26 is not strictly correct *there*. Before that, the contents of this passage come in, and the last attempt of Pilate to liberate Him. — 27.] εἰς τὸ πραιτ. The residence of the Roman governor was the *former palace of Herod*, in the upper city (see Winer, Realwörterbuch, 'Richtthaus'). — δλ. τ. σπ.

The σπείρα is the cohort — the tenth part of a legion. The word δλ. is not to be pressed. — ἐπ' αὐτὸν — to Him — to make sport with Him. This happened in the guard-room of the cohort: and the narrative of it we may well believe may have come from the centurion or others (see ver. 54), who were afterwards deeply impressed at the crucifixion. — 28.] Possibly the mantle in which He had been sent back from Herod — see note on Luke, ver. 11: or perhaps one of the ordinary soldiers' cloaks. — 29.] It does not appear whether the purpose of the crown was *to wound*, or simply for mockery — and equally uncertain is it, of what kind of thorns it was composed. The *acanthus* itself, with its large succulent leaves, is singularly unfit for such a purpose: as is the plant with very long sharp thorns commonly known as *spina Christi*, being a *brittle* acacia (robinia), — and the very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some *flexile* shrub or plant must be understood — possibly some variety of the cactus or prickly pear. 'Hasselquist, a Swedish naturalist, supposes a very common plant, *naba* or *nabka* of the Arabs,

ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. ABD  
 h ver. 28. <sup>31</sup> καὶ ὅτε ἐνέπαιζαν αὐτῷ, <sup>h</sup> ἐξέδυσαν αὐτὸν τὴν χλαμύδα,  
 i Luke xv. 22. καὶ <sup>i</sup> ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ <sup>j</sup> ἀπήγαγον αὐτὸν  
 j = ch. xxvi. εἰς τὸ σταυρῶσαι. <sup>32</sup> Ἐξερχόμενοι δὲ εὔρον ἄνθρωπον  
 k i Mark and ch. v. 41 Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον <sup>k</sup> ἠγγάρευσαν ἵνα  
 l ch. xvi. 24. ἄρῃ τὸν σταυρὸν αὐτοῦ.  
 m Num. xi. 12. <sup>33</sup> Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, † ὃ  
 n i and Luke ἐστὶ λεγόμενος Κρανίου τόπος, <sup>m</sup> ἔδωκαν αὐτῷ πιεῖν  
 o Ps. lxxiii. \* ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ  
 p i and Luke \* ἤθελε πιεῖν. <sup>34</sup> Σταυρώσαντες δὲ αὐτὸν, <sup>n</sup> διεμερίσαντο  
 q i and Luke  
 r i and Luke  
 s i and Luke  
 t i and Luke  
 u i and Luke  
 v i and Luke  
 w i and Luke  
 x i and Luke  
 y i and Luke  
 z i and Luke

—33. aft. Γολγ. rec. 28, with many mss., but txt A B D G H K L 26 al. *abov* Ath.—  
 λεγόμενος om. D *abc*. τόπος λεγ. B L Ath.—34. for ὄξος, οἶνον B D K L *abv* Copt.  
 Sahid. Æth. Arm. Ath. Hil. txt A c.—ἠθέλησε B D L Chrys. txt A.—35. βαλόντες

with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath.' Travels, 288. 1766. (cited by F. M.)—*κάλ.*—for a *sceptre*.—*ὁ βασ.*, nominative with art. for vocative, a Hebraism, see *rell*.—Here follows the *exhibition of Jesus* by Pilate, and his last attempt to release Him, John xix. 4–16.

**31–34.]** Mark xv. 20–23. Luke xxiii. 26–33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. Matthew's and Mark's are *from the same source*, but varied in expression, and in detail; Luke's and John's stand *each alone*; Luke's being the fullest, and giving us the deeply interesting address to the daughters of Jerusalem.—**31.]** Peculiar to Matt. and Mark.—*ἀπήγ.* = *ἐξάγουσιν* Mark. Executions usually took place *without* the camp, see Num. xv. 35, or city, 1 Kings xxi. 13. Acts vii. 58. Heb. xiii. 11–13. Grotius brings examples to show that the same was the custom of the Romans.—**32.]** Previously Jesus had borne His own cross: John, ver. 17. So Plutarch, *de sera numinis vindicta*, *ἐκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ σταυρὸν*, c. ix.—We have no data to ascertain any further particulars about this Simon of Cyrene. The only assumption which we are perhaps justified in making, is that he was afterwards known in the Church as a convert; see note on Mark, ver. 21. He was coming from the country, Luke, ver. 26. On *ἀγγαρεύω* see note at v. 41.—**33.]** Γολ. in Chaldee ܩܠܬܝܐ in Hebrew ܩܠܬܝܐ, a skull:—the name is by Jerome, and generally, explained from its being the usual place of executions and abounding with skulls—not however *unburied*, which was

not allowed. This last consideration raises an objection to the explanation,—and as the name does not import *κρανίου τόπος*, but *κρανίου τ.* or simply *κρανίον* (Luke), many, among whom are Cyril of Jerusalem, Reland, Paulus, Lücke, De Wette, Meyer, &c., understand it as applying to the *shape* of the hill or rock. But neither does this seem satisfactory, as we have no analogy to guide us (Meyer's justification of the name from *κράνιον*, or *κρανίον*, a wood near Corinth, does not apply: for that is so called from *κράνον*, the *cornel tree*—De Wette), and no such hill or rock is known to have existed.—As regards the *situation*, I cannot help thinking that Williams ('The Holy City,' Lond. 1845), in the midst of much that is objectionable in the spirit of his book, has made a very strong case for the *commonly-received site* of Calvary and the sepulchre.—**34.]** It was customary to give a stupefying drink to criminals on their way to execution: of which the Lord would not partake, having by tasting it ascertained its purpose.—In Mark's account it is *ἐσμυρτισμένος οἶνος*—and though *οἶνος* and *ὄξος* might mean the same, *ἐσμυρτισμένος* and *μετὰ χολῆς μεμιγ.* cannot. We may observe here, (and if the remark be applied with caution and reverence, it is a most useful-one,) how Matt. often adopts in his narrative the *very words of prophecy*, where one or more of the other Evangelists give the matter of fact detail; see above on ch. xxvi. 15, and compare with this verse Ps. lxxix. 21.

**35–38.]** Mark xv. 24–28. Luke xxiii. 32–34. 36. John xix. 18–24. The four accounts are distinct from one another, and independent of any one source in common.—**35.]** *σταυρώσαντες*. The cross was an upright pale or beam, intersected

τὰ ἱμάτια αὐτοῦ, \*<sup>ο</sup> βάλλοντες κλῆρον †. <sup>36</sup> καὶ καθή-  
μενοι <sup>ι</sup> ἐτήρουν αὐτὸν ἐκεῖ. <sup>37</sup> καὶ ἐπέθηκαν ἐπάνω τῆς  
κεφαλῆς αὐτοῦ τὴν <sup>ι</sup> αἰτίαν αὐτοῦ γεγραμμένην Οὗτός  
ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>38</sup> Τότε σταυ-  
ροῦνται σὺν αὐτῷ δύο ληστὰι, <sup>ς</sup> εἷς ἐκ δεξιῶν καὶ εἷς ἐξ  
ἐξωνύμων. <sup>39</sup> οἱ δὲ <sup>ι</sup> παραπορευόμενοι <sup>ι</sup> ἐβλασφύμουν  
αὐτὸν <sup>ι</sup> κινοῦντες τὰς κεφαλὰς αὐτῶν <sup>40</sup> καὶ λέγοντες Ὁ  
<sup>ω</sup> καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,  
σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, \* κατὰβηθι ἀπὸ τοῦ  
σταυροῦ. <sup>41</sup> ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς <sup>ι</sup> ἐμπαίζοντες μετὰ  
τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον <sup>42</sup> Ἄλλους ἔσω-  
σεν, ἑαυτὸν οὐ δύναται σῶσαι. [εἰ] βασιλεὺς Ἰσραὴλ

A D. txt B.—aft. κλῆρ. rec. ins. ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον, with *abc*, but om. A B D E F G H K L M S U V all. Syr. (in some MSS.) Copt. Sahid. Æth. Chrys. III. Aug.—40. bef. Ὁ κατ., ins. οὐδὲ D M *abc* Copt. Arm. Syr. Eus. Ambr. Jer.—εἰ υἱὸς θ. εἰ B.—bef. κατὰβ. ins. καὶ A D *abc* Syr. Cyr. txt B v.—41. εἰ καὶ om. A L a. δὲ om. K *bu* Syr. Copt. txt B D.—aft. πρεσβ. ins. καὶ Φαρισαίων E F K M S V 33 Syrr.—for πρεσβ., Φαρισαίων D *abc*.—42. εἰ om. B D L

by a transverse one at right angles, generally in the shape of a T. In this case, from the 'title' being placed *over the Head*, the upright beam probably projected above the horizontal one, as usually represented †. To this cross the criminal, being stripped of his clothes, was fixed by nails driven through the hands and (not always, nor perhaps generally, though certainly not seldom—see note at Luke xxiv. 40) through the feet, separate or united. The body was not *supported* by the nails, but by a piece of wood which passed between the legs—ἐφ' ᾧ ἐποχοῦνται οἱ σταυρούμενοι, Justin Mart. c. Tryph. p. 318. On the rest of the verse see notes on John.—The words omitted in the text are clearly interpolated from John, ver. 24, with just the phrase τὸ ῥηθὲν ὑπὸ (or ἀπὸ) τοῦ προφήτου assimilated to Matthew's usual form of citation.—36.] ἐτήρουν—this was usual, to prevent the friends taking crucified persons down. There were *four* soldiers, John, ver. 23; a centurion and three others.—37.] ἐπέθ.—is not to be taken as a *plusq. perf.*—Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. 'The soldiers' need not even be the nominative case to ἐπιθ. The 'title' appears to have been written by Pilate (see below) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius (cited incorrectly by Meyer) we read of such a

title being hung round the neck of a criminal on his way to execution. On the difference in the words of the inscription itself it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each gospel may here find an *undoubted* example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. *A title was written, containing certain words; not four titles, all different, but one, differing probably from all of these four, but certainly from three of them.* Let us bear this in mind when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22.—38.] These thieves were led out with Jesus, and crucified by the same soldiers—not, as Meyer says, by another band.

39—44.] Mark xv. 29—32. Luke xxiii. 35—37. 39—43. John xix. 25—27. Our narrative and that of Mark are from a common source. Luke's is wholly distinct. The whole of these indignities are omitted by John.—39.] οἱ παραπ. These words say nothing as to its being a *working-day*, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning.—κιν. τ.

o Joel iii. 3.  
Obad. v. 11.  
Jonah i. 7.  
[only].  
q Prov. xxiii.  
20.  
r Mat. i. 23.  
xxv. 18, 27.  
Gen. iv. 23.  
s 2 Chron. iii.  
17; ch. xxv.  
33, 34. xx.  
21.  
t Mark ii. 23.  
xi. 20. Deut.  
ix.  
u Titus iii. 2.  
James ii. 7.  
1 Cor. xiv. 13.  
2 Kings xix.  
6, 22.  
v Ps. xxi. 8.  
xlii. 14.  
w Ezr. v. 12.  
Acts vi. 14 al.  
x ver. 29, 31.



γ Ps. cxxiv. 1. ἔστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν **Α Β Δ**  
 1 Pet. i. 13. αὐτῷ. <sup>43</sup> γ πέποιθεν ἐπὶ τὸν θεόν. <sup>2</sup> ῥυσάσθω νῦν αὐτὸν,  
 iii. 5. εἰ ἂ θέλει αὐτόν. εἶπε γὰρ ὅτι θεοῦ εἰμι υἱός. <sup>41</sup> τὸ δ'  
 2 2 Pet. ii. 7. Hom. xi. 26. αὐτὸ καὶ οἱ λησταὶ οἱ <sup>5</sup> συσταυρωθέντες \* αὐτῷ ὠνείδιζον  
 Ps. cxxxix. † αὐτόν. <sup>45</sup> ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν  
 1. Psa. xxi. τὴν γῆν ἕως ὥρας ἐννάτης. <sup>46</sup> περὶ δὲ τὴν ἐννάτην  
 8. α Heb. x. 5. ὥραν ἠνέστησεν ὁ Ἰησοῦς φωνῇ μεγάλην λέγων Ἰλλὶ  
 b 1 Mark and John. Gal. ii. 20. Rom. vi. 6. ἡλὶ λαμὰ σαβαχθανὶ; τοῦτ' ἔστι Ὁεὶ μου θεὶ μου ἱνατί  
 c 2 Kings xvi. 15. με ἔγκατέλιπες; <sup>47</sup> τινὲς δὲ τῶν ἐκεῖ \* ἐστώτων ἀκού- **Α Β C D**  
 d 1 Mark. Luke ix. 39. Numb. xx. 16. Isa. xxxvi. 13. Ezek. xi. 13. f Psa. xxi. 1. g 1 Mark. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. Wisd. x. 13.

Sahid. ins. **Α abc**.—aft. πιστεύσ. (πιστεύομεν **Α**) ins. ἐπ' **Β Ε F G H K L M S V 32**  
 Syrr. all. om. **Α Δ**.—αὐτόν **Β L**.—43. bef. πέπ. ins. εἰ **Δ ab** Arin. Sahid. Eus.—τῷ  
 θεῷ **Β**.—νῦν om. **Α Ε H** Copt.—αὐτόν om. **Β L v**.—44. aft. συ. ins. σὺν **Β Δ**. om. **Α**.—  
 rec. αὐτῷ, but αὐτόν **Α Β Δ F H K L M S V 23** all.—46. ἡβόησεν **Β**. txt **Α Δ**.—  
 ἡλεὶ ἡλὶ **Δ**. ἡλεὶ **Β**. txt **Α**.—λαμὰ **Α Κ**. λαμὰ **Ε F H S al**. λαμὰ **Λ**. λημὰ **Β**. txt **Δ b**.  
 —σαβαχθανὶ **Α Β**. σαβθανὶ **Δ**. σαβθανὶ **Δ<sup>2</sup>**.—ἐγκατέλιπες **Κ Μ**.—47. ἐστώτων

κεφ.: see Ps. xxii. 8. The first reproach refers to ch. xxvi. 61; the second to the same, ver. 64.—42.] Luke gives, more exactly, the second reproach in this verse as *proceeding from the soldiers*.—43.] See Ps. xxii. 7, 8. This is not according to the LXX, which has ἡλπισεν ἐπὶ κύριον ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θεὸς αὐτόν. This is omitted by Mark and Luke.—44.] Neither Matt. nor Mark are aware of the more particular account given by Luke, vv. 39—44, where see notes. For the other incident which happened at this time, see John, vv. 25—27 and notes.

45—50.] Mark xv. 33—37. Luke xxiii. 44—46. John xix. 28—30. The three accounts are here and there very closely allied; Matthew and Mark almost verbally. Luke only, however, contains the words *which the Lord uttered before He expired*,—omits the incident which takes up our vv. 46—49, and inserts *here* the rending of the veil. John is *entirely distinct*.—45.] According to Mark, ver. 25, it was the *third hour* when they crucified Him. If so, He had been on the cross three hours, which in *April* would answer to about the same space of time in our day—i. e. from 9—12 A. M. On the difficulty presented by John's declaration ch. xix. 14, see notes there.—σκότος—this was *no eclipse of the sun*, for it was *full moon* at the time—nor any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that no *earthquake in the ordinary sense of the word* is there intended. Those whose belief leads them to reflect *WHO* it was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing

their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a *fact*; and the early Fathers (Tertull. Apol. c. 21. Origen c. Cels. 2. 33. Euseb. in *Chronicon*) appeal to profane testimony for its truth. The omission of it in John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii. 9, 10.—ἐπὶ πᾶσαν τὴν γῆν—whether these words are to be taken in all their strictness is doubtful. Of course, the *whole globe* cannot be meant—as it would be night *naturally* over half of it. The question is, are we to understand *that part of it over which there was day*? I believe we are; but see no strong objection to any limitation, provided *the fact itself*, as happening at Jerusalem, is *distinctly recognized*. This last is *matter of testimony*, and the three Evv. are *pledged to its truth*: the *present* words cannot stand on the same ground, not being *matter of testimony* properly so called.—46.] See Ps. xxii. 1. The words are Chaldee, and not Hebrew. The Lord spoke them in the ordinary dialect, although He was *well acquainted* with the sacred text itself. The weightiest question is, *In what sense did He use them*? His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe *all* His suffering to *bodily pain*, however cruel: His *soul* was in *immediate contact with and prospect of death*—the wages of *sin*, which He had *taken on Him*, but

σαντες ἔλεγον ὅτι Ἠλίαν <sup>h</sup> φωνεῖ οὗτος. <sup>48</sup> καὶ εὐθέως <sup>h</sup> ch. xx. 32.  
 δραμῶν <sup>i</sup> εἰς ἑξ αὐτῶν καὶ λαβῶν <sup>j</sup> σπόγγον πλήσας <sup>k</sup> τε <sup>j</sup> Gen. iii. 22.  
<sup>l</sup> ὕδρους καὶ <sup>m</sup> περιθίεις <sup>n</sup> καλάμῳ <sup>o</sup> ἐπότιζεν αὐτόν. <sup>49</sup> οἱ δὲ <sup>k</sup> ch. x. xviii. 12  
 λοιποὶ ἔλεγον Ἄφες ἰδῶμεν εἰ ἔρχεται Ἰλλίας σῶσων <sup>l</sup> only in Matt.  
 αὐτόν\*. <sup>50</sup> ὁ δὲ Ἰησοῦς πάλιν <sup>p</sup> κράζας φωνῇ μεγάλῃ <sup>m</sup> Levit. viii.  
<sup>q</sup> ἀφῆκε τὸ πνεῦμα. <sup>51</sup> καὶ ἰδοὺ τὸ καταπέτασμα τοῦ <sup>n</sup> ver. 29.  
 ναοῦ <sup>s</sup> ἐσχίσθη εἰς δύο <sup>r</sup> [Mark and Luke. Heb. vi. 19 al. Ex. xxxvi. 35, &c.  
 τῆς ἱερᾶς <sup>t</sup> Ezek. i. 27.

B C L. txt A D. — 49. aft. Ἠλ., καὶ σώσει D *abc*.—aft. αὐτόν ins. ἄλλος δὲ λαβὼν  
 λόγχην, ἐνύξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα B C L *Æth.* Chrys.,  
 but om. all other MSS. vers. and Fathers (see John xix. 34). — 50. πάλιν om. F L Orig.  
 Cyr. Chrys. — 51. aft. δύο ins. μέρη D.—for ναοῦ, ἱεροῦ K. — 54. γινόμενα D *abc*.

never committed—and the conflict at Gethsemane was renewed. 'He Himself,' as the Berleberg Bible remarks (Stier, vi. 548) 'becomes the Expositor of the darkness, and shows what it imports.' In the words however, 'My God'—there speaks the same union with the Divine Will, and abiding in the Everlasting Covenant purpose, as in those, 'Not my will, but Thine.'—These are the only words on the Cross related by Matt. and Mark—and they are related by none besides.—The form θεεῖ is very seldom used,—only in Judg. xvi. 28. Ezr. ix. 6. The LXX here has the usual vocative ὁ θεός: as also Mark.—47.] This was not said by the Roman soldiers, who could know nothing of Elias; nor was it a *misunderstanding* of the Jewish spectators, who must have well understood the import of ἡλί: nor again was it said in any apprehension, from the supernatural darkness, that Elias *might really come* (Olsh.); but it was replied in *intended mockery*, as οὗτος clearly indicates.—This is one of the cases where, in advocating of a Hebrew Gospel of Matthew, we are obliged to suppose that the Greek translator has retained the original words, in order to make the reason of the reply clear.—48.] This was on account of the words 'I thirst' uttered by the Lord; see John, ver. 20. Mark's account is somewhat different; there the same person gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type among the by-standers. There is no need for assuming that the soldiers offering vinegar in Luke, ver. 37, is the same incident as this. Since then the bodily state of the Redeemer had greatly changed; and what was then offered in mockery might well be now asked for in the agony of death, and received when presented, as in our text. I would not however absolutely deny that

Luke may be giving a less accurate detail; and may represent this incident by his ver. 37. The ὄξος is the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. [On the other particulars, see notes on John.—49.] If we take our account as the accurate one, the rest—in mockery—call upon this person to desist, and wait for Elias to come to save Him: if that of Mark, the giver of the drink calls upon the rest (also in mockery) to let this suffice, and wait, &c. The former seems more probable.—I cannot so confidently pronounce the addition found here in B C L, &c., to be an interpolation from John, as De Wette and others have done. For if so, a considerable difficulty would be created,—as we should here have the piercing with the spear occurring *before*, and indeed *occasioning*, the death of Jesus. This is certainly very improbable; but we can hardly imagine an interpolator committing such a blunder, if it be one. The history of the addition must remain obscure, in our entire ignorance of the early history of the text.—50.] It has been doubted whether the *τετέλεσται* of John (ver. 30) and *πάτερ, εἰς χ. σου παραθήσομαι τ. πν. μου* of Luke (ver. 46) are to be identified with this *crying out*, or to be taken as *distinct from it*. But a nearer examination of the case will set the doubt at rest. The *παρέδωκε* of John implies the speech in Luke; which accordingly was that uttered in this φωνῇ μεγάλῃ. The *τετέλεσται* was said before; see notes on John.

51—56.] Mark xv. 38—41. Luke xxiii. 47—49. The three narratives are essentially distinct. That of Luke is more general—giving only the *sense* of the centurion's words—twice using the indefinite πάντες—and not specifying the women. The whole is omitted by John.—51.] This was the *inner veil*, screening off the Holy of

u Joel iii. 16. v Isa. xxvi. 19. ch. viii. 28. w Acts vii. 40. xiii. 36. 1 Cor. vii. 39. xi. 30 ad. Isa. xiv. 8. x here only. Ps cxxviii. 1. γ Isa. li. 1. ch. iv. 5.

ἑσίσθη, καὶ αἱ πέτραι ἐσχίσθησαν, <sup>52</sup> καὶ τὰ ἑμνημεῖα ABCD ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν ἑκεκοιμημένων ἁγίων ἠγέρθη <sup>53</sup> καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἑγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ

Holies from the holy place, Exod. xxvi. 33. Heb. ix. 2, 3. This circumstance has given rise to much incredulous comment, and that even from men like Schleiermacher. A right and deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who *set aside that symbolism entirely*.—That was now accomplished, which was the One and Great Antitype of all those sacrifices offered in the holy place *to gain*, as on the great day of atonement (for that day may be taken as the representation of their intent), *entrance into the holiest place*,—the *typical presence of God*. What those sacrifices (ceremonially) procured for the Jews (the type of God's universal Church) through their High-priest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High-priest. When Schleiermacher and De Wette assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered Heb. x. 19—21. Besides, suppose it *had* been referred to plainly and by name—what would then have been said? Clearly, that *this mention was a later insertion, to justify that reference*. And almost this latter, Strauss, recognizing the allusion in Heb., actually docs. Schleiermacher also asks, *how could the event be known*, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the *almost certain spread of the rumour*, has he forgotten that (Acts vi. 7) “a great company of the priests were obedient unto the faith?” Neander, who gives this last consideration its weight (but only as a possibility, that *some* priests may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other rabbinical, from which he concludes that “*some* matter of fact lies at the foundation” of this (according to him) *mythical adjunct*!—ἡ γῆ ἐσίσθη—not an ordinary earthquake, but connected with the two next clauses, and finding in them its explanation and justification.—αἱ πέτραι ἐσχίσθησαν. It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of

course those who know no other proof of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such trace, provided it be soberly and honestly ascertained, is full of interest.—52. καὶ τὰ μν. . . . . to end of ver. 53.] The first clause, as following on an earthquake which splits the rocks, is by the modern commentators received as genuine, and thrown into the same probability as the earthquake itself: but the following ones meet with no mercy at their hands. ‘Ἐν μυθῳ ἀποκρυφισθεῖ ἡ ἡσῆς’ is Meyer’s description of them—and as he cannot find any critical ground for this, the *Greek Editor of Matthew* has the blame of *having added them*!! I believe on the contrary that these latter clauses contain *the occasion of the former ones*. The whole transaction was *supernatural and symbolic*: no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a *mere coincidence*? This not even those assert, who deny all symbolism in the matter. Was it a *mere sign of Divine wrath* at what was done—a *mere prodigy*, like those at the death of Cæsar? Surely no Christian believer can think this. Then *what was it*? What, but the *opening of the tombs*—the symbolic declaration ‘*mors janua vite*,’—that the *Death* which had happened had broken the bands of death for ever? These following clauses (which have no mythical nor apocryphal character—ἐνεφανίσθησαν πολλοῖς, and no more, is not the way of any but authentic history: see the Gospel of Nicodemus, ch. xvii. 11. in Jones’s Canon of the N. T., vol. ii. p. 255) require only this explanation to be fully understood. The graves were opened *at the moment of the death of the Lord*; but inasmuch as He is the first-fruits from the dead—the Resurrection and the Life—the bodies of the Saints in them *did not arise till He rose*, and having appeared to many after His resurrection,—possibly during the forty days,—went up with Him into His glory. Moses and Elias, who were before in glory, were not *from the dead*, properly speaking: see note on ch. xvii. 1.—The explanation (Fritzsche) of τὴν ἑγερσιν αὐτοῦ as ‘after He had raised them,’ is simply ridiculous. The words belong to the *whole sentence*, not merely to εἰσῆλθον.—ἠγέρθη

<sup>z</sup> ἐνεφανίσθησαν πολλοίς. <sup>51</sup> ὁ δὲ ἐκατόνταρχος καὶ οἱ <sup>z</sup> John xix. 21.  
 μετ' αὐτοῦ <sup>a</sup> τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν <sup>22. Heb. ix.  
 21. Exod.  
 xx. xii. 13.  
 a ver. 36.  
 b ch. xvii. 6.</sup>  
 καὶ τὰ γενόμενα, <sup>b</sup> ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς  
 θεοῦ <sup>c</sup> υἱὸς ἦν οὗτος. <sup>55</sup> Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαί <sup>c = ch. xiv. 33.</sup>  
<sup>d</sup> ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ <sup>d ch. xxvi. 58.  
 Ps. xxxvii.  
 11 alex.  
 e ch. xx. 28 al.</sup>  
 ἀπὸ τῆς Γαλιλαίας, <sup>e</sup> διακονοῦσαι αὐτῷ. <sup>56</sup> ἐν αἷς ἦν  
 Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ  
 Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. <sup>57</sup> ὁψίας <sup>f</sup> Judith xiii. 1.  
 δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας <sup>g</sup> trans. ch.  
 xxviii. 19.  
 ch. xiii. 52.  
 Acts xiv. 21†.  
 h ver. 20.  
 τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς <sup>h</sup> ἐμαθήτευσεν τῷ Ἰησοῦ.  
<sup>58</sup> οὗτος προεελθὼν τῷ Πιλάτῳ <sup>h</sup> ᾗτήσατο τὸ σῶμα τοῦ

txt B C A. — υἱὸς θ. B D & Syr. Aug. txt A C. — 55. ἐκεῖ om. D. — bef. γυν. ins. καὶ  
 D F K L. — ἀπὸ (1st) om. A K. — 56. Ἰωσήφ D\* L bedu Copt. Æth. — 57. ἐμαθητεύθη  
 C D Syr. txt A B. — 58. τὸ σῶμα (2nd) om. B L al. ins. A C D abec. — 59. παρα-

is the result—not the immediate accompaniment, of the opening of the tombs. It is to prevent this being supposed, that the qualification μετ. τ. ἐ. αὐ. is added.—54.] τὸν σεισμόν καὶ τὰ γεν. = ὅτι οὗτω κράζας ἐξέπνευσεν Mark. Does the latter of these look as if compiled from the former? The circumstances of our vv. 51—53, except the rending of the veil, are unknown to Mark, of the minute accuracy of whose account I have no doubt. His report is that of one man—and that man, more than probably, a convert. Matthew's is of many, and represents their general impression. Luke's is also general.—τὸ γενόμενον points to the crying out, as in Mark:—but see notes there.—θεοῦ υἱὸς ἦν—which the Centurion had heard that He gave Himself out for, John xix. 7. It cannot be doubtful, I think, that he used these words in the Jewish sense—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a hero or demigod, we must first be shown that θεοῦ υἱὸς was ever so used. I believe Luke's to be a different report: see notes there.—55, 56.] ἡκοῦ, the historic aorist in a relative clause,—not for the pluperfect;—see Acts i. 2. John xi. 30 al. fr.: and Winer, § 41, 5, end.—ἡ Μαγδ., from Magdala: see ch. xv. 39. She is not to be confounded with Mary who anointed the Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2.—Μαρ. ἡ τ. [ακ.] the wife of Alphæus or Clopas, John xix. 25: see note on ch. xiii. 55.—Ἰακ., Mark adds τοῦ μικροῦ, to distinguish him from the son of Zebedec.—μήτ. τ. vi. Z.] = Σαλώμῃ Mark. Both omit Mary the mother of Jesus:—but we must remember, that if we are to take the group as described at

this moment, she was not present, having been, as I believe (see note on John, ver. 26), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could not have been one of the διακονοῦσαι αὐτῷ.—There must have been also another group, of His disciples, withinsight;—e.g. Thomas, who said, 'Except I see in His hands the print of the nails,' &c.—and generally those to whom He afterwards showed His hands and feet as a proof of His identity.

57—61.] Mark xv. 43—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them.—57.] Before sunset, at which time the sabbath, and that an high day, began: see Deut. xxi. 23. The Roman custom was for the bodies to remain on the crosses till devoured by birds of prey. 'Non pascens in cruce corvos.' Hor. Epist. i. 16, 48. On the other hand Josephus, B. J. iv. 5, 2, says, Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιούμενων ὥστε καὶ τοὺς ἐκ καταδίκης . . . ἀναστυρωμένους πρὸ δύντος ἡλίου καθελεῖν καὶ θάπτειν.—ἦλθεν] probably to the Prætorium. Meyer supposes, to the place of execution; which is also possible, and seems supported by the ἦλθεν οὐν καὶ ἦρε John, ver. 38, and ἦλθε δὲ καὶ . . . ver. 39, which certainly was to Golgotha.—πλούσιος—he was also a counsellor, i.e. one of the Sanhedrim: see Mark, ver. 43. Luke, ver. 51.—Ἀριμαθαίας] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18), or Rama (Ramathaim) in Ephraim, the birth-place of

i Luke and John xx. 7 only f. 59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαῷ<sup>60</sup> καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ<sup>k</sup> μνημείῳ ὃ ἐλατόμηνεν ἐν τῇ πέτρᾳ, καὶ<sup>m</sup> προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. <sup>61</sup> ἦν δὲ ἐκεῖ Μαρία ἡ Μαгдаληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἠπέναντι τοῦ τάφου. <sup>62</sup> Τῇ δὲ<sup>n</sup> ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν<sup>o</sup> παρασκευὴν, ἦ συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον <sup>63</sup> λέγοντες Κύριε ἐμνήσθημεν ὅτι ἐκείνος ὁ ἡ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας<sup>p</sup> ἵγίρομαι. <sup>64</sup> κέλευσον αὐτὸν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, ἵ μήποτε ἰλθόντες οἱ μαθηταὶ αὐτοῦ<sup>q</sup> κλέψωσιν αὐτὸν καὶ εἴπωσι τῷ λαῷ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ

λαβὼν D.—bef. σινδ. ins. ἐν D abc.—ἐπὶ τῇ θύρᾳ A.—61. ἡ bef. ἄλλη om. A D\*.—κατέναντι D.—64. τῆς bef. τρίτ. om. D L al.—rec. bef. κλέψ. ins. νεκρὸς, but:txt

Samuel. The form of the name is more like the latter: see note on Luke.—58.] The repetition of τὸ σῶμα is remarkable, and indicates a common origin, in this verse, with Mark, who repeats it on account of the expression of Pilate's surprise, and the change of subject between.—59.] John (ver. 39) mentions the arrival of Nicodemus with an hundred pound weight of myrrh and aloes, in which also the Body was wrapped. The three know nothing of this—nor Matthew and John of the subsequent design of the women to embalm It. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly knew what had been done with the Body (see ver. 61), may have intended to bestow on It more elaborate care, as whatever was done this night was hurried,—see John, vv. 41, 42.—60.] Matt. alone relates that it was Joseph's own tomb. John, that it was in a garden, and in the place where He was crucified. All except Mark notice the newness of the tomb. John does not mention, and apparently is not aware, that it belonged to Joseph—yet the expression ἐν ᾧ οὐδέπω σῶμα ἐτίθει looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that it was near, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent?—All that we can determine respect-

ing the sepulchre from the data here furnished is, (1) That it was not a natural cave, but an artificial excavation in the rock. (2) That it was not cut downwards after the manner of a grave with us, but horizontally, or nearly so, into the face of the rock—this I conceive to be implied in προσκυλίσας λίθ. τῇ θύρᾳ τοῦ μν. (3) That it was in the spot where the crucifixion took place.—61.] Luke mentions more generally the women who came with Him from Galilee; and specifies that they prepared spices and ointments, and rested the sabbath-day, according to the commandment.

62—66.] Peculiar to Matthew.—62. τῇ ἐπ.] not on that night, but on the next day.—A difficulty has been found in its being called the day μετὰ τὴν παρασκευὴν, considering that it was itself the sabbath, and the greatest sabbath in the year. But I believe the expression to be carefully and purposely used. The chief-priests, &c. did not go to Pilate on the sabbath,—but in the evening, after the termination of the sabbath. Had the Evangelist said ἥτις ἐστὶ τὸ σάββατον, the incongruity would at once appear of such an application being made on the sabbath—and he therefore designates the day as the first after that, which, as the day of the Lord's death, the παρασκευὴ, was uppermost in his mind. The only really strange circumstance is, that he has not so called it before, but now for the first time.—The narrative following has been much impugned, and its historical accuracy very generally given up by even the best of the German commentators (Olshausen, Meyer; also De Wette, Haase, and others).

ἔσται ἡ ἐσχάτη <sup>w</sup> πλάνη <sup>x</sup> χεῖρων τῆς πρώτης. <sup>65</sup> ἔφη [δὲ] αὐτοῖς ὁ Πιλάτος Ἔχετε <sup>y</sup> κουστωδῖαν· ὑπάγετε ασφαλί-  
 σασθε ὡς οἶδατε. <sup>66</sup> οἱ δὲ πορευθέντες ἡσφάλισαν τὸν  
 τάφον <sup>z</sup> σφραγίσαντες τὸν λίθον <sup>zz</sup> μετὰ τῆς κουστωδίας.

XXVIII. 1. Ὁψὲ δὲ <sup>a</sup> σαββάτων, τῇ <sup>b</sup> ἐπιφωσκούσῃ  
 εἰς <sup>c</sup> μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ

a pl. Luke iv. 16. Acts xiii. 14. xvi. 13. ch. xii. 1, &c. Ex. xxxi. 14, &c. b Luke xxiii. 54 only†. c Ezek. xxxii. 1. 12r. iii. 6. Gen. i. 5. Acts xx. 7. 1 Cor. xvi. 2. <sup>z</sup> Rev. xx. 3. <sup>zz</sup> 2 Cor. i. 22. 2 Kings xxii. 4. <sup>w</sup> Prov. xiv. 9. <sup>x</sup> 2 Kings xiii. 15. <sup>y</sup> Wisd. xv. 18. <sup>ch.</sup> xxviii. 11. <sup>only†</sup>. <sup>z</sup> Luke xxiv. 15. <sup>zz</sup> Acts v. 26. xiii. 17. ἄμ' ἡμέρῃ

A B C D E H K L V 18 *abcv* Copt. Syr. Chrys. — 65. δὲ om. B F H K L 17 all. *abcv* Syr. Copt. Arm. ins. A C D.—for κουστωδῖαν, φύλακας D *abcd*. txt A B C.—66. for τῆς κουστ., τῶν φυλάκων D *abcd* Aug.

The chief difficulties found in it seem to be: (1) How should the chief-priests, &c. *know of His having said*, 'in three days I will rise again,' when the saying was hid even from His own disciples? The answer to this is easy. The *meaning* of the saying may have been, and was, hid from the disciples; but the *fact of its having been said* could be no secret. Not to lay any stress on John ii. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the intercourse of the Apostles with others, that He had been in the habit of so saying. As to the *understanding* of the words, we must remember that *hadred is keener sighted than love*;—that the *raising of Lázarus* would show, *what sort of a thing rising from the dead was to be*;—and that the fulfilment of the Lord's announcement of His crucifixion would naturally lead them to look further, to what He had more announced. (2) How should the women, who were solicitous about the *removal* of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above—they *were not aware of the circumstance, because the guard was not set till the evening before*. There would be no need of the application before the *approach of the third day*—it is only made for a watch *ἕως τῆς τρίτης ἡμέρας*, ver. 64—and it is not probable that the circumstance would transpire that night—certainly it seems not to have done so. (3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch. xviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God.—But, first, it does not necessarily follow that every member of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before,—and we may safely say that there were others such,—would

naturally withdraw himself from further proceedings against the person of Jesus. Besides, I am not by any means sure that Gamaliel *does express himself doubtfully* in Acts v. 39. I can well suppose him convinced by what had happened, and implying, but in cautious words, this strong conviction. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by *one Evangelist alone* must be rejected—e.g. (which stands in much the same relation) the satisfaction of Thomas—and other such narrations. *Till we know much more about the circumstances under which, and the scope with which, each Gospel was compiled, all à priori arguments of this kind are good for nothing.*—65.] Ἔχετε—more naturally, indicative, 'Ye have.' But then the question arises, *What guard* had they? and if they had, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards *were under the Sanhedrim* is plain from ch. xxviii. 11, where they make their report (ut mos militiæ, factum esse quod imperasset, Tacitus, Ann. i. 6), *not to Pilate, but to the chief-priests*. To take ἔχετε as imperative (De Wette, Meyer) is very harsh; it should rather be λάβετε.—ὡς οἶδατε—'as you know how:'—in the best manner you can.' There is no irony in the words, as has been supposed.—μετὰ belongs to ἡσφαλ., and implies the *means whereby*, as in reff.—The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

—ΠΑΡ. XXVIII. 1—10.] Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part has never been questioned, and indeed herein lie its prin-

d Job xlii. 1. ἄλλη Μαρία <sup>d</sup> θεωρῶσαι τὸν τάφον. <sup>2</sup> καὶ ἰδοὺ <sup>e</sup> σεισμός ABCD  
 e Ezek. ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ  
 f Mk. & Luke. Gen. xxix. 10. \* προσελθὼν <sup>1</sup> ἀπεκύλισε τὸν λίθον [ἀπὸ τῆς θύρας] καὶ  
 g ch. xxi. 7 al. ἔκαθηντο <sup>2</sup> ἐπάνω αὐτοῦ. <sup>3</sup> ἦν δὲ ἡ <sup>h</sup> ἰδέα αὐτοῦ ὡς ἄστραπὴ  
 h here only. Gen. v. 3. Dan. i. 13. καὶ τὸ <sup>k</sup> ἔνδυμα αὐτοῦ λευκὸν <sup>1</sup> ὥσεὶ χιῶν. <sup>4</sup> ἀπὸ δὲ τοῦ  
 i Dan. x. 6. ch. xxiv. 27. φόβου αὐτοῦ <sup>m</sup> ἐσείσθησαν οἱ <sup>n</sup> τηροῦντες καὶ ἐγένοντο  
 k ch. iii. 4 al. ὥσεὶ <sup>o</sup> νεκροί. <sup>5</sup> ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς  
 l Job xxviii. 5. m ch. xii. 44. γυναῖξιν Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν  
 n ch. xxxi. 16. οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ.  
 o Ps. cxlii. 3. p = ch. xi. 25.

CHAP. XXVIII. 2. bef. προσελθ. ins. καὶ B C L abev Syr. Orig. Chrys. txt A D.—  
 ἀπὸ τῆς θ. om. B D abev Æth. ins. A C.—add τοῦ μνημείου E L al. Copt. Syr. Eus.  
 Chrys.—3. εἶδε A B C D E.—4. for ἐγένοντο, ἐγενήθησαν B C D. txt A.—6: ὁ

principal difficulties. With regard to them, I refer to what I have said in the Prolegomena (I. 7. 5), that supposing us to be acquainted with every thing said and done, in its order and exactness, we should doubtless be able to reconcile or account for, the present forms of the narratives: but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them. And I may remark, that of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. Giving their compilers all credit for the best intentions, I confess they seem to me to *weaken* instead of strengthening the evidence, which now rests (speaking merely *objectively*) on the unexceptionable testimony of three independent compilers, and one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the *exact* words and incidents, on this there can I think be no doubt. On internal as well as external ground, that of John takes the *highest place*: but not, of course, to the exclusion of those parts of the narrative which he does not touch.—The *improbability* that the Evangelists had seen one another's accounts, becomes, in *this part* of their Gospels, an *impossibility*. Here and there we discern traces of a common narration as the ground of their reports, as e. g. Matt. vv. 5—8. Mark vv. 5—8, but even these are very few.—As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels.—1.] ὁπὲρ δὲ σαβ., not, 'at the end of the week.' The words σαββάτων and μίαν σαββ., are opposed, both being *days*. 'At the end of the Sabbath.' There is some little difficulty here, because the end of the sabbath (and of the week) was at *sunset the night before*. It is hardly to be supposed that

Matthew means the *evening* of the sabbath, though ἐπέφωσκε is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the *day* and the *breaking of the day* are taken in their *natural*, not their *Jewish* sense.—μίαν σαβ. is a Hebraism; the Rabbinical writings use שבת, יום, ימי, &c., affixing שבת to each, for Sunday, Monday, Tuesday, &c.—Μαρ. ἡ Μ. κ. ἡ ἄλ. M.] In Mark, Salome also. John speaks of Mary Magdalene alone. See note there.—θεωρ. τ. τ.] It was to anoint the Body, for which purposes they had that morning bought ointments and spices, Mark.—In Mark it is *after the rising of the sun*: in John, *while yet dark*: in Luke, *at dim dawn*: the two last agree with our text.—2.] This must not be taken as pluperfect, which would be altogether inconsistent with the text.—καὶ ἰδοὺ—ἐγένετο must mean that the women were *witnesses of the earthquake, and that which happened*.—σεισμός was not *properly* an earthquake, but was the sudden opening of the tomb by the descending Angel, as the γὰρ shows. The rolling away was not done naturally, but by a shock, which = σεισμός.—It must not be supposed that the Resurrection of the Lord took place *at this time*, as sometimes imagined, and represented in paintings. It *had taken place before*.—ἡγέρθη, are the words of the Angel. It was not *for Him*, to whom (see John xx. 19. 26) the stone was *no hindrance*, but for the women and His disciples, that it was rolled away.—3.] ἡ ἰδέα, not his *form*, but his appearance; not in *shape*, (as some would explain it away,) but in *brightness*.—4.] αὐτοῦ, objective, 'of him;' as John vii. 13. Heb. ii. 15.—5.] In Mark, a young man in a white robe was sitting in the tomb on the right hand: in Luke two men in shining garments (see Acts i. 10) appeared (ἐπέ-

ἑσταυρωμένον ζητεῖτε. <sup>6</sup> οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ  
καθὼς εἶπε. <sup>7</sup> δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ <sup>q</sup> κύριος. <sup>q</sup> ch. xi. 28 al.  
<sup>7</sup> καὶ ταχὺ πορευθεῖσαι εἰπατε τοῖς μαθηταῖς αὐτοῦ ὅτι <sup>14.</sup> <sup>3</sup> Kings vii.  
ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ <sup>1</sup> προάγει ὑμᾶς εἰς τὴν <sup>qq</sup> <sup>1</sup> Matt.  
Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. <sup>8</sup> καὶ <sup>1</sup> ch. xiv. 22.  
\* ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου <sup>5</sup> μετὰ φόβου καὶ <sup>s</sup> <sup>1</sup> Chron.  
χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. <sup>xxxix.</sup> 22.  
<sup>9</sup> [ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ,]  
<sup>1</sup> καὶ ἰδοὺ ὁ Ἰησοῦς \* <sup>u</sup> ἀπήντησεν αὐταῖς λέγων Χαίρετε. <sup>t</sup> Gen. xxix. 15.  
αἱ δὲ προσελθοῦσαι <sup>v</sup> ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ <sup>u</sup> <sup>3</sup> Kings ii. 34  
<sup>w</sup> προσεκύνησαν αὐτῷ. <sup>10</sup> τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ <sup>w</sup> <sup>1</sup> ch. xii. 11.  
φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα <sup>w</sup> <sup>1</sup> dat. ch. ii. 2,  
<sup>8</sup> al.

κύριος om. B Copt. Æth. Arm. Chrys. — 7. ἀπὸ τῶν νεκ. om. D abv Arm. Aug.—  
ἰδοὺ om. D abc. — 8. ἀπελθοῦσαι B C L. txt A D. — 9. ὥς . . . αὐτοῦ om. B D abcn  
Syr. Copt. Arm. Orig. Chrys. Jer. Aug. ins. A C.—ὑπήντησεν B C Orig. Cyr. txt A D.

στησαν) to them. John relates, that Mary Magdalene looked into the tomb and saw (but this must have been afterwards) two angels in white sitting one at the head, the other at the feet where the Body had lain. All attempts to *deny* the angelic appearances or *ascribe* them to *later tradition*, are dishonest and absurd. That related in John is as definite as either of the others, and he certainly had it from Mary Magdalene herself.—*ὑμεῖς* is emphatic, addressed to the women.—6.] *καθὼς εἶπε* is further expanded in Luke, vv. 6, 7. See ch. xvi. 21. xvii. 23.—ὁ κύριος (see *reff.*) is emphatic;—‘*gloriosus appellatio*,’ Bengel.—7.] This appearance in Galilee had been foretold before His death, see ch. xxvi. 32. It is to be observed that Matthew records *only this one* appearance to the Apostles, and in Galilee. It is hardly possible that this can be the *entire testimony* of Matthew himself: for it is not likely that he would have omitted those important appearances in Jerusalem when the apostles were assembled, John xx. 19. 26, or that one which was closed by the Ascension. Our account is evidently fragmentary, consisting perhaps of the actual testimony of Matthew *as far as it goes*,—but not to be for a moment taken as *complete* (see below on ver. 20).—The *προάγει* here is not to be understood as implying the *journeying* on the part of the Lord Himself. It is cited from His own words, ch. xxvi. 32, and there, as here, merely implies that He would be there when they arrived. It has a reference to the collecting of the flock which had been scattered by the smiting of the Shepherd; see John x. 4.—ἐκεῖ αὐτὸν ὄψεσθε is determined, by *κάκει με ὄψονται* below, to be

*part of the message to the disciples*; not spoken to the women directly, but certainly indirectly including them. The idea of their being *merely* messengers to the Apostles without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17.—ἰδοὺ εἶπον ὑμῖν is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.—8.] μετὰ φόβου, ἐφ’ οἷς εἶδον παραδόξους· μετὰ χαρᾶς δέ, ἐφ’ οἷς ἤκουσαν ἐναγγελίους, Euthym.—9.] Neither Mark nor Luke recount, or seem to have been aware of, this appearance. Mark even says οὐδενὶ οὐδέν· εἶπον· ἐφοβοῦντο γάρ. But (see above) it does not therefore follow that the narratives are inconsistent. Mark’s account (see note there) is evidently broken off suddenly; and Luke’s (see also note there) appears to have been derived from one of those who went to Emmaus, who had evidently but an imperfect knowledge of what happened before they left the city. We must at the same time remember that the genuineness of the words ὥς δὲ εἶπ. ἄπ. τ. μ. αὐτ. is by no means certain, and ὥς is never used of *time* by Matthew. All this being taken into account, we may fairly require that the judgment should be suspended in lack of further means of solving the difficulty.—ἐκρ. τ. π. partly in fear and as suppliants, for the Lord says μὴ φοβεῖσθε,—but showing also the χαρὰ with which that fear was mixed (ver. 8),—joy at having recovered Him whom they loved.—προσεκ. αὐτ. ‘*Jesum ante passionem alii potius alieniores adorarunt quam discipuli.*’ Bengel.—10. τοῖς ἀδελφ. so also to Mary Magdalene, John xx. 17.—The repetition of this injunction



ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται. <sup>11</sup> Πο- ABCD

ρεομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς <sup>8</sup>κουστωδίας ἐλθόντες  
εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ  
γεγόμενα. <sup>12</sup> καὶ <sup>9</sup>συναχθέντες μετὰ τῶν πρεσβυτέρων  
συμβούλιόν <sup>13</sup>τε <sup>10</sup>λαβόντες, ἀργύρια <sup>11</sup>ἱκανὰ ἔδωκαν τοῖς  
στρατιώταις <sup>12</sup>λέγοντες Εἴπατε ὅτι οἱ μαθηταὶ αὐτοῦ  
νυκτὸς ἐλθόντες <sup>13</sup>ἐκλείψαν αὐτὸν ἡμῶν κοιμωμένον. <sup>14</sup> καὶ  
εἰς ἀκουσθῆναι τοῦτο \* <sup>15</sup>ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πέισομεν  
αὐτὸν καὶ ὑμᾶς <sup>16</sup>ἡμερίμους ποιήσομεν. <sup>17</sup> οἱ δὲ λαβόντες ABD  
τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ <sup>18</sup> διεφθίμθη ὁ  
λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον\*.  
<sup>19</sup> Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν,

10. ὄψεσθε D. — 12. ἀργύριον ἱκανὸν D aben Syr. — 14. ὑπὸ τ. ἡγ. B D abc. txt AC  
Orig.—αὐτὸν om. B Orig. — 15. αἱ. σήμε. add ἡμέρας B D L aben Syr. om. A. —

by the Lord has been thought to indicate that this is a portion of another narrative inwoven here, and may possibly belong to the same incident as that in ver. 7. But all probability is against this: the passages are distinctly consecutive, and moreover both are in the well-known style of Matthew (e. g. καὶ ἰδοὺ in both). There is perhaps more probability that this may be the same appearance as that in John xx. 11—18, on account of μὴ μου ἄπτον there and τοὺς ἀδελφ. μου,—but in our present imperfect state of information, this must remain a mere probability.

11—15.] Peculiar to Matthew.—11. πορ. δ. αὐ.] While they were going.—12. συναχθέν-  
τες, i. e. οἱ ἀρχιερεῖς, a change of the sub-  
ject of the sentence, as in Luke xix. 4 al.  
This was a meeting of the Sanhedrim, but  
surely hardly an official and open one; does  
not the form of the narrative rather imply  
that it was a secret compact between those  
(the majority) who were bitterly hostile to  
Jesus? The circumstance that Joseph had  
taken no part in their counsel before, leads  
us to think that others may have withdrawn  
themselves from the meeting, e. g. Gama-  
liel, who could hardly have consented to  
such a measure as this.—14.] not only  
'come to the cars of the governor,' but  
'be borne witness of before the governor,'  
come before him officially: i. e. if a stir be  
made, and you be in trouble about it: see  
reff. — 15.] Justin Martyr, Dial. c. Tryph.  
p. 335, says, καὶ οὐ μόνον οὐ μετενοήσατε  
μηδὲν αὐτὸν ἀναστάντα ἐκ νεκρῶν,  
ἀλλὰ ἀνίστατε καὶ ποιοῦσιντες θελακτοῦς,  
εἰς πᾶσαν τὴν οἰκουμένην ἐπέμψατε, κη-  
ρύσσοντες ὅτι αἰρισίς τις ἀθίος καὶ ἀνομος  
ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου  
πλάνου (see ch. xxvii. 63) ὃν σταυρωσάν-

των ὑμῶν, οἱ μαθηταὶ αὐτοῦ κλείψαντες  
κ.τ.λ.—ὁ λόγος οὗτος—this account of the  
matter. Eisenmenger (Entdecktes Juden-  
thum, cited by Meyer and De Wette) gives  
an expansion of this lie of the Jews from  
the book called Toldoth Jeschu.

16—20.] This journey into Galilee was  
after the termination of the feast, allowing  
two first days of the week, on which the  
Lord appeared to the assembled apostles  
(John xx. 19. 26), to elapse. It illustrates  
the imperfect and fragmentary nature of  
the materials out of which our narrative is  
built, that the appointment of this moun-  
tain as a place of assembly for the eleven  
has not been mentioned, although τὸ ὄρος  
οὗ seems to imply that it has. Stier well  
remarks (Reden Jesu, vi. 376) that in this  
verse Matthew gives a hint of some inter-  
views having taken place previously to this  
in Galilee. And it is important to bear  
this in mind, as suggesting, if not the  
solution, at least the ground of solution, of  
the difficulties of this passage. Ver. 17  
seems to present an instance of this im-  
perfect and fragmentary narrative. The  
impression given by it is that the majority  
of the eleven worshipped Him, but some  
doubted, (not, whether they should wor-  
ship Him; which is absurd and not im-  
plied in the word,) (see ch. xxvi. 27, 28.  
ἤρχοντο εἰς Δεκλείαν, οἱ δ' εἰς Μίγασα,  
Xen. Hell. i. 2, 14 cited by Meyer.) This  
however would be impossible, after the two  
appearances at Jerusalem in John xx. We  
are therefore obliged to conclude that  
others were present. Whether these others  
were the '500 brethren at once' of whom  
Paul speaks 1 Cor. xv. 6, or some other  
disciples, does not appear. Olshausen and  
Stier suppose, from the previous announce-

εἰς τὸ ὄρος <sup>ε</sup> οὗ ἐτάζατο αὐτοῖς ὁ Ἰησοῦς. <sup>17</sup> καὶ ἰδόντες <sup>ε</sup> 2 Kings xx. 5.  
 αὐτὸν <sup>η</sup> προσεκύνησαν [αὐτῷ], οἱ δὲ <sup>ι</sup> ἐδίστασαν. <sup>18</sup> καὶ <sup>η</sup> ver. 9.  
 προσελθὼν ὁ Ἰησοῦς <sup>κ</sup> ἐλάλησεν αὐτοῖς λέγων <sup>ι</sup> ch. xiv. 31  
 μοι <sup>λ</sup> πᾶσα <sup>μ</sup> ἐξουσία <sup>ν</sup> ἐν οὐρανῷ καὶ <sup>ο</sup> ἐπὶ \* γῆς. <sup>19</sup> πορευ-  
 θέντες [οὖν] <sup>α</sup> μαθητεύσατε πάντα <sup>β</sup> τὰ ἔθνη, \* βαπτίζοντες  
 αὐτοὺς <sup>γ</sup> εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ  
 n intr. ch. xxvii. 57. o Num. xiv. 15. p 1 Cor. i. 13. Acts viii. 16. xix. 5. Rom. vi. 3. Gal. iii. 27. 1 Cor. x. 2.

17. αὐτῷ om. B D aben Chrys. Aug. ins. A.—bef. γῆς ins. τῆς B D. om. A.—19. οὖν  
 om. A E F H K M S V inss. Orig. Ath. Bas. Chrys. Cyr. Aug.—πορεύεσθε νῦν D abd.  
 txt B Cypr.—19. βαπτίσαντες B D. txt A abc.—bef. vi. om. τοῦ D.—20. rec. ins.

ment of this meeting, and the repetition of that announcement by the angel, and by the Lord, that it probably included *all the disciples* of Jesus; at least, all who would from the nature of the case be brought together.—18.] προσελθ. They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction, προσελθ. ἐλάλ. αὐτ. λέγ., forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows, was spoken then, and there.—ἐδόθη μοι . . . The words are a reference to Dan. vii. 14 LXX, which compare. *Given*,—by the Father, in the fulfilment of the Eternal Covenant, in the Unity of the Holy Spirit. *Now first* is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal—the Ascension was the *taking possession* of the Inheritance.—But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose—the assuring His joint-heirs of the verity of His possession. ‘All power in heaven and earth;’ see Eph. i. 20—23. Col. ii. 10. Heb. i. 6. Rom. xiv. 9. Phil. ii. 9—11. 1 Pet. iii. 22.—19.] οὖν is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is *this* which forms the ground and cause of our power to do so—that this flesh of man, of which God hath made *πάντα τὰ ἔθνη*, is glorified in the Person of our Redeemer, through Whom we all have access by one Spirit to the Father.—πορ. μαθ.] Demonstrably, this was not understood as spoken to the Apostles *only*, but to all the bre-

thren. πάντες διεσπάρησαν . . . πλὴν τῶν ἀποστόλων (Acts viii. 2). οἱ μὲν οὖν διασπαρέντες διηλθον, εὐαγγελιζόμενοι τὸν λόγον (ibid. ver. 4).—There is peculiar meaning in μαθητεύσατε. All power is given Me—go therefore and . . . subdue? Not so: the purpose of the Lord is to bring men to the *knowledge of the truth*—to work on and in their hearts, and lift them up to be partakers of the Divine Nature. And therefore it is not ‘subdue,’ but ‘make disciples of;’ (see below.) πάντα τὰ ἔθνη again is closely connected with πᾶσα ἐξουσία ἐπὶ γῆς.—πάντα τὰ ἔθνη] ‘all nations,’ including the Jews. It is absurd to imagine that in these words of the Lord there is implied a *rejection of the Jews*, in direct variance with His commands elsewhere, and also with the world-wide signification of ἐπὶ γῆς above. Besides, the (temporary) rejection of the Jews consists in this, that they are *numbered among πάντα τὰ ἔθνη*, and not a peculiar people any longer; and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them *first*.—With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about the admission of the Gentiles into the Church,—I would answer, with Ebrard, Stier, De Wette, Meyer, and others, ‘that the Apostles never had any doubt whatever about admitting Gentiles,—only whether they should not be *circumcised first*.’ In this command the prohibition of ch. x. 5 is for ever removed.—βαπτίζοντες] The μαθητεῖν consists of two parts—the initiatory, admissory rite, and the subsequent teaching. It is much to be regretted that the rendering of μαθ. ‘teach,’ has in our Bibles clouded the meaning of

q ch. xix. 17.  
ch. i. 23. John  
iii. 2. Deut.  
i. 12 al.  
s ch. xxviii. 15.  
t ch. xiii. 39.  
Don. ix. 27.  
xii. 12.

ἀγίου πνεύματος, <sup>20</sup> διδάσκοντες αὐτοὺς ἵ τηρεῖν πάντα A B D  
ὅσα ἐνταλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ ἔμεθ' ὑμῶν εἰμι πάσας  
τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

at end ἀμὴν with A<sup>2</sup> abc, but om. A B D v Copt. Arm. Chrys. Cyr.

these important words. It will be observed that in the Lord's words, as in the Church, the process of ordinary discipleship is *from baptism to instruction*—i. e. is, admission in infancy to the covenant, and growing up into τηρεῖν πάντα κ. τ. λ.—the *exception* being, what circumstances rendered so frequent in the early Church, instruction before baptism, in the case of adults. On this we may also remark that baptism as known to the Jews included, just as it does in the Acts (ch. xvi. 15. 33) *whole households,—wives and children*.—As regards the command itself, no unprejudiced reader can doubt that it regards the outward rite of *baptism*, so well known in this gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As regards all attempts to explain away this sense, we may say,—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that the Lord should have given, at a time when He was summing up the duties of His Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by His disciples, now long accustomed to the rite and its name, otherwise than He intended it.—εἰς τ. ὄν. . . .] Reference is apparently made to the Baptism of the Lord Himself, where the whole Three Persons of the Godhead were in-manifestation.—Not τὰ ὀνόματα—but τὸ ὄνομα—setting forth the Unity of the Godhead.—It is unfortunate again here that our English Bibles do not give us the force of this εἰς. It should have been '*into*,' (as in Gal. iii. 27 al.) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports, not only a *subjective recognition* hereafter by the child of the truth implied in τὸ ὄνομα κ. τ. λ. but an *objective admission* into the covenant of Redemption a *putting on of Christ*. Baptism is the *contract of expensal* (Eph. v. 26) between Christ and His Church. Our word '*in*' being retained both here and in our formula of Baptism, it should always be remembered that the Sacramental declaration is contained in this word; that it answers (as Stier has well observed, vi. 902) to the τοῦτό ἐστι in the

other Sacrament. On the difference between the baptism of John, and Christian baptism,—see notes on Acts xix. 1—5, and the inferences and references there regarding infant baptism.—20.] Even in the case of the adult, this teaching must, in greater part, follow his baptism; though as we have seen, (on ver. 19,) in *his exceptional case*, some of it must go before. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples *could not teach all nations*, does the Lord found the office of Preachers in His Church,—with all that belongs to it,—the duties of the minister, the school teacher, the scripture reader. This '*teaching*' is not merely the κήρυγμα of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.—καὶ ἰδοὺ . . .] These words imply and set forth the *Ascension*, the manner of which is not related by our Evangelist.—ἐγὼ—I, in the fullest sense. Not the Divine Presence, as distinguished from the Humanity, of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks (vi. 954) the contrast between this '*I am with you*,' and the view of Nicodemus (John iii. 2) '*no man can do these miracles—except God be with him*.'—μεθ' ὑμ.] mainly, *by the Promise of the Father which He has poured out on His Church*. But the Presence of the Spirit is the effect of the Presence of Christ—and the Presence of Christ is part of the ἐδόθη above—the effect of the well-pleasing of the Father. So that the mystery of His name ἡμαρυνήλ is fulfilled—God is *with us*. And πάσας τὰς ἡμέρας—all the appointed days—for they are numbered by the Father, though by none but Him—ἕως τῆς συντ. τ. αἰ.—that time of which they had heard in so many parables, and about which they had asked, ch. xxiv.—the completion of the *state of time*. After that He will be no more properly speaking with us, but with Him (John xvii. 24) where He is.—To understand μεθ' ὑμῶν only of the Apostles and their(?) successors, is to destroy the whole force of these most weighty words. Descending even into literal exactness, we may see that ἐδω-

σκοπτες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετεί-  
 λamen ὑμῖν, makes αὐτοὺς into ὑμεῖς, as  
 soon as they are μεταηγουμένοι. The  
 command is to the *Universal Church*—to  
 be performed in the nature of things by  
 her *ministers and teachers*, the manner of  
 appointing which is not here prescribed,  
 but to be learnt in the unfoldings of Pro-  
 vidence recorded in the Acts of the Apo-  
 stles, who by His special ordinance were  
 the Founders and first builders of that  
 Church—but whose office on that very  
 account precluded the idea of succession  
 or renewal.—That Matthew does not re-  
 cord the fact or manner of the *Ascension*,  
 is not to be used as a ground for any pre-

sumptions regarding the authenticity of  
 the records of it which we possess. The  
 narrative here is *suddenly broken off*: that  
 in John terminates with an express decla-  
 ration of its incompleteness. What reasons  
 there may have been for the omission,  
 either subjective, in the mind of the author  
 of the Gospel, or objective, in the frag-  
 mentary character of the apostolic reports  
 which are here put together, is wholly out  
 of our power, in this age of the world, to  
 determine. As before remarked, the fact  
 itself is here and elsewhere in this Gospel  
 (see ch. xxv. 14, 31. xxii. 44. xxiv. 30.  
 xxvi. 64) clearly implied.

## ΚΑΤΑ ΜΑΡΚΟΝ.

**I.** <sup>1a</sup> Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ [τοῦ] **ABDP**  
 Θεοῦ. <sup>2b</sup> ὡς <sup>c</sup> γέγραπται ἐν \* τοῖς προφήταις \* Ἴδοῦ  
 [ἐγὼ] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,  
 ὅς <sup>d</sup> κατασκευάσει τὴν ὁδόν σου [ἐμπροσθέν σου]. <sup>3e</sup> φωνὴ  
 βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου,  
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>4f</sup> ἐγένετο Ἰωάννης  
 βαπτίζων ἐν τῇ ἐρήμῳ καὶ <sup>g</sup> κηρύσσων βάπτισμα μετανοίας  
 εἰς <sup>h</sup> ἄφεσιν ἁμαρτιῶν. <sup>5</sup> καὶ ἐξεπορεύετο πρὸς αὐτὸν  
 πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται, \* καὶ ἐβαπ-  
 τίζοντο πάντες \* ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ  
 ἡ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>6k</sup> ἦν δὲ Ἰωάννης

CHAP. I. 1. bef. θ. om. τοῦ B D. ins. A.—2. καθὼς B K L Orig. txt A D P.—for ἐν τοῖς προφ., Ἠσαΐα τῷ προφήτῃ (τῷ Ἠ. B L) B D L *abcd* Ir. Orig. Euseb. Epiph. Aug. txt A P Iren.—ἐγὼ om. B D *abc* Iren. ins. A P Orig.—ἐμπροσθέν σου om. B D K L P *abc* Syr. Copt. Eth. Orig. (thrice, once as rec.) Jer. Aug. ins. A Orig.—3. for αὐτοῦ, τοῦ Θεοῦ ἡμῶν D *abcd*.—4. bef. βαπτίζων ins. ὁ B, omitting καί.—5. ἐξεπορεύοντο E F H L S V al. *b*.—bef. Ἱεροσ. om. οἱ D.—πάντες, καὶ ἐβαπτ. B D L *abv* Syr. Arm. Copt. Orig. Euseb. txt A P.—ποταμῷ om. D *abd*.—6. καὶ ἦν

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended, except grammatical and philological ones.

CHAP. I. 1—8.] Matt. iii. 1—12. Luke iii. 1—13. The object of Mark being to relate the official life and ministry of the Lord, he begins with His baptism; and as a necessary introduction to it, with the preaching of John the Baptist. His account of John's baptism has many phrases in common with both Matt. and Luke; but from the additional prophecy quoted in ver. 2, is cer-

tainly independent and distinct (see prolegomena to the Gospels, ch. I. § 2).—Ἀρχὴ κ.τ.λ.] This is probably a title to what follows, and not connected with ver. 4, nor with ver. 2.—Ἰησοῦ χρ.] of, as its Author, and its Subject.—2, 3.] This again stands independently, not Ἰωάν. ἐγίν. βαπτ. ὡς γέγραπται.—The reading ἐν τῷ Ἠσ. τ. ποτ. seems to have been inserted from Matt. iii. 3, and Luke iii. 4.—The citation here is from two prophets, Isaiah and Malachi; see roll. See notes on Matt. xi. 10. iii. 3.—4.] See on Matt. iii. 1.—βάπτ. μετ., the baptism symbolic of repent-

ἐνδεδυμένος τρίχας καμήλου καὶ ἰζώνην δεσματίνην περὶ 1 4 Kings i. 8.  
 τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.  
 7 καὶ ἐκίρυσσε λέγων Ἐρχεται ὁ ἰσχυρότερός μου m Exod. xxxii.  
 ὀπίσω μου, οὐ οὐκ εἰμὶ ὁ ἰκανὸς κύψας λύσαι τὸν ἱμάντα 5.  
 τῶν υποδημάτων αὐτοῦ. Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν 6  
 ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. 7  
 ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ 8  
 Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου 9  
 εἰς τὸν Ἰορδάνην. 10 καὶ εὐθέως ἀναβαίνων \* ἀπὸ τοῦ 10  
 ὕδατος εἶδε ἰσχυρομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα  
 \* ὡσεὶ περιστερὰν καταβαῖνον \* ἐπ' αὐτόν. 11 καὶ φωνῇ  
 ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱὸς μου ὁ ἁγαπητός  
 ἐν \* ᾧ εὐδόκησα. 12 καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλ-  
 λει εἰς τὴν ἔρημον. 13 καὶ ἦν [ἐκεῖ] ἐν τῇ ἐρήμῳ ἡμέρας  
 τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν  
 μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

BD

Ἰω. B.—for *τρίχας*, δέρεσιν D a.—καὶ . . . αὐτοῦ om. D ab.—7. aft. ὀπίσω ins. μου B.  
 —κύψας om. D abc Ambr.—8. bef. ὕδ. om. ἐν B v Orig. Aug. (both times).—aft.  
 ἁγίῳ ins. καὶ πυρὶ P.—10. εὐθέως om. D ab.—for ἀπὸ, ἐκ B D L abcd. txt A P.—for  
 σχιζ., ἠννυγμένους D.—bef. περιστ., ὡς A D E F H K L S V 39. ὡς περ B. txt P.—  
 for ἐπ', εἰς B D. txt A P.—11. ἐγένετο om. D.—for ᾧ, σοι B D L bc al. Syrr. Æth.  
 Arm. Copt. txt A.—12. aft. πν. ins. τὸ ἄγιον D.—13. rec. ἦν ἐκεῖ, but txt A B D L G

ance and forgiveness—of the death unto sin, and new birth unto righteousness. The former of these only comes properly into the notion of John's baptism, which did not confer the Holy Spirit, ver. 8. See on ver. 10.—7.] *κύψας λύσαι* . . . the expression is common to Mark, Luke, and John. It amounts to the same as *bearing the shoes*—for he who did the last would necessarily be also employed in loosing and taking off the sandal. But the variety is itself indicative of the independence of Matt. and Mark of one another. John used the two expressions at different times, and our witnesses have reported both. *κύψας* is added by Mark, who, as we shall find, is more minute in circumstantial detail than the other Evangelists.—8.] Matt. and Luke add καὶ πυρὶ.

9—11.] Matt. iii. 13—17. Luke iii. 21—23.—ἀπὸ Ναζαρ. is contained here only. The words with which this account is introduced, express indefiniteness as to time. It was (Luke iii. 21) after all the people were baptized; see note there.—This commencement has no marks of an eye-witness: it is the *compendium of generally current accounts*.—10.] *εὐθέως* or *εὐθὺς* is a favourite connecting word with Mark.—Either Mark has here taken the oral ac-

count verbatim and applied it to Jesus, 'He saw' &c.—and αὐτὸν must mean *Himself*,—or we must understand ὁ Ἰωάν. before εἶδε, and take ἀναβ. as *absolute*, which is very improbable.—The construction of the sentence is a remarkable testimony of the independence of Mark and Matt. even when parts of the narrative agree verbatim; see note on Matt. iii. 6.—σχιζ. Peculiar to Mark; and more descriptive than ἀνέψυχθαι, Matt. Luke.—11.] σὺ εἶ, Mark and Luke; οὐτός ἐσ., Matt.—ἐν ᾧ εὐδ., Matt. and Mark; ἐν σοι εὐδ., Luke. I mention these things to show how extremely improbable it is that Mark had either Matthew or Luke before him. Such arbitrary alteration of the documents before him could never have been the practice of any one seriously intent on an important work.

12, 13.] Matt. iv. 1—11. Luke iv. 1—13.—12, 13.] ἐκβάλλω = ἀνάγω Matt., = ἄγω Luke.—σατανᾶ = διαβ. Matt. Luke; see note, Matt. iv. 1.—It seems to have been permitted to the evil one to tempt the Lord during the whole of the 40 days, and of this we have here, as in Luke, an implied assertion. The additional intensity of temptation at the end of that period, is expressed in Matt. by the tempter coming

b Ps. cxviii.  
121. Isa. llii.  
12. constr.  
Ezek. xlii.  
26.  
c Lam. iv. 18.  
d Ezek. vii. 7.  
12.  
e Isa. xlii. 8, 2.  
Jer. xlii. 6.  
ee π. ἐν, here  
only. Ps.  
lxxvii. 22.  
Jer. xlii. 6.  
f here only.  
Hab. i. 17.  
g 1 Matt. only.  
Ps. cxli. 10.  
h 4 Kings vi.  
19.  
i = Matt. iv. 11.  
k 1 Matt. Gal.  
vi. 1. Ezer.  
iv. 12, 13, 16.  
1 John x. 12, 13. =  
= μισθός.  
Luke xv. 17.  
18.

14 Μετὰ δὲ τὸ ἡ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ ἈΒΔ  
Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τῆς βα-  
σιλείας τοῦ θεοῦ 15 [καὶ] λέγων ὅτι ἐπεπλήρωται ὁ καιρὸς,  
καὶ ἡγγικεν ἡ βασιλεία τοῦ θεοῦ. ἐμετανοεῖτε καὶ ἐπισ-  
τεύετε ἐν τῷ εὐαγγελίῳ. 16 \* περιπατῶν δὲ \* παρὰ τὴν  
θάλασσαν τῆς Γαλιλαίας εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν  
ἀδελφὸν \* αὐτοῦ † ἀμφιβάλλοντας \* ἀμφίβληστρον ἐν  
τῇ θαλάσσῃ, ἦσαν γὰρ ἀλιεῖς. 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς  
ἡ Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἈΒCΔ  
ἀνθρώπων. 18 καὶ εὐθέως ἠάφντες τὰ δίκτυα αὐτῶν  
ἠκολούθησαν αὐτῷ. 19 καὶ προβάς [ἐκείθεν] ὀλίγον εἶδεν  
Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν  
αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ<sup>k</sup> καταρτίζοντας τὰ δίκτυα.  
20 καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἠάφντες τὸν πατέρα  
αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν

abco Copt. Orig.—οἱ om. A.—14. τῆς βασ. om. B L be Copt. Arm. Syr. Orig. txt A D a.  
—15. bef. λέγων, om. καὶ A D E F H S V 15 al. ins. B ab.—επεπλήρωται οἱ καιροὶ  
D abc.—16. καὶ παράγων παρὰ B D L 8 Æth. txt A.—for αὐτοῦ, Σίμωνος or τοῦ Σ.  
A B L M 14 b Copt. Arm. αὐτοῦ τοῦ Σ. E F H K S V 54 al. Syr. txt D bc.—rec.  
βάλλοντας, but txt A B D F G H K L S V 21 al.—ἀμφίβλ. om. B L 1. τὰ δίκτυα D.  
txt A.—18. aft. ἠάφντες, for τ. ὁ. αὐ., πάντα D abc.—19. ἐκείθεν om. B D L ab Syr.

to Him—becoming visible and audible. Perhaps the *being with the beasts* may point to one form of temptation, viz. that of *terror*, which was practised on Him:—but of the *inward trials*, who may speak?—οἱ ἄγγ., as τῶν θηρ. generic.—There is nothing here to *contradict* the fast spoken of in Matt. and Luke, as De Wette maintains. Our Evangelist is perhaps not aware of it; or perhaps implies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mark constructed his narrative out of those of Matt. and Luke (De Wette, Meyer) are also most keen in pointing out what they call irreconcilable differences between him and them!

14.—20.] Matt. iv. 12—22. Luke iv. 14, 15.—14, 15.] παραδοθ. seems to have been the usual and well-known term for the imprisonment of John. See notes on Matt. iv. 12.—τὸ εὐαγ. τ. β. τ. θ.] A combination peculiar to Mark. τὸ εὐ. τ. β. occurs Matt. iv. 23:—‘the good news of the arrival of the kingdom of God spoken of in the prophets;’ see Dan. ii. 44.—πεπλ. ὁ καιρ. see Gal. iv. 4. ‘The end of the old covenant is at hand;’ ‘The Son is born, grown up, anointed (in his baptism), tempted, gone forth, the testimony of His witness is given, and now He witnesses Himself; now begins that last speaking of

God, *by His Son* (Heb. i. 2), which henceforth shall be proclaimed in all the world till the end comes.’ (Stier, Reden Jesu, i. 64).—καὶ πιστ.] These words are in Mark only. They furnish us an interesting characteristic of the difference between the preaching of John, which was that of repentance—and of our Lord, which was repentance and faith. It is not in *Himself* as the Saviour that this faith is yet preached: this He did not proclaim till much later in His ministry: but in the fulfilment of the time and approach of the Kingdom of God.—ἐν is not instrumental (as Fritz.), ‘by means of the Gospel:’ but ‘in the Gospel,’ which, in its completion, sets forth Jesus Christ as the object of faith.

16.—20.] Almost verbatim, as Matthew. The variations are curious: after Σίμωνα, Markonits τὸν λεγόμενον Πέτρον:—although the name was prophetically given by the Lord before this, in John i. 43, it perhaps was not *actually* given, till the twelve became a distinct body, see ch. iii. 16.—Matthew has εἰς τὴν θ., for our ἐν τ. θ., an inconceivable variation, if one copied the other.—Our ἀμφιβάλλ. is no doubt the right reading, and suits the *minute depicting* of Mark.—γενέσθαι is here inserted before ἀλιεῖς for more accuracy.—ἄλλους δύο ἀδ. (Matt.) is here omitted as unnecessary.—

<sup>m</sup> ἀπῆλθον ὀπίσω αὐτοῦ. <sup>21</sup> Καὶ εἰσπορεύονται εἰς Καπερ-  
 ναοῦμ. καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς συναγωγὴν  
 ἐδίδασκε. <sup>22</sup> καὶ <sup>n</sup> ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ,  
 ἦν γὰρ διδάσκων αὐτοὺς ὡς <sup>o</sup> ἔξουσίαν ἔχων καὶ οὐχ ὡς  
 οἱ γραμματεῖς. <sup>23</sup> καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος  
<sup>oo</sup> ἐν πνεύματι ἀκαθάρτῳ, καὶ <sup>p</sup> ἀνέκραξε <sup>24</sup> λέγων [ <sup>q</sup> Ἐα  
<sup>r</sup> τί ἡμῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ; ἥλθες ἀπολέσαι ἡμᾶς;  
 οἶδ' αὖ σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. <sup>25</sup> καὶ <sup>s</sup> ἐπετίμησεν αὐτῷ  
 ὁ Ἰησοῦς λέγων Ὁμιώθητι καὶ ἔξελθε ἐξ αὐτοῦ. <sup>26</sup> καὶ  
<sup>t</sup> σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κρίζαν  
<sup>u</sup> φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. <sup>27</sup> καὶ <sup>v</sup> ἐθαμβήθησαν  
 πάντες, ὥστε <sup>w</sup> συζήτειν πρὸς αὐτοὺς λέγοντας Τί ἐστι  
 τοῦτο; <sup>x</sup> τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι <sup>y</sup> κατ' ἐξουσίαν  
 καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις <sup>z</sup> ἐπιτάσσει, καὶ ὑπ-  
 ακοοῦσιν αὐτῷ; <sup>aa</sup> ἐξῆλθε δὲ ἡ <sup>ab</sup> ἀκοὴ αὐτοῦ εὐθὺς <sup>ac</sup> εἰς  
 ὅλην τὴν <sup>ad</sup> περιχώρον τῆς Γαλιλαίας. <sup>29</sup> Καὶ εὐθὺς ἐκ  
 τῆς συναγωγῆς <sup>ae</sup> ἐξελθόντες <sup>af</sup> ἦλθον εἰς τὴν οἰκίαν

<sup>m</sup> John xlii. 19.  
<sup>2</sup> Chron.  
 xxvi. 17.

<sup>n</sup> Wisd. xiii. 4.  
 contr. Ex.  
 xviii. 9. Acts  
 xiii. 12.  
<sup>o</sup> Matt. vii. 28  
 al.

<sup>oo</sup> Luke i. 17.  
 p. ch. vi. 19.  
 Judg. vii. 20.  
<sup>q</sup> Job xix. 5.  
<sup>r</sup> 2 Kings xvi.  
 10 al. Matt.  
 viii. 29.

<sup>s</sup> Matt. xvi. 22.  
 Zech. iii. 3.  
<sup>t</sup> Prov. xvii. 28.  
 Matt. xxii. 12.  
<sup>u</sup> 2 Kings xxi.  
 8. Jer. ix. 19.

<sup>v</sup> Ezek. xi. 13.  
<sup>w</sup> 1 Mac. vi. 8.  
 w. ch. ix. 16.  
 Luke xxii.  
 23 f.

<sup>x</sup> Rom. vii.  
 13. Acts xix.  
 29. Eph. iv.  
 16.  
<sup>y</sup> Luke, & viii.  
 25. Gen.  
 xlix. 33.

<sup>z</sup> 3 Kings ii. 18.  
<sup>a</sup> Deut. iii. 13.  
 14. Matt. iv.  
 35.

ins. A C. — 20. for ἀπῆλ. ὅπ. αὐ., ἠκολούθησαν αὐτῷ D abc. — 21. εἰσελθ. om. C L Syr. Orig. al.—at end ins. αὐτοὺς D abcn Æth. Arm. — 23. bef. ἦν ins. εὐθὺς B L Copt. Orig.—24. Ἐα om. B D abcn Syr. Æth. Copt. Aug. ins. A C.—οἶδαμεν L Copt. Arm. Orig. Cyr. Tert.—25. for ἐξ, ἀπ' G L al. ἐκ τοῦ ἀνθρώπου, πν. ἀκάθ. D bc.—26. τὸ πν. om. B.—for κρίζ., φωνῆσαν B L κρίζας D.—for ἐξ, ἀπ' C D G M b. — 27. ἰοάμβησαν D Orig.—λέγοντες A C.—aft. τοῦτο, διδαχὴ (ἡ) καινὴ κατ' ἐξουσίαν B L al. τίς ἡ εὐθ. ἰκίνη ἡ καινὴ αὕτη ἡ ἐξουσία, ὅτι D d (omg. τί ἐστι τοῦτο). txt A. — 28. εὐθὺς om. B c Copt. Arm. Æth. ins. πανταχοῦ B C L a Copt.—29. ἐξελθὼν ἦλθεν B D abc

μετὰ Z. τ. πατρ. αὐτ. (Matt.) is omitted here, and Z. inserted below, where Matthew has simply τ. πατ.—μετὰ τῶν μισθ. is inserted, for particularity, and perhaps to *soften* the leaving their father alone. It gives us a view of the station of life of Z. and his sons; they were not *poor* fishermen, but had hired servants.—Matthew has ἠκολούθησ. αὐτ.—Now may we not venture to say that both these accounts came from Peter originally? Matthew's an earlier one, taught (or given in writing perhaps) without any definite idea of making it part of a larger work; but this carefully corrected and rendered accurate, even to the omitting a name, which though generally known, and therefore mentioned in the *oral* account, was not yet formally given, and must be omitted in the *historical*.

21—28.] Luke iv. 31—37. — 21.] Not immediately after the preceding. The calling of the Apostles, the Sermon on the Mount, the healing of the leper, and of the centurion's servant, precede the following miracle. — 22.] A formula occurring entire at the end of the Sermon on the Mount,

Matt. vii. 28, and the first clause of it in the corresponding place to this in Luke iv. 32. — 23—28.] ἄνθ. ἐν πν., a man *bound to*, possessed by, an evil spirit; so χαρὰ ἐν πν. ἀγ. Rom. xiv. 17.—This account occurs in Luke iv. 33—37, nearly verbatim: for the variations, see there. It is very important for our Lord's official life, as showing that He rejected and forbade all testimony to His Person, *except that which He came on earth to give*. The devils *knew Him*, but were silenced. (See Matt. viii. 29. v. 7.)—How utterly impossible to understand such a testimony as that of the *sick person*, still *less of the fever or disease!* — Ναζαρ.] We may observe that this epithet usually occurs under strong contrast to His Majesty and glory; as here, and ch. xvi. 6, and Acts ii. 22—24. xxii. 8, and, we may add, John xix. 19. — Ἐα, originally imperative of *ἰάω*, but used for an interjection of *fright* and anguish. — ἡμᾶς, generic, see Matt. viii. 29 (and note on the *two men* there). — σπαράξ.] *having convulsed him*, see *reff.* Luke adds, that he did not *injure* him at all.

29—34.] Matt. viii. 14—17. Luke iv.



b Acts xxviii. 8, ch. ii. 4.  
 c John v. 3, 6.  
 d Prov. vi. 9.  
 e f Matt. only t.  
 gen. Matt. ix.  
 23, ch. v. 41.  
 Luke vii. 51.  
 Gen. xix. 16.  
 f Matt. iv. 11 al.  
 f Deut. xxviii.  
 22.  
 i Judith xiii. 1.  
 Exod. x. 13.  
 h Matt. xxiv.  
 31. Luke xii.  
 1. 2 Chron.  
 xx. 26.  
 i = Matt. iv. 24.  
 2 Tim. iii. 6  
 al.  
 k Matt. xxiii.  
 14. Ps. civ.  
 14.  
 l here only t.  
 3 Macc. v. 5.  
 m abs. Matt. vi.  
 5 and p. om.  
 n here only.  
 Ps. xlii. 6.  
 Josh. ii. 16.  
 22.  
 o = Matt. xxvi.  
 46. John xi.  
 7. 15. xiv. 31.  
 p = Luke xiii.  
 33. Acts xx.  
 15. xxi. 26.  
 q here only t.  
 τὸ ἔλθον  
 κωμ. τίς ἦν.  
 Syr. ch. ii. p.  
 857.  
 r Is. xli. 1.  
 τὸ John viii. 26.  
 s ch. xiii. 9, 16.  
 Acts vii. 4 al.  
 t Matt. xviii.  
 29. Eth. vii. 7.

Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. <sup>30</sup> ἡ ABCD  
 δὲ πενθερὰ Σίμωνος <sup>b</sup> κατέκειτο <sup>c</sup> πυρῆσσοῦσα, καὶ εὐθὺς  
 λέγουσιν αὐτῷ περὶ αὐτῆς. <sup>31</sup> καὶ προσελθὼν ἡγάγειν  
 αὐτὴν <sup>d</sup> κρατήσας τῆς χειρὸς αὐτῆς, καὶ <sup>e</sup> ἀφήκεν αὐτὴν ὁ  
 πυρετὸς εὐθὺς, καὶ δικνώνει αὐτοῖς. <sup>32</sup> ὁψίας δὲ <sup>f</sup> γενο-  
 μένης, ὅτε \* ἔδν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς  
 κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους, <sup>33</sup> καὶ ἡ πόλις  
 ὅλη <sup>h</sup> ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. <sup>34</sup> καὶ ἐθεράπευσε  
 πολλοὺς κακῶς ἔχοντας <sup>i</sup> ποικίλαις νόσοις, καὶ δαιμόνια  
 πολλὰ ἐξέβαλε, καὶ οὐκ <sup>k</sup> ἤφιε λαλεῖν τὰ δαιμόνια ὅτι  
 ᾗδεισαν \* αὐτόν \*. <sup>35</sup> καὶ πρῶτ' <sup>l</sup> \* ἐννυχον <sup>m</sup> λίαν ἀναστὰς  
 ἐξῆλθε καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κάκει <sup>n</sup> προσήνυχτο.  
<sup>36</sup> καὶ <sup>o</sup> κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ,  
<sup>37</sup> καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσί  
 σε. <sup>38</sup> καὶ λέγει αὐτοῖς <sup>p</sup> Ἀγωμεν \* εἰς τὰς <sup>q</sup> ῥέχομένας  
<sup>r</sup> κομποπόλεις, ἵνα κάκει <sup>s</sup> κηρύξω· εἰς τοῦτο γὰρ \* ἐξ-  
 ἐλήλυθα. <sup>39</sup> καὶ ἦν κηρύσσω <sup>t</sup> † εἰς τὰς συναγωγὰς  
 αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.  
<sup>40</sup> Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς <sup>u</sup> παρακαλῶν αὐτὸν  
 [καὶ <sup>v</sup> γονυπετῶν αὐτόν] καὶ λέγων αὐτῷ \* [ὅτι] εἰν

u acc. ch. x. 17. dat. Matt. xvii. 14. see Matt. xxvii. 29.

Æth. txt A C.—31. ἐκτείνας τὴν χεῖρα κρατήσας ἡγάγειν αὐτὴν D bd.—αὐτῆς om. B L.—εὐθὺς om. B C L Copt. Arm. txt A D.—32. ἔδνσεν B D. txt A C.—for ἔφερον, ἐθέροσαν D.—aft. ἔχοντας ins. νόσοις ποικίλαις D bcd.—33. συνηγμένη B.—aft. θύραν ins. αὐτοῦ D d.—34. stands thus in D d: καὶ ἰθεράπευσεν αὐτοὺς καὶ τοῖς δαιμόνιοις ἔχοντας ἐξέβαλεν αὐτὰ ἀπ' αὐτῶν καὶ οὐκ ἦφιεν αὐτὰ λαλεῖν ὅτι ᾗδεισαν αὐτόν, καὶ ἰθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνιοις πολλὰ ἐξέβαλε.—aft. αὐτόν, add (τὸν) χριστόν (αὐτόν) εἶναι B C G L M 27 al. Æth. Arm. Copt. txt A D abc.—35. ἐννυχά B C D L al. txt A.—καὶ ἀπῆλθ. om. B.—36. κατεδίωξεν B M.—38. aft. ἀγωμεν ins. ἀλλυχοῦ B C L Copt. Arm. txt A D abc.—for ἔχομ., ἐγγύς D.—for κωμ., κώμας καὶ εἰς τὰς πόλεις D abc Syr.—κηρύττωμεν M.—ἐλήλυθα many mss. ἐξῆλθον B C L (καὶ ἐξ. C). txt A D.—39. for ἦν, ἦλθε B.—rec. ἐν ταῖς συν. but txt A B C D K L 19 al.—40. for παρακ., ἐρωτῶν D.—καὶ γον. αὐτ. om. B D abc. ins. A C. αὐτόν om. L Arm.—καὶ bcf. λέγ. om. B.—ὅτι om. D b Syr. for ὅτι, κύριε C L c Copt. Arm. Æth. κύριε ὅτι B. txt A a.—ἐννῆ B.—41. καὶ

38—41. The three accounts, perhaps from a common source (but see notes on Luke), are all identical in substance, but very diverse in detail and words.—ἀφήκεν αὐτὴν, of the fever, is common to all, and δικνώνει αὐτοῖς, but *no more*. (I should be disposed to ascribe the account to Peter.—Simon, Andrew, James, and John,—see ch. xiii. 3.)—The same may be said of vv. 32—34:—the words καὶ ἡ πόλις ὅλη ἐπ. ἦν... θύραν are added in our text, showing the accurate detail of an eye-witness.

35—38.] Luke iv. 42, 43, where see note. The Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work mira-

cles, but to preach.—ἐννυχον, acc. neut. of ἐννυχος, as σήμερον, αὔριον, νύκτα, &c. a form not so used in the classics.—ἐξῆλθ. from the house of Peter and Andrew, ver. 29.—οἱ μετ'. αὐτ.] Andrew, John, and James, *ibid.*—38. ἐξέληλ. = ἀπίσταλμαι, Luke:—not 'have undertaken this journey.' He had *not yet begun any journey*, and it cannot apply to ἐξῆλθε above, for that was not to any city, nor to preach. The word has its more solemn sense, as in John xvi. 28, though of course not understood *then* by the hearers.—39.] Matt. iv. 23.—κηρ. εἰς] not for ἐν, but as ἐν τὸν ἔρημον λέγειν, Thueyd. v. 45, and similar expressions: see ref.

θέλης δύνασαι με καθαρίσαι. <sup>41</sup> ὁ δὲ Ἰησοῦς σπλαγ-  
χνισθεὶς, ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ καὶ λέγει αὐτῷ  
Θέλω, καθαρίσθητι. <sup>42</sup> καὶ [εἰπόντος αὐτοῦ] εὐθέως  
ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. <sup>43</sup> Καὶ  
ἔμβριμσάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτὸν <sup>44</sup> καὶ λέγει  
αὐτῷ Ὅρα μηδεὶ [μηδὲν] εἶπης, ἀλλ' ὕπαγε σεαυτὸν  
δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου  
ᾧ <sup>x</sup> προσέταξε Μωσῆς, <sup>y</sup> εἰς μαρτύριον αὐτοῖς. <sup>45</sup> ὁ δὲ  
ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ <sup>z</sup> διαφημίζειν τὸν  
<sup>a</sup> λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερωῶς εἰς πόλιν  
εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο  
πρὸς αὐτὸν † πάντοθεν.

II. <sup>1</sup> Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ <sup>b</sup> δι' ἡμερῶν.  
<sup>2</sup> καὶ <sup>c</sup> ἠκούσθη ὅτι \* <sup>d</sup> εἰς οἶκόν ἐστι, καὶ εὐθέως <sup>e</sup> συν-  
ήχθησαν πολλοί, ὥστε μηκέτι <sup>f</sup> χωρεῖν μηδὲ τὰ πρὸς τὴν  
θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. <sup>3</sup> καὶ ἔρχονται πρὸς  
αὐτὸν παραλυτικὸν φέροντες αἰρούμενον ὑπὸ τεσσάρων.  
<sup>4</sup> καὶ μὴ δυνάμενοι <sup>g</sup> προσεγγίσει αὐτῷ διὰ τὸν ὄχλον,  
<sup>h</sup> ἄπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ <sup>i</sup> ἐξορύξαντες  
<sup>k</sup> χαλῶσι τὸν \* κράββατον \* ἐφ' ᾧ ὁ παραλυτικὸς <sup>m</sup> κατέ-  
κειτο. <sup>5</sup> ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ  
παραλυτικῷ Τέκνον, <sup>n</sup> ἀφέωνταί \* σοι αἱ ἁμαρτίαι [σου].  
<sup>6</sup> ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ <sup>o</sup> δια-  
λογιζόμενοι <sup>p</sup> ἐν ταῖς καρδίαις αὐτῶν <sup>q</sup> Τί οὗτος οὕτω λαλεῖ  
· <sup>r</sup> βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ

w Matt. ix. 30.  
see John xi.  
33, 38.

x LEVIT. xiv.  
2, 30.  
y Gen. xxi. 30.  
z Matt. ix. 31.  
xxviii. 15.  
a Exod. xviii.  
19.

b Deut. ix. 11.  
Acts xxiv. 17.  
Gal. ii. 1.  
c 2 Chron. xxvi.  
15.

d ch. i. 39.  
e Matt. xxiii.  
34al.  
f = Gen. xliii. 6.  
g here only.  
h Gen. xxxiii. 6.

i Gal. iv. 15 only.  
Judg. xvi. 21  
alex. 1 Kings  
xi. 2.

k Luke v. 4 al.  
Jer. xlv. 6.  
l ch. vi. 53.  
John v. 8, 12.

m ch. i. 30.  
n Matt. vi. 12.

o Luke iii. 15.  
p Deut. viii. 17.  
Ps. iv. 5.

q Matt. xxvi.  
65. Dan. iii.  
29.

σπλ. B. καὶ ὀργισθεὶς D ad. — 42. εἰπόντος αὐτοῦ om. B D L *abcd* Syr. ins. A C. — 44. μηδὲν om. A D L *abcn* Syr. Arm. ins. B C. — 45. πολλὰ om. D *abcde*. — def. ἐρήμοις, ἐπ' B L. — ἦν om. B. — rec. πανταχόθεν, but txt A B C D K L M S 19 al.

CHAP. II. 1. εἰσελθὼν πάλιν D L *a* Copt. — 2. καὶ (1) om. B L *ac* Copt. Arm. — ἐν οἷκῳ B D L *abc*. txt A. — εὐθ. om. B L *bn* Copt. *AEth.* Arm. Syr. Aug. — for αὐτοῖς, πρὸς αὐτοὺς D. — τὸν om. D. — 3. for ὑπὸ, ἀπὸ L. — 4. for προσεγ., προσένεγκα B L *v* Syr. *AEth.* — αὐτῷ om. D *abc*. — ἀπὸ τοῦ ὄχλου D *cn*. — ἐξορύξ. om. D *abc* Syr. — for ἐφ' ᾧ, ὅπου B D L *a*. txt A *c*. — κράββατον A C D. txt B. — for κατ., ἦν κατακείμενος D. — 5. ἀφίενται B. — σου αἱ ἁμ. omg. σου (2nd) B D G L *al*. σοι αἱ ἁμ. C. txt A. — 7. for τί, ὅτι B. — βλασφημεῖ B D L *abcn*. txt A C. — εἰς om. D. — εὐθέως om.

40—45.] Matt. viii. 2—4. Luke v. 12—14. The account here is the fullest, and evidently an original one, from an eye-witness. Luke mentions (ver. 15) the spreading of the fame of Jesus, without assigning the cause as in our ver. 45. See note on Matt. — 43.] ἐξέβαλεν need not necessarily imply that the healing was in a house (Meyer); it might have been in a city, as in Luke. — 45. τὸν λόγον] not, 'what Jesus had said to him,' but 'the account' of his healing.

CHAP. II. 1—12.] Matt. ix. 2—9, where see notes. Luke v. 17—23. — The three are evidently independent accounts; Mark's, as usual, the most precise in details; e. g. 'borne of four:' Luke's also bearing marks of an eye-witness (see ver. 19, end); Matthew's apparently at second hand. — 2.] εἰς οἶκον, in doors; as εἰς ἀγρόν, to the country, ch. xvi. 12: — the εἰς combines motion with the construction, — 'that he had gone home, and was there.' — In this verse we have again the peculiar



τελωνίων καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ

<sup>16</sup> Τί ὅτι μετὰ τῶν τελωνίων καὶ ἁμαρτωλῶν ἐσθίει [καὶ <sup>h</sup> 4 King. xix. 11. <sup>l</sup> Luke ii. 49. <sup>u</sup> Acts v. 4, 9. <sup>o</sup> see John xiv. 22. <sup>i</sup> Matt. vi. 8. <sup>u</sup> Sir. xv. 12. <sup>k</sup> Josh. xiv. 11. <sup>l</sup> Ezek. xxxiv. 4, 16. <sup>m</sup> Num. xxiii. 11. <sup>u</sup> Neh. vi. 16. <sup>n</sup> ch. i. 4. <sup>o</sup> Gen. i. 6 al. <sup>u</sup> Luke xx. 21. <sup>o</sup> al. <sup>p</sup> Matt. vii. 12. <sup>r</sup> Tobit vi. 13, 16. <sup>q</sup> (= ἐφ' ὅσον <sup>u</sup> Matt.) <sup>s</sup> Luke. <sup>t</sup> Jer. vii. 31. <sup>u</sup> xl. 12. <sup>v</sup> Josh. iv. 14. <sup>w</sup> Amos viii. 11. <sup>x</sup> 4 only. <sup>y</sup> Gen. xii. 9. <sup>z</sup> Ex. xii. 37. <sup>a</sup> Isa. iii. 21. <sup>b</sup> Lev. xix. 19. <sup>w</sup> Isa. lxiv. 6. <sup>x</sup> 4 only. <sup>y</sup> here only. <sup>z</sup> Job xvi. 15. <sup>a</sup> constr. here only.

μετάνοιαν].  
<sup>18</sup> Καὶ <sup>n</sup> ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ <sup>u</sup> Φαρισαῖοι <sup>u</sup> νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ <sup>o</sup> μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ <sup>p</sup> δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; <sup>19</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς <sup>q</sup> Μὴ δύναται οἱ <sup>o</sup> υἱοὶ τοῦ <sup>r</sup> νυμφῶνος <sup>s</sup> ἐν ᾧ ὁ <sup>t</sup> νυμφίος <sup>u</sup> μετ' αὐτῶν ἐστι νηστεύειν; <sup>v</sup> ὅσον χρόνον μεθ' ἐαυτῶν <sup>w</sup> ἔχουσι τὸν νυμφίον, οὐ δύναται νηστεύειν. <sup>20</sup> <sup>t</sup> ἐλεύσονται δὲ ἡμέραι ὅταν <sup>u</sup> ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ <sup>v</sup> τότε νηστεύσουσιν ἐν <sup>w</sup> τῇ ἐκείνῃ <sup>x</sup> τῇ <sup>y</sup> ἡμέρᾳ. <sup>21</sup> <sup>z</sup> οὐδεὶς <sup>a</sup> ἐπιβλήμα <sup>b</sup> ῥάκους <sup>c</sup> ἀγνάφου <sup>d</sup> ἐπὶ ῥάπτει ἐπὶ <sup>e</sup> ἱματίῳ <sup>f</sup> παλαιῷ· εἰ δὲ μὴ, <sup>g</sup> αἶρει τὸ <sup>h</sup> πλήρωμα αὐτοῦ τὸ καινὸν <sup>i</sup> τοῦ παλαιοῦ\*, καὶ χειρὸν σχίσμα γίνεται. <sup>22</sup> καὶ οὐδεὶς <sup>j</sup> βάλλει οἶνον νέον εἰς <sup>k</sup> ἀσκούς παλαιούς· εἰ δὲ μὴ, <sup>l</sup> ῥήσσει ὁ οἶνος [ὁ νέος] τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται

ac.—for id. αὐτ. ἐσθ., καὶ ἰδόντες ὅτι ἐσθίει B L. καὶ εἶδαν ὅτι ἔσθιεν D. txt A.—for τί ὅτι, διὰ τί D. ὅτι B. txt A. quare abc.—καὶ πίνει om. B D.—add ὁ διδάσκαλος ἡμῶν C L v Copt. Æth. Aug.—17. αὐτοῖς om. D abc.—for οὐκ, οὐ γὰρ C c.—εἰς μετάνοιαν om. A B D K L many mss. ὅν Syr. Copt. Æth. Arm. Aug. ins. C ac and almost all const. MSS.—18. rec. bef. νηστεύοντες, οἱ τῶν Φαρισαίων, with ac and const. MSS., but txt A B C D K M al. b Syr. Copt. Arm. Aug.—οἱ τῶν φ. om. A. κ. οἱ μαθηταὶ τῶν φ. B.—aft. σοὶ om. μαθηταὶ B.—19. from ὅσον . . . νηστεύειν om. D ab.—20. ἀρθῇ C.—rec. ἐκείνης ταῖς ἡμέραις with many const. MSS., but txt A B C D K L Syr. Æth. Arm.—21. rec. καὶ οὐδ. with many const. MSS., but txt A B C D G K L M S abc d Syr. Copt. Arm. οὐδ. δὲ D G M ac.—ἐπισυνράπτει D.—ἐπὶ ἱματίων παλαιῶν B C D L. txt A.—αἶρει ἀπ' αὐτοῦ τὸ πλ. τὸ καινὸν τοῦ π. A K Syr. αἶρ. τὸ πλ. ἀπ' αὐτοῦ (ἀφ' ἐαυτοῦ B) τὸ κ. τοῦ π. B L. αἶρ. τὸ πλ. τὸ κ. ἀπὸ τοῦ π. D abc. txt C.—καὶ . . . γίνεται om. L.—22. εἰ δὲ μήγε C L.—ῥήξει B C D L v. txt A c.—ὁ νέος om. B C D L abc v Syr. Copt. ins. A.—καὶ ὁ οἶν. ἀπολῶται (κ. οἱ

our Lord. To help out his interpretation, he makes καλεῖσαι, ver. 17, mean 'to invite' (!)—ἦσαν γὰρ . . . αὐτῷ, peculiar to Mark.—16.] ἰδόντες αὐτ. ἐσθ., having observed Him eating, or, that He ate. The question was after the feast, at which, being in the house of a Publican, they were not present.—18.] Καὶ ἦσαν κ.τ.λ. Mark here gives a notice for the information of his readers, as in ch. vii. 3, which places show that his Gospel was not written for the use of Jews. It appears from this account, which is here the more circumstantial, that the Pharisees and disciples of John asked the question in the third person, as of others. In Matthew it is the dis-

ciples of John, and they join ἡμεῖς καὶ οἱ Φαρ. In Luke it is the Pharisees and Scribes, and they ask as here. Meyer understands it, that the disciples of J. and the Pharisees were at that particular time keeping a fast, and that this gave occasion to the question; but this is contrary to the usage of this construction.—19.] ὅσον . . . νηστεύειν, this repetition, contained neither in Matt. nor Luke, is inconsistent with the design of an abridger; and sufficiently shows the primary authority of this report, as also the ἐν ἐκείνῃ τῇ ἡμ. ver. 20.—21.] The addition here of τὸ καινὸν confirms the view taken of the parable in the notes on Matthew.

καὶ οἱ ἄσκοι ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἄσκους ABCD  
καινοὺς <sup>c</sup> βλητέον.

c <sup>1</sup> Luke only.

d constr. Luke  
iii. 21 al.  
principally in  
Luke and  
Acts. Matt.  
xviii. 13.  
L. c. l. m. n. o.  
p. q. r. s. t. u. v.  
x. y. z. aa. ab. ac.  
ad. ae. af. ag. ah.  
ai. aj. ak. al. am.  
an. ao. ap. here  
only.  
g DEUT. xxiii.  
h ch. viii. 29.  
i. l. m. n. o.  
p. q. r. s. t. u. v.  
x. y. z. aa. ab. ac.  
ad. ae. af. ag. ah.  
ai. aj. ak. al. am.  
an. ao. ap. here  
only.

<sup>23</sup> Καὶ <sup>d</sup> ἐγένετο \* παραπορεύεσθαι αὐτὸν ἐν τοῖς σάβ-  
βασιν διὰ τῶν <sup>c</sup> σπορίμων, καὶ <sup>f</sup> ἤρξαντο οἱ μαθηταὶ αὐτοῦ  
ὁδὸν ποιεῖν <sup>e</sup> τίλλοντες τοὺς στάχνας. <sup>24</sup> καὶ οἱ Φαρισαῖοι  
ἔλεγον αὐτῷ Ἴδε τί ποιοῦσι † τοῖς σάββασιν ὃ οὐκ  
ἔξεστι. <sup>25</sup> καὶ <sup>es</sup> αὐτὸς ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε  
τί ἐποίησε Δαυὶδ ὅτε <sup>h</sup> χρεῖαν ἔσχε καὶ ἐπέπασεν αὐτὸς  
καὶ οἱ μετ' αὐτοῦ; <sup>26</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ  
ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέ-  
σεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ  
ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; <sup>27</sup> καὶ ἔλεγεν αὐτοῖς, Τὸ  
σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, \* οὐχ ὁ ἄνθρωπος  
διὰ τὸ σάββατον. <sup>28</sup> ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ  
ἀνθρώπου καὶ τοῦ σαββάτου.

i Matt. xii. 12  
and passim.

III. <sup>1</sup> Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν  
ἐκεῖ ἄνθρωπος <sup>k</sup> ἐξηραμμένην ἔχων τὴν χεῖρα· <sup>2</sup> καὶ

k 3 Kings xii.  
14. John v. 3.

ἄσκοι) B. καὶ οἱ ἀσ. ἀπ. Dabd. ἀπολοῦνται om. L. txt A cv.—ἀλλὰ... βλητέον om. D  
abd. βλητέον om. B.—23. bef. τοῖς σ. om. ἐν CL al.—διαπορεύεσθαι BCD. txt A.—  
αὐτοῦ om. D Arm.—ὁδοποιεῖν B. om. D bc.—τίλλειν D abc.—24. aft. ποιοῦσιν ins. οἱ  
μαθηταὶ σου D M abc Arm. Eth. Jer.—rev. ἐν τ. σ., but ἐν om. A B C D K M al. abcd.  
—aft. ἔξεστι ins. αὐτοῖς Dabc.—25. αὐτὸς om. BCD L v, but see reff.—26. πῶς om. B D.  
—ἤλθεν B.—τοῦ bef. θ. om. C.—ἐπὶ Ἀβ. τ. ἀρχ. om. Dabd. τοῦ om. K L M S V. ἀρχ.  
om. M.—for τοῖς ἱερ., τοὺς ἱερεῖς B L.—for σὺν αὐτῷ, μετ' αὐτοῦ D.—27. τὸ σάβ.  
... ὥστε om. D ac.—aft. ἐγένετο, ins. καὶ B C v Syr. om. A b.—28. bef. κύριος,  
ins. λέγων ὅτι υἱὸν D abc.

CHAP. III. 1. ἦν om. B.—for ἐξ., ξηρὰν D.—2. παρετηροῦντο A C D. txt B.—αὐτὸν  
aft. θερ. om. D abc.—ἐν τ. σαβ. C D.—κατηγοροῦσους C D. txt A B.—3. τῷ τ.

23—28.] Matt. xii. 1—8. Luke vi. 1—5. The same may be said of the three accounts as in the last case, with continually fresh evidence of their entire independence of one another.—ὁδὸν ποιεῖν τίλλ. is matter of detail and minute depiction.—The interpretation upheld by Meyer, that they began to make a way for themselves by plucking off the ears (he maintains that according to this account they did not eat them!! see ver. 25) is too absurd to be seriously treated. The classical sense of ὁδὸν ποιεῖν must evidently not be pressed: it here = ὁδὸν ποιεῖσθαι.—26.] ἐπὶ Ἀβ. τ. ἀρχ. 'In the time of Abiathar the high-priest,' not 'during the high-priesthood of Abiathar;' but this does not escape the difficulty: for in 1 Sam. xxi., from which this account is taken, Ahimelech, not Abiathar, is the high-priest. There is however considerable confusion in the names about this part of the history: Ahimelech himself is called Abiah, 1 Sam. xiv. 3; and whereas (1 Sam. xxii. 20) Ahimelech has a son Abiathar, in

2 Sam. viii. 17, Ahimelech is the son of Abiathar, and in 1 Chron. xviii. 16, Ahimelech. Amidst this variation, we can hardly undertake to explain the difficulty in the text.—27.] Τὸ σάβ. . . διὰ τὸ σ. is peculiar to Mark, and highly important. The Sabbath is an ordinance for man; for man's rest, both actually and typically, as setting forth the rest which remains for God's people (Heb. iv. 9). But He who is now speaking has taken on Himself Manhood, the whole nature of Man; and is rightful Lord over creation as granted to Man, and of all that is made for Man, and therefore of the Sabbath. The whole dispensation of time is created for man, for Christ as He is Man, and is in His absolute power.

CHAP. III. 1—6.] Matt. xii. 9—14. Luke vi. 6—11. On Matthew's narrative, see notes on Luke. The two other accounts are cognate, though each has some particulars of its own.—1.] πάλιν, see ch. i. 21, = ἐν ἐτέρῳ σαβ., Luke.—2.] Luke

\*<sup>1</sup> παρετήρουν αὐτὸν εἰ \* τοῖς σάββασιν θεραπεύσει αὐτὸν, <sup>1</sup> Ps. xxxvi. 12. <sup>2</sup> ἵνα \* κατηγορήσωσιν αὐτοῦ. <sup>3</sup> καὶ λέγει τῷ ἀνθρώπῳ <sup>2</sup> Dan. vi. 11. <sup>3</sup> τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα † "Εγείρε εἰς τὸ μέσον. <sup>4</sup> καὶ λέγει αὐτοῖς "Εξῆστι τοῖς σάββασιν <sup>4</sup> m Acts xv. 17. <sup>5</sup> ἀγαθοποιῆσαι <sup>5</sup> Jude, xvii. <sup>6</sup> ἢ "κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώ- <sup>6</sup> 13 alex. <sup>7</sup> πων. <sup>7</sup> καὶ <sup>7</sup> n 3 Luke <sup>8</sup> only. Gen. <sup>9</sup> περιβλεψάμενος αὐτοὺς <sup>8</sup> Nod. 129. <sup>9</sup> "μετ' ὀργῆς, <sup>9</sup> o Exod. ii. 12. <sup>10</sup> συλλυ- <sup>10</sup> p 1 Tim. ii. 9. <sup>11</sup> πούμενος ἐπὶ τῇ <sup>11</sup> Eph. vi. 7. <sup>12</sup> "πρωώσει τῆς καρδίας αὐτῶν, <sup>12</sup> 1 Pet. iii. 15. <sup>13</sup> λέγει τῷ <sup>13</sup> q here only. <sup>14</sup> ἀνθρώπῳ "Εκτενον τὴν χεῖρά σου. καὶ ἐξέτεινε, καὶ <sup>14</sup> Ps. lxxviii. 20. <sup>15</sup> <sup>15</sup> r Rom. xi. 25. <sup>16</sup> <sup>16</sup> Eph. iv. 18. <sup>17</sup> <sup>17</sup> only t. See <sup>18</sup> <sup>18</sup> Job xvii. 7. <sup>19</sup> <sup>19</sup> s Exod. iv. 7. <sup>20</sup> <sup>20</sup> t ch. xv. 1 only. <sup>21</sup> <sup>21</sup> "Φαρισαῖοι εὐθέως μετὰ τῶν Ἱερωδιανῶν <sup>22</sup> "συμβούλιον <sup>23</sup> "σ. λαομάρ- <sup>24</sup> <sup>24</sup> <sup>25</sup> <sup>25</sup> <sup>26</sup> <sup>26</sup> <sup>27</sup> <sup>27</sup> <sup>28</sup> <sup>28</sup> <sup>29</sup> <sup>29</sup> <sup>30</sup> <sup>30</sup> <sup>31</sup> <sup>31</sup> <sup>32</sup> <sup>32</sup> <sup>33</sup> <sup>33</sup> <sup>34</sup> <sup>34</sup> <sup>35</sup> <sup>35</sup> <sup>36</sup> <sup>36</sup> <sup>37</sup> <sup>37</sup> <sup>38</sup> <sup>38</sup> <sup>39</sup> <sup>39</sup> <sup>40</sup> <sup>40</sup> <sup>41</sup> <sup>41</sup> <sup>42</sup> <sup>42</sup> <sup>43</sup> <sup>43</sup> <sup>44</sup> <sup>44</sup> <sup>45</sup> <sup>45</sup> <sup>46</sup> <sup>46</sup> <sup>47</sup> <sup>47</sup> <sup>48</sup> <sup>48</sup> <sup>49</sup> <sup>49</sup> <sup>50</sup> <sup>50</sup> <sup>51</sup> <sup>51</sup> <sup>52</sup> <sup>52</sup> <sup>53</sup> <sup>53</sup> <sup>54</sup> <sup>54</sup> <sup>55</sup> <sup>55</sup> <sup>56</sup> <sup>56</sup> <sup>57</sup> <sup>57</sup> <sup>58</sup> <sup>58</sup> <sup>59</sup> <sup>59</sup> <sup>60</sup> <sup>60</sup> <sup>61</sup> <sup>61</sup> <sup>62</sup> <sup>62</sup> <sup>63</sup> <sup>63</sup> <sup>64</sup> <sup>64</sup> <sup>65</sup> <sup>65</sup> <sup>66</sup> <sup>66</sup> <sup>67</sup> <sup>67</sup> <sup>68</sup> <sup>68</sup> <sup>69</sup> <sup>69</sup> <sup>70</sup> <sup>70</sup> <sup>71</sup> <sup>71</sup> <sup>72</sup> <sup>72</sup> <sup>73</sup> <sup>73</sup> <sup>74</sup> <sup>74</sup> <sup>75</sup> <sup>75</sup> <sup>76</sup> <sup>76</sup> <sup>77</sup> <sup>77</sup> <sup>78</sup> <sup>78</sup> <sup>79</sup> <sup>79</sup> <sup>80</sup> <sup>80</sup> <sup>81</sup> <sup>81</sup> <sup>82</sup> <sup>82</sup> <sup>83</sup> <sup>83</sup> <sup>84</sup> <sup>84</sup> <sup>85</sup> <sup>85</sup> <sup>86</sup> <sup>86</sup> <sup>87</sup> <sup>87</sup> <sup>88</sup> <sup>88</sup> <sup>89</sup> <sup>89</sup> <sup>90</sup> <sup>90</sup> <sup>91</sup> <sup>91</sup> <sup>92</sup> <sup>92</sup> <sup>93</sup> <sup>93</sup> <sup>94</sup> <sup>94</sup> <sup>95</sup> <sup>95</sup> <sup>96</sup> <sup>96</sup> <sup>97</sup> <sup>97</sup> <sup>98</sup> <sup>98</sup> <sup>99</sup> <sup>99</sup> <sup>100</sup> <sup>100</sup> <sup>101</sup> <sup>101</sup> <sup>102</sup> <sup>102</sup> <sup>103</sup> <sup>103</sup> <sup>104</sup> <sup>104</sup> <sup>105</sup> <sup>105</sup> <sup>106</sup> <sup>106</sup> <sup>107</sup> <sup>107</sup> <sup>108</sup> <sup>108</sup> <sup>109</sup> <sup>109</sup> <sup>110</sup> <sup>110</sup> <sup>111</sup> <sup>111</sup> <sup>112</sup> <sup>112</sup> <sup>113</sup> <sup>113</sup> <sup>114</sup> <sup>114</sup> <sup>115</sup> <sup>115</sup> <sup>116</sup> <sup>116</sup> <sup>117</sup> <sup>117</sup> <sup>118</sup> <sup>118</sup> <sup>119</sup> <sup>119</sup> <sup>120</sup> <sup>120</sup> <sup>121</sup> <sup>121</sup> <sup>122</sup> <sup>122</sup> <sup>123</sup> <sup>123</sup> <sup>124</sup> <sup>124</sup> <sup>125</sup> <sup>125</sup> <sup>126</sup> <sup>126</sup> <sup>127</sup> <sup>127</sup> <sup>128</sup> <sup>128</sup> <sup>129</sup> <sup>129</sup> <sup>130</sup> <sup>130</sup> <sup>131</sup> <sup>131</sup> <sup>132</sup> <sup>132</sup> <sup>133</sup> <sup>133</sup> <sup>134</sup> <sup>134</sup> <sup>135</sup> <sup>135</sup> <sup>136</sup> <sup>136</sup> <sup>137</sup> <sup>137</sup> <sup>138</sup> <sup>138</sup> <sup>139</sup> <sup>139</sup> <sup>140</sup> <sup>140</sup> <sup>141</sup> <sup>141</sup> <sup>142</sup> <sup>142</sup> <sup>143</sup> <sup>143</sup> <sup>144</sup> <sup>144</sup> <sup>145</sup> <sup>145</sup> <sup>146</sup> <sup>146</sup> <sup>147</sup> <sup>147</sup> <sup>148</sup> <sup>148</sup> <sup>149</sup> <sup>149</sup> <sup>150</sup> <sup>150</sup> <sup>151</sup> <sup>151</sup> <sup>152</sup> <sup>152</sup> <sup>153</sup> <sup>153</sup> <sup>154</sup> <sup>154</sup> <sup>155</sup> <sup>155</sup> <sup>156</sup> <sup>156</sup> <sup>157</sup> <sup>157</sup> <sup>158</sup> <sup>158</sup> <sup>159</sup> <sup>159</sup> <sup>160</sup> <sup>160</sup> <sup>161</sup> <sup>161</sup> <sup>162</sup> <sup>162</sup> <sup>163</sup> <sup>163</sup> <sup>164</sup> <sup>164</sup> <sup>165</sup> <sup>165</sup> <sup>166</sup> <sup>166</sup> <sup>167</sup> <sup>167</sup> <sup>168</sup> <sup>168</sup> <sup>169</sup> <sup>169</sup> <sup>170</sup> <sup>170</sup> <sup>171</sup> <sup>171</sup> <sup>172</sup> <sup>172</sup> <sup>173</sup> <sup>173</sup> <sup>174</sup> <sup>174</sup> <sup>175</sup> <sup>175</sup> <sup>176</sup> <sup>176</sup> <sup>177</sup> <sup>177</sup> <sup>178</sup> <sup>178</sup> <sup>179</sup> <sup>179</sup> <sup>180</sup> <sup>180</sup> <sup>181</sup> <sup>181</sup> <sup>182</sup> <sup>182</sup> <sup>183</sup> <sup>183</sup> <sup>184</sup> <sup>184</sup> <sup>185</sup> <sup>185</sup> 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<sup>615</sup> <sup>615</sup> <sup>616</sup> <sup>616</sup> <sup>617</sup> <sup>617</sup> <sup>618</sup> <sup>618</sup> <sup>619</sup> <sup>619</sup> <sup>620</sup> <sup>620</sup> <sup>621</sup> <sup>621</sup> <sup>622</sup> <sup>622</sup> <sup>623</sup> <sup>623</sup> <sup>624</sup> <sup>624</sup> <sup>625</sup> <sup>625</sup> <sup>626</sup> <sup>626</sup> <sup>627</sup> <sup>627</sup> <sup>628</sup> <sup>628</sup> <sup>629</sup> <sup>629</sup> <sup>630</sup> <sup>630</sup> <sup>631</sup> <sup>631</sup> <sup>632</sup> <sup>632</sup> <sup>633</sup> <sup>633</sup> <sup>634</sup> <sup>634</sup> <sup>635</sup> <sup>635</sup> <sup>636</sup> <sup>636</sup> <sup>637</sup> <sup>637</sup> <sup>638</sup> <sup>638</sup> <sup>639</sup> <sup>639</sup> <sup>640</sup> <sup>640</sup> <sup>641</sup> <sup>641</sup> <sup>642</sup> <sup>642</sup> <sup>643</sup> <sup>643</sup> <sup>644</sup> <sup>644</sup> <sup>645</sup> <sup>645</sup> <sup>646</sup> <sup>646</sup> <sup>647</sup> <sup>647</sup> 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αὐτὸν ἔθεώρει, ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. <sup>12</sup> καὶ πολλὰ ἐπέτιμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. <sup>13</sup> καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται αὐς ἡθλεν αὐτὸς, καὶ ἀπῆλθον πρὸς αὐτόν. <sup>14</sup> καὶ ἐποίησε ῥῶδικα ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν <sup>15</sup> καὶ ἔχιν ἐξουσίαν [θεραπεύειν τὰς νόσους καὶ] ἐκβάλλειν τὰ δαιμόνια. <sup>16</sup> καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. <sup>17</sup> καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστὶν υἱοὶ βροντῆς. <sup>18</sup> καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, <sup>19</sup> καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

<sup>20</sup> Καὶ ἔρχονται εἰς οἶκον, καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄστρον φαγεῖν. <sup>21</sup> καὶ ἀκού-

ver. 10.—λέγοντες D K al.—bef. ὁ υἱὸς ins. ὁ χριστὸς C M.—12. ποιῶσι D K L al.—13. for ἀπῆλθον D aber Syr. Eth. Aug.—14. aft. ὡς. ins. οὗς καὶ ἀποστολοὺς ὠνόμασεν B.—ἵνα ὦσιν β μετ' αὐτοῦ D.—ἵνα (2nd) om. B.—aft. κηρ. ins. τὸ εὐαγγέλιον D be.—bef. ἔχιν, ins. ἔδωκεν αὐτοῖς D den Aeth.—θερ. . . . καὶ om. B C L Copt. ins. A D P abc.—16. beginning ins. καὶ ἐποίησε τοὺς ῥῶδικα B C.—17. bef. Ἰάκ., αὐτοῦ A F G. τοῦ om. C K S al.—ὄνομα Βοαν. D.—18. for Θαδ., Λεββαῖον D abd.—Κανανίτην B D L aber Syr. Copt. txt A.—19. Ἰουδίας D be.—Ἰσκαριώτ. B C L.—σκανιτῇ, D ac Syr. txt A.—20. bef. ὄχλος ins. ὁ A B D al.—ἄστρον D.—for καὶ ἀκ. οἱ π. αὐτ., D abc Copt. have καὶ ὅτε ἤκουσαν περὶ αὐτοῦ οἱ γραμματεῖς καὶ αἱ

—11.] ὅταν . . . θεώρει: see ref. The indic. is sometimes found with ὅταν in the N. T., see Rev. iv. 9, but generally amidst variety of readings. Luke xiii. 28. Matt. x. 19. Rom. ii. 14. Mark xi. 25. Meyer thus accounts for it—that in later Greek the *ἄν* became completely attached to the *ὅτε*, and the 'whenever' was treated as merely an expression of time—so that in German it would not be 'wenn sie *Ἰδν* irgend sahen,' but 'wenn irgend sie *Ἰδν* sahen.'—The unclean spirits are here spoken of in the person of those possessed by them, and the two fused together: for as it was impossible that *any but the spirits* could have *known* that He was the Son of God, so it was the material body of the possessed which fell down before Him, and *their* voice which uttered the cry: see note on Matt. viii. 32. The notion of the semi-rationalists, that the sick *identified themselves* with the demons (Meyer) is at once refuted by the universal agreement of the testimony given on such occasions, *that Jesus was the Son of God*.

13—19.] Matt. x. 2—4. Luke vi. 12—

16. The appointment of the Twelve, and its purposes. See Luke, where we learn that He went up *overnight to pray*, and called His disciples to Him when it was day,—and notes on Matt.—On τὸ ὄρος see Matt. v. 1.—14.] ἐποίησε, 'nominated'—'set apart': see ref. We have here the most distinct intimation of any, of the *reason* of this appointment.—15.] καὶ ἐπ. . . . for Σίμωνα, ὃ ἐπ. . . . On the list of the Apostles see note at Matt. x. 2. The name, according to Mark, seems to be *now first given*. This, at all events, does not look like the *testimony of Peter*: but perhaps the words are not to be so accurately pressed.—17.] Βοανεργές = *בְּנֵי רָעַם*, *thera* being expressed by *oa* in Aramaic (Meyer, from Lightf.), perhaps on account of their vehement and zealous disposition, of which we see marks Luke ix. 54. Mark ix. 38. x. 37: see also 2 John 10: but this is uncertain.—ὀνόματα—since *both* bore the name, and the Hebrew word is plural.

20—31.] Matt. xii. 22—37. Luke xi. 14—26. The Lord had just cast out a deaf and dumb spirit (see notes on Matt.)





οχός ἐστιν αἰωνίου \* κρίσεως· <sup>30</sup> ὅτι ἔλεγον Πνεῦμα ἀκά- ABCD  
 θαρτον <sup>b</sup> ἔχει.

b ver. 22.

<sup>31</sup> Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω  
 ἐστῶτες ἀπέστειλαν πρὸς αὐτόν, \* <sup>c</sup> φωνοῦντες αὐτόν.  
<sup>32</sup> καὶ ἐκάθητο ὄχλος περὶ αὐτόν. εἶπον δὲ αὐτῷ Ἰδοὺ ἡ  
 μήτηρ σου καὶ οἱ ἀδελφοί σου † [καὶ αἱ ἀδελφαί σου] ἔξω  
 ζητοῦσί σε. <sup>33</sup> καὶ ἀπεκρίθη αὐτοῖς λέγων Τίς <sup>d</sup> ἐστιν ἡ  
 μήτηρ μου \* ἡ οἱ ἀδελφοί μου; <sup>34</sup> καὶ περιβλεψάμενος  
 \* <sup>e</sup> κύκλῳ τοὺς περὶ αὐτόν καθημένους λέγει Ἴδε ἡ μήτηρ  
 μου καὶ οἱ ἀδελφοί μου. <sup>35</sup> ὃς γὰρ ἂν <sup>f</sup> ποιήσῃ τὸ θέλημα  
 τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ  
 ἐστί.

c M. L. xxi.  
 32. John xiii.  
 17 al.

d M. L. xxvii.  
 26 and 6 B.

e 1 Kings xxvi.  
 5. 189. xlix.  
 1. Luke vi.  
 12. B. C. L. xxi.  
 19 al.

f 3 Kings v. 8.  
 3 Kings iv.  
 29.

h Matt. xxii.  
 34. Neh. viii.  
 1.

i e. ch. iii. 10  
 al.

k ch. vi. 32 al.  
 l e. Rev. xviii.  
 19.

m Luke  
 xxi. 26.  
 John xxi. 11.

n Ps. xlviii. 4.  
 6 Matt. i. 5.  
 Eph. iv. 28  
 al.

p Ps. cxlii. 7, 9.  
 9 M. L. xxi.  
 15 al.

IV. <sup>1</sup> Καὶ πάλιν ἤρξατο διδάσκειν <sup>e</sup> παρὰ τὴν θάλασ-  
 σαν· καὶ \* <sup>h</sup> συνήχθη πρὸς αὐτόν ὄχλος \* πολλὸς, <sup>i</sup> ὥστε  
 αὐτόν ἐμβάνα εἰς <sup>k</sup> τὸ πλοῖον καθῆσθαι <sup>l</sup> ἐν τῇ θαλάσσῃ·  
 καὶ πᾶς ὁ ὄχλος <sup>m</sup> πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.  
 καὶ ἐδίδασκεν αὐτοὺς ἐν <sup>n</sup> παραβολαῖς πολλὰ, καὶ ἔλεγεν  
 αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ <sup>3</sup> Ἀκούετε. ἰδοὺ ἐξήλθεν ὁ  
<sup>o</sup> σπείρων <sup>p</sup> τοῦ σπείρειν. <sup>4</sup> καὶ ἐγένετο ἐν τῷ σπείρειν, <sup>7</sup> ὃ

for κρίσεως, ἀμαρτήματος B L. ἀμαρτίας D abed. So unusual an expression as this can hardly have crept into the text, but is very likely to have been altered into the more usual κρίσεως. txt A C<sup>2</sup>.—30. ἔχειν D. ἔχειν αὐτόν C.—31. καὶ ἔρχ. BCL. καὶ ἔρχεται D. —ἐστηκότες G L. στήκοντες B C.—for φων., καλοῦντες B C L. ζητοῦντες A. txt D. —32. for ὄχ. π. αὐτ., πρὸς τὸν ὄχλον D.—rec. om. καὶ αἱ ἀδελφαί σου, with B C L Copt. Arm. Æth. Syrr., but ins. A D E F G M S U V, many mss. abc. I have inserted these words, as being more agreeable to the particularity of Mark, and as having very high MSS. authority. —33. for ἡ, καὶ B C L V al abv. txt A D c.—μον (2) om. B D Arm.—34. τ. περὶ αὐτ. κύκλ. B C L Copt. τοὺς κύκλῳ D. txt A.—35. γὰρ om. B. —τὰ θελήματα B.

CHAP. IV. 1. for παρὰ, πρὸς D.—συνήχθησαν A Syrr. συναγεται B C L. txt D abc.—for πολλὸς, πλείστος B C L. txt A D.—τὸ bef. πλ. om. K L M al.—for ἐν τ. θ., πέραν τῆς θαλάσσης D. also for πρὸς τ. θ. afterwards.—ἐπὶ τ. γ. om. D.—2. πολλαῖς D.—3. τοῦ σπ. om. D. τοῦ om. B. add τὸν σπόρον αὐτοῦ F.—4. ἐγί-

way of putting the question: see note on Matt.—26. ἀλλὰ τ ἔχ peculiar to Mark.—29.] Most likely ἀμαρτίας or ἀμαρτήματος is the right reading, and κρίσεως a gloss to explain it: see on Matt. vv. 31, 32.—30.] explains the ground and meaning of this awful denunciation of the Lord.

31 35. Matt. xii. 46 50. Luke viii. 19—21. —ἐξω ἐστ. ἀπ. . . . one of Mark's precise details.—32.] καὶ ἐκ . . . another such.—34.] Matt. here has some remarkable and graphic details al c: ἐκτε-  
 νας τὴν χεῖρ. αὐτ. ἐπ. τ. μαθητὰς αὐτ.  
 . . . Both accounts were from eye-wit-  
 nesses, the one noticing the outstretched  
 hand; the other, the look cast round. Deeply  
 interesting are such particulars, the more  
 so, as showing the way in which the records

arose,—and their united strength, derived from their independence and variety.

CHAP. IV. 1—9.] No fixed mark of date. Matt. xiii. 1—9. Luke viii. 4—6. There is the same intermixture of absolute verbal identity and considerable divergence, as we have so often noticed: which is wholly in-  
 explicable on the ordinary suppositions. In  
 this case the vehicles of the parable in Matt.  
 and Mark (see Matt. vv. 1—3. Mark vv.  
 1, 2) bear a strong, almost verbal, resem-  
 blance. Such a parable would be carefully  
 treasured in all the Churches as a subject  
 of catechetical instruction; and, in general,  
 in proportion to the popular nature of the  
 discourse, is the resemblance stronger in  
 the reports of it.—3.] Ἀκούετε this so-  
 lemn prefatory word is peculiar to Mark.

μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ ῥ' πετεινὰ [τοῦ οὐρα-  
 νου] καὶ κατέφαγεν αὐτό. <sup>5</sup> ἄλλο δὲ ἔπεσαν ἐπὶ τὸ <sup>5</sup> πε-  
 τρώδες ὅπου οὐκ εἶχε γῆν πολλὴν, καὶ εὐθὺς ῥ' ἐξανείλε-  
<sup>u</sup> διὰ τὸ μὴ ἔχειν βάθος γῆς. <sup>6</sup> ἡλίου δὲ ῥ' ἀνατείλαντος \*  
<sup>w</sup> ἔκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν <sup>x</sup> ἐξηράνθη.  
<sup>7</sup> καὶ ἄλλο ἔπεσαν \* εἰς τὰς <sup>y</sup> ἀκάνθας, καὶ <sup>z</sup> ἀνέβησαν αἱ  
 ἄκανθαι καὶ <sup>a</sup> συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ῥ' ἔδωκε.  
<sup>8</sup> καὶ \* ἄλλο ἔπεσαν εἰς τὴν γῆν τὴν <sup>c</sup> καλὴν, καὶ ἐδίδου  
 καρπὸν <sup>2</sup> ἀναβαίνοντα καὶ <sup>†</sup> αὐξανόμενον, καὶ ἔφερεν <sup>d</sup> ἐν  
 τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. <sup>9</sup> καὶ ἔλεγεν <sup>†</sup>  
 Ὁ ἔχων ὧτα <sup>e</sup> ἀκούειν, ἀκούετω. <sup>10</sup> ὅτε δὲ ἐγένετο ῥ' κατα-  
 μόνας, ἠρώτησαν αὐτὸν <sup>5</sup> οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα  
 \* τὴν <sup>h</sup> παραβολὴν. <sup>11</sup> καὶ ἔλεγεν αὐτοῖς Ὑμῖν ῥ' δεδδοται  
 [γινῶναι] τὸ <sup>k</sup> μυστήριον τῆς βασιλείας τοῦ θεοῦ. ἐκείνοις  
 δὲ <sup>l</sup> τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, <sup>12</sup> ἵνα  
 βλέποντες βλέπωσι καὶ μὴ ἴδωσι, καὶ ἀκούοντες ἀκούωσι  
 καὶ μὴ συνιῶσι, μήποτε <sup>m</sup> ἐπιστρέψωσι, καὶ <sup>n</sup> ἀφελῇ αὐτοῖς  
 [τὰ ἁμαρτήματα]. <sup>13</sup> καὶ λέγει αὐτοῖς Οὐκ <sup>o</sup> οἴδατε τὴν  
 παραβολὴν ταύτην; καὶ πῶς πύσας τὰς παραβολὰς  
<sup>p</sup> γινώσθε; <sup>14</sup> ὁ <sup>q</sup> σπείρων τὸν λόγον σπείρει. <sup>15</sup> οὗτοι <sup>p</sup>  
 δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ

r Dent. xiv. 19, 20 al.  
s only †.

t intr. f Matt. only. (r. Ps. cxlvi. 8. Gen. ii. 9 al.)

u Judith iii. 12, v Matt. iv. 16, w Rev. xvi. 8, 9, and Matt. only †.

x Ps. cxxviii. 6, 7; y Jer. iv. 3.

z Isa. xxxii. 13. a only and ver. 19 †.

b Zech. vii. 12, c Num. xiii. 20, d 1 Kings x. 3.

e Isa. xxxiii. 3, f Luke ix. 18 only. Ps. lv. 8.

g Ezek. xxxviii. 6, h Matt. xxi. 21, i Gen. xxxi. 7.

John. xxi. 23, k Wisd. ii. 22, vi. 22.

l Sir. prol. Cor. v. 12, m Zech. v. 1, vi. 1. Luke xvii. 4.

n ch. iii. 28, o = here only.

p = Luke xviii. 31. John iii. 10.

q Matt. iv. 3 al.

νετο om. D bc.—τοῦ οὐρανοῦ om. A B C E F H K L S V 56 mss. *bcv* Syrr. Copt. Æth. Arm. txt D a.—5. ἄλλα D, and ἔπεσαν.—τὰ πετρώδη D *bcv*.—καὶ ὅτι D bc. txt A v.—τῆς γῆς B. τὴν γῆν D.—6. καὶ ὅτε ἀνέτειλεν ὁ ἥλιος B C D L v. txt A a.—7. for εἰς, ἐπὶ C D b. txt A B *dv*.—8. ἄλλα B C L Copt. txt A D.—rec. αὐξανοντα, but txt A B C D L.—φέρει D.—for ἐν, εἰς (thrice) B. ἐν EV and many mss. (in the older MSS. ἐν would be uncertain).—9. rec. ἔλ. αὐτοῖς, but txt A B C D E F G K L M V many mss. *abcv* Syrr. Copt. Æth. Arm.—for ὁ ἔχ., ὅς ἔχει B D.—aft. ἀκούετω, ins. καὶ ὁ συνειῶν συνιέτω D.—10. for οἱ περὶ αὐτ. σὺν τ. δ., οἱ μαθηταὶ αὐτοῦ D *ab*. οἱ περ. αὐτ. om. L.—τὰς παραβολὰς B C L Copt. τις ἡ παρ. αὕτη D *abc*. txt A.—11. γινῶναι om. A B C K L al. Copt. ins. D ac.—τὰ μυστ. G Syr. Copt.—for ἔξω, ἔξωθεν B.—τὰ om. D K al.—for γίν., λέγεται D *abc*.—12. bef. βλέπωσι ins. μὴ E F G H Orig. (twice).—συνῶσι D\*.—ἀφελήσεται A K al. Orig. ἀφελήσονται D\*. ἀφήσω D\*. txt B C Orig.—τὰ ἁμαρτ. om. B C L b Orig. Copt. ins. A D ac.—15. for ὅπου, οἷς Dd.—for καὶ (1) οἱ B.—ἀκούωσι G.—for αἶρει, ἀφέρει D. ἀρπάζει C.

—4—8.] Matt. and Mark agree nearly verbally; only *ἀ μὲν* Matt. = *ὁ μὲν* Mark, &c.—In ver. 7 Mark adds *καὶ καρπὸν οὐκ ἔδωκε*, and in ver. 8, *ἀναβαίνοντα κ. αὐ-ξάνοντα*.

10—12.] Matt. xiii. 10—17. Luke viii. 9, 10.—In Matthew, these words, vv. 11, 12, are spoken in answer to *διατί ἐν παρ. λα-λεῖς αὐτοῖς*;—10.] *οἱ π. αὐτ. σὺν τ. δῶδ.* = *οἱ μαθ. αὐτοῦ* Luke.—11.] *τὸ μυστήριον* = *τὰ μυστήρια* Matt. and Luke.—*τοῖς ἔξω* added here (= *τοῖς λοιποῖς* Luke) means *the multitudes*—those out of the circle of His followers. In the Epistles, *all who are not Christians*,—the correspond-

ing meaning for those days,—are designated by it.—12.] Matt., as usual, quotes a prophecy; Mark hardly ever—except at the beginning of his Gospel; Luke, very seldom.—*ἀφ. αὐτ. τ. ἀμ.* = *ἰάσονται αὐτοὺς* Matt.

13—21.] The three explanations of the parable (see Matt. xiii. 18—23. Luke viii. 9—15) are very nearly related to one another, with however differences enough to make the common hypotheses quite untenable. Matt. and Mark agree nearly verbatim, Matt. however writing throughout in the singular (*ὁ σπαρείς κ.τ.λ.*). Mark has some additions, e.g. *ὁ σπείρων, τὸν*

ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς καὶ \* αἶρει τὸν ABCD  
 λόγον τὸν ἐσπαρμένον \* ἐν ταῖς καρδίαις αὐτῶν \*. <sup>16</sup> καὶ  
 οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι, οἱ ὅταν  
 ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν  
 αὐτὸν, <sup>17</sup> καὶ οὐκ ἔχουσι ῥίζαν ἐν αὐτοῖς, ἀλλὰ <sup>18</sup> πρὸς-  
 καιροὶ εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν  
 λόγον εὐθέως σκανδαλίζονται. <sup>18</sup> καὶ \* οὗτοί εἰσιν οἱ εἰς  
 τὰς ἀκάνθας σπειρόμενοι, [οὗτοί εἰσιν] οἱ τὸν λόγον  
 \* ἀκούοντες, <sup>19</sup> καὶ αἱ <sup>u</sup> μέριμναι τοῦ αἰῶνος [τούτου] καὶ  
 ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι <sup>uu</sup> εἰς-  
 πορευόμεναι <sup>v</sup> συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνε-  
 ται. <sup>20</sup> καὶ \* οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπα-  
 ρόντες, οἵτινες ἀκούουσι τὸν λόγον καὶ <sup>w</sup> παραδέχονται,  
 καὶ <sup>x</sup> καρποφοροῦσιν <sup>y</sup> ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ  
 ἐν ἑκατόν. <sup>21</sup> καὶ ἔλεγεν αὐτοῖς <sup>z</sup> Μήτι ὁ λύχνος <sup>a</sup> ἔρχε-  
 ται ἵνα ὑπὸ <sup>b</sup> τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα  
 ἐπὶ τὴν λυχνίαν \* ἐπιτεθῇ; <sup>22</sup> οὐ γάρ ἐστὶ τι κρυπτόν†,  
 \* εἰ μὴ <sup>c</sup> μὴ φανερωθῇ· οὐδὲ ἐγένετο <sup>c</sup> ἀπόκρυφον, ἀλλ'  
 ἵνα εἰς φανερόν ἔλθῃ. <sup>23</sup> εἴτις ἔχει ὥτα ἀκοῦειν, ἀκούετω.  
<sup>24</sup> καὶ ἔλεγεν αὐτοῖς <sup>d</sup> Βλέπετε τί ἀκούετε. ἐν <sup>e</sup> ᾧ μέτρῳ  
 μετρεῖτε μετρηθήσεται ὑμῖν, καὶ <sup>e</sup> προστεθήσεται ὑμῖν [τοῖς  
 ἀκούουσιν]. <sup>25</sup> ὃς γὰρ \* <sup>an</sup> ἄν ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς  
 οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>26</sup> Καὶ ἔλεγεν

txt A B v.—for ἐν τ. κ. αὐτ., ἐν αὐτοῖς C c. εἰς αὐτοὺς B. ἀπὸ τῆς καρδίας αὐτῶν  
 A Æthl. txt D abd.—16. ὁμοίως om. D abc Orig.—aft. σπ. ins. λόγοι M.—εὐθέως  
 om. D.—17. for ῥίζαν, ἔκωρ V.—for ἢ, καὶ D.—18. for οὗτοι, ἄλλοι B C D K L be.  
 txt A C<sup>2</sup>. οὗτοι εἰσιν om. A B C<sup>2</sup> E K M S V many MSS. Syr. Copt.—ἀκούσαντες  
 B C D L. txt A.—19. for αἰῶνος, βίου D b.—τούτου om. B C D L bed. ins. A.—  
 ἀπάται τοῦ κόσμου D (seculi ab).—καὶ . . . ἐπιθ. om. D abc.—ἀκαρποὶ γίνονται D.  
 —20. for οὗτοι, ἐκτινοὶ B C L Copt. txt A D be Orig.—τὴν καλὴν γῆν C.—ἐν (2 and 3)  
 om. B.—21. for ἔρχ., ἀπτεται D c.—bef. οὐχ ins. καὶ D.—for ἐπιτ., τεθῇ B C D K L  
 45. txt A.—22. τι om. B D K M 39 b Copt. ins. A C.—for ὃ εἰ μὴ, εἰ μὴ ἵνα B.  
 ἀλλ' ἵνα D b. εἰ μὴ A C. rec. ὃ εἰ μὴ, but om. ὃ A B C D K L al.—for εἰς φ. ἔλ.,  
 φανερωθῇ B.—24. καὶ . . . ἀκού. om. D G b Copt. τοῖς ἀκού. om. B C L c Æthl. ins.  
 A.—25. ἔχει (omg. ἄν) B C K L abcd (with ἄν) D. txt A.—for δοθ., προστεθήσεται D.

λόγον σπ., ver. 14.—aft. ἡ ἀπ. τοῦ πλ.,  
 ver. 19, καὶ αἱ π. τὰ λ. ἐπιθ. :—and some  
 variations, e. g. σατανᾶς for Matt.'s ὁ πο-  
 νηρὸς, and Luke's ὁ διάβ. —Such matters  
 are *not trifling*, because they show the  
*gradual deflection of verbal expression* in  
 different versions of the *same report*,—  
 nor is the *general agreement* of Luke's,  
 which seems to be from a different hearer.

21—25.] Luke viii. 16—18; and for ver.  
 25, Matt. xiii. 12. The rest is mostly con-  
 tained in other parts of Matt. (v. 15. x. 26.  
 vii. 2), where see notes. Here it is spoken

with reference to teaching by parables :—  
 that they might take care to gain from them  
 all the instruction which they were capable  
 of giving :—not hiding them under a blunted  
 understanding, nor, when they did under-  
 stand them, neglecting teaching them to  
 others, ver. 22, οὐ γὰρ ἐστ. κ.τ.λ.—ver. 23,  
 ἐν ᾧ μετρ. κ.τ.λ.—προστ. ὑμῖν τ. ἀκ.,  
 'more shall be demanded of you who hear'  
 (the mysteries of the Kingdom of God);  
 'addition shall be made,' i. e. of *account* :  
 'shall be *laid on*,' as we say. Others (as  
 Meyer) understand *προστ.*, *more shall be*

Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς [εἶν] ἄνθρωπος  
 ἡ βάλη τὸν σπόρον ἐπὶ τῆς γῆς, <sup>27</sup> καὶ καθεύδῃ καὶ ἐγείρεται  
 νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος \* βλαστάνη καὶ \* μη-  
 κύνηται ὡς οὐκ οἶδεν αὐτός. <sup>28</sup> αὐτομάτῃ † ἡ γῆ ἰ καρ-  
 ποφορεῖ πρῶτον ἡ χύσῃ, εἶτα στάχυν εἶτα \* πλήρη  
 \* σίτον ἐν τῷ στάχυν. <sup>29</sup> ὅταν δὲ ἡ παραδῶ ὁ καρπός,  
 εὐθέως ἡ ἀποστέλλει τὸ δρέπανον, ὅτι ἡ παρέστηκεν ὁ  
 θερισμός. <sup>30</sup> Καὶ ἔλεγε \* Τίνι ὁμοιώσωμεν τὴν βασιλείαν  
 τοῦ θεοῦ; ἢ ἐν ποίᾳ παραβολῇ \* ὁ παραβάλωμεν αὐτήν;

f Ps. cxv. 6.  
 g here only.  
 h Is. xlv. 11.  
 i Lev. xxv. 3.  
 j Jer. xii. 10  
 only.  
 k 1 ver. 20.  
 l = Matt. xiii.  
 24. Jer. ix.  
 25.  
 m = here only.  
 n = here only.  
 o = here only.  
 p = here only.  
 q = here only.  
 r = here only.  
 s = here only.  
 t = here only.  
 u = here only.  
 v = here only.  
 w = here only.  
 x = here only.  
 y = here only.  
 z = here only.

—26. εἶν om. B D L al. ins. A C abcd.—bef. σπ. om. τὸν D.—27. καθεύδει κ. ἐγεί-  
 ρεται E F G M al. ἐγερθῇ D.—βλαστᾷ B C D L al. txt A.—μικύνεται B D.—  
 28. ὅτι αὐτοῖς. D.—rec. ins. γάρ, with bc. om. A B C D L Syr. Copt. Orig.—σταχύς D.  
 —πλήρης σίτος B. πλ. ὁ σίτος D. txt A C.—29. καὶ ὅταν D acv.—παραδοῖ B D.  
 txt A C.—30. for τίνι, πῶς B C L b. txt A D e Orig.—ὁμοιώσω K.—ἐν τίνι αὐτήν  
 παραβολῇ ὡμεν B L b Orig. txt A C<sup>2</sup> D.—31. for ὡς, ὅμοια ἐστὶν D c.—κόκκον

added—i. e. more knowledge;—but I pre-  
 fer the former interpretation.

26—29.] Peculiar to Mark. By com-  
 mentators of the Straussian school it is sup-  
 posed to be the same as the parable of the  
 tares, with the tares left out (!). If so, a  
 wonderful and most instructive parable has  
 arisen out of the fragments of the other, in  
 which the idea is a *totally different one*.  
 It is, the *growth* of the once-deposited seed  
 by the combination of its own development  
 with the genial power of the earth, all of  
 course under the creative hand of God,—  
 but independent of human care and anxiety  
 during this time of growth.—26.] ἄνθρω-  
 πος—some difficulty has been felt about  
 the interpretation of this *man*, as to whether  
 it is *Christ*, or *His ministers*. The former  
 is excluded, it is thought, by the καθεύδῃ,  
 ver. 27;—the latter by ἀποστ. τὸ δρ., ver.  
 29. But I believe it will be found that  
 the parable in its wide-embracing sense  
 contemplates *both these*, as well as the case  
 of *individual* sowing and reaping in spi-  
 ritual things. (1) There is the general  
 reference to the *Lord as the Sower*—who  
 having sown the seed of His Spirit in the  
 Church, absents Himself—answering to  
 the farmer leaving the field which he has  
 sown, and working by day and sleeping by  
 night,—i. e. elsewhere employed, while the  
 seed springs up, not in this case he *knows*  
 not how,—but, from bodily absence, he  
 watches not how, witnesses not how. (2)  
 There is the reference to the *ministers of*  
*God*—who sow the seed when a saying or  
 a prayer sinks into the heart of their hear-  
 ers, and then perhaps are comparatively  
 long absent. (3) Also to *individual* exer-  
 tion in the same way—we are often sowers,  
 when by meditation, or prayer, or reading,  
 we deposit the seed in the soil of our hearts

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—but of course in subjection to Him who  
 is the Sower.—βάλη, 'shall have cast'—  
 past tense, whereas καθεύδῃ and ἐγ. are  
*present*.—27.] καθ. κ. ἐγ.—i. e. *employs*  
*himself otherwise—goes about his ordinary*  
*occupations*. The seed sown in the heart  
 is in its growth dependent on other causes  
 than mere human anxiety and watchful-  
 ness:—on a mysterious power implanted  
 by God in the seed and the soil combined.  
 —28.] No trouble of ours can accelerate  
 the growth or shorten the stages which  
 each seed must pass through.—It is the  
 mistake of modern Methodism, for instance,  
 to be always working at the seed, taking  
 it up to see whether it is growing, instead  
 of leaving it to God's own good time, and  
 meanwhile diligently doing God's work else-  
 where: see Stier, iii. p. 16. Wesley, to  
 favour his system, explains καθεύδῃ καὶ ἐγ.  
 νύκτ. κ. ἡμ. *exactly contrary* to the mean-  
 ing of the parable—"that is, has it con-  
 tinually in his thoughts" (!).—29.] πα-  
 ραδῶ, 'offers itself': see reff., and Wiener,  
 Gr. Gramm. § 39, 1.—ἀποστέλλει, he  
 puts in—i. e. the sower, whichever inter-  
 pretation we take: see Ps. cxvi. 5. The  
*Lord*, at the great harvest;—the *minister*,  
 also then, but partially and occasionally  
 even here (see John iv. 36);—the *indi-*  
*vidual*, from time to time, when he reaps  
 comfort, joy, and peace in believing, but  
 especially in the day of the Lord. See  
 Joel iii. 13, to which this verse is a refer-  
 ence.—also Rev. xiv. 14, 15, and 1 Pet. i.  
 23—25, as applicable to the higher inter-  
 pretation.

30—34.] Matt. xiii. 31—35. Luke xiii.  
 18, 19.—30.] This Rabbinical method of  
 questioning before beginning a discourse is  
 also found in Luke, ver. 18,—without how-  
 ever the condescending *plural*, which em-  
 R

p John xi. 24. 31 ὥς \* ἡ κόκκη συνάπτεως. ὅς ὅταν σπαρῇ ἐπὶ τῆς γῆς, ABCD  
 q 1 Indlg. vi. 15. 1 μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς  
 r ver. 7. 2 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων τῶν  
 s Gen. i. 12. 3 λαχάνων \* μαιζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε  
 t Ps. ciii. 12. 4 δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ  
 u Matt. xvii. 18. 5 κατασκηνοῦν. 3 Καὶ τοιαύταις παραβολαῖς πολλαῖς  
 v = here only. 6 ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἠδύναντο ἀκοῦν. 31 χω-  
 w 3 Kings 3. 7 ρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς. 8 κατ' ἰδίαν δὲ τοῖς  
 x Matt. xiv. 12. 9 \* μαθηταῖς αὐτοῦ ἐπέλυε πάντα.  
 y P. r. ev. 20. 32 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅφιας γενομένης  
 z Num. xxii. 41. 3 Διέλθωμεν εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν ὄχλον  
 a John vi. 51. 4 παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα  
 b Jer. xxiii. 32. 5 δὲ πλοῖα ἦν μετ' αὐτοῦ. 37 καὶ γίνεται λαίλαψ ἀνέ-  
 c Luke xii. 23. 6 μου μεγάλη, τὰ δὲ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε  
 d 2 Pet. ii. 17. 7 \* αὐτὸ ἦεν γεμιζέσθαι. 38 καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ  
 e Matt. v. 15. 8 ἐπὶ τὸ προσκεφάλαιον καθεῖδων. καὶ διεγείρουσιν  
 f = here only. 9 αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ μέλει σοι ὅτι  
 g 1 Esd. iii. 8. 10 ἀπολλύμεθα; 39 καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ  
 h Ezek. xiii. 18, 20. 11 εἶπε τῇ θαλάσῃ, Σιώπα, ἐπιφίμωσο. καὶ ἐκόπασεν ὁ  
 i Ps. cv. 9. 12 ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς Τί  
 j Matt. xvi. 18. 13 δειλοὶ ἐστε οὗτοι; \* πῶς οὐκ ἔχετε πίστιν; 41 καὶ  
 k 2 Macc. xv. 10. 14

A C E F G H I K L M S V all. txt B D.—μικρότερον ὅν B. μικρότερόν ἐστιν D<sup>2</sup>.  
 μικρότερος μὲν ἐστιν D<sup>2</sup>. txt A C, but A ins. ἐστιν aft. γῆς.—for τῶν ἐπὶ τ. γ., ἃ εἰσιν  
 ἐπὶ τ. γ. D acd. om. C b.—32. καὶ . . . ἀναβ. om. D.—σπαρῇ K, and bef. in ver. 31.  
 —μαιζων A C L V. txt B D L.—33. πολλὰς om. L al. bc Copt. Æth. Arm.—34. καὶ  
 χωρὶς B.—for μαθ. αὐτ., ἰδίους μαθ. (add αὐτοῦ B) B C L. txt A D.—for πάντα,  
 αἰσάς D.—36. for τὸν ὄχλ., αὐτὸν A.—δὲ om. B L ev Syr. Copt.—rec. πλοῖα, but  
 πλοῖα A B C D K M al.—aft. πλ. ins. πολλὰ D.—for ἦν. ἦσαν D.—37. μεγάλου C.—  
 ἐπέβαλλον L al. ἐβαλεν D.—aft. ὥστε, ἦδη γεμιζέσθαι τὸ πλοῖον B C D L abev Copt.  
 txt A.—38. rec. ἐπὶ. ἐν A B C D L al.—προσκεφάλαιον D.—ἐγείραντες D (omg. καὶ).  
 —39. for εἶπ. τ. θαλ., τῇ θαλ. καὶ εἶπ. D bc.—for περὶ, καὶ φησὶν D.—40. for  
 οὗτοι; πῶς, οὕτω B D L abev Copt. txt A C.—41. οἱ ἀνέμοι D E ab.—ὑπακούει  
 B C L. txt A D.—αὐτῷ om. D.

braces the disciples, in their work of preach-  
 ing and teaching,—and indeed gives all  
 teachers an example to which they may  
 liken the Kingdom of God.—31.] The  
 repetition of expressions verbatim in dis-  
 courses is peculiar to Mark: so ἐπὶ τῆς  
 γῆς here, and οὐ δύν. σταθῆναι ch. iii. 24,  
 25, 26.—καὶ ποιεῖ κλ. μεγ. is also pecu-  
 liar.—See notes on Matt. and Luke —33.]  
 καθὼς ἦδ. ἀκ., 'according to their capacity  
 of receiving:'—see note on Matt. xiii. 12.  
 —34.] κατ' ἰδίαν δὲ . . . . We have  
 three such instances—the sower, the tares,  
 Matt. xiii. 36 ff., and the saying concerning  
 defilement, Matt. xv. 15 ff. To these we  
 may add the two parables in John,—ch. x.  
 1—18, which however was publicly ex-

plained,—and ch. xv. 1—12;—and per-  
 haps Luke xvi. 9. xviii. 6—8.

35—41.] Matt. viii. 18. 23—27. Luke  
 viii. 22—25. Mark's words bind this oc-  
 currence by a precise date to the preceding.  
 It took place in the evening of the day on  
 which the parables were delivered: and  
 our account is so rich in additional particu-  
 lars, as to take the highest rank among the  
 three as to precision. —36.] ὡς ἦν—with-  
 out any preparation—'as he was,' E. V.—  
 ἅλ δὲ πλ. These were probably some of the  
 multitudes following, who seem to have been  
 separated from them in the gale. —37.]  
 λαίλ. ἀν. is also in Luke, whose account is in  
 the main so differently worded. —ἐπέβαλ-  
 λεν—not ὁ λαίλαψ ἐπέβαλλε τὰ κύμ.—but

<sup>1</sup> ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους <sup>1</sup> Jonah i. 10. iv. 1.  
 Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα  
 \* ὑπακούουσιν αὐτῷ;

V. <sup>1</sup> Καὶ ἦλθον εἰς <sup>m</sup> τὸ πέραν τῆς θαλάσσης εἰς τὴν <sup>m</sup> ver. 30. Deut. xxx. 13.  
 χώραν τῶν \* Γαδαρηνῶν. <sup>2</sup> καὶ ἐξελθόντι <sup>n</sup> αὐτῷ ἐκ τοῦ <sup>n</sup> Matt. viii. 23, &c. John xv. 2.  
 πλοίου εὐθέως \* ἀπήντησεν <sup>n</sup> αὐτῷ ἐκ τῶν μνημείων <sup>n</sup> o = ch. i. 23 only, see Matt. xii. 27, 28.  
 ἄνθρωπος <sup>o</sup> ἐν <sup>p</sup> πνεύματι ἀκαθάρτῳ, <sup>3</sup> ὃς τὴν κατοίκησιν <sup>p</sup> Zech. xiii. 2. q. 1 Matt.  
 εἶχεν ἐν τοῖς <sup>q</sup> μνημείοις, καὶ \* οὔτε <sup>r</sup> ἄλυσεν <sup>r</sup> \* οὐδεὶς <sup>r</sup> Eph. v. 20. Rev. xx. 1. Acts xxiii. 10 only. Jer. ii. 20.  
 ἠδύνατο αὐτὸν δῆσαι, <sup>4</sup> διὰ τὸ αὐτὸν πολλάκις <sup>t</sup> πέναι <sup>t</sup> John xix. 36. Rev. ii. 27. Deut. vii. 5.  
 καὶ ἄλυσεν <sup>u</sup> δεδέσθαι καὶ <sup>u</sup> διεσπᾶσθαι <sup>u</sup> ὑπ' αὐτοῦ τὰς <sup>u</sup> Luke vi. 48. Phil. iv. 13. Matt. viii. 28. v Matt. xviii. 10 al.  
 ἄλσεις καὶ τὰς πέναι <sup>v</sup> συντετριφθαι, καὶ οὐδεὶς αὐτὸν <sup>v</sup> here only. 2 Chron. xxxiv. 7. x Matt. xxvi. 58. Ps. cxxvii. 6.  
<sup>u</sup> ἰσχυε <sup>z</sup> δαμάσαι, <sup>5</sup> καὶ <sup>z</sup> διαπαντὸς νυκτὸς καὶ ἡμέρας <sup>z</sup> 2 Kings xiv. 22 Kings xvi. 10 al.  
 ἐν τοῖς ὕρσι καὶ ἐν τοῖς μνήμασιν <sup>a</sup> ἦν κράζων καὶ <sup>a</sup> κατα- <sup>a</sup> constr. Acts xix. 13. 1 Thess. v. 27. Gen. xxiv. 3.  
 κόπτων <sup>b</sup> ἑαυτὸν λίθοις. <sup>6</sup> ἰδὼν δὲ τὸν Ἰησοῦν <sup>b</sup> ἀπὸ μακρό- <sup>b</sup> 1 and Matt. xxi. 53. c Matt. viii. 5 al.  
 θεν <sup>c</sup> ἔδραμε καὶ <sup>c</sup> προσεκύνησεν αὐτῷ, <sup>7</sup> καὶ κρούσας φωνῇ <sup>c</sup> ver. 30. Deut. xxx. 13.  
 μεγάλην εἶπε <sup>d</sup> Τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ <sup>d</sup> xxiv. 7. x Matt. xxvi. 58. Ps. cxxvii. 6.  
 ὑψίστου; <sup>e</sup> ἀοκίζω σε τὸν θεὸν μή με βασανίσῃς. <sup>8</sup> ἔλεγε <sup>e</sup> 2 Kings xiv. 22 Kings xvi. 10 al.  
 γὰρ αὐτῷ <sup>f</sup> Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀν- <sup>f</sup> constr. Acts xix. 13. 1 Thess. v. 27. Gen. xxiv. 3.  
 θρώπου. <sup>9</sup> καὶ ἐπρώτα αὐτὸν Τί σοι ὄνομα; καὶ ἀπε- <sup>g</sup> 1 and Matt. xxi. 53. c Matt. viii. 5 al.  
 κροίθη λέγων <sup>h</sup> \* <sup>h</sup> Λεγιὼν ὄνομά μοι\*, ὅτι πολλοὶ ἐσμεν. <sup>h</sup> ver. 30. Deut. xxx. 13.  
<sup>10</sup> καὶ <sup>i</sup> παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ <sup>i</sup> xxiv. 7. x Matt. xxvi. 58. Ps. cxxvii. 6.  
 ἔξω τῆς χώρας. <sup>11</sup> ἦν δὲ ἐκεῖ πρὸς <sup>j</sup> τῷ ὕρει ἀγέλη <sup>j</sup> 2 Kings xiv. 22 Kings xvi. 10 al.  
 χοίρων <sup>k</sup> μεγάλη βοσκομένη\* <sup>k</sup> καὶ παρεκάλεσαν αὐτὸν <sup>k</sup> ver. 30. Deut. xxx. 13.

CHAP. V. 1. ἦλθεν C E L M al. Syrr. Copt. Arm.—aft. θαλ. ins. καὶ D.—Γερασσηνῶν B D ber. Γεργεσηνῶν L al. Copt. Æth. Arm. Orig. (expressly), as also Theophyl. txt A C.—2. ἐξελθόντων αὐτοῦ B C L b. ἐξεληθόντων αὐτῶν D c. txt A.—εὐθ. om. B c.—ἀπήντησεν B C D L al. txt A.—3. for μνημείοις, μνήμασι ABCEFGKLSV 39 all. txt D.—for οὔτε, οὐδε B C D. txt A.—ἀλυσί B C L c. ins. οὐκέτι B C D L ber. txt A.—for ἠδύν., ἐτόλμα M.—4. ὅτι πολλάκις αὐτὸν δεδεμένον πέναι καὶ ἄλυσεν ἐν αἷς ἔδησαν αὐτὸν δισπακέναι καὶ τὰς πέναι συντετριφέναι, καὶ μηδένα αὐτὸν ἰσχύειν δαμάσαι D d. for δαμάσαι, δῆσαι A.—5. διαπαντός om. D.—νυκ. δὲ κ. ἡ. D bc.—μνημείοις D.—6. ἀπὸ om. A K L M al.—7. for ὑψ., ζώντος A.—8. for ἐκ, ἀπὸ A c.—9. ἐπρώτησεν A ac.—aft. ὄνομα, ins. ἵστιν D abc.—λέγων om. D ab.—λεγιὼν B C D L Syrr. Copt. txt A.—aft. μοι ins. ἵστιν A B D abc. om. C.—10. παρεκάλουν A.—αὐτὰ B C. αὐτὸν K L.—11. rec. πρὸς τὰ ὄρη, with many mss., but txt A B C D E F G H K L M S V 33 all. Syrr. Copt. Æth. Arm.—μεγάλη om. D L b Copt.—βοσκομένην A L bd.—παρεκάλουν A D K M τὰ κ. ἐπιβάλλεν,—intransitive: see reff.—38.] τὸ προσκ., the cushion or seat at the stern, used by the Lord as a pillow. Pol-lux, Onomasticon (cited by Kuinoel, h. l.), proves from Cratinus that the word is put for the cushion used by rowers.—39.] Σιῶπα, πεφ.: these remarkable words are given only here. On the variations in the accounts, see on Matt. ver. 25.

CHAP. V. 1—20.] Matt. viii. 28—35. Luke viii. 26—39. The accounts of Mark and Luke are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one

and the same, and having passed through others who had learnt one or two minute additional particulars. Matthew's account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Mat-thew, *where the narrative is common*.—6.] ἀπὸ μακ. ἔδρ. peculiar to Mark.—7.] ὄρκ. σε τ. θ. = εἰπαί σου Luke.—8.] Mark generally uses the direct address in the second person: see ver. 12.—ἐλεγε] *not imperf. for pluperf., either here or any where else; 'for He was saying to him,' &c.*—9.] ὅτι πολλοὶ ἐσ. has perhaps given

[πάντες] [οὐ δαίμονες] λέγοντες Πέμφον ἡμᾶς εἰς τοὺς ABCD  
 ε Esch. ix. 14. χοίρους, ἵνα εἰς αὐτοὺς εἰέλθωμεν. <sup>13</sup> καὶ <sup>e</sup> ἐπέτρεψεν  
 Matt. viii. 21. αὐτοῖς [εὐθὺς] ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα τὰ  
 f = [and Acts vii. 57. xix. 22 only, but see only Jer. xxxi. 40 al. x. 1 King. xvi. 15. See Matt. xviii. 28.] ἀκάθαρτα εἰσῆλθον εἰς \* τοὺς χοίρους, καὶ ὥρμησεν ἡ  
 ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν [ἦσαν ἐς] ὡς  
 g 1 King. xvi. 15. See Matt. xviii. 28.] διεχίλιοι, καὶ <sup>e</sup> ἐπνίγοντο ἐν τῇ θαλάσσῃ. <sup>14</sup> οἱ δὲ βύσκον-  
 τες \* τοὺς \* χοίρους ἔφυγον καὶ † ἀπήγγειλαν εἰς τὴν  
 πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ \* ἐξῆλθον ἰδεῖν τί  
 h ver. 19, 20. ἐστὶ τὸ γεγονός. <sup>15</sup> καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ  
 ch. ii. 4. Rev. xvi. 21 al. ἰθαροῦσι τὸν δαιμονιζόμενον καθήμενον [καὶ] ἰθατι-  
 i ch. iii. 11. σμένον καὶ <sup>k</sup> σωφρονοῦντα, τὸν <sup>l</sup> ἐσχηκότα τὸν λεγῶνα,  
 John ix. 8 al. καὶ ἐφοβήθησαν. <sup>16</sup> καὶ <sup>m</sup> διηγῆσαντο αὐτοῖς οἱ ἰδόντες  
 j = [Luke only] 2 Cor. v. 13 f. πῶς ἐγένετο τῷ δαιμονιζόμενῳ, καὶ περὶ τῶν χοίρων.  
 m = ch. iii. 22. 1 Ps. xlviii. 13. <sup>17</sup> καὶ ἤρξαντο <sup>n</sup> παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν  
 n Matt. xviii. 29 al. ὁρίων αὐτῶν. <sup>18</sup> καὶ † ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον  
 παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ᾗ μετ' αὐτοῦ. <sup>19</sup> \* ὁ δὲ  
 o = Matt. xxiii. 14. Ἰησοῦς \* οὐκ <sup>o</sup> ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ Ὑπαγε  
 εἰς τὸν οἶκόν σου πρὸς τοὺς σους, καὶ \* ἀνάγγειλον αὐτοῖς  
 ὅσα σοι ὁ κύριος \* ἐποίησε καὶ ἡλῆσέ σε. <sup>20</sup> καὶ ἀπήλθε  
 καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ  
 ὁ Ἰησοῦς, καὶ πάντες θαυμάζον.

p Dent. xxx. 13.

<sup>21</sup> Καὶ <sup>p</sup> διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν

hν. txt B C.—πάντες om. B C D K L M al. de Copt., but B C L Copt. om. οἱ δαι.  
 also, and therefore could not well have πάντες. txt A a.—τὰ δαιμόνια D.—εἰποντα D.  
 —ἀπέλθωμεν D.—13. for ἐπ. αὐ., ἐπέμψεν αὐτοὺς D II. add εἰς τοὺς χοίρους D.—  
 bef. ἐπεμ. D. ins. εὐθὺς κύριος Ἰησοῦς.—εὐθ. om. B C L de Syr. Copt. Æth. Arm.  
 txt A.—τὰ ἀκάθ. om. A\*F.—ἦσαν δὲ om. B C D L de Syr. Copt. ins. A.—ὡς . . β. B  
 (qu. ὡς ἐι?)—14. for τοὺς χ., αὐτοὺς B C D L abcv. txt A.—rec. ἀνήγγειλαν with  
 many const. MSS., but txt A B C D K L M al. —15. ἦλθον A B K L M Syr. Copt.  
 txt C D de.—aft. θεωρ. ins. αὐτὸν D de.—καὶ aft. καθη. om. B D L M de. ins. A C.—  
 τῶν . . . λεγ. om. D de Æth.—16. bef. τῷ δαι. ins. αὐτῷ D.—17. for ἤρξ. παρ.,  
 παρεκάλειν D.—for ἀπελ., ἵνα ἀπελθῇ D de. —18. rev. ἐμβαίνον, but txt A B C D K L M  
 de.—for παρεκ., ἤρξατο παρακαλεῖν D de.—19. καὶ, omg. ὁ Ἰησ. A B K L M al. v  
 Syrr. Copt. καὶ ὁ Ἰησ. C. txt D de.—ἀπάγγειλον B C. διάγγειλον D. txt A.—for  
 κύρ., οὗτος D.—for ἐποίησε, πεποιήκε A B C E G H I L M S V 35 al. txt D.—bef.  
 ἡλῆσε. ins. ὅτι D.—20. ἐν τῷ πλ. om. D abe Arm. txt (τῷ

rise to the report of two demoniacs in Matt.  
 —On λεγῶν see note, Luke, ver. 30.—  
 10.] ἀποστ. ἐξ. τ. χ. = ἐπιτάξῃ αὐτ. εἰς  
 τ. ἀβυσσον ἀπελθεῖν Luke: see on Matt.  
 ver. 30.—13.] ἦσαν δὲ ὡς διςχ. Peculiar  
 to Mark, who gives us usually accurate de-  
 tails of this kind: see ch. vi. 37,—where  
 however John also mentions the sum, ch.  
 vi. 7.—15, 16.] Omitted by Matthew, as  
 also vv. 18—20.—18.] Euthym. and Theo-  
 phyl. suppose that he feared a fresh incur-  
 sion of the evil spirits: which could hardly  
 be, on account of the destruction of the  
 swine.—19.] There was perhaps some rea-

son, why this man should be sent to pro-  
 claim God's mercy to his friends. His  
 example may in former times have been  
 prejudicial to them:—see note on Matt.  
 ver. 32 (4).—20.] Gadara was one of the  
 cities of Decapolis: see on Matt. iv. 25.—  
 ὁ μὲν χριστὸς μετριοφρονῶν, τῷ πατρὶ τὸ  
 ἔργον ἀνίστηκεν ὁ δὲ θεραπευθεὶς ἐγνω-  
 μονῶν, τῷ χριστῷ τοῦτο ἀντιθίει. Euthym.  
 He commands the man to tell this, for He  
 was little known in Peræa where it hap-  
 pened, and so would have no consequences  
 to fear, as in Galilee &c.

21—43.] Matt. ix. 18—26. Luke viii.

Ἦ εἰς τὸ πέραν <sup>1</sup> συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν <sup>2</sup> παρὰ τὴν θάλασσαν, <sup>22</sup> καὶ [ἰδοὺ] ἔρχεται εἰς τῶν ἄρχι- <sup>3</sup> συναγωγῶν ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν <sup>4</sup> πίπτει <sup>5</sup> πρὸς τοὺς πόδας αὐτοῦ, <sup>23</sup> καὶ \* παρεκάλει αὐτὸν πολλὰ, λέγων ὅτι τὸ θυγάτριόν μου <sup>6</sup> ἐσχάτως ἔχει· <sup>7</sup> ἵνα ἐλθὼν <sup>8</sup> ἐπιθῇ αὐτῇ τὰς χεῖρας· <sup>9</sup> ἵνα σωθῇ, καὶ \* ζήσεται. <sup>24</sup> καὶ ἀπῆλθε μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ <sup>10</sup> συνέθλιβον αὐτόν. <sup>25</sup> καὶ γυνὴ [τις] οὔσα <sup>11</sup> ἐν ῥύσει αἵματος ἔτη δώδεκα, <sup>26</sup> καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ <sup>12</sup> παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, <sup>27</sup> ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπίσθεν, ἤψατο τοῦ ἱματίου αὐτοῦ. <sup>28</sup> ἔλεγε γὰρ ὅτι κἂν τῶν ἱματίων αὐτοῦ ἄψωμαι <sup>13</sup> σωθήσομαι. <sup>29</sup> καὶ εὐθέως <sup>14</sup> ἐξηράνθη ἡ <sup>15</sup> πηγὴ τοῦ αἵματος αὐτῆς, καὶ <sup>16</sup> ἔγνω τῷ σώματι ὅτι <sup>17</sup> ἵαται ἀπὸ τῆς <sup>18</sup> μάστιγος. <sup>30</sup> καὶ εὐθέως ὁ Ἰησοῦς <sup>19</sup> ἐπιγινούσ ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ <sup>20</sup> δύναμιν ἐξελοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγε Τίς μου ἤψατο τῶν ἱματίων; <sup>31</sup> καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον· <sup>21</sup> συνθλίβοντά σε, καὶ λέγεις Τίς μου ἤψατο; <sup>32</sup> καὶ περιοριζέμετο ἰδεῖν τὴν τοῦτο ποιήσασαν. <sup>33</sup> ἡ δὲ γυνὴ <sup>22</sup> φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν [ἡ ἐπ'] αὐτῇ, ἦλθε καὶ <sup>23</sup> προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν <sup>24</sup> ἀλήθειαν. <sup>34</sup> ὁ δὲ εἶπεν αὐτῇ Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὑπάγε <sup>25</sup> εἰς εἰρήνην, καὶ <sup>26</sup> ἴσθι

om. B) A B C v.—for ἐπ', πρὸς D abc.—καὶ ἦν om. D bc.—22. ἰδοὺ om. B D L abv Syr. Æth. ins. A C c.—ὀνόματι Ἰάειρος om. D a.—for ἰδὼν αὐτὸν πίπτει, προσέπεσεν D abc.—23. παρακαλεῖ A C L. παρακαλῶν D ab. txt B c.—πολλὰ om. D bc.—καὶ λέγων D ab.—ἐσχάτως ἐσχάτως ἔχει C.—ἰλθὲ, ἄψαι αὐτῆς ἐκ τῶν χειρῶν σου D b. txt (τὰς χ. αὐτῇ B C L. αὐτῷ τὰς χ. A K) A B C K L.—rec. ὅπως. ἵνα A B C D L al.—ζήσῃ B C D L abdv. txt A c.—24. for ἀπῆλθε, ὑπῆγεν D. ἠκολούθησεν C.—25. τις om. A B C L bc. txt D ad.—for καὶ, ἡ D bcd.—26. for τὰ παρ' ἐ. π., τὰ ἑαυτῆς π. D abc Syrr.—αὐτῆς A F G K L M S V 39 all. (παρ' αὐτῆν B).—27. aft. ἀκού. ins. τὰ B.—for ἱματ., κρασιέου M.—28. aft. γὰρ, ins. ἐν ἑαυτῇ D K ac.—τοῦ ἱματίου ἑαυτοῦ D.—30. ἐν ἑαυτῷ om. D. ἐν om. V.—for ἐξ, ἀπ' D.—33. aft. τρέμ., ins. εἰς πεποιθὲς λάθρα D ad Arm.—bef. αὐτῇ om. ἐπ' B C D L a Syr. Copt. ἐν αὐτῇ F. αὐτῇ (nom.) D d. txt A.—προσεκύνησεν αὐτόν C.—34. aft. αὐτῇ, ins.

41—56. The same remarks apply to these three accounts as to the last. Matt. is even more concise than there, but more like an eye-witness in his narration: see notes on Matt. and Luke.—Mark the fullest of the three.—21.] *συνήχθη*. . . . = *ἀπεδίξατο αὐτ. ὁ ὄχλ.* Luke.—22.] *ἰδοὺ* is of rare occurrence in Mark, and probably should be omitted here.—23.] *ἐσχ.* *ἔχει* = *ἀρτι ἐτελεύτησεν* Matt.—24.] Matt. adds, *καὶ*

*οἱ μαθηταὶ αὐτ.*—28.] *ἔλεγε γὰρ* is not to be pressed to mean that she actually *said* it to some one—*ἐν ἑαυτῇ* may well be understood.—29.] On these particulars see notes on Luke.—*ἔγνω τῷ σώμ.*, elliptic—*knew by feeling* in her body.—32.] Peculiar to Mark, and indicative of an eye-witness.—34.] *καὶ ἴσθι*. . . . σου peculiar to Mark, and inexplicable, except because the Lord *really spoke the words*, as



ὕγι᾽ ἀπὸ τῆς μάστιγός σου. <sup>35</sup> ἔτι αὐτοῦ λαλοῦντος ABCD  
 ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ  
 σου ἀπέθανε· τί ἔτι <sup>36</sup> σκύλλεις τὸν διδάσκαλον; <sup>36</sup> ὁ δὲ  
 Ἰησοῦς [ἐνθῆως] ἀκούσας τὸν λόγον λαλοῦμενον λέγει  
 τῷ ἀρχισυναγώγῳ Μὴ φόβου, μόνον <sup>37</sup> πίστευε. <sup>37</sup> Καὶ  
 οὐκ <sup>38</sup> ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Ἠέτρον  
 καὶ Ἰακώβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. <sup>38</sup> καὶ  
 ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ <sup>39</sup> θεωρεῖ  
 θόρυβον, \* κλαίοντας καὶ ἁλαλάζοντας πολλά. <sup>39</sup> καὶ  
 εἰσελθὼν λέγει αὐτοῖς Τί <sup>40</sup> θορυβεῖσθε καὶ κλαίετε; τὸ  
 παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. <sup>40</sup> καὶ <sup>41</sup> κατεγέλω  
 αὐτοῦ. \* ὁ δὲ ἐκβαλὼν ἅπαντας <sup>42</sup> παραλαμβάνει τὸν  
 πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ,  
 καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον [ἀνακείμενον]. <sup>41</sup> καὶ  
 κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλιθὰ  
 \* κοῦμι, ὃ ἐστὶ μεθερμηνεύμενον Τὸ <sup>42</sup> κοράσιον, σοὶ λέγω,  
 ἔγειρε. <sup>42</sup> καὶ ἐνθῆως ἀνέστη τὸ κοράσιον καὶ περιεπάτει  
 ἦν γὰρ <sup>43</sup> ἐτῶν δώδεκα. καὶ <sup>43</sup> ἐξέστησαν ἐκστάσει μεγάλη.  
 καὶ <sup>44</sup> διεστείλατο αὐτοῖς πολλά ἵνα μηδεὶς \* γνῶ  
 τοῦτο, καὶ <sup>45</sup> εἵπε <sup>46</sup> δοθῆναι αὐτῇ <sup>47</sup> φαγεῖν.

VI. <sup>1</sup> Καὶ ἐξηλθεν ἐκεῖθεν καὶ \* ἦλθεν εἰς τὴν <sup>2</sup> πατρίδα  
 αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>3</sup> καὶ

θάρσει C. — 35. *aft. λέγοντες* ins. αὐτῷ D *bc.* — 36. *ἐνθῆως* om. B D L *bcv* Copt. *Æth.*  
*Arm.* txt A C *ad.* — for ἀκούσας, παρακούσας B L. — τούτων τὸν λόγον D. — τὸν λαλ. B.  
 — 37. for αὐτῇ, μετ' αὐτοῦ B C L Copt. — ἀκολουθῆσαι A K al. παρακολουθῆσαι D al.  
 — τὸν Πέτρ. B C. — for Ἰακώβον, αὐτοῦ D a. — 38. *rec.* ἔρχεται, but txt A B C D F v  
*Syr.* Copt. — *bef. κλαίωντας* ins. καὶ A B C L M al. v *Syrr.* *Æth.* *Arm.* κλαίωντων καὶ  
 ἀλαλαζόντων D a. — 40. for ὁ, αὐτὸς B C D L *abcv.* txt A. — for ἅπαντας, πάντας  
 A C K L M V al. τοὺς ὄχλους D. *add* ἔξω D. — *aft.* αὐτοῦ, ins. ὄντας D. — εἰσπορεύ-  
 ονται M. *εἰς πορεύονται* D. — for ὅπου, οὗ A. — ἀνακίμ. om. B D L al. *ab.* ins. A C c. —  
 41. τὴν χεῖρα D. — *aft.* αὐτῇ, ins. ῥαββί D. — ταλιθὰ B. θαβιτὰ D. txt A. — κοῦμι  
 B C L al. txt AD *bc.* — *rec.* ἔγειραι, with many const. mss., but txt A B C D G H K L S V  
 all. — 42. for γὰρ, ἐν D *abc.* ins. ὥστε C. — *aft.* ἐξίστ. ins. πάντες D c. — ἐνθῆς B L Copt.  
 — 43. for γνῶ, γνοὶ A B D L al. txt C. — αὐτὴν K.

CHAR. VI. 1. for ἦλθ., ἔρχεται B C L. txt A D. — 2. for γεν. σαβ., ἡμέρα σαβ.

a solemn ratification of the healing which she had as it were surreptitiously obtained: see note on Luke, ver. 46. — 37.] How capricious, according to modern criticism, must this Evangelist have been, who compiled his narrative out of Matt. and Luke, adding minute particulars—in leaving out here *εἰδότες ὅτι ἀπέθανεν* (Luke) *a detail so essential*, if Mark had really been what he is represented. Can testimony be stronger to the untenableness of such a view, and the independence of his narration? And yet such abound in every chapter. — 41.] *Ταλ. κοῦμι* = *ܩܪ ܡܗܝܬܐ*. — *σοὶ λέγω* is added in the translation. — The accuracy of

Mark's reports often gives occasion to the insertion of the *actual Syriac and Aramaic words* spoken by the Lord: see ch. vii. 11. 34. xiv. 36. *Talitha*, in the ordinary dialect of the people, is a word of endearment addressed to a young maiden = *κοράσιον*. — 42.] *καὶ περιεπ.* Peculiar to Mark. — The whole account is very probably derived from the testimony of Peter, who was present. — 43.] betokens an eye-witness, who relates what passed *within*. Matthew says nothing of this, but tells what took place *without*, viz. the spreading abroad of the report.

CHAR. VI. 1—6.] Matt. xiii. 54—56,

γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν, <sup>f</sup> Matt. vii. 28 al. καὶ πολλοὶ ἀκούοντες <sup>g</sup> ἐξεπλήσσοντο λέγοντες <sup>h</sup> Πόθεν <sup>i</sup> τούτῳ ταῦτα, καὶ <sup>j</sup> τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, <sup>k</sup> [ὅτι] <sup>l</sup> καὶ <sup>m</sup> δυνάμεις τοιαῦται <sup>n</sup> διὰ τῶν χειρῶν αὐτοῦ \* γίνονται; <sup>o</sup> οὐχ οὗτός ἐστιν ὁ <sup>p</sup> τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς <sup>q</sup> ἐξ <sup>r</sup> Ἰακώβου καὶ <sup>s</sup> Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ <sup>t</sup> εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε <sup>u</sup> πρὸς ἡμᾶς; καὶ <sup>v</sup> ἔσκαν- <sup>w</sup> θαλίζοντο ἐν αὐτῷ. <sup>x</sup> ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι <sup>y</sup> οὐκ <sup>z</sup> ἐστι προφήτης ἄτιμος <sup>aa</sup> εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ <sup>ab</sup> ἐν <sup>ac</sup> τοῖς συγγενέσι \* καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>ad</sup> καὶ οὐκ <sup>ae</sup> ἠδύ- <sup>af</sup> νατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις <sup>ag</sup> ἡ ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἑθεράπευσε. καὶ ἐθαύμαζε <sup>ah</sup> διὰ τὴν ἀπιστίαν αὐτῶν.

<sup>ai</sup> Καὶ <sup>aj</sup> περιῆγε τὰς κόμας <sup>ak</sup> κύκλῳ διδάσκων. <sup>al</sup> καὶ <sup>am</sup> προσκαλεῖται τοὺς δώδεκα, καὶ <sup>an</sup> ἤρξατο αὐτοὺς ἀποστέλ- <sup>ao</sup> λειν <sup>ap</sup> δύο δύο, καὶ ἐδίδου αὐτοῖς <sup>aq</sup> ἔξουσίαν τῶν πνευ-

βάτων D.—bef. πολλοὶ ins. οἱ B L al.—aft. ἐξεπλ. ins. ἐπὶ τῇ διδαχῇ αὐτοῦ D *du Arm.* —bef. ταῦτα ins. πάντα C.—for αὐτῷ, τούτῳ B L.—ὅτι om. A B E F G H L M S V many mss. ἵνα καὶ D K... C.—αἱ δυνάμεις B.—γίνονται C D K al. γινόμεναι B L. txt A abc.—3. fabri abc. ὁ τοῦ τέκτονος υἱὸς καὶ ab *Æth. Arm.* Origen says of Celsus: οὐ βλέπων, ὅτι οὐρανοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τεκτονὶ αὐτοῦ ὁ Ἰησοῦς ἀναγέγραπται.—Ἰωσήφ B D L a *Copt.* txt A C. Ἰωσήφ *bu Æth.*—for καὶ οὐκ, οὐκ καὶ D acv.—ὧδε om. M.—4. bef. πατρ. ins. ἰδίᾳ A L Orig.—συγγενέσιν B D<sup>2</sup> E F G L V. txt A C D.—aft. συγ. ins. αὐτοῦ B C K L *bld.* txt A D.—5. for ἀπιστίαν, πίστιν D (but incredulitatem d).—7. for ἡρξ. αὐτ. ἀπ., ἀπίστευεν αὐτοὺς D abc.—for δύο δύο, ἀνά β̄ D.—for καὶ ἐδίδ., δοὺς D.—τῶν (both times)

where see notes.—1.] ἐξῆλθ. ἐκεῖθ., not, *from the house of Jairus*, by the expression τὴν πατρίδ. αὐτ. in the corresponding clause. I may go out of my own house into a neighbour's, but I do not say, I go out of my own house into Lincolnshire; the two members of such a sentence must correspond;—I go out of Leicestershire into Lincolnshire—so, as corresponding to τ. πατρίδ. αὐτ., ἐκεῖθεν must mean *from that city*, i. e. Capernaum. This against Meyer, who tries on this misinterpretation to ground a difference between Matt. and Mark.—3.] ὁ τέκτων. This expression does not seem to be used at random,—but to signify that the Lord had *actually worked* at the trade of his reputed father. Justin Martyr, Dial. p. 316, C, says, ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ὢν, ἀποτρα καὶ ζυγά.—5.] οὐκ ἠδύνατο.—The *want of ability* spoken of is not *absolute*, but *relative*. The same Voice which could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was the Lord's

practice to require *faith* in the recipient of aid: and that being wanting, the help *could not* be given. However, from what follows, we find that in a few instances it did exist, and the help was given accordingly.—6.] ἐθαύμαζε—this need not surprise us, nor be construed otherwise than as a literal description of the Lord's mind: in the mystery of His humanity, as He was compassed by human infirmity,—grew in wisdom,—learned obedience,—knew not the day nor the hour, ch. xiii. 32,—so He might wonder at the unbelief of His countrymen.—καὶ περιῆγε—see Matt. ix. 35.

7—13.] Matt. x. 1—15. Luke ix. 1—5: see also Matt. ix. 36—38, as the introduction to this mission. The variations in the three accounts are very trifling, as we might expect in so solemn a discourse delivered to all the twelve.—See the notes to Matt.;—and respecting the subsequent difference between Matt. (ver. 16 ff.) and Luke,—those on Luke x.—7.] δύο δύο (see reff.) is a Hebraism. These *couples* are pointed out in Matthew's list of the Apostles—not *however* in Mark's, which again shows the

w 2 Thess. iii. 12. **μάτων τῶν ἀκαθάρτων,** <sup>9</sup> καὶ <sup>w</sup> παρήγγειλεν αὐτοῖς ἵνα **ABCD**  
 μηδεὶν <sup>x</sup> αἰρῶσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ <sup>y</sup> πήραν  
 μὴ ἄστρον μὴ εἰς τὴν ζώνην χαλκόν, <sup>9</sup> ἀλλ' <sup>z</sup> ὑποδεξιμένους  
<sup>a</sup> σανδάλια, καὶ μὴ <sup>z</sup> † ἐνδύσῃσθε δύο χιτῶνας. <sup>10</sup> καὶ  
 ἔλεγεν αὐτοῖς Ὅπου ἂν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε  
 ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. <sup>11</sup> καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς  
 μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν <sup>b</sup> ἐκτινάζατε  
 τὸν <sup>b</sup> χοῦν τὸν <sup>c</sup> ὑποκάτω τῶν ποδῶν ὑμῶν <sup>d</sup> εἰς μαρ-  
 τύριον αὐτοῖς. [ἡμὴν λέγω ὑμῖν, <sup>e</sup> ἀνεκτότερον ἔσται  
 Σοδόμοις ἢ Γομορρῶις ἐν <sup>f</sup> ἡμέρᾳ κρίσεως. ἢ τῇ πόλει  
 ἐκείνῃ.] <sup>12</sup> καὶ ἐξελθόντες \* ἐκήρυσσον ἵνα \* μετανοήσωσι  
<sup>13</sup> καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ <sup>g</sup> ἤλειφον ἐλαίῳ  
 πολλοὺς <sup>h</sup> ἄρρώστους καὶ ἰθεράπευον. <sup>14</sup> καὶ ἤκουσεν ὁ  
 βασιλεὺς Ἡρώδης· <sup>i</sup> φανερόν γάρ <sup>i</sup> ἐγένετο τὸ ὄνομα  
 αὐτοῦ· καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν  
 \* ἡγήρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ <sup>k</sup> δυνάμεις ἐν αὐτῷ·  
<sup>15</sup> ἄλλοι † δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον  
 ὅτι προφήτης ἐστίν † ὡς εἰς τῶν προφητῶν. <sup>16</sup> ἀκούσας  
 δὲ ὁ Ἡρώδης εἶπεν ὅτι ὃν ἐγὼ <sup>l</sup> ἀπεκεφάλισα Ἰωάννην,

om. C. — 8. αἰρῶσιν C. — for εἰς ὁδόν, ἐν τῇ ὁδῷ K ac. — 9. rec. ἐνδύσασθαι with B? S. txt (ἐνδύσασθε B) A B C D E F V al. Copt. Arm. ne inducerentur *he*. nolite indui *a*. ἐδύσαθε K. ἐνεδύσθαι L. — 10. εἰς οἰκίαν om. D a. — 11. for ὅσοι ἂν μὴ δ. ὅς, ὅς ἂν τόπος μὴ δέξηται B L al. δέχονται K. txt A C D *abc*. — τὸν ὑποκάτω om. D *abv* Arm. *Æth*. — ἡμὴν . . . ἐκείνῃ om. B C D L *bcv* Copt. Arm. txt A a Euseb. canon. Syrr. — 12. ἐκήρυσαν B C D L Syrr. txt A *abd*. — μετανόωσι B D L. txt A C. — 13. ἐξέβαλον C D. — ἀλείψαντες D, omg. καί. — 14. aft. Ἡρ. ins. τὴν ἀκοήν Ἰησοῦ K M Orig. — ἔλεγον B *ab*. ἐλέγσαν D. txt A C c. — βαπτιστὴς D S al. *abv* Syr. — ἐγήγερται ἐκ ν. B D L al. *abcd*. ἐκ ν. ἀνέστη A K al. txt (but *ηγ*. ἐκ ν.) C. — 15. aft. ἄλλοι (1st) rec. om. δὲ with many const. MSS., but txt A B C D E K L M S all. *abv* Syr. Copt. — προφ. ἔστ. ὡς om. D *bd*. rec. bef. ὡς ins. ἦ, with many const. MSS., but om. A B C D E G H K L M S V 20 v Syr. Copt. *Æth*. Orig. (*ἵστιν* om. B L.) — 16. ὁ Ἡρ. om. C. — ἐγὼ om. D Copt. — *ἵστιν* αὐτὸς om. B D L al. c Orig. txt

total absence of *connecting design* in this Gospel, such as is often assumed. — 8.] Striking instances occur in these verses, of the independence of the three reports in their present form. — *μηδὲ ῥάβδον* Matt. = *εἰ μὴ ῥ. μόνον* Mark, = *μητὲ ῥάβδους* Luke (or *ῥάβδον*). — See notes on Matt., also in the next clause. — 9.] *ὑποδεξιμένους*, scil. *ἵνα*, or some equivalent infinitive. We have another change of construction in *ἐνδύσῃσθε*. — 13.] *ἤλειφον ἐλαίῳ* — this oil was not used *medicinally*, but as a *vehicle of healing power committed to them*; — a symbol of a deeper thing than the oil itself could accomplish. That such anointing has nothing in common with the extreme unction of Romanists, see proved in note on James v. 14. — See for instances of such symbolic use of external applica-

tions, 2 Kings v. 14. Mark viii. 23. John ix. 6, &c.

14—29.] Matt. xiv. 1—12. Luke ix. 7—9. (The account of John's death is not in Luke.) Our account is, as usual, the fullest of details. — See notes on Matt. — 14.] Herod was not *king* properly, but only *tetrarch*: — see as above. He heard most probably of the *preaching of the twelve*. — 15.] 'He is a prophet, like one of the prophets;' — i. e. in *their* meaning, 'He is not *The Prophet* for whom all are waiting, but only *some* prophet like those who have gone before.' — Where did our Evangelist get this remarkable expression, in his *supposed compilation from Matt. and Luke*? — 16.] On this repeated declaration of Herod, with its remarkable attraction of construction, De Wette observes, Mark here combines the

οὗτός [ἐστίν· αὐτός] ἡγήθη \* ἐκ νεκρῶν. <sup>17</sup> Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας <sup>m</sup> ἐκράτησε τὸν Ἰωάννην καὶ <sup>m</sup> Matt. xii. 11 al.  
 ἔδωκεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.  
<sup>18</sup> ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι οὐκ ἔξεστί σοι  
<sup>n</sup> ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. <sup>19</sup> ὁ δὲ Ἡρωδιάς <sup>n</sup> Deut. xxviii. 30.  
<sup>o</sup> ἐνείχεν αὐτῷ, καὶ ἠθέληεν αὐτὸν ἀποκτείνειν, καὶ οὐκ <sup>o</sup> = Luke xi. 53 only. Gen. xlii. 23.  
 ἠδύνατο. <sup>20</sup> ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ <sup>p</sup> συνετήρει <sup>p</sup> = here only. See Luke ii. 19. Dan. vii. 28 al. x.  
 αὐτὸν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ <sup>q</sup> ἤδῃ αὐτοῦ <sup>q</sup> ch. xii. 37.  
 ἤκουε. <sup>21</sup> καὶ γενομένης ἡμέρας <sup>r</sup> εὐκαίρου ὅτε Ἡρώδης <sup>r</sup> 2 Cor. xi. 19 only. 2 Macc. vi. 39.  
 τοῖς <sup>s</sup> γενεσίαις αὐτοῦ δειπνὸν ἐποίει τοῖς <sup>s</sup> μεγιστάσιν <sup>s</sup> Heb. iv. 16 only. Ps. ciii. 27.  
 αὐτοῦ καὶ τοῖς <sup>t</sup> χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, <sup>t</sup> s only + dat. of time, ch. ii. 21. iii. 2.  
<sup>22</sup> καὶ ἐισελθούσης τῆς θυγατρὸς \* αὐτῆς \* τῆς <sup>t</sup> Rev. vi. 15. xviii. 25 only. Jonah iii. 7.  
 Ἡρωδιάδος καὶ ὀρχησαμένης καὶ <sup>u</sup> ἀρσεάσης τῷ Ἡρώδῃ <sup>u</sup> = Rev. vi. 15. al. Dan. v. 1.  
 καὶ τοῖς <sup>v</sup> συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ <sup>v</sup> \* κοραίῳ <sup>v</sup> Esth. ii. 4, 9. w 3 Macc. v. 39 f.  
 Αἰτήσόν με ὃ ἐάν θέλῃς, καὶ δώσω σοί. <sup>23</sup> καὶ ὤμοσεν <sup>x</sup> αὐτῇ ὅτι ὃ ἐάν με αἰτήσῃς δώσω σοί, <sup>x</sup> ch. v. 41, 42.  
<sup>y</sup> ὥς ἡμίους τῆς βασιλείας μου. <sup>y</sup> Esth. v. 3. 38. Luke xii. 51.  
<sup>24</sup> ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς <sup>z</sup> Τί <sup>z</sup> Exod. xii. 11. al. ch. x. 35.  
 † αἰτήσωμαι; ἡ δὲ εἶπε Τὴν κεφαλὴν Ἰωάννου τοῦ <sup>a</sup> βαπτιστοῦ. <sup>a</sup> John xvii. 24.  
<sup>25</sup> καὶ ἐισελθούσα εὐθέως <sup>b</sup> μετὰ σπουδῆς πρὸς <sup>b</sup> Acts x. 33 al. Phil. ii. 23.  
 τὸν βασιλέα ᾗτήσατο λέγουσα \* Θέλω ἵνα μοι δῶς <sup>c</sup> ἕξ <sup>c</sup> = and Luke xi. 39 f.  
 αὐτῆς ἐπὶ <sup>d</sup> πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>d</sup> Ps. xlii. 5, 11. Matt. xxvi. 38.  
<sup>26</sup> καὶ <sup>d</sup> περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους

A C.—ἐκ νεκ. om. B L Copt. ἀπὸ τῶν ν. C. txt A.—17. ὁ γὰρ Ἡ. L Copt.—ἐν φυλ. κ. ἔδ. αὐτ. A. καὶ ἔδ. αὐτὸν, κ. ἔβαλεν εἰς φυλ. D ab.—rec. bef. φυλ. ins. τῇ, but om. A B C E F G K L S V all.—18. for σοι, σε D a.—19. for ἠθέληεν, ἐζήτησεν C\* abcd.—ἀπόλεσαι C.—20. aft. εἶκε. ins. εἶναι D.—καὶ ἄγ. om. B.—for ἐποίει, ἠπόρει B L Copt. txt A C D abv.—21. γενεσίαις D<sup>1</sup>. γενεχλίαις D.—αὐτοῦ om. D abv.—22. for αὐτῆς τῆς, αὐτοῦ B D L al. txt A.—for ἀρσεάσης, ἡρσεεν, and afterwards ὁ δὲ β. εἶπ. B C L c. txt A D abv.—23. αὐτῇ om. L.—aft. αὐτῇ, ins. πολλὰ D a.—εἰ τι ἂν D.—με om. L.—ἡμίσιος S. ἡμίσιον K. ἡμισυν L. καὶ τὸ ἡμισυν D. txt ABC.—24. for ἡ δὲ (1st). καὶ B.—rec. αἰτήσωμαι. txt A B C D G L.—βαπτίζοντος B L Syr. and in ver. 25.—25. εὐθέως om. D L abc Copt. Arm.—μετὰ σπ. om. D abc.—for ᾗτήσατο λίγ., εἶπεν D ab Syr. Arm.—θέλω om. D ab.—ἕς μοι D ab.—ἕξ αὐτῆς om. D. ins. ὥς D.—26. aft. ὁ βασ. ins. ὡς ἤκουσεν D c.—aft. ὅρκ. καὶ, ins. διὰ D abv.—

text of Luke with that of Matthew (!).—The principal additional particulars in the following account of John's imprisonment and execution are,—ver. 19, that it was Herodias who persecuted John, whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions (on ἐνείχεν see reff. and note Luke xi. 53):—that the maiden went and asked counsel of her mother before making the request:—and that a σκευολάτῳ, one of the body-guard (not from speculator,—‘*Speculatoribus* . . . cervicem porrexit,’ Senec. de Benef. iii. 25, cited by Kuinoel) was sent to behead John.—20.] συνετ., ‘preserved him,’ not, ‘esteemed him highly.’—kept him in safety that he should not be killed by Herodias.—21.] εὐκαί. not, a *festal* day, as Hammond and others interpret it, for this use of εὐκαίρος is later—but, a *convenient* day (see ver. 31 and Acts xxiv. 25) for the purposes of Herodias: which shows that the dance, &c. had been all previously contrived by her.—μεγιστάνες, a Macedonian word, which came

<sup>c</sup> ver. 22. <sup>f</sup> here only. <sup>g</sup> Isa. i. 2. <sup>h</sup> here only 1. <sup>i</sup> constr. here only. <sup>j</sup> ver. 16. <sup>k</sup> ver. 22. <sup>l</sup> M. H. xxv. 28. R. v. xi. 8. 10 only. <sup>m</sup> Judg. xiv. 8. <sup>n</sup> Matt. xxii. 31 al. <sup>o</sup> Matt. xi. 28 al. <sup>p</sup> Matt. xvii. 1. 19 al. <sup>q</sup> Matt. xxvi. 45. Luke xii. 19. <sup>r</sup> Prov. xiv. 12. <sup>s</sup> I Cor. xvi. 12. <sup>t</sup> Acts vii. 21. <sup>u</sup> constr. here only. <sup>v</sup> Matt. xiv. 25 al. <sup>w</sup> 2 Kin. x. 17. <sup>x</sup> vat. Matt. xiv. 13 only. <sup>y</sup> = Acts iii. 11. <sup>z</sup> 1 Pet. iv. 4 only. <sup>aa</sup> Judith vi. 16. <sup>ab</sup> καὶ τοὺς <sup>c</sup> συνανακειμένους οὐκ ἠθέλησεν αὐτὴν <sup>d</sup> ἀθετῆσαι. <sup>e</sup> ABCD <sup>f</sup> καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς <sup>g</sup> σπεκουλάτορα <sup>h</sup> ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ὁ δὲ ἀπελλθὼν <sup>i</sup> ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ <sup>j</sup> καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πῖνακι, καὶ ἔδωκεν αὐτὴν τῷ <sup>k</sup> κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. <sup>l</sup> 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ <sup>m</sup> πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ. <sup>n</sup> 30 Καὶ <sup>o</sup> συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ <sup>p</sup> πάντα [καὶ] ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. <sup>q</sup> 31 καὶ εἶπεν αὐτοῖς <sup>r</sup> Δεῦτε ὑμεῖς αὐτοὶ <sup>s</sup> κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ <sup>t</sup> ἀναπαύεσθε <sup>u</sup> ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν <sup>v</sup> ἠύκαί- <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> 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<sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

ἀνακειμένους B L. — 27. for καὶ, ἀλλὰ D ac.—ὁ βασ. om. D abc.—rec. σπεκουλάτωρα with qu. ? txt (σπεκουλάτορα D) A B D E F K L S V all. σπεκουλάτ . . ρα C.—ἐνέγκαι B.—add ἐπὶ πῖνακι C ev.—for ὁ δὲ, καὶ B C L acdv.—28. αὐτοῦ om. D a.—αὐτὴν (1st) om. L b Syr. Arm.—αὐτὴν (2nd) om. D acv Syr. Arm.—29. τῷ μνημ. D.—30. bef. ὅσα om. καὶ B C D E L V abcdv Syr. Copt. Æth. Arm. txt A.—31. for ὑμ. αὐ. κ. ἰδ., ὑπάγωμεν D ac (add seorsum a).—ἀναπαύσασθε A C M al. txt B D (-θαί D).—ἐκείρουν A B E F L V al. ἐκείρουν εἶχον D. txt C.—32. aft. καὶ, ins. ἀναβάντες εἰς τὸ πλοῖον, omg. τῷ πλ. aft. D acd.—ἀπῆλθεν E F G H V al.—33. rec. aft. ὑπάγ. ins. οἱ ὄχλοι, with many modern const. mss., but om. A B D E G H K L M S U V all. abcdv Copt. Æth. Arm.—ἐγνώσαν B D. txt A.—αὐτὸν om. B D abc. αὐτοῦς A K L M all. Syr. Copt. Æth.—καὶ προῆλ. αὐ. om. D al. bd.—καὶ συν. π. αὐ. om. B L al. cv Copt. Arm. καὶ συνῆλθον αὐτοῦ D bd. καὶ συνέβραμον πρὸς αὐτὸν A.—

into use at the Alexandrine conquest. — 23.] The contracted ἡμίσεως belongs to later Greek, as does also ἀθετέω, ver. 26.

30—44.] Matt. xiv. 13—21. Luke ix. 10—17. John vi. 1—13. This is one of the very few points of comparison between the four Gospels during the ministry of our Lord. And here again I believe Mark's report to be an original one, and of the very highest authority. Professor Bleek (Beitrag zur Evangelien Kritik, p. 200) believes that Mark has used the Gospel of John,—on account of the 200 denarii in our ver. 7 and John ver. 7;—and that he generally compiles his narrative from Matt. and Luke, ibid. p. 72—75, which has been elsewhere shown to be wholly untenable. I believe Mark's to be an original full account—Matthew's a compendium of this same account, but drawn up independently of Mark's:—Luke's a compendium of another account: John's, an independent nar-

rative of his own as eye-witness. — 30.] Mentioned by Luke, not by Matt. — 31—34.] One of the most affecting descriptions in the Gospels, and peculiar to Mark. Matt. has a brief compendium of it. Every word and clause is full of the rich recollections of one who saw, and felt, the whole. Are we mistaken in tracing the warm heart of him who said, 'I will go with thee to prison and to death?' — 33.] πεζῇ, not 'a-foot,' but 'by land.' — 34.] ἐξελεθὼν, 'having disembarked,' most probably. Meyer would render it 'having come forth from His solitude' in Matt.,—and 'having disembarked' here: but I very much doubt this. There is nothing in Matt. to imply that He had reached His place of solitude before the multitudes came up. John indeed, vv. 3—7, seems to imply this; but He may very well have mounted the hill or cliff from the sea before He saw the multitudes, and this would be on His disembarkation.

πρὸς αὐτόν\*. <sup>21</sup> καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολλὸν ὄχλον, καὶ ὁ ἰσπλαγχνίσθη ἐπ' \* αὐτοῖς, ὅτι ἦσαν ὥς ο M. and Matt. xv. 32. πρὸβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς P Num. xxxiv. 17. πολλά. <sup>25</sup> καὶ ἦδη ὥρας ἡ πολλῆς γεινομένης προσελ- q here only. — ὥρας 1 M. θόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἦδη ὥρα πολλή· <sup>26</sup> ἀπόλυσον αὐτοὺς, ἵνα r 1 M. and Matt. xv. 23. ἀπελθόντες εἰς τοὺς ἑκκλῆς ἀγροὺς καὶ κώμας ἀγορά- s ver. 6 and tell. σωσιν ἑαυτοῖς [ἄρτους]. τί γὰρ φάγωσιν οὐκ ἔχουσιν. <sup>27</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ἐδότε αὐτοῖς ὑμεῖς φαγεῖν. t 2 Chron. xxxiii. 15. καὶ λέγουσιν αὐτῷ Ἀπελθόντες ἡ ἀγοράσωμεν διακοσίων u con tr. here only. ἡ δηναρίων ἄρτους, καὶ \* δώμεν αὐτοῖς φαγεῖν; <sup>28</sup> ὁ δὲ v = 1 Kings xxiv. 3. λέγει αὐτοῖς Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. w abs. 1 Cor. xiii. 9. [καὶ] ὡ γνόντες λέγουσι Πέντε, καὶ δύο ἰχθύας. <sup>29</sup> καὶ x ver. 27. ἡ ἐπέταξεν αὐτοῖς <sup>xx</sup> ἀνακλίνει πάντας ὡ συμποσία <sup>z</sup> συμ- x8 const. Luke viii. 31. — 1 M. πόσια ἐπὶ τῷ χλωρῷ χόρτῳ. <sup>40</sup> καὶ ἡ ἀνέπεσον ὡ πρασιαὶ y here only. <sup>z</sup> πρασιαὶ, \* ἀνὰ ἑκατὸν καὶ \* ἀνὰ πεντήκοντα. <sup>41</sup> καὶ Esth. vii. 7. λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ὡ ἀνα- b here only t. βλέψας εἰς τὸν οὐρανὸν ὡ εὐλόγησε, καὶ κατέκλασε τοὺς Sir. xxv. 31. ἄρτους καὶ εἶδον τοῖς μαθηταῖς αὐτοῦ, ἵνα ὡ παραθῶσιν c Gen. xxi. 14. αὐτοῖς, καὶ τοὺς δύο ἰχθύας ὡ ἐμέρισε πᾶσι. <sup>42</sup> καὶ ὡ φα- d Gen. xv. 5. γον πάντες καὶ ὡ ἔχορτάσθησαν. <sup>43</sup> καὶ ὡ ἦραν ὡ κλασμάτων e ch. xiv. 22. δώδεκα ὡ κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. <sup>44</sup> καὶ f 1 Cor. x. 16. ὡ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὡ πεντακισχίλιοι ἄνδρες. g Gen. i. 22, 28. <sup>45</sup> Καὶ εὐθὺς ὡ ἡνάγκασε τοὺς μαθητὰς αὐτοῦ ὡ ἐμβῆναι εἰς h Luke ix. 10. i ch. vii. 27 al. k Ezek. xiii. 19. l Judg. vi. 19.

34. ἐπ' αὐτοὺς B D F bn. txt A. — 36. for ἐκκλῆς, ἐγγιστα D.—εἰς τὰς κώμας D.—for ἄρτους· τί γ. φ., τί φάγωσιν B L a Copt. τί φαγεῖν D. txt A. — 37. ἀγοράσωμεν L abc.—for δώμεν, δώσωμεν A L abcd. δώσωμεν B D. — 38. καὶ om. B D L bc Syr. Copt. txt A a.—aft. πέντε ins. ἄρτους D. — 39. ἀνακλιθῆναι B G abcd. πᾶσιν ἀνακλιθῆναι Orig. txt A D v.—for συμ. συμ., κατὰ τὴν συνποσίαν D. — 40. αἱ ἐπέσαν B E M V.—πρασ. (once) om. L al.—for ἀνὰ, κατὰ B D Copt. txt A, and Orig. (omg. 2nd ἀνὰ.) — 41. παρατιθῶσιν B L M al. txt A D.—for αὐτοῖς, κατέναντι αὐτῶν D abdv. τῷ ὄχλῳ M. — 43. κλάσματα B.—κοφίνων πληρώματα B. — 44. ἦσαν om. M.—rec. bef. πεντ. ins. ὡς, but om. A B D E F G H K L M S V al. (τοὺς ἄρτ. om. D ab) abcd Syr. Copt. Aeth. — 45. aft. εὐθ. ins. ἐξεγερθεὶς D abc.—aft. προάγ. ins. αὐτὸν

—To show how arbitrary is the assumption of Mark having combined Matt. and Luke,—see how easily the same might be said of Luke himself, with regard to Matt. and Mark here:—ἐπελάπισε τοὺς ἄρτους αὐτῶν, Matt.;—ἤρξατο διδάσκειν αὐτ. πολ., Mark;—ἐλάλει αὐτοῖς περὶ τ. βασ. τ. θ., κ. τοῦς χρίταιν ἐγ. θεραπείας ἰατο, Luke: = Matt. + Mark. — 35.] See notes on John vi. 3—7, and Matt. xiv. 15—17. The Passover was near, which would account for the multitude being on the move. — 37.] This verse is to me rather a decisive proof that (see above) Mark had

not seen John's account;—for how could he, having done so, and with his love for accurate detail, have so generalized the particular account of Philip's question? That generalization was in the account which he used, and the circumstance was more exactly related by John, as also the following one concerning Andrew. — 40.] πρασιαὶ λέγονται τὰ ἐν τοῖς κήποις διάφορα κόμματα, ἐν οἷς φυτεύονται διάφορα πολλάκις λάχανα. Theophylact. The distributive repetitions of these words are Hebaisms. — 41.] The dividing of the fishes, and (ver. 43) the taking up fragments from

m Matt. xiv. 22 al. τὸ πλοῖον καὶ <sup>m</sup> προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ABD  
 o ver. 30. ἔως αὐτὸς \* ἀπολύσῃ τὸν ὄχλον. <sup>46</sup> καὶ <sup>1</sup> ἀποταξάμενος  
 p Luke ix. 61. αὐτοῖς ἀπῆλθεν εἰς τὸ ὕψος προσεύξασθαι. <sup>47</sup> καὶ ὕψιας  
 Acts xviii. 18. 21. 2 Cor. ii. 15. γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς  
 q M. only. μόνος ἐπὶ τῆς γῆς. <sup>48</sup> καὶ εἶδεν αὐτοὺς <sup>1</sup> βασανιζομένους  
 r Isa. xlviii. 21. 3 Kings ix. 27. ἐν τῷ ἑλαύνειν ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ  
 s Exod. xiv. 21. περὶ τετάρτην <sup>5</sup> φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς  
 περιπατῶν ἐπὶ τῆς θαλάσσης. καὶ ἤθελε παρελθεῖν  
 αὐτούς· <sup>49</sup> οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσ-  
 σης ἔδωξαν ἑφάντασμα εἶναι, καὶ <sup>4</sup> ἀνέκραζαν· <sup>50</sup> πάντες  
 t M. only +. γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε  
 Wisd. xvi. 13. u 1 Kings iv. 5. μετ' αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγὼ εἰμι, μὴ  
 v ch. iv. 39 and τοῖς. φοβεῖσθε. <sup>51</sup> καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ  
 where only. ὅπου αὐτοὶ ἦσαν. Dan. iii. 22. y ch. v. 42 al. y const. here  
 only. with c. 15. x ἐξίσταντο καὶ ἐθαύμαζον. <sup>52</sup> οὐ γὰρ <sup>3</sup> συνῆκαν ἐπὶ τοῖς  
 Ps. xxvii. 5. ἐν, Neh. viii. 12. ἐπὶ with acc. Dan. xi. 27. ἄρτοις· ἦν γὰρ ἡ καρδιά αὐτῶν <sup>2</sup> πεπωρωμένη.  
 z ch. viii. 17. John xii. 40. 2 Cor. iii. 14. 53 Καὶ <sup>a</sup> διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ  
 a Matt. ix. 1 al. καὶ <sup>b</sup> προσωρμίσθησαν. <sup>51</sup> καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ  
 Isa. xlviii. 2. b here only +. πλοίου εὐθέως <sup>c</sup> ἐπιγνόντες αὐτὸν <sup>55</sup> \* περιδραμόντες ὅλην  
 c Matt. xiv. 25 al. τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς <sup>d</sup> κραββάτοις  
 d Matt. iv. 21 al. τοὺς <sup>e</sup> κακῶς ἔχοντας περιφέρειν <sup>ee</sup> ὅπου ἤκουον ὅτι  
 e Ezek. xiv. 4. ee Rev. xii. 19.

D al. Orig.—ἀπολύει B L. ἀπολύει K al. αὐτὸς δὲ ἀπολύει D b. txt A.—47. aft. ἦν ins. πάλαι D. longe b.—for ἐπὶ τῆς γῆς, ἦν ἐπὶ τὴν γῆν A.—aft. γῆς ins. ἦν M.—48. for εἶδεν, ἰδὼν B D L abc.—for ἐν τ. ἐλ., καὶ ἐλαύνοντα D.—bef. περι, om. καὶ B L al.—πρὸς αὐτοὺς om. D abc. καὶ . . . αὐτοὺς om. G H.—ἠθίλησεν D.—49. for φ. εἶναι, ὅτι φάντασμα ἐστὶν B L.—50. γὰρ αὐτ. εἶδ. om. D ab.—for καί, ὅ ἐξ B L.—εὐθέως D. D ed.—51. λίαν om. D b.—ἐκ περισσοῦ om. B L Syr. Aeth. Copt.—περισσῶς D.—καὶ ἰθαῦμ. om. B L v Copt.—52. for ἦν γὰρ, ἀλλ' ἦν B L S Copt.—53. aft. διαπερ. ins. ἐκείθεν D.—Γεννησαρ D b.—καὶ προσωρμίσθησαν om. D abc Syr.—54. aft. αὐτὸν ins. οἱ ἄνδρες τοῦ τόπου ἐκείνου A G al. c Syr. Arm.—55. for περίχ., χώραν B L.—καὶ ἤρξαντο B.—ἐπὶ γραββάτοις φέρειν πάντας τοὺς κακῶς ἐχ. περιέφερον γὰρ αὐτοὺς D.—φέρειν M Copt.—ὅπου ἂν ἤκουσαν τὸν Ἰησ. εἶναι D.—

the fishes, are both peculiar to, and characteristic of Mark: but it would have been most inconsistent with his precision to have omitted χωρὶς γυν. κ. παιδ. in ver. 44, had he had it before him.

45—52.] Matt. xiv. 22—33. John vi. 14—21. Omitted in Luke. Matt. and Mark were nearly related as far as ver. 47. John's account altogether original, and differing materially in details: see notes there, and on Matt.—45.] Βηθσαϊδάν—this was the city of Peter and Andrew, James and John, —on the west side of the lake—and in the same direction as Capernaum, mentioned by John, ver. 17. The miracle just related took place near the other Bethsaida (Julias), —Luke ix. 10.—46.] ἀποταξάμ. in this sense belongs to later Greek.—48.] κ. ἡθ.

παρ. αὐτ. Peculiar to Mark.—50.] πάντες . . . ἐταράχθ., ditto. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his inspection—but this is at least doubtful in any general sense.—52.] Peculiar to Mark.—οὐ γὰρ συν.] They did not, from the miracle which they had seen, infer the power of the Lord over nature.

53—56.] Matt. xiv. 34—36. The two accounts much alike, but Mark's the richer in detail: e. g. καὶ προσωρμίσθησαν ver. 34, καὶ ὅπου . . . ἀσθενούντας ver. 56.—53.] ἐπὶ τ. γ. Γ., off the land of Genn., not to. This is shown by what follows.—55.] περιφ. implies that they occasionally had wrong information of His being in a

[ἐκεῖ] ἐστι. <sup>56</sup> καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πύλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούν-  
τας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου  
τοῦ ἱματίου αὐτοῦ ἄψωνται, καὶ ὅσοι ἂν \* ἤπνοντο  
αὐτοῦ <sup>57</sup> ἐσώζοντο.

VII. <sup>1</sup> Καὶ <sup>2</sup> συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ  
τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. <sup>2</sup> καὶ  
ιδόντες τινὰς τῶν μαθητῶν αὐτοῦ <sup>3</sup> κοιναῖς χερσὶ, τουτέσ-  
τιν <sup>4</sup> ἀνίπτοις, ἐσθίοντας \* ἄρτους [ἐμίμψαντο]. <sup>5</sup> οἱ γὰρ  
Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ <sup>6</sup> πυγμῇ  
νύψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, <sup>7</sup> κρατοῦντες τὴν  
<sup>8</sup> παράδοσιν τῶν πρεσβυτέρων. <sup>9</sup> καὶ ὁ ἀπὸ ἀγορᾶς ἐὰν μὴ  
<sup>10</sup> βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ  
<sup>11</sup> παρέλαβον <sup>12</sup> κρατεῖν, <sup>13</sup> βαπτισμοὺς ποτηρίων καὶ  
<sup>14</sup> ξεστών καὶ <sup>15</sup> χαλκίων καὶ κλινῶν. <sup>16</sup> \* ἔπειτα ἐπερωτῶσιν  
αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διατί οἱ μαθηταί  
σου οὐ <sup>17</sup> περιπατοῦσι κατὰ τὴν παραδόσιν τῶν πρεσ-  
βυτέρων, ἀλλὰ \* ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον.

n = Rom. viii. 1, 4 al. 4 Kings xx. 3.

v = 1 M. and Heb. xi. 2.

ἐκεῖ om. B L cv Copt. ins. A. — 56. εἰσεπορεύοντο M. — bef. ἀγροὺς ins. εἰς B (both times). — for ἀγοραῖς, πλατείας D abcv. — ἐτίθεισαν B L. — ἂν (last) om. D. — ἤψαντο B D L. txt A bcdv. — αὐτὸν D.

CHAP. VII. 2. for ἰδόντες, εἰδότες D. — bef. κοιν. ins. ὅτι, and ἐσθίουσι B L Copt. — bef. ἄρτους ins. τοὺς B D L al. om. A. — rec. ἐμίμψαντο, with very many MSS., but om. A B E II L V al. Copt. Aeth. κατέγωνσαν D. vituperaverunt acdv. (?) — 3. πυγμῇ D. primo d. momento a. subinde b. pugillo c. subinde, or crebro v. sedulo Syr. txt A B Orig. — aft. ἐσθ. ins. ἄρτον D ab, and add suum c. — 4. aft. ἀγορῆς ins. ἐὰν ὅταν ἔλθωσι D Arm. — βαπτίζονται L al. βαπτίσονται K. ραντίζονται B al. — ἂν παρέλαβον αὐτοὺς τηρεῖν D. — χαλκίων A L. — καὶ κλιν. om. B L Copt. — 5. for ἔπειτα, καὶ B D L abcv. txt A. — for ἀνίπτοις, κοιναῖς B D v Copt. Arm. txt A bc. — 6. for

place, and had to carry the sick about, following the rumour of His presence. — 5π. ἤκ. ὅτι ἐκ. ἐστ., to the places, where they heard He was (there). — ὅπου . . . ἐκεῖ does not signify merely *ubi* (as Grot., Wetst., &c.) by a Hebraism, for that is expressed by οὐ . . . ἐκεῖ, not ὅπου, 1 Kings ix. 10; and never occurs in N. T.: see reff.

CHAP. VII. 1—23.] Matt. xv. 1—20. The two reports differ rather more than usual in their additions to what is common, and are not so frequently in verbal agreement where the matter is the same. — 2.] ἰδ. τιν. τ. μαθ.: see ii. 16. — τουτέστ. ἀνίπ. is supposed by some to be a gloss, explaining κοιναῖς: — but ἀνίπτοις is necessary for what follows. — 3.] πυγμῇ. This word has perplexed all the commentators. Of the various renderings which have been given of it, two are excluded by their not being grammatical — (1) that which makes it mean 'up to the elbow' (Euthym.

and Theophylact); 'including the hand as far as the wrist,' Lightfoot: (2) 'having clenched the hand,' 'facto pugno' (Grotius and others). — The two meanings between which our choice lies are, (3) 'frequently' (as E. V. 'oft,' and Vulg. 'crebro'), taking πυγμῇ = πυκνῇ = πικνῶς, which however is not very probable: or (4), to which I most incline, and which Kuinoel gives, 'sedulo,' 'fortiter,' 'diligently,' 'πυγμῇ', he observes, meaning 'the fist,' answers in the LXX to the word ἥρῃς, Exod. xxi. 18. Is. lviii. 4. But this same word ἥρῃς is used to signify strength and fortitude, and strong men are called in the Rabbinical writings עֲרֵצָא חֲזָקָא, 'lords of fists.' And the Syriac interpreter renders it by the same Syriac word as he does ἐπιμελῶς, Luke xv. 8. — 4.] ἀπ. ἀγ. i. e. (as indeed some MSS insert: see var. read.) ἐὰν ἔλθωσι. — βαπτ. is variously rendered, — of them-



<sup>6</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι <sup>w</sup> καλῶς <sup>x</sup> προεφάρτευσεν <sup>ABD</sup>  
<sup>w</sup> Joh. xii. 28.  
<sup>al.</sup> 2 M. Jer.  
<sup>i.</sup> 12.  
<sup>x</sup> J. G. xx. 1.  
<sup>isa.</sup> xxix. 13.  
<sup>y</sup> Prov. vi. 2.  
<sup>mal.</sup> ii. 6.  
<sup>z</sup> Eccl. viii. 7.  
<sup>xxi.</sup> 20.  
<sup>a</sup> De. v. 17.  
<sup>eph.</sup> iv. 14al.  
<sup>b</sup> Col. ii. 22.  
<sup>c</sup> Matt. xxiii.  
<sup>24.</sup> Luke xi.  
<sup>42.</sup>  
<sup>d</sup> ver. 3 and refl.  
<sup>e</sup> Matt. i. 19-23.  
<sup>f</sup> Eccl. i. 3 and v. 4.  
<sup>g</sup> 2 Cor. xii. 1.  
<sup>h</sup> 1 Cor. x. 19.  
<sup>i</sup> Gal. iii. 15.  
<sup>j</sup> Matt. xix. 17.  
<sup>and</sup> passim.  
<sup>k</sup> Exod. xx. 12.  
<sup>l</sup> Exod. xxi.  
<sup>16.</sup> Prov. xx.  
<sup>20.</sup> 1 Kings  
<sup>iii.</sup> 13. Acts  
<sup>xiv.</sup> 9.  
<sup>m</sup> here only.  
<sup>see</sup> Matt.  
<sup>xviii.</sup> 16.  
<sup>n</sup> = Matt. viii.  
<sup>22-24.</sup>  
<sup>o</sup> M. G. l. vii. 12  
<sup>al.</sup>  
<sup>p</sup> M. G. l. iii.  
<sup>17</sup> only.  
<sup>q</sup> Luke i. 2 al.  
<sup>r</sup> M. H. b.  
<sup>ix.</sup> 13. Rev.  
<sup>xxi.</sup> 27 f.  
<sup>s</sup> = Acts i. 9.  
<sup>11.</sup> 22. xi. 22.  
<sup>t</sup> com-fr. here  
<sup>only.</sup>

ὡς γέγ., καὶ εἶπεν D. qui dixit ab.—for τιμῇ, ἀγαπᾷ D abc.—for αὐτῶν, αὐτοῦ M.—  
 for ἀπέχει, ἀφίστηκεν D. ἀπέστιν L. ἐστὶν aben Orig. txt A B.—B. ἀφ. . . . θεοῦ  
 is put after βαπτ. . . . ποιεῖτε in D abc.—γὰρ om. B D L Copt. Arm. ins. A.—βαπ.  
 . . . . ποιεῖτε om. B L al. Copt. Arm. ins. A D.—for παρ . . . . ποι., παρόμοια ἃ  
 ποιεῖται ταῦτα πολλά D d. ἄλλα om. A.—9. καὶ ἐλ. αὐ. om. B.—τηρήτε B.  
 στήσητε D abc Cyp. Jer.—11. for ἐάν, ὅς ἂν A.—12. καὶ (1) om. B D.—οὐκ ἐν D.  
 —13. alt. ἡμῶν add τῇ μορῇ D abc.—14. alt. προσκαλ., for πάντα, πάλιν B D L al.  
 Copt. Eth. txt A.—ἀκούσατε B D L al.—πάντες om. L Copt.—σύνετι B L. σύνετι D.  
 txt A.—15. for ὃ δύν. αὐτ. κοι., τὸ κοινοῦν αὐτὸν B.—for ἀπ' αὐτοῦ, ἐκ τοῦ ἀνθρώπου  
 B D L aben Copt. txt A.—ἐκεῖνα om. B L.—τὸν om. B.—16. om. B L Copt.—17. εἰς

*selves, or the meats bought.* It certainly  
 refers to *themselves*: as it would not be  
 any unusual practice to wash things bought  
 in the market:—but probably not to wash-  
 ing their *whole bodies*: see below.—**ἔξω**.,  
 not from *ξίω*, to polish, but a corruption of  
*sextarius*. See the passage of Josephus  
 cited in the refl.—**χαλκ.**, *brass vessels*:  
 earthen ones, when unclean, were to be  
*broken*, Lev. xv. 12.—These **βαπτισμοί**,  
 as applied to *κλινῶν* (meaning probably here  
*couches* (trichlinia) *used at meals*), were cer-  
 tainly *not immersions*, but sprinklings or  
 allusions of water.—B.] Not contained in

Matt., but important, as setting forth their  
*depreciating* of God's command in com-  
 parison with human tradition, before their  
 absolute *violation* of that command in vv.  
 10, 11.—9.] **καλῶς**—ironically—see refl.  
 —10.] **Μωσ.** γὰρ εἶπ. = ὁ γὰρ θεὸς ἐνε-  
 τείλατο Matt.—11.] **Κορβᾶν** = קרבן, an  
 offering without a sacrifice. οἱ κορβᾶν αὐ-  
 τοῖς ἀνομιᾶσιν τῶ θεοῦ, δῶρον εἰ τοῦ-  
 το σημαίνει κατὰ Ἑλλήνων γλῶτταν.—  
 Joseph. Ant. iv. 4, 4.—12.] See note on  
 Matt. ver. 5.—13.] **καὶ παρ.**, a repetition  
 from ver. 8:—common in Mark.—17.]  
 εἰς οἶκον] Not into a house, so that any

\* περὶ τῆς παραβολῆς. <sup>18</sup> καὶ λέγει αὐτοῖς Οὕτω καὶ ὑμεῖς <sup>a</sup> ἀσύνετοί ἐστε ; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κενεῶσαι, <sup>19</sup> ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν <sup>v</sup> κοιλίαν· καὶ εἰς τὸν <sup>w</sup> ἀφεδρώνᾳ ἐκπορεύεται \* καθαρῖζον πάντα τὰ βρώματα. <sup>20</sup> ἔλεγε δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. <sup>21</sup> ἔσθθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ <sup>x</sup> διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, <sup>y</sup> μοιχεῖαι, <sup>z</sup> πορνεῖαι, φόνοι, <sup>12</sup> κλοπαί, <sup>b</sup> πλεονεξίαι, <sup>c</sup> πονηρίαι, δόλος, <sup>d</sup> ἀσέλγεια, <sup>e</sup> ὀφθαλμοὶς πονηρὸς, <sup>f</sup> βλασφημία, <sup>g</sup> ὑπερηφανία, <sup>h</sup> ἀφροσύνη. <sup>23</sup> πάντα ταῦτα τὰ πονηρὰ ἔσθθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

<sup>24</sup> Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ \* <sup>i</sup> μεθόρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς [τὴν] οἰκίαν, οὐδένα ἤθελε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. <sup>25</sup> \* ἀκούσασα γὰρ γυνὴ \* περὶ αὐτοῦ, <sup>k</sup> ἧς εἶχε τὸ <sup>1</sup> θυγάτριον <sup>k</sup> αὐτῆς <sup>m</sup> πνεῦμα ἀκάθαρτον, ἐλθοῦσα <sup>n</sup> προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· <sup>26</sup> ἦν δὲ ἡ γυνὴ Ἑλληνίς, \* Συροφοίνισσα τῇ <sup>o</sup> γένει, καὶ <sup>p</sup> ἥρῳτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ

m ch. v. 2 al.

n Exod. iv. 35.

o = Jer. xxxviii. 1.

p = Luke vii. 36 al.

τὴν οἰκίαν D.—for περὶ τ. π., τὴν παραβολὴν B D L aben. txt A.—18. for οὕτω, οὕτω L al.—19. for ὅτι οὐκ, οὐ γὰρ D abd.—for τὸν ἀφεδ. ἐκπ., τ. ὀρετὸν ἐξέρχεται D.—καθαρίζων A B G H L S X al. Orig. Chrys. txt qu. ? καθαρίζει D.—20. ἔλεγον D F al.—ἐκεῖνα D.—22. πορνεία, κλέμματα, μοιχεῖαι, φόνοι, πλεονεξία, δόλος, πονηρία D d.—βλασφημίαι D be.—ὑπερηφανία D b.—24. ἐξῆλθεν L. ἦλθεν M. Syr. Orig.—for μεθ., ὅρια B D L Orig. txt A.—καὶ Σιδ. om. D ab Orig.—bef. οἰκίαν om. τὴν A B E G H K L M S V X all. ins. D.—ἠδυνάσθη B.—25. γυνὴ δὲ εὐθὺς ὡς ἀκούσασα D (ut audivit d) bed. ἀλλ' εὐθὺς ἀκούσασα γυνὴ B L Copt. Syr. txt A a.—αὐτῆς om. D.—26. Συροφοίνικισσα B E F G H S V. Συροφοίνικισσα A K L S Copt. Arm. Bas. Chrys. φύνισσα D. φοίνισσα D<sup>2</sup>. συροφοίνισσα M. txt bedo.—

inference can (Meyer) be drawn from it,—but within doors: see ch. ii. 1.—ἐπ. . . οἱ μεθ. = ἀποκρ. ὁ Πέτρος εἶπ. Matt.—19.] καθαρίζον. There need not be any difficulty in this additional clause: what is stated is *physically* true. The portion carried off is that which by its removal purifies the meat; the part available for nourishment being in its passage converted into chyle, and the remainder (the *κάθαρμα*) being cast out. If the reading *καθαρίζων* be adopted, it is in the nominative, although answering to *ἀφεδρώνᾳ*, by a construction of which there are examples (Meyer) in which the grammatical *object* of the sentence is regarded as the logical *subject*:—and much the same meaning will follow.—21, 22.] Matthew's catalogue follows the order of the second table of the decalogue. Mark's more copious one varies the order,

and replaces *ψευδομαρτυρίαι* by *πλ.*, *πον.*, *δύλ.*, *ἀσέλ.*, *ὄφθ.* *πον.*, and *βλασφ.* by *βλασφ.*, *ὑπερη.*, *ἀφροσ.*—Compare Rom. i. 29.

24—30.] Matt. xv. 21—28. A striking instance of the independence of the two narrations. Mark, who is much more copious in particulars, *omits* a considerable and important part of the history: this would be most arbitrarily and indeed inexcusably done, if the common account of his having *combined* and *epitomised* *Matt.* and *Luke* is to be taken.—The Lord's retirement was to avoid the Pharisees: see notes on Matt. throughout.—24.] ἐκείθεν is not, *from the land of Gennesaret* (Meyer),—for ch. vi. 55, 56, has completely removed definiteness from the locality;—but refers to the (unspecified) place of the last discourse.—οὐδ. ἦθ. γν.] Not (Fritz.),

u Rom. i. 24, 31, x. 19, v. 13, 15.  
v 1 Cor. vi. 13, Rev. x. 9, 10, 2 Kings xx. 10.  
w 1 Cor. v. 1. See Levit. xx. 10, 20.  
x = Luke ix. 47, ii. 35, Ps. lv. 5.  
y Jer. xiii. 27 al. Gal. v. 19.  
z Hos. ii. 2.  
1 Cor. vi. 13, 20.  
a Gen. xi. 15.  
b Luke xii. 15 al. Jer. xxi. 17. Ezek. x. 27.  
c Matt. xxii. 18 al. Isa. i. 16.  
d Rom. xii. 13 al.  
e Matt. x. 15, Sir. xxxiv. 15.  
f Matt. xii. 31 al.  
g here only.  
Deut. xiii. 12 al.  
h 2 Cor. xi. 1, 17, 21. Job iv. 15.  
i here only 1.  
ἐν κ. τῆς Ἀρμενίας καὶ Καππαδοκίας. Jos. B. J. vii. 1, 3.  
k Acts xv. 17. Rev. vii. 2.  
l 1 Pet. ii. 24.  
1 ch. v. 23 only f.  
p = Luke vii. 36 al.

ἐκ τῆς θυγατρὸς αὐτῆς. <sup>27</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ Ἄφες ABD

η ch. vi. 42 al.  
p. xvi. 15.  
r t M. only t.

πρῶτον ἡχορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστι  
λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς ἑκταρίοις.

s ch. vi. 11 al.  
Exod. i. xx. 4.  
t M. and Luke  
xvi. 21 t.

<sup>28</sup> ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναὶ κύριε, καὶ γὰρ τὰ  
ἑκταρία ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ἑκταρίων  
τῶν παιδίων. <sup>29</sup> καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον

ὑπάγε· ἐξελέλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.

<sup>30</sup> καὶ ἀπελθούσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαιμόνιον  
ἐξελελυθὸς καὶ τὴν θυγατέρα ἡβελημένην ἐπὶ τῆς  
κλίνης.

u = Luke xvi.  
20.  
v Ezek. xlii.  
16.  
w Exod. iv. 11.  
x here only.

<sup>31</sup> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου \* καὶ Σι-  
δῶνος ἦλθε\* \* πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἡνὰ  
μέσων τῶν ὁρίων Δεκαπόλεως. <sup>32</sup> καὶ φέρουσιν αὐτῷ

y = M. t. Am. 3.  
xxvi. 53 al.  
z ch. x. 16 al.  
a = here only.  
b y t. M. t. vi. 21.  
c Matt. 17.  
d Matt. xvii. 1  
al.

ἡ κωφὸν ἡμογιλάλον, καὶ ἡ παρακαλοῦσιν αὐτὸν ἡνα

ἡ ἐπιθῇ αὐτῷ τὴν χεῖρα. <sup>33</sup> καὶ ἡ ἀπολαβόμενος αὐτὸν

d = John xx. 25.  
27. James iii.  
3.  
e ch. viii. 23.  
John ix. 6  
only. Num.  
xii. 14.

ἡ ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἡ ἔβαλε τοὺς δακτύλους

αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ ἡ πτύσας ἡψατο τῆς γλώσ-

σης αὐτοῦ, <sup>31</sup> καὶ ἡ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε,

ἐκβάλῃ A D E K L S V al.—ἐκ . . . αὐτῆς om. L. for ἐκ, ἀπὸ D.—28. ναὶ om. D bc.  
—for καὶ γὰρ, καὶ B. ἀλλὰ καὶ D.—29. ὑπάγε· εἰα τ. τ. λ. ἐξελέλυθε D.—30. τὴν  
θυγ. βιβ. (τὸ παιδίον βεβλημένον B L al.) ἐπὶ τ. κ. (τὴν κλίνην B D. ὑπὸ τὴν κλ. L)  
κ. τὸ δαιμ. ἐξελελυθὸς B D L. txt A.—31. for καὶ Σ. ἦλθε, ἦλθε εἰα Σιδῶνος B D L  
abc. txt A.—for πρὸς, εἰς B D L. txt A.—μέσων τ. ὁρίων K. inter medios fines  
abcde.—32. aft. κωφ. ins. καὶ B D abcν Aeth. Arm.—μογιλάλον B F<sup>2</sup> L al.—  
33. πτύσας ins. bef. ἔβαλε D abc.—34. ἀνεστέναξεν D.—35. εὐθίως om. B D L ab.

‘wished to know no man:’ but ‘would have no man know it.’—25.] The woman (Ἑλληνίς, a Gentile) had been following Him and His disciples before, Matt.—26.] Συροφ., because there were also Λιβυροί-  
νικες, Carthaginians.—27.] Ἄφες πρῶτον . . . This important addition in Mark sets forth the whole ground on which the present refusal rested. The Jews were *first* to have the Gospel offered to them, for their acceptance or rejection: it was *not yet time* for the Gentiles.—28.] καὶ γὰρ . . . see on Matt.—30.] These particulars are added here.—βεβλ. ἐπ. τ. κλ.] which the torments occasioned by the evil spirit would not allow her to be before:—κειμένην ἐν εἰρήνῃ, Euthym.

31—37.] Peculiar to Mark.—A miracle which serves a most important purpose; that of clearly distinguishing between the cases of the *possessed* and the *merely diseased* or *deformed*. This man was what we call ‘deaf and dumb;’ the union of which maladies is often brought about by the inability of him who never has heard sounds to utter them plainly:—or, as here apparently, by some accompanying physical

infirmity of the organs of speech.—31.] We have the same journey related Matt. xv. 29; and *κωφοὺς λαλοῦντας*, mentioned among the miracles, for which the people glorified the God of Israel. On *Decapolis*, see Matt. iv. 25.—He crossed the Jordan, and made a circuit to arrive at the lake.—33.] ἀπολ. αὐτ. No reason that we know can be assigned why the Lord should *take aside* this man, and the blind man ch. viii. 23; but how many might there be which we do not know,—such as some peculiarity in the *man himself*, or the *persons around*, which influenced the Lord’s determination!—It is remarkable that the *same medium* of conveying the miraculous cure is there used. Meyer, who blames all the other assigned reasons as being ‘*aus der Luft gegriffen*,’ assigns one of which the charge is eminently true, Comm. ii. p. 79.—ἔβαλ. τ. δακ. By the symbolic use of external means, our Lord signified the healing virtue for afflicted human kind, which resides in and proceeds from Him incarnate in our Flesh. He uses either His own touch,—something from Himself,—or the cleansing element to which He so often compares His

καὶ λέγει αὐτῷ Ἐφθαθὰ, ὃ ἐστὶ 'διανοίχθητι. <sup>35</sup> καὶ [εὐθέως] διανοίχθησαν αὐτοῦ αἱ ἄκοαί, καὶ ἐλύθη ὁ <sup>36</sup> δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ἠὲ ὀρθῶς. <sup>36</sup> καὶ <sup>1</sup> διεστέλατο αὐτοῖς ἵνα μηδενὶ <sup>2</sup> εἴπωσιν· ὅσον δὲ [αὐτοῖς] αὐτοῖς διεστέλλετο, \* μᾶλλον <sup>1</sup> περισσότερον ἐκήρυσσον. <sup>37</sup> καὶ <sup>3</sup> ὑπερπερισσῶς <sup>4</sup> ἐξεπλήσσοντο, λέγοντες Καλῶς πάντα πεποιήκε, καὶ τοὺς κωφούς <sup>5</sup> ποιεῖ ἀκούειν καὶ τοὺς <sup>6</sup> ἁλάλους λαλεῖν.

VIII. <sup>1</sup> Ἐν ἐκείναις ταῖς ἡμέραις \* <sup>2</sup> παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς <sup>2</sup> Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη \* <sup>3</sup> ἡμέρας τρεῖς <sup>4</sup> προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. <sup>5</sup> καὶ ἐὰν ἀπολύσω αὐτοὺς <sup>6</sup> ὡς εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ. \* <sup>7</sup> τινὲς γὰρ \* αὐτῶν <sup>8</sup> μακρόθεν \* ἦκουσι. <sup>9</sup> καὶ ἀπεκριθῆσαν αὐτῷ οἱ μαθηταὶ αὐτοῦ Πόθεν τούτους δυνήσεται τις ὧδε <sup>10</sup> χορτάσαι ἄρτων <sup>11</sup> ἐπ' ἐρημίας; <sup>12</sup> καὶ <sup>13</sup> ἐπὶ πρῶτα αὐτοὺς πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον Ἐπτὰ. <sup>14</sup> καὶ <sup>15</sup> παρήγγειλε τῷ ὄχλῳ <sup>16</sup> ἀναπεσεῖν ἐπὶ τῆς γῆς. καὶ λαβὼν τοὺς ἑπτὰ ἄρτους \* <sup>17</sup> εὐχαριστήσας <sup>18</sup> ἔκλασε, καὶ ἐδίδον τοῖς μαθηταῖς αὐτοῦ ἵνα \* <sup>19</sup> παραθῶσι, καὶ παρέθηκαν τῷ ὄχλῳ. <sup>20</sup> καὶ εἶχον <sup>21</sup> ἰχθύδια ὀλίγα· καὶ <sup>22</sup> εὐλογήσας \* εἶπε \* <sup>23</sup> παραθεῖναι καὶ αὐτά. \* <sup>24</sup> ἔφα-

ABCD

ins. A c.—ἡνοίγησαν B D.—ἡνοίχθησαν L.—for ὀρθῶς, diserte adeo ut omnes stu- perent a.—36. aft. μηδενὶ ins. μηδὲν D.—λέγωσιν B.—ὅσον . . . εἰσεστ. om. D bc.—αὐτοῖς om. A B L X al. v.—bef. μᾶλλον ins. αὐτοὶ B D (οἱ δὲ αὐτ. D) L bed. txt A.—περισσώτερος D.—37. aft. πεποι. ins. καὶ B.—bef. ἀλάλ. om. τοὺς B.

CHAP. VIII. 1. for παμπ., πάλιν πολλοῦ B D G L M al. txt A.—αὐτοῦ om. D aben Syrr. Copt.—2. ἐπὶ τοῦ ὄχλου τούτου D.—rec. ἡμέρας, with many const. MSS. ἡμέραι A D E F G H K L S V many mss. ἡμέραις τρεῖς B.—for προσμ. μ., εἰσιν ἀπὸ πότε ὧδε εἰσιν D. μοι om. B.—3. for ἐὰν ἀπ. . . . , ἀπολύσαι αὐτοὺς, v. εἰς οἶκον οὐ θέλω, μὴ ἐκλυθῶσιν D.—καὶ τινες αὐτῶν B L Copt. ὅτι καὶ τινες ἐξ αὐτῶν ἀπὸ μ. D. txt A v. ἀπὸ μ. L also.—for ἦκουσι, ἦκασιν A D. εἰσιν B L.—4. ὧδε om. D abe.—ἐπ' ἐρημίας A K.—5. ἐπὶ πρῶτα M. ἡρώτα B.—ἄρτους om. X.—6. παρ- αγγέλλει B D abd.—bef. εὐχαρ. ins. καὶ C D S V a. om. A B.—παρθεῖναι B C L M al. txt A D.—7. bef. εὐλογήσας ins. ταῦτα A F K M al. abc Syrr. aft. ins. αὐτά B C L Aeth. for ἐὺλ., εὐχαριστήσας D.—for παραθεῖναι, παρατεῖναι A. παρα- θεῖναι K. καὶ ταῦτα παρατεῖναι B L. καὶ ταῦτα παράθετε C. καὶ αὐτοὺς ἐκέλευσε

power.—34.] He looked to heaven in prayer: see John xi. 41, 42. He sighed, as Chrysostom says (cited by Trench, Mir. 351), τὴν τοῦ ἀνθρώπου φύσιν ἐλεῶν, ἐς ποίαν ταπείνωσιν ἡγάγεν αὐτὴν ὅτε μισόκαλος ἐιάβολος, καὶ ἡ τῶν πρωτοπλάστον ἀπροσεξία: see John xi. 36—38.—Ἐφθαθὰ = πηρὴς or πηρῆ.—35.] ὁ δεσμός—the hindrance, whatever it was, which prevented him from speaking ὀρθῶς before.

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36.] See ch. i. 45.—37.] καλῶς πάν. πεπ.—So πάντα, ὅσα ἐποίησε, καλὰ λίαν, Gen. i. 31. This work was properly and worthily compared with that first one of creation—it was the same Beneficence which prompted, and the same Power that wrought it.

CHAP. VIII. 1—10.] Matt. xv. 32—38. The accounts agree almost verbatim. Mark adds τινὲς γὰρ αὐτῶν μακ. ἡς. ver. 3, which S



λέγουσιν αὐτῷ Δώδεκα. <sup>20</sup> ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων <sup>d</sup> πληρώματα κλασμάτων ἤρατε; οἱ δὲ εἶπον Ἑπτὰ. <sup>21</sup> καὶ ἔλεγεν αὐτοῖς Πῶς \* οὐ \* συνίετε;

<sup>22</sup> Καὶ \* ἔρχεται εἰς Βηθσαιδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ \* παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ᾄψῃται. <sup>e</sup> Matt. viii. 5. <sup>23</sup> καὶ ἑπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, καὶ <sup>g</sup> πτύσας εἰς τὰ ὄμματα αὐτοῦ, <sup>h</sup> ἐπιθέας τὰς χεῖρας \* αὐτῷ <sup>h</sup> ἐπηρώτα αὐτὸν εἴ τι \* βλέπει. <sup>h</sup> ver. 5, 27. <sup>24</sup> καὶ ἀναβλέψας ἔλεγε Βλέπω τοὺς ἀνθρώπους, †[ὅτι] ὡς δένδρα †[ὁρῶ] περιπατοῦντας. <sup>i</sup> εἶτα πάλιν <sup>i</sup> ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ <sup>k</sup> \* ἐποίησεν αὐτὸν ἀναβλέψαι \*· καὶ \* <sup>k</sup> ἀποκατεστάθη, <sup>l</sup> καὶ <sup>l</sup> ἐνέβλεψε <sup>m</sup> τηλαυγῶς \* ἅπαντας. <sup>26</sup> καὶ ἀπέστειλεν αὐτὸν εἰς † οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰς-ἔλθῃς, μηδὲ εἴπῃς τι ἐν τῇ κώμῃ.

C M<sup>2</sup>.—πόσας σπυρίδας (omg. πληρ.) D acv.—21. πῶς om. C L al.—οὐπω A C D L M X al. acv Syrr. οὐπως K. txt B bd.—ροῦτε B. συνροῦτε D. txt A C.—22. ἔρχονται B C D L v Copt. Æth. Arm. venerunt abc. txt A.—Βηθσαιδὰ C c v. Βηθανίαν D a.—23. λαβόμε. τὴν χεῖρα D.—ἐξήνεγκεν αὐτὸν B L. txt A D v.—χεῖρας αὐτοῦ A K v Syr. Copt. txt B C D abc.—βλέπει C D Copt. Æth. txt A B abcdv.—24. rec. ἀνθ. ὡς ἐνέ. περιπ. with many mss. and D abc, but txt A B C E F K L S V X all. Theophyl.—25. καὶ πάλ. D bc.—ἔθηκεν B.—for καὶ ἐπ. αὐ. ἀναβλ., ἤρξατο ἀναβλ. D.—καὶ ἐπέθηκεν B. καὶ ἐνέβλεψεν C Copt. txt A.—ἀποκατεστάθη A E F K M S V X al. ἀποκατέστη B. ἀποκατέστη C L. txt D.—καὶ ἐνέβλεπε B L. κ. ἀνέβλεψε F al. ὥστε ἀναβλέψαι D abcdv. txt A C.—δηλαυγῶς C.—ἅπαντα B C L Syrr. Copt. Arm. πάντα D abcdv. txt A.—26. rec. τὸν οἶκον, but τὸν om. A B C D E F K L S V al.—for μηδὲ . . . κώμῃ, ὕπαγε εἰς τὸν οἶκόν σου, καὶ μηδενὶ εἴπῃς εἰς τὴν κώμην D.

ὁρᾶτε is merely *take heed*, and does not belong to ἀπό.—βλέπ. ἀπό is not ‘turn your eyes away from’ (Tittm. and Kuin. in Meyer), but as in reff.

22—26.] Peculiar to Mark. This appears to have been Bethsaida Julias, on the N.E. side of the lake. Compare ver. 13.—23.] The leading of this blind man out of the town appears as if it had been done from *some local reason*. In ver. 26 we find him forbidden expressly to enter into or tell it *in the town*, and with a repetition of κώμη, which looks as if the place had been somehow unworthy of such a work being done there. (This is a serious objection against Meyer’s reason, that the *use of spittle* on both occasions occasioned the same privacy here and in ch. vii. 33.)—Or we may perhaps find the reason in our Lord’s *immediate departure* to such a distance (ver. 27); and say, that He did not wish multitudes to gather about and follow Him.—πτύσας . . . ἐπιθέας . . . see above on ch. vii. 33.—We cannot say what may

have induced the Lord to perform this miracle *at twice*—certainly not the reason assigned by Dr. Burton, “that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before,” and so would require a double miracle;—a second, to open the eyes of *his mind* also, to comprehend what he saw. This assumes the man to have been *born* blind, which he was not, from ver. 24; for how should he know *how trees appeared*? and besides, the case of the man born blind in John ix. required no such double healing. These things were *in the Lord’s power*, and He ordered them as He pleased from present circumstances, or for our instruction.—24.] ‘I see men; for I see them walking as it were trees:’ i.e. not distinct in individual peculiarity, but as trees in the hedgerow flit by the traveller.—25.] ἐποίη. αὐ. ἐν. He caused him to *look up*: not, to recover his sight, which would be superfluous, from what follows.—26.] See above in this note.

o Matt. xi. 7 al. <sup>27</sup> Καὶ ὁ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς ABCD  
 κώμας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπηρώτα  
 τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς τίνα με λέγουσιν οἱ  
 ἄνθρωποι εἶναι; <sup>28</sup> οἱ δὲ ἀπεκρίθησαν \* Ἰωάννην τὸν  
 βαπτιστὴν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ \* ἕνα τῶν προφη-  
 τῶν. <sup>29</sup> καὶ αὐτὸς \* λέγει αὐτοῖς \* Ὑμεῖς δὲ τίνα με  
 λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ  
 p Ps. ii. 1. Dan.  
 ix. 25.  
 q Matt. xx.  
 31. See Ps.  
 cv. 9.  
 r L. and  
 Luke xxi. 25.  
 Heb. xii. 17.  
 Ps. cxviii. 22.  
 s Matt. xvi. 41  
 al.  
 t John x. 24 al.  
 u t only.  
 v Matt. ix. 22.  
 John xxi. 20.  
 w = ch. i. 25 al.  
 xy Rom. viii. 5.  
 &c. 1 Maccc.  
 x. 20.  
 z Matt. iv. 19.  
 Num. xxxiii.  
 11.  
 a Isa. xxxi. 7.  
 b Prov. i. 19.  
 ἁριστός. <sup>30</sup> καὶ ὁ ἐπιτίμησεν αὐτοῖς ἵνα μηδεὶν λέγωσι  
 περὶ αὐτοῦ. <sup>31</sup> Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν  
 υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἁποδοκιμασθῆναι  
 \* ἀπὸ τῶν πρεσβυτέρων καὶ \* ἀρχιερέων καὶ \* γραμμα-  
 τέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἁναστῆ-  
 ναι. <sup>32</sup> καὶ ἡ παρρησία τὸν λόγον ἐλάλει. καὶ ὁ πρὸς-  
 λαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. <sup>33</sup> ὁ  
 δὲ ὁ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ὁ ἐπιτίμησε  
 τῷ Πέτρῳ λέγων Ὑπαγε ὀπίσω μου σατανᾶ, ὅτι οὐ  
 ἔφρονεῖς ἡ τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. <sup>34</sup> καὶ  
 προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ  
 εἶπεν αὐτοῖς \* Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἅπαρ-  
 νησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκο-  
 λουθῆτω μοι. <sup>35</sup> ὃς γὰρ ἂν θέλῃ τὴν ἑψυχὴν αὐτοῦ  
 σῶσαι, ἀπολέσει αὐτήν. ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν  
 αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, [οὗτος] σώσει αὐ-

μηδὲ . . . κομ. om. B L. txt A C. — 27. εἰς Καισαρείαν D. — τί με λ. K. — 28. aft.  
 απεκ. ins. αὐτῷ λέγοντες B C D L al. txt A. — ὡς ἕνα D abc. ὅτι εἰς B C L Copt.  
 txt A. — 29. ἐπηρώτα αὐτοὺς B C D L a. txt A. — ὁ υἱὸς τ. 0. L b Syr., but  
 Origen distinctly says that these words are not in Mark or Luke. — 31. ὑπὸ τ. πρισ.  
 B C D K L al. txt A. — τῶν ἀρχ. B C D E H M V. txt A. also τῶν γρ. txt A. —  
 32. αὐτὸν om. D. — 33. τὰ (2nd) om. D. — 34. εἴτις θέλ. B C D L abc Orig. txt A.  
 — ὁπίσ. μ. ἀκολουθεῖν D E F G H M S V all. ab Eth. Orig. txt A B C (. . . θαν C). —  
 35. ἀπολέσῃ τὴν ἑαυτοῦ ψ. B E F G H K M S V all. ὃς δ' ἂν ἀπ . . . ψυχ. om. D\*.  
 ὃς δ' ἂν ἀπ. αὐτήν D\*. txt A C abc. — ἐμοῦ καὶ om. D ab Orig. Arm. Eth. —  
 οὗτος om. A B D K L abc Syr. Copt. Orig. ins. (but erased) C and nearly all const.

27—30.] Matt. xvi. 13—20. Luke ix.  
 18—21. With the exception of the intro-  
 duction in Luke, which describes the Lord  
 to have been *alone praying and joined by  
 His disciples*,—and the omission of the  
 praise of and promise to Peter by both  
 Mark and Luke, the three are in exact  
 accordance. On this latter omission no  
 stress must therefore be laid as to the  
 character of Mark's Gospel, as has been  
 done. (Theophylact in l.—cited by De  
 Wette.)

31—38.] Matt. xvi. 21—28. Luke ix.  
 22—27. Luke omits the rebuke of Peter.  
 Mark adds, ver. 32, *παρρησία* τ. λ. ἐλάλει

and, in the rebuke of Peter, that the Lord  
 said the words *ἰδὼν τοὺς μαθητὰς αὐτοῦ*.  
 In vv. 34, 35, the agreement is verbal,  
 except that Luke adds *καθ' ἡμέραν* aft.  
 τὸν στ. αὐτοῦ, and Mark *καὶ τοῦ εὐαγγ.*  
 after ἐμοῦ, ver. 35; and informs us, in ver.  
 34, that the Lord said these words, *having  
 called the multitude with His disciples*.  
 This Meyer calls a *contradiction to Matt.  
 and Luke*,—and thinks it arose from a  
 misunderstanding of Luke's *πάντας*. Far  
 rather should I say that our account repre-  
 sents every detail to the life, and that the  
*πρὸς πάντας* contains *traces of it*. What  
 wonder that a crowd should here, as every-

τήν. <sup>36</sup> τί γὰρ ὠφελήσει \* ἄνθρωπον, ἐὰν ἑκερδήσῃ τὸν κόσμον ὅλον καὶ ὁ ζῆμιωθῇ τὴν ψυχὴν αὐτοῦ; <sup>37</sup> ἢ τί δώσει ἄνθρωπος ἁντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>38</sup> ὅς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

IX. <sup>1</sup> Καὶ ἔλεγεν αὐτοῖς Ἀρὴν λέγω ὑμῖν ὅτι εἰς τινὲς τῶν ὧδε ἐσθηκότων, οἵτινες οὐ μὴ γέυσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

<sup>2</sup> Καὶ μεθ' ἡμέρας ἕξ ὁ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἄναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν. <sup>3</sup> καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν [ὡς χιὼν], οἷα ἡ γυναιὶς ἐπὶ τῆς γῆς οὐ δύναται \* λευκᾶναι. <sup>4</sup> καὶ ὥφθη αὐτοῖς Ἡλίας σὺν Μωσέϊ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. <sup>5</sup> καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν καὶ Μωσέϊ μίαν καὶ Ἠλίᾳ μίαν. <sup>6</sup> οὐ γὰρ ᾔδει τί \* λαλήσῃ, \* ἦσαν γὰρ ἐκφοβοί. <sup>7</sup> καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ \* ἦλθε φωνὴ ἐκ τῆς νεφέλης [λέγουσα] Οὗτός ἐστιν ὁ υἱὸς μου

c Dent. ix. 19. Heb. xii. 15 only. d i Luke.

a Matt. xxvi. 24. 1 Cor. vii. 8. Sir. xiv. 3. e Luke i. 35. Acts v. 15. Exod. xl. 33.

b 1 Kings x. 3. f = John xii. 28.

mss. — 36. ὠφελεί B L a. — τὸν ἀνθ. A C D Orig. ἄνθρωπος E F G H L M X. txt B. — for ἰὰν κερδ., κερδήσαι B. — σας L. — ζῆμιωθῇ L. καὶ ζῆμιωθῇ B. — 37. τί γὰρ δ. B L Orig. ἢ τί γὰρ D\*. txt A C abed. — δοί B. — 38. ἀν om. A. — ὅς δ' ἀν D. — ἐπαισχυνηθήσεται imi D.

CHAR. IX. 1. alt. ἐσθηκ. ins. μετ' ἐμοῦ D ab. — γεύονται K L Orig. — 2. for ἀναφ., ἀνάγει D. — 3. ὡς χιὼν om. B C L d Sahid. Arm. Æth. ins. A D abcr. (ὡς τὸ φῶς Orig.) ὡς οὐ δύν. τις λευκ. ἐπὶ τ. γ. D bd. ὡς . . . λευκ om. X a. alt. δύναται ins. οὕτως B C L Copt. Sahid. Æth. Arm. Orig. — 4. ὥφθησαν E M Syr. Æth. — καὶ συνελθόντων D a. — 5. bef. ποι. om. καὶ X Sahid. — θέλεις ποιήσω D b. — 6. λαλήσει A D F G H K S V X all. ἀποκριθῇ B C L. ἀπεκριθῇ Orig. txt ? — ἐκφοβοί K. ἐκφ. γὰρ ἐγένοντο B C D L Copt. Chrys. txt A v. — 7. ἐγένετο φων. B C L. txt A D ab Copt. Arm. — λέγουσα om. B C E G H K M S V all. ins. A D abcdv. — 8. καὶ

where else, have collected about Him and the disciples? — 38.] Mark and Luke here agree: but Matt., ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33. — On μοιχαλίδι, see Matt. xii. 39.

CHAR. IX. 1—8.] Matt. xvi. 28. xvii. 1—8. Luke ix. 27—36. Here again, while Matt. and Mark's accounts seem to have one and the same source, they have de-

flected from it, and additional particulars have found their way into our text. Luke's account is from a different source. If we might conjecture, Peter has furnished the accounts in Matt. and Mark:—this latter being retouched,—perhaps by himself: while that of Luke may have had another origin. The additional particulars in our text are,—the very graphic and noble description in ver. 3, στίλβ. . . λευκᾶναι, and οὐ γὰρ ᾔδει τί λαλ. . . ἐκφοβοί.



g Gen. xxii. 2. h Deut. xviii. 15, 19. i here only. Numb. vi. 9 and fr. k ch. x. 23 abs. Luke vi. 10. w. acc. Exod. 12, 12. l ch. vii. 35, 36. m ch. v. 46 al. n Matt. xx. 19. 15. xxvi. 19. o = here only. Don. v. 17. Cant. iii. 4. p = ch. i. 27. Luke xxi. 24 f. q = Matt. ix. 15. r ch. viii. 27 al. s = ver. 28 only. t = Acts xii. 32 al. fr. Dan. ii. 25. u Mal. iv. 6. Jer. xvi. 15. 1 M. v = Rom. iv. 9. Heb. vii. 13. 1 Tim. i. 18. w (d) Luke xxi. 9 al. (A) here only. Judg. ix. 38 al. x Matt. xx. 32. Gen. xx. 9. y = ch. viii. 11. Acts vi. 9 f.

ὁ ἄγαπητός, αὐτοῦ ἠκούετε. <sup>8</sup> καὶ ἑξάπινα <sup>k</sup> περι- ABCD  
βλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον  
μεθ' ἑαυτῶν. <sup>9</sup> καταβαινόντων δὲ αὐτῶν \* ἀπὸ τοῦ ὄρους  
ἰδιστείλατο αὐτοῖς ἵνα μηδενὶ <sup>m</sup> διηγῇσονται ἃ εἶδον, εἰ  
μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν <sup>n</sup> ἀναστῇ. <sup>10</sup> καὶ  
τὸν λόγον <sup>o</sup> ἐκράτησαν πρὸς ἑαυτοὺς, <sup>p</sup> συζητοῦντες τί  
ἦ ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. <sup>11</sup> καὶ ἑπηρώτων αὐτὸν  
λέγοντες <sup>q</sup> Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίας <sup>r</sup> δεῖ  
ἐλθεῖν πρῶτον; <sup>12</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ἠλίας  
μὲν ἐλθὼν πρῶτον \* ἀποκαθιστᾷ πάντα καὶ πῶς γέ-  
γραπται <sup>s</sup> ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ  
καὶ \* <sup>w</sup> ἐξουδενωθῇ; <sup>13</sup> ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας  
ἐλήλυθε, καὶ <sup>x</sup> ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέ-  
γραπται <sup>v</sup> ἐπ' αὐτόν. <sup>14</sup> Καὶ ἐλθὼν πρὸς τοὺς μαθητάς,  
εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς <sup>y</sup> συζη-

εἰθ' ὡς D. — εἰ μὴ τὸν Ἰησ. B D *aber* Sahid. Copt. — μεθ' ἑαυτῶν *aff.* εἶδον B. — 9. μετα-  
βαινόντων S. — ἐκ τοῦ ὄρους B D *abc.* txt A C. — ἰδιστείλατο C. διηγῇσονται X. —  
10. τί ἐστὶν ὅταν ἐκ νεκρῶν ἀναστῇ D *abcdu* Syr. Jer. — 11. ἐπηρώτησαν A *a.* — οἱ  
Φαρισαῖοι καὶ γραμ. *cu* (but not C as Lachm. states). — ὅτι (2) om. D b. — 12. αὐτοῖς,  
εἰ Ἠλίας D *d.* — μὲν om. D L *abc.* — ἀποκαθιστάνει A B L al. ἀποκαταστήσει C.  
ἀποκαταστάνει D. txt qu. ? — for καὶ πῶς, καθὼς A K M al. — ἐξουδενωθῇ D L. txt  
A B C. — 13. καὶ (1) om. M al. *a.* Eth. Arm. — ἐποι. . . ἐν αὐτῷ K L. — 14. ἐλθόντες . . .  
εἶδον B L. txt AC D *abc.* — for περὶ, πρὸς D. — συζ. πρὸς αὐτοὺς B C L. *cum illis aber.*

Mark omits ἐν ᾧ ἐνδόκησα, Matt. ver. 5.  
(According to De Wette, Ex. Handb. i.  
210. ὡς χιών is borrowed from Matt.  
xxviii. 3 (!) What a remarkable borrower  
this Evangelist must have been!) — 8.  
οὐδένα] 'none of those who appeared,'  
but (sondern) *Jesus alone*.

9—13.] Matt. xvii. 9—13. Two re-  
markable additions occur in our text; — ver.  
10, which indicates *Apostolic authority*,  
and that of *one of the Three*; — and καὶ  
. . . ἐξουδ. in ver. 12. — 10.] ἐκράτ. τ. λ.  
not, 'they kept the command' — for συζητ.  
explains it to mean *kept secret the saying*,  
as in refl. — τί ἐστι τ. ἐκ ν. ἀν. does not  
refer to the *Resurrection generally*, for it  
was an article of Jewish belief, and con-  
nected with the times of the Messiah; —  
but to *His Resurrection as connected with  
His Death: the whole* was enigmatical to  
them. — 12.] Meyer and others place the  
interrogation after τοῦ ἀνθρώπου and re-  
gard ἵνα πολ. . . as its answer. But not  
to mention that such a sentence would be  
without example in the Lord's discourses,  
the sense given by it is meagre in the ex-  
treme. As it stands in the text it forms a  
counter-question to that of the Apostles in  
ver. 11. *They asked, 'How say the*

Saviour that Elias must first come?' The  
Lord answers it by telling them that it is  
even so; and returns the question by  
another: *And how is it (also) written of  
the S. of Man, that He &c.?* then comes  
the conclusion in ver. 13 with ἀλλὰ λέγω  
ὑμῖν, stating that Elias *has come*, and  
leaving it therefore to be inferred that the  
sufferings of the Son of Man were close at  
hand. Notice how the γέγρ. ἐπ. αὐτὸν  
binds both together. Just as the first  
coming of the Son of Man is to suffer and  
to die, so has the first coming of Elias  
been as it was written of Him; but there  
is a future coming of Elias ἀποκαθιστάνειν  
πάντα, and of the Son of Man in glory.  
— See further in notes on Matt.

14—29.] Matt. xvii. 14—21. Luke ix.  
37—42. The account of Mark is by far  
the most copious: and here, which is very  
rarely the case in the official life of our  
Lord, the three accounts appear to have  
been *originally different and independent*.  
The descent from the mountain was on the  
*day following* the transfiguration, Luke  
ver. 37. — 14.] The Scribes were probably  
boasting over the disciples, and reasoning  
from *their inability to that of their Master*  
also. As Stier remarks, there is hardly

τοῦντας αὐτοῖς. <sup>15</sup> καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδὼν αὐτὸν <sup>z</sup> ἐξεθαμβήθη, καὶ \* <sup>a</sup> προστρέχοντες <sup>b</sup> ἤσπάζοντο αὐτόν. <sup>16</sup> καὶ <sup>c</sup> ἐπηρώτησε \* τοὺς γραμματεῖς Τί συζητεῖτε πρὸς αὐτούς; <sup>17</sup> καὶ ἀποκριθεὶς <sup>d</sup> εἰς ἐκ τοῦ ὄχλου εἶπε <sup>e</sup> Διδάσκαλε ἡνεγκα τὸν υἱόν μου πρὸς σε ἔχοντα πνεῦμα <sup>f</sup> ἄλαλον. <sup>18</sup> καὶ ὅπου ἂν αὐτὸν <sup>g</sup> καταλάβῃ, <sup>h</sup> ῥήσσει αὐτόν, καὶ <sup>i</sup> ἀφρίζει καὶ <sup>j</sup> τρίζει τοὺς ὀδόντας αὐτοῦ καὶ <sup>k</sup> ξηραίνεται· καὶ <sup>l</sup> εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ <sup>m</sup> ἴσχυσαν. <sup>19</sup> ὁ δὲ ἀποκριθεὶς \* αὐτῷ λέγει <sup>n</sup> Ω γενεὰ <sup>o</sup> ἄπιστος, <sup>p</sup> ἕως πότε <sup>q</sup> πρὸς ὑμᾶς ἔσομαι; ἕως πότε <sup>r</sup> ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. <sup>20</sup> καὶ ἡνεγκαν αὐτὸν πρὸς αὐτόν. καὶ <sup>s</sup> ἰδὼν αὐτὸν εὐθὺς τὸ πνεῦμα \* <sup>t</sup> ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς <sup>u</sup> ἐκυλίετο ἀφρίζων. <sup>21</sup> καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστίν <sup>v</sup> ὥς τοῦτο <sup>w</sup> γέγονεν αὐτῷ; ὁ δὲ εἶπε \* <sup>x</sup> Παιδιοθεν· <sup>22</sup> καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι \* <sup>y</sup> δύνασαι, βοήθησον ἡμῖν <sup>z</sup> σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup> ὁ <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>jy</sup> <sup>jz</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

txt A D. — 15. ἰδόντες αὐτὸν ἐξεθαμβήθησαν B C D L (τὸν Ἰησοῦ ἐομβήσαν D). txt A.—προστρέχοντες A C. προσχί(αί)ροντες D cd. txt B v.—16. for τοὺς γρ., αὐτοὺς B D L bc. txt A C a.—πρὸς ἑαυτοὺς A G M al.—ἐν ὑμῖν D abc.—18. ῥάσσει D. approntat d.—ἴσχυσαν ἐκβαλεῖν αὐτὸ D abd Arm.—19. αὐτῷ om. C. αὐτοῖς A B D L al. abv Syr. Copt. Arm.—20. πρὸς αὐτόν om. D bc.—εὐθὺς om. D ab.—for ἐσπάρ., ἐτάραξεν D abcv. συνισπάραξε B C L. txt A.—21. for ὥς, ἕως B.—ἐξ οὗ C L. txt A D.—καὶ (καὶ παιδιοθεν) B C G L. ἐκ παιδοῦ D Chryst. txt A.—22. καὶ πολλὰ αὐτόν om. K.—καὶ (2) om. D abv Syr. Arm.—τὸ πῦρ A G M V al.—δύνην B D L txt A C.—aft. ἡμῖν ins. κύριε D ab.—23. τὸ om. D K M al. Syrr. quid est si quid

such another contrast to be found in the Gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief.—15.] The Lord's countenance probably retained traces of the glory on the mount; so strong a word as ἐξεθαμβήθη would hardly have been used merely of their surprise at His sudden approach; see Exod. xxxiv. 29, 30. That brightness, however, terrified the people: this attracts them; see 2 Cor. iii. 7—18.—16.] Stier thinks that τοὺς γρ. is not the right reading,—for that the Lord would not ask the Scribes, but His own disciples. But we may say on the other hand that He came to the help of His own disciples, and thus naturally addresses Himself to the Scribes. They however are silent, and the father of the child answers.—17.] πρὸς σε—i. e. intended to do so, not being aware of His absence. From Luke, ver. 38, we learn that he was his

only son.—ἄλαλον, causing deafness and dumbness, and fits of epilepsy; see Luke xi. 14.—18.] ξηρ. 'wastes or pines away,' as E. V. or perhaps 'become dry' or 'stiff.'—19.] γενεὰ—not addressed to the man, as unbelieving,—nor to the disciples,—but generally, to the race and generation among whom the Lord's ministry was fulfilled. The additional words καὶ διεστραμμένη (Matt. Luke) are probably from Deut. xxxii. 5, 20, where ἄπιστος is also expressed,—by υἱοὶ οἷς οὐκ ἐστι πίστις ἐν αὐτοῖς. The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally involved.—20.] "The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short." (Trench, Mir. 365.)—21.] The Lord takes occasion to

p Luke i. 62 or xxii. 37. δὲ Ἰησοῦς εἶπεν αὐτῷ ὅτι εἰ \* δύνασαι [πίστευσαι] ABCD  
 18. 40. πάντα δυνατὰ τῷ πιστεύοντι. <sup>21</sup> καὶ εὐθὺς κράζας ὁ  
 Acts xxii. 30. πατὴρ τοῦ παιδίου ἡ [μετὰ δακρύων] ἔλεγε Πιστεύω·  
 Rom. viii. 26. ἡ ἐπι-  
 q = Acts v. 20, βοήθει μου τῇ ἁπιστίᾳ. <sup>25</sup> ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπι-  
 xx. 19. Heb. συντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἁκαθάρτῳ,  
 v. 7. λέγων αὐτῷ Ὁ πνεῦμα τὸ ἅλαλον καὶ ὡς κωφὸν, ἐγὼ σοὶ  
 r Matt. xiii. 58 al. \* ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.  
 s here only. <sup>26</sup> καὶ \* κράζαν καὶ πολλὰ \* σπαράζαν [αὐτόν] ἐξῆλθε,  
 t ch. i. 25 al. καὶ ἐγένετο ὥστε νεκρὸς, ὥστε \* πολλοὺς λέγειν ὅτι  
 u ch. i. 23. ἀπέθανεν. <sup>27</sup> ὁ δὲ Ἰησοῦς κρατήσας \* αὐτόν τῆς χειρὸς  
 v ver. 17. ch. \* ἡ χειρὶν αὐτόν, καὶ ἀνέστη. <sup>28</sup> Καὶ εἰσελθόντα αὐτόν \*  
 vii. 35 only. εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν  
 Ps. xxxvii. 13. \* d ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; <sup>29</sup> καὶ  
 w ch. vii. 32. d = ver. 11 only.  
 Exod. ix. 11.  
 x ch. i. 27.  
 y Matt. iii. 16.  
 Ps. xxxvii. 13.  
 z constr. here and Acts iii. 7 only. See 1 Kings xv. 27.  
 a Act. iii. 10.  
 b rep. ch. vii. 25 and reff.  
 c ver. 2.

potēs A. txt A B C.—δύνη B D L. txt A C.—πίστευσαι om. B C L Copt. Arm. Æth. ins. A D abc.—24. εὐθὺς om. C.—μετὰ δακ. om. A B C L Copt. Æth. Arm. ins. A? D ac.—rec. Πιστ. κέρει. om. A B C D L Syrr. Æth. Arm. Chrys.—25. bef. ὄχλ. ins. ὁ A L M X al.—ἀπ' αὐτοῦ C abcd. txt A B D.—26. κράζας . . . σπαράζας B C D L. txt A.—αὐτόν om. B C D L b. txt A ac.—ἐξῆλ. ἀπ' αὐτοῦ D abc.—ὥς νεκ. D.—τούς πολλούς A B. txt C D abcdv.—λέγοντας D.—27. τῆς χειρ. αὐτοῦ B D L al. abc. αὐτόν τῆς χ. αὐτοῦ C. txt A.—28. εἰσελθόντος αὐτοῦ B C D L al. txt A.—διὰ τὶ

enquire thus of the father, to bring in the trial of his faith.—vv. 21—27 are peculiar to Mark.—22.] see Matt. ver. 15.—εἰ τι δύν. This bespeaks, if any faith, at most but a very ignorant and weak one.—ἡμᾶς—the wretched father counts his child's misery his own: thus the Syrophenician woman, Matt. xv. 25, βοήθει μοι.—23.] τὸ εἰ δ. πίσ. The τὸ involves this in some difficulty. The most probable rendering is to make it designatory of the whole sentence: Jesus said to him the saying 'If thou canst believe, all things are' &c. Some would set an interrogation after δύνασαι, and suppose the Lord to be citing the father's words; "didst thou say, 'if thou canst?—believe?' &c. Others, as Dr. Burton, suppose it to mean τὸ, 'εἰ δύνασαι,' πῶς εἶπαι (imperative):—'Believe what you have expressed by your εἰ τι δύνασαι &c.'—But both these renderings involve methods of construction and expression not usual in the Gospels. The εἰ δύνασαι is a manifest reference to the εἰ δύναι before, and meant to convey a reproof, as the father's tears testify. The sentence also, unless I am mistaken, is meant to convey an intimation that the healing was not to be an answer to the εἰ τι δύνασαι, so that the Lord's power was to be challenged and proved,—but an answer to faith, which (of course by laying hold on Him who πάντα δύναι) can do all things.—24.] Nothing can be more touch-

ing and living than this whole most masterly and wonderful narrative. The poor father is drawn out into a sense of the unworthiness of his distrust, and "the little spark of faith which is kindled in his soul reveals to him the abysmal depths of unbelief which are there" (Trench, p. 367). "Thus," remarks Olshausen, (B. Comm. i. 531,) "does the Redeemer show Himself to the father as a μακρῆς πίστεως first, before He heals his son. In the struggle of his anxiety, the strength of Faith is born, by the aid of Christ, in the soul empty of it before."—There is strong analogy, in the Lord's treatment of the father here, for the sponsorial engagement in Infant baptism. The child is by its infirmity incapacitated; it is therefore the father's faith which is tested, and when that is proved, the child is healed. The fact is, that the analogy rests far deeper: viz. on the inclusion of 'the old man' in Adam and 'the new man' in Christ; see Rom. v. 12—21.—25.] This took place at a distance from the crowd, among those who had run forward to meet the Lord, ver. 15.—ἐγὼ σοὶ ἐπ. . .] emphatic, as opposed to the want of power on the part of the disciples. This is the only place where we have such a charge as μηκέτι εἰσελθ. εἰς αὐ.,—showing the excessive malignity and tenacity of this kind (see ver. 29) of spirit. This is also shown by ver. 26.—27.] as He had done on the mount,

εἶπεν αὐτοῖς Τοῦτο τὸ <sup>e</sup> γένος <sup>f</sup> ἐν οὐδενὶ δύναται ἐξελθεῖν <sup>e</sup> = Matt. xiii. 47. 1 Cor. xii. 10, 28.  
 εἰ μὴ ἐν <sup>a</sup> προσευχῇ καὶ <sup>h</sup> ἡστεία. <sup>f</sup> = Act. iv. 9, 12. Matt. xii. 27, 28.  
<sup>g</sup> Matt. xxi. 22  
<sup>al.</sup> 2 Kings vii. 27.  
<sup>h</sup> Luke ii. 37.  
<sup>2</sup> Kings xvi. 10.

<sup>30</sup> Καὶ ἐκείθεν ἐξελόντες <sup>i</sup> παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις \* γνῶ. <sup>31</sup> ἔδιδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου <sup>k</sup> παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ ἀποκτανθεὶς \* τῇ τρίτῃ ἡμέρᾳ \* <sup>l</sup> ἀναστήσεται. <sup>32</sup> οἱ δὲ <sup>m</sup> ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

<sup>33</sup> Καὶ ἦλθεν εἰς Καπερναοὺμ, καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς Τί ἐν τῇ ὁδῷ [πρὸς <sup>n</sup> ἑαυτοὺς] <sup>o</sup> διελογίζεσθε; <sup>34</sup> οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν [ἐν τῇ ὁδῷ] τίς <sup>p</sup> μείζων. <sup>35</sup> καὶ <sup>q</sup> καθίσας <sup>p</sup> Matt. xiii. 32. and tell. <sup>q</sup> Matt. v. 1. <sup>r</sup> Matt. xx. 32.  
<sup>s</sup> and Rom. xiii. 4. John ii. 5, 9.  
<sup>t</sup> ch. x. 16 only. <sup>u</sup> Prov. vii. 10.  
<sup>36</sup> καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ <sup>v</sup> ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς <sup>37</sup> Ὁς ἐὰν ἐν τῶν

ἡμεῖς A C D K al. txt B. — 29. καὶ ἡστεία om. B. ins. A C D acv. — 30. ἐπορεύοντο B D. txt AB<sup>2</sup> C bdr. — γνῶ B C D L. txt A. — 31. ἀποκτανθεὶς om. D ac. — μετὰ τρεῖς ἡμέρας B C D L bcd Copt. txt A v. — 33. ἦλθον B. ἦλθοσαν D. txt A C. — πρὸς ἑαυτοὺς om. B C D L abcdv Copt. ins. A. — 34. ἐν τῇ ὁδῷ om. A D ab. txt B C e Orig. — τίς μείζων γίνηται αὐτῶν D abcd. — 35. καὶ λέγει αὐτοῖς . . . διάκονος om. D. — for διάκ., δοῦλος M. — 36. τὸ παιδ. D. — ἀναγκαλ. C. ἀγκαλισάμενος D. — 37. ἐν om. D X al. — τῶν παιδ. τούτων C. — for ἐξίγεται (2nd), ἔχεται B ac. txt

Matt. xvii. 6, 8; see also Rev. i. 17. Dan. x. 9, 10. — 29.] The answer is given more at length in Matt. ver. 20, and the Lord there distinctly includes the *disciples* in the γενεὰ ἀπιστος, by telling them διὰ τὴν ἀπιστίαν ὑμῶν. The assurance also occurs there, which was repeated Matt. xxi. 21, where see notes. — τοῦτο τὸ γένος] That there are *kinds*, more and less malicious, of evil spirits, we find from Matt. xii. 45 — and the pertinacity and cruelty of this one showed him to belong to the worst kind. The Lord's saying here is rather for their *after* guidance, than their present; for they could not fast while He was with them, ch. ii. 19.

30—32.] Matt. xvii. 22, 23. Luke ix. 43—45, where see notes, as this account is included in the two others.

33—50.] Matt. xviii. 1—9. Luke ix. 46—50. Here again the three accounts are *independent*, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take Luke's account. — The disciples had been disputing; — the Lord knowing the strife of their hearts, took a child, &c. : — then compare

Mark — the Lord asked them, on coming into a house, what had been the subject of their dispute; — they were silent from shame; — He sat down, delivered His sentence to the twelve, — and then took the child, &c. — Lastly turn to Matthew. There, the disciples *themselves* referred the question to the Lord, and He took the child, &c. — Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? Mark's account is again the richest and fullest, and we can hardly doubt that if the *literal exact detail* of fact is in question, we have it here. — 33.] Between the coming to Capernaum, and this discourse, happened the *demand of the tribute money*, Matt. xvii. 20—27. — 34.] There is no real difference in the matter in question here (and in Luke), and in Matt. The kingdom of heaven was looked on as about soon to appear; and their relative rank *now* would be assumed as their relative rank *then*. The difference in the *expression* of this is a mark of independence and authority. — 35.] see Matt.

u = Matt. xix. 19. Acts iv. 21.  
v ver. 29.  
w = ch. x. 14 and ff. Luke xi. 52. Acts xi. 17.  
x = Matt. vii. 22 al.  
y = Matt. xxiv. 5. Acts ii. 38.  
z = here only.  
A = Acts xix. 19. Exod. xxi. 16.  
b = Matt. xxiv. 15. Acts ii. 38. Exod. ii. 16.  
c = Matt. x. 17. Luke vi. 11.  
d = Matt. x. 21. Acts viii. 10.  
e = Matt. x. 42. Acts viii. 10.  
f = John iii. 15. 16 f.  
g = ch. ix. 5. h = Matt. xxvi. 24 and ff.  
i = Luke xii. 40. 1 Kings xxiv. 7.  
j = L. Heb. xii. 1. j here only f.

τοιοῦτων παιδίων δέξεται ἐπὶ τῷ ὀνόματί μου, ἐμέ ABCD  
δέχεται καὶ ὅς ἐάν ἐμέ δέξεται, οὐκ ἐμέ δέχεται, ἀλλὰ  
τὸν ἀποστειλαντά με. <sup>38</sup> ἀπεκρίθη [δὲ] αὐτῷ [ὁ] Ἰωάννης  
λέγων Διδάσκαλε εἰδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλ-  
λοντα δαιμόνια, [ὅς οὐκ ἀκολουθεῖ ἡμῶν] καὶ ἐκωλύ-  
σαμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. <sup>39</sup> ὁ δὲ Ἰησοῦς εἶπε  
Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει <sup>40</sup> δύναμιν  
ἐπὶ τῷ ὀνόματί μου καὶ ἐκνήσεται ταχὺ <sup>41</sup> κακολογῆσαι  
με. <sup>42</sup> ὅς γὰρ οὐκ ἔστι καλὸν ἡμῶν, ὑπὲρ ἡμῶν ἵσταν.  
ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν [τῷ]  
ὀνόματί [μου,] ὅτι χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, <sup>43</sup> οὐ  
μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. <sup>44</sup> καὶ ὅς ἂν σκανδαλίσῃ  
ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ,  
καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ <sup>45</sup> περὶκειται <sup>46</sup> λίθος  
μυλικὸς <sup>47</sup> περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς

A C D b.—38. δὲ om. B D L b. ins. A C c.—ἐφ' αὐτῷ ὁ Ἰω. B L Copt. Syr.—ὁ bef.  
Ἰω. om. A D E G H K S V all. ins. B C L.—ἐν om. A E F K S V all. but ins. B C D  
abc.—ὅς οὐκ ἀκ. ἡμ. om. B C L Syr. Æth. Copt. ins. A D (μεθ' ἡμῶν D ad) abcd.—  
ἐκωλύομεν B D L. txt A C abcd.—ὅτι . . ἡμῖν om. D X abc. txt (ήκολ. B) A B C.  
—39. αὐτὸν om. D ab. eos c.—40. for ἡμῶν, ὑμῶν (twice) A D K S V all. abc Copt.  
Æth. ἡμῶν . . ὑμῶν L. txt B C.—41. τῷ om. A B C F G K L S V X all. ins. D all.  
—μου om. A B C L Syr. ins. D abc (τούτῳ Arm.).—ὅμιν ὅτι B C D L. txt A ac.—  
42. μικρῶν om. S.—rec. om. τούτων, but τῶν μ. τούτων or τούτων τῶν μ. A B C D L  
beir Syr. Copt. Æth.—πιστὺν ἐχόντων D a.—εἰς ἐμέ om. D ab.—πείκειτο D.—μέλος  
ὁμικὸς B C D L abcv Syr. Arm. Æth. txt A.—ἐπὶ D.—τὸν τρ. εἰς τὴν θ. ἐβλήθη D

xx. 26, and note.—36.] ἐναγκ. αὐτ. This particular we learn from Mark.—37.] see Matt. x. 40.—38.] only found in Luke, vv. 49, 50.—Notice the repetition of οὐκ ἀκολ. ἡμ. as characteristic of Mark. The connexion of this remark with what goes before, is; 'If the receiving any one, even a little child in Thy Name, be receiving Thee; were we doing right when we forbade one who used Thy name, but did not follow us?' "Observetur hoc," says Bengel, "qui charisma alligant successioni canonice." This man actually did what the very Apostles themselves were specially appointed to do: and the Lord so far from prohibiting, encourages him; see Numb. xi. 26—29.—39.] see 1 Cor. xii. 3. The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of Me.—We must beware of supposing that the application of this saying is to be confined to the working of a miracle—ver. 40 shows that it is general—a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church; see Phil. i. 16—18.—

40.] This saying is not inconsistent with that in Matt. xii. 30. They do not refer to the same thing. This is said of outward conformity—that, of inward unity of purpose—two widely differing things. On that saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, believe in and preach Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be helpers forward of each other's work. O that all Christians would remember this!—ὅμιν—ὅμιν is probably the right reading—though I should not lay such stress on the change as Stier does.—41.] This verse does not take up the discourse from ver. 37, as some think, but is immediately connected with ver. 40:—'Even the smallest service done in My Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited.'—ἐν ὀνόματι ὅτι is probably the right reading, and signifies 'by reason that,' but not without an allusion to τ. ὀνομα μου, which furnishes the reason.—χριστ. ἐστέ] the only place in the Gospels where this ex-

τὴν θάλασσαν. <sup>43</sup> καὶ ἂν σκανδαλίζῃ σε ἡ χεὶρ σου, <sup>k</sup> ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ <sup>l</sup> κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, <sup>m</sup> ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν <sup>n</sup> γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>44</sup> ὅπου ὁ <sup>p</sup> σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. <sup>45</sup> καὶ ἂν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ <sup>†</sup> σε εἰσελθεῖν εἰς τὴν ζωὴν <sup>q</sup> χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>46</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>47</sup> καὶ ἂν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, <sup>r</sup> ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ <sup>s</sup> μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν [τοῦ πυρός] <sup>48</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>49</sup> πᾶς γὰρ πυρὶ ἁλισθῆσεται, καὶ πᾶσα θυσία ἀλὶ ἁλισθῆσεται. <sup>50</sup> καλὸν τὸ ἄλας· ἂν δὲ τὸ ἄλας <sup>u</sup> ἀναλον γένηται, <sup>v</sup> ἐν

*abcd.*—43. σκανδαλίσῃ B L a.—τὰς om. D.—for ἀπελ., βληθῆναι D a.—εἰς . . . ἄσβ. om. L. τοῦ πυρός F. ὅπου ἐστὶ τὸ πῦρ τὸ ἄσβ. D.—44. this ver. and ver. 46 om. B C L Copt. Arm.—45. καλὸν γὰρ A c.—rec. ἐστὶ σοι with (σοι ἐστὶν D S) D S *acd*, but txt A B C E F G H K L V X all.—ζω. αἰώνιον D *abc*.—τὴν om. X.—εἰς . . . ἄσβ. om. B C L (and ver. 46) b Copt. Arm.—τοῦ πυρός F *l* Eth.—47. καὶ ὁ ὀφθ. σ. εἰ σκανδαλίζει D.—for σοι, σε B L.—for βληθ., ἀπελθεῖν D.—τὸ πῦρ τὸ ἄσβεστον F.—τὴν om. B.—τοῦ πυρός om. B D L *ab* Copt. Arm. ins. A C.—48. αὐτῶν om. G S V X c.—49. πᾶς γ. π. ἁλίσθ. om. D *abc*. ins. A B C (ἐν π. c).—καὶ π. θν. ἀλὶ ἁλίσθ. om.

pression is used. Paul has it; see Rom. viii. 9. 1 Cor. i. 12. iii. 4.—42.] see Matt. xviii. 6.—43—48.] These solemn repetitions of former declarations (see Matt. v. 29. xviii. 8, 9) are by no means to be regarded as arbitrary insertions by this or that Evangelist, but as the truth of what was uttered by the Lord—(see Prolegomena.)—vv. 44, 46, 48 are only in Mark: they are cited from Isaiah (see reff.), where the prophecy is of the carcases of those who have transgressed against the Lord: see note on Matt. v. 22. This triple repetition gives sublimity, and leaves no doubt of the discourse having been *verbatim* thus uttered.—49.] In order to understand this difficult verse, it will be necessary first to examine its connexion and composition.—(1) What is γάρ? It connects it with the solemn assertions in vv. 43—48, καλὸν ἐστὶ σοι . . . and furnishes a reason why it is better for us to cut off and cast away, &c.—πᾶς then is every one, absolutely: referring back both to the σοι, and the αὐτῶν, above:—πᾶσα θυσία is (not opposed to (Meyer.), but) parallel with πᾶς, and καὶ equivalent to 'just as.' (2) This being stated, let us now enquire into the symbolic terms used.

FIRE is the refiner's fire of Mal. iii. 3, to which indeed there seems to be a reference,—the fire of Matt. iii. 11 and Acts ii. 3—of Ezek. xxviii. 14; (see my Hulsean Lectures for 1841.—pp. 9—12.) Fire is the symbol of the Divine purity and presence:—our God is a consuming fire, not only to His foes, but to His people:—but in them, the fire shall only burn up what is impure and requires purifying out, 1 Cor. iii. 13. 1 Pet. i. 7. iv. 12. This very fire shall be to them as a preserving salt. The salt of the covenant of God (Lev. ii. 13) was to be mixed with every sacrifice; and it is with fire that all men are to be salted. This fire is the Divine purity and judgment in the covenant, whose promise is 'I will dwell among them.' And in and among this purifying fire shall the people of God ever walk and rejoice everlastingly. Rev. xxi. 23. This is the right understanding of Isa. xxxiii. 14, 15. 'Who among us shall dwell with the devouring fire? &c. He that walketh in righteousnesses' &c. And thus the connexion with the preceding verses is,—'it is better for thee to cut off,' &c.—'for it is part of the salting of thee, the living sacrifice (Rom. xii. 1) that every offence and

w Luke xiv. 31. τίνοι αὐτὸ ὠρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλα[ς], καὶ ABCD  
Col. iv. 6 t.  
x ver. 33. xx  
xx 2 Cor. xiii.

11. 1 Thess.  
v. 13. Rom.  
xii. 18 only.  
Sir. vi. 6.  
5 Matt. ii. 16 al.  
2 Matt. viii. 18  
al. Dent. iv.  
10.  
a = here only.  
Job i. 4.  
b ch. ix. 11 al.  
c Matt. v. 31 al.  
d Matt. iv. 1.

e John xiv. 17.  
Dent. xxix. 1.  
f Matt. xix. 8.  
Esth. ix. 14.  
g DEUT. xxiv.  
i, 3.  
h = Heb. ix. 13.  
xii. 11.  
i ch. xvi. 14.  
Dent. x. 16.  
k = Rom. i. 20.  
xii. om. Matt.  
xix. 12.  
l Matt. xvi. 1.  
Isa. xvi. 10.  
m Acts v. 36.  
Gen. ii. 24.  
n = Gen. xv. 46.  
Rom. ii. 26.  
Luke iii. 5.

ο Ezek. i. 11.  
p Rom. viii. 35.  
Lev. xiii. 46.  
Ezek. xlv. 19.

ο Ezek. i. 11.  
p Rom. viii. 35.  
Lev. xiii. 46.  
Ezek. xlv. 19.

ο Ezek. i. 11.  
p Rom. viii. 35.  
Lev. xiii. 46.  
Ezek. xlv. 19.

ο Ezek. i. 11.  
p Rom. viii. 35.  
Lev. xiii. 46.  
Ezek. xlv. 19.

B L al. Copt. Arm. ins. (but π. γάρ θν. D bc. ἀλλὶ om. ac) A C D abc. — 50. ἄρτύσεται  
A C D L (but see prolegg. to var. read.). ἄρτυθήσεται K Syr. Æth. Arm. txt B.—  
αὐτὸ om. K M.—ἐν ἑαυ. ἄλα A B D L al. txt A<sup>2</sup> C.

CHAP. X. 1. διὰ τοῦ om. C<sup>2</sup> D bc. for δ. τ., καὶ B C L Copt. Æth. txt A.—  
συνέρχεται π. ὁ ὄχλος D bc.—ὡς εἰώ, καὶ D b.—2. προσελθ. οἱ Φ. om. D ab.—οἱ bef.  
Φ. om. A B D F G H K L M S all. ins. C.—3. ἐτίλατο D.—4. δοῦναι γράψαι D.  
dare scriptum cd. dare b.—5. for ἡμῖν, Μωσῆς D bc.—6. κρίσιως om. D b.—αὐτοῦς  
om. D b.—ὁ θ. om. B C L e Copt. ins. A D ab.—add καὶ εἶπεν D al. bc Æth. Arm.—  
7. αὐτοῦ aft. πατ. om. D. and aft. μητ. ins. ἐαυτοῦ D abc.—καὶ προσκ. πρὸς τ. γ. αὐτ.  
om. B. for πρὸς τ. γ., τῇ γυναικὶ A. γυναικὶ C. txt D v.—8. in carne una abcdv.—  
9. οὖν om. D, but not d.—ὁ bef. θ. om. A.—ἐξέυξεν D c.—10. κ. εἰς τὴν οἰκίαν  
B D L b. txt A C v.—περὶ τοῦ αὐ. om. K al. περὶ τούτου A B C L X al. a. txt

scandal must be burnt out of thee before thou canst enter into life.'—50.] The connexion of this, (elsewhere said in other references, Matt. v. 13. Luke xiv. 34) is now plain. If this fire which is to purify and act as a preserving salt to you, have, from the nullity and rapidity of the grace of the covenant in you, *no such power*,—it can only *consume*—the salt has lost its savour—the covenant is void—you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of *purification*, but of *wrath eternal*.—I will just add that the interpretation of the sacrifice as the *condemned*—and the fire and salt as *eternal fire*,—except in the case of the salt having lost its savour,—is *contrary to the whole symbolism of Scripture*, and to the exhortation with which this verse ends: 'Have this grace of God—this Spirit of

adoption—this pledge of the covenant, in yourselves;—and,' with reference to the strife out of which the discourse sprung,—  
'have peace with one another.'

CHAP. X. 1—12.] Matt. xix. 1—12.—  
1.] διὰ τοῦ π. The Lord retired, after His discourses to the Jews in John x. and before the raising of Lazarus, to Bethabara or Bethany (John i. 20) beyond Jordan, and thence made His last journey to Jerusalem; so that, with reference to this last journey, He might be said to go διὰ τοῦ π.—Matt. has πέραν τ. Ἱερ. without the διὰ τοῦ, which is probably spurious in our text and inserted for explanation—  
see note there.—2—9.] see notes on Matt., with whose account ours is nearly identical. Compare however our vv. 3, 4, 5 with Matt. vv. 7, 8, 9, and we have testimony to the *independence* of the two





d Exod. xx. 12. 19 τὰς ἐντολὰς οἶδας, <sup>o</sup> Μὴ μοιχέσῃς, μὴ φονεύσῃς, μὴ ABCD  
 dd abs. 1 Cor.  
 vi. 8.  
 e = 1 only. Lev. κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ <sup>dd</sup> ἀποστερήσῃς, τίμα τὸν  
 xviii. 5. πατέρα σου καὶ τὴν μητέρα. <sup>10</sup> ὁ δὲ ἀποκριθεὶς εἶπεν  
 f Ac s. xxv. 1. αὐτῷ Διδάσκαλε, ταῦτα πάντα \* ἐφύλαξάμην ἐκ νεό-  
 Ps. lxxxvii. 15. Gen. viii. 21. τητός μου. <sup>11</sup> ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν  
 g Ps. xxxviii. 1. αὐτόν, καὶ εἶπεν αὐτῷ Ἐν \* σοι <sup>e</sup> ὕστερεῖ ὕπαγε, ὅσα  
 h Matt. ii. 11. ἔχεις πώλησον καὶ εἰς [τοῖς] πτωχοῖς, καὶ ἔξεις <sup>b</sup> θησαυρὸν  
 i Jude. ix. 14. ἐν οὐρανῷ· καὶ <sup>i</sup> δεῦρο ἀκολουθεῖ μοι [<sup>k</sup> ἄρας τὸν σταυρόν].  
 k ch. viii. 34. 22 ὁ δὲ <sup>1</sup> στουγνάσας <sup>m</sup> ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος,  
 l = here only. <sup>n</sup> ἦν γὰρ ἔχων κτήματα πολλά. <sup>13</sup> καὶ <sup>o</sup> περιβλεψάμενος  
 m = ch. iii. 5 al. ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς <sup>p</sup> δυσκόλως οἱ  
 n ch. xiii. 25. τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύ-  
 Heb. v. 12. σονται. <sup>21</sup> οἱ δὲ μαθηταὶ <sup>q</sup> ἐθαμβοῦντο ἐπὶ τοῖς λόγοις  
 o abs ch. v. 32. αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς  
 p 1 only. Τέκνα, πῶς <sup>r</sup> δυσκόλόν ἐστι τοὺς <sup>s</sup> πεποιθότας ἐπὶ [τοῖς]  
 q ch. i. 27. χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. <sup>24</sup> <sup>1</sup> εὐκο-  
 Acts ix. 6. πώτερόν ἐστι κάμηλον διὰ [τῆς] <sup>u</sup> τρυμαλιᾶς [τῆς]  
 r here only. <sup>v</sup> ῥαφίδος \* διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ  
 and p. 4. πῶς θεοῦ εἰσελθεῖν. <sup>26</sup> οἱ δὲ <sup>w</sup> περισσῶς <sup>x</sup> ἐξεπλήσσοντο, λέγοντες  
 s Luke xi. 22. πρὸς \* <sup>y</sup> αὐτοὺς Καὶ τίς δύναται σωθῆναι; <sup>27</sup> ἐμβλέψας  
 xviii. 9. Ps. 12. δὲ αὐτοῖς ὁ Ἰησοῦς λέγει <sup>z</sup> Παρὰ ἀνθρώποις ἀδύνατον \*,  
 t Matt. ix. 5. ἀλλ' οὐ παρὰ [τῷ] θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ  
 1 Macc. iii. 18. τῷ θεῷ. <sup>28</sup> [καὶ] <sup>a</sup> ᾗρξατο ὁ Πέτρος λέγειν αὐτῷ Ἰδοὺ  
 u 1 only. ἡμεῖς <sup>b</sup> ἀφήκαμεν πάντα, καὶ \* ἠκολουθήσαμεν σοι.  
 Judg. vi. 2. Jct. xiii. 1. v. 2 M. L. only. w Matt. xxvii. 53. Acts xxvi. 11. 2 Macc. viii. 27. x Matt. vii. 28 al. y ch. ix. 33. z Luke i. 37. B. on ii. 13 al. a ver. 32. b Matt. xxvi. 22. h = Matt. ix. 11, 20, 22 al.

Matt. xix. 16).—aft. θ. add ὁ πατήρ Orig. (four times.)—19. for φον., πορνείας D.—ἀποστερήσεις D, om. B\*.—20. ἐφύλαξα A D Clem. Orig. txt B C.—μον. τί ἐτι ὕστερῳ K M al. ac Arm.—21. εἶπ. αὐτ., εἰ θέλεις τέλειος εἶναι K M al. Copt. Æth. Syr., and aft. ὅστ. Arm. Clem.—ἔν. σε ὅστ. BCM. txt AD.—τοῖς bef. πτωχ. om. A BEFG H M S V X all. Clem. Theophyl. ins. C D.—ἄρας τὸν στ. om. B C D bedv Hil. Clem. ins. A, and bef. καὶ δεῦρο G al. a Syr. Æth. Iren. Arm.—22. ἐπὶ τούτῳ τῷ D abc.—χρήματα D.—23. τὰ bef. χρ. om. C.—aft. εἰσελ. ins. τάχειον κάμηλος διὰ τρυμαλίδος ῥαφίδος διελεύσεται, ἢ πλούσιος εἰς τὴν βασιλείαν τοῦ θ. D abd, omitting ver. 25.—24. τεκνία A al. om. E G K al. c. txt B C D.—τοὺς πεπ. ἐπὶ τ. χρ. om. B.—τοῖς om. A C F G H K S V X all. Clem. ins. D.—25. τρυμ. ῥαφ. (omg. τῆς twice) A C D (above) F K al. txt B.—aft. ῥαφ., εἰσελθεῖν A E F M S V X all. a Syr. Clem. Theophyl. txt B C.—26. for πρὸς αὐτ., πρὸς ἀλλήλους M\*. πρὸς αὐτὸν B C Copt. txt A D b.—27. ἀδύν. τοῦτο C D\* b. txt A B v.—ἴστιν παρὰ εἰ D abc.—τῷ bef. θ. om. B C F M V X all. Theophyl. txt A D.—τῷ θ. δυνατόν, omg. πάντα . . . θ. D abc.—28. καὶ (1) om. A B C E F G H M S V al. ins. D abce.—ἠκολουθήκαμεν B C D.

most effectually do the work of our adversaries.—19.] Mark here takes exactly the commandments of the second table,—μὴ ἀποστ. standing for the tenth. Matt. adds their summary, omitting (with Luke) μὴ ἀποστ. perhaps on account of μὴ κλ. having gone before.—21.] ἄρας τὸν στ. is added here.—22.] ἦν γὰρ ἐχ. so also Matt.

23—31.] Matt. xix. 23—30. Luke xviii. 24—30. Here our ver. 24 is a most important addition; the rest is much alike. There we have all misunderstanding of our Lord's saying removed, and "the proverb," as Wesley well observes (Stier i. p. 333), shifted to this ground: "It is easier for a camel, &c. than for a rich man to cast off his trust in his riches." Yet the power of

<sup>29</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα [ἢ γυναῖκα] ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ † [ἕνεκεν] τοῦ <sup>d</sup> εὐαγγελίου, <sup>30</sup> ἔαν μὴ λάβῃ <sup>e</sup> ἑκατονταπλασίονα νῦν ἐν τῷ <sup>f</sup> καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ \* μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ <sup>h</sup> αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. <sup>31</sup> πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ [οἱ] ἔσχατοι πρῶτοι.

<sup>32</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν <sup>i</sup> προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ <sup>k</sup> ἑθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ <sup>l</sup> παραλαβὼν πάλιν τοὺς δώδεκα <sup>m</sup> ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ <sup>n</sup> συμβαίνειν, <sup>33</sup> ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου <sup>o</sup> παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ [τοῖς] γραμματεῦσι, καὶ <sup>p</sup> κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, <sup>34</sup> καὶ <sup>q</sup> ἐμπαΐξουσιν αὐτῷ καὶ <sup>r</sup> μαστιγώσουσιν αὐτὸν καὶ <sup>s</sup> ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ \* τῇ τρίτῃ ἡμέρᾳ \* <sup>t</sup> ἀνα-

d Matt. iv. 23 al.  
e Matt. xxvii. 12.  
f Luke viii. 3.  
g Rom. viii. 20, viii. 18, Eph. iii. 12.  
h Matt. xii. 32, Luke xx. 35, Eph. i. 21.  
i Matt. xiv. 22, constr. ver. 23.  
k ver. 24.  
l Matt. xvii. 1, II ver. 28.  
m Acts iii. 10, Gen. xlii. 1.  
n Matt. xvii. 22, Ezek. xxiii. 28.  
o and constr. 1 M. and 2 Pet. ii. 6.  
p Matt. xxvii. 31, 34, Exod. 32, Ps. ciii. 26.  
q Matt. x. 17, Jer. vi. 3, Prov. iii. 12.  
r w. del. ch. xiv. 65, xv. 19, w. eis, Matt. xxvii. 67, xxviii. 30, and Numb. xii. 14.  
s Matt. xx. 19 al. Isa. xxxvi. 19.

txt A. — 29. οἰκίαν om. D b. — ἢ πατέρα om. D a. — ἢ γυναῖκα om. B D aben Copt. Arm. Orig. expressly (οὐ συγκατηρήμηναι δὲ τοῖς γυνὴ) ins. A C. — ἢ ἕνεκεν D. — rec. om. 2nd ἕνεκεν, with A c, but ins. BCDEGHK M V al. ab Syr. Copt. Arm. Clem. Theophyl. — 30. ὃς ἂν D. — νῦν om. D? a. — aft. τούτῳ, ins. ὃς δὲ ἀφῆκεν D abd (omg. kai aft. διωγ. and insg. λήμψεται aft. αἰώνιον). — καὶ ἀδελφὰς om. M. — add kai πατέρα K M X al. — μητέρα A C D K X al. ab Æth. Arm. Syr. txt B v. — διωγμοῦ D Syr. Æth. — αἰωνίαν B. — 31. οἱ om. A D K L M V al. ins. B C. — 32. καὶ ἀκ. ἐφ. om. D K al. ab Chrys. καὶ οἱ ἀκ. ἐφ. C οἱ δὲ ἀκ. ἐφ. B. txt A. — 33. παραδίδουσι K. — τοῖς bef. γρ. om. C D F G K S V X al. txt A B. — 34. καὶ μαστ. αὐτ. om. D. ins. aft. κ. ἐμπ. αὐτ. B C L aben. txt A. — aft. ἀποκτ. om. αὐτὸν B L bc Copt. — κ. ἀποκ. αὐτ. om. A<sup>2</sup> D. txt A C a. — μετὰ τριῶν ἡμέρας B C D L b Copt. post tertium diem ac.

divine grace can and does accomplish even this.—τέκνα is remarkable, and a trace of exactitude; see John xxi. 5:—so also περιβλ., ver. 23.—28.] Here is an instance of a saying of Peter's reported, without any distinction indicating that he had a share in the report.—See notes on Matt. for the promise here made to the Apostles.—29, 30.] Here our report is most important. To it and Luke we owe νῦν ἐν τῷ καιρῷ τούτῳ, without which the promise might be understood of a future life only;—and to it alone we owe the particularizing of the returns made, and the words μετὰ διωγμῶν, which light up the whole passage, and show that it is the inheritance of the earth in the higher sense by the meek which is spoken of;—see 1 Cor. iii. 21, 22.—Observe fathers and mothers—nature gives us only one of each—but love, many. We do not read, wives: because Christ

does not promise aught which can point to sensual enjoyment, and because of that mystic relation to the soul united to Him, in which He Himself stands.—Here follows in Matt. the parable of the Labourers in the vineyard, ch. xx. 1—16.

32—34.] Matt. xx. 17—19. Luke xviii. 31—34. The interesting particulars of ver. 32 are only found here.—This was (see Matt. xvi. 21. xvii. 22,) the third declaration of His sufferings which the Lord had made to them, and it was His going before them, accompanied most probably by something remarkable in His gait and manner—a boldness and determination perhaps, an eagerness, denoted in Luke xii. 50,—which struck them with astonishment and fear.—33.] The circumstances of the passion are brought out in all three Evangelists with great particularity. The 'delivery to the Gentiles' is common to them

ἴ here only. <sup>1</sup> Exod. xxiv. 14 al. **στήσεται.** <sup>35</sup> καὶ ἰ προσπορεύονται αὐτῷ Ἰάκωβος καὶ ἈΒC D  
 Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες Διδάσκαλε θέλομεν  
 ἵνα ὁ ἐὰν αἰτήσωμέν <sup>†</sup> σε ποιήσης ἡμῖν. <sup>36</sup> ὁ δὲ εἶπεν  
 αὐτοῖς Τί θέλετε \* ποιῆσαί με \* ὑμῖν; <sup>37</sup> οἱ δὲ εἶπον αὐτῷ  
 Δὸς ἡμῖν ἵνα εἰς <sup>α</sup> ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύμων  
 [σου] <sup>ν</sup> καθίσωμεν ἐν τῇ δόξῃ σου. <sup>38</sup> ὁ δὲ Ἰησοῦς εἶπεν  
 αὐτοῖς Οὐκ οὔδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ <sup>ω</sup> ποτή-  
 ριον ὃ ἐγὼ πίνω, \* καὶ τὸ <sup>×</sup> βάπτισμα ὃ ἐγὼ <sup>ν</sup> βαπτίζομαι  
 βαπτισθῆναι; <sup>39</sup> οἱ δὲ εἶπον αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς  
 εἶπεν αὐτοῖς Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ  
 βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. <sup>40</sup> τὸ δὲ  
 καθίσαι ἐκ δεξιῶν μου \* καὶ ἐξ ἐωνύμων <sup>†</sup> οὐκ ἔστιν  
 ἐμὸν δοῦναι, ἀλλ' <sup>2</sup> οἷς <sup>α</sup> ἡτοίμασται. <sup>41</sup> καὶ ἀκούσαντες οἱ  
 δέκα <sup>β</sup> ἤρξαντο <sup>ε</sup> ἀγανακτεῖν <sup>δ</sup> περὶ Ἰακώβου καὶ Ἰωάννου.  
 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς  
 Οὔδατε ὅτι οἱ <sup>ε</sup> δοκοῦντες <sup>ι</sup> ἄρχειν τῶν ἐθνῶν <sup>ε</sup> κατα-  
 κυριεύουσιν αὐτῶν, καὶ οἱ <sup>β</sup> μεγάλοι αὐτῶν <sup>ι</sup> κατεξουσιάζ-  
 ζουσιν αὐτῶν. <sup>43</sup> οὐχ οὕτω δὲ <sup>ε</sup> ἔσται ἐν ὑμῖν. ἀλλ' <sup>δ</sup> ὅς  
 ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται <sup>κ</sup> διάκονος ὑμῶν.  
 καὶ ὅς <sup>α</sup> ἂν θέλῃ \* ὑμῶν <sup>ν</sup> γενέσθαι πρῶτος, ἔσται πάν-  
 των δούλος. <sup>45</sup> καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε  
 ἰ διακονῆσθαι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν <sup>ν</sup> ψυχὴν  
 αὐτοῦ ἵνα λύτρον ἀντὶ πολλῶν.  
 Καὶ ἔρχονται εἰς Ἱεριχὼ. καὶ ἐκπορευομένου αὐτοῦ  
 ἀπὸ Ἱεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου <sup>ο</sup> ἰκανοῦ,

txt (τῷ om. A) A<sup>2</sup>. — 35. οἱ om. A M X al.—aft. οἱ ins. δύο B C Copt. txt D abc Orig.  
 — ἵνα om. D, but not d.—ἐρωτήσωμεν D. αἰτήσωμεν A C.—rec. om. σε, but ins.  
 A B C D abd Copt. Arm. Syr.—36. τί θείλ. ποιήσω C D ab. txt A B L.—37. ἐξ  
 ἀριστέρων B L. txt A C D.—σου om. B D. ins. A C L.—add in gloriam bc.—38. for  
 καὶ τὸ β., ἢ τὸ β. B C D L al. abc Copt. Arm. Orig. txt A.—39. μὲν om. B C L  
 ins. A D abc.—40. ἢ ἐξ ἐμ. B D L abc Copt. txt A C.—rec. ins. μου aft. ἐμῶν. with  
 many const. mss., but om. A B C D E K L S V all. abcdv Copt. Arm. Syr. Theophyl.—  
 ἄλλοις (aliis) abd (and Scholz says D, but how is this ascertained?) ἄEth. ἄλλοι C.—  
 41. bef. εἰσα ins. λοιποὶ D abc.—ἡγανακτήσαν A.—περὶ τῶν ἐμῶν ἀδελφῶν A.—42. καὶ  
 κατακυριεύουσιν D\*. — 43. εἰ om. D ab.—ἐστιν B C D L bc. txt A.—ἔστω C X.—  
 44. for ὑμῶν, ἐν ὑμῖν B C L abc Hil. txt A D d.—for γεν., εἶναι B C D L abc  
 Ambr. Jer. txt A.—for πάντων, ὑμῶν D.—46. ἔρχεται D ab Orig.—for ἀπ. Ἱερ., ἐκίειεν  
 D ab Orig.—μετὰ τ. μαθ. D abc.—bef. υἱὸς ins. ὁ B C D L S. txt A.—bef. τυρ. om.

all.—34.] ἔμπρ. Mark and Luke:—στανρ.,  
 Matt. only, which is remarkable, as being  
 the first intimation, in plain terms, of the  
 death He should die. The ἀπας τὸν στ.,  
 so often alluded to, might have had now  
 for them a deep meaning—but see Luke  
 ver. 31. After τοῖς ἐθν. the subject of the  
 verbs (ἐμπ., μαστ. &c.) is τὰ ἔθνη.

35—45.] Matt. xx. 20—20, where see  
 notes throughout, and especially on the

difference in ver. 35. The two accounts of  
 the discourse are almost verbatim the same,  
 and that they came from one source is very  
 apparent. Even here, however, slight de-  
 viations occur, which are unaccountable if  
 the one had actually before him the writing  
 of the other.—42.] οἱ δοκοῦντες ἄρχ.  
 'those who are reputed to rule'—'who  
 have the title of rulers,' not = 'those who  
 rule,' which God alone does.

\* υἱὸς Τιμαίου Βαρτίμαιος [ὁ] τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν \* <sup>p</sup> προσαιτῶν. <sup>47</sup> καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζω- <sup>p John ix. 8. Job xxvii. 11.</sup> ραῖός ἐστιν, ἤρξατο κρᾶζειν καὶ λέγειν [Ὁ] \* υἱὸς Δαυὶδ <sup>48</sup> Ἰησοῦ, ἐλέησόν με. <sup>49</sup> καὶ <sup>1</sup> ἐπετίμων αὐτῷ πολλοὶ ἵνα <sup>1 Matt. xvi. 22.</sup> σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἐκραζεν γιὲ Δαυὶδ ἐλέησόν με. <sup>19</sup> καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν <sup>1</sup> φωνηθῆναι. καὶ <sup>1 ch. ix. 35 al</sup> φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, φωνεῖ σε. <sup>50</sup> ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ \* ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. <sup>51</sup> καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς Τί θέλεις <sup>s</sup> ποιήσω σοί; ὁ δὲ τυφλὸς εἶπεν αὐτῷ <sup>s Matt. xx. 32. Gen. xx. 9. 1 Matt. xi. 5.</sup> ἡ ἀναβλέψω. <sup>52</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε, ἡ πίστις σου <sup>u</sup> σέσωκέ σε. καὶ εὐθὺς ἀνέβλεψε, <sup>u Matt. ix. 21 al.</sup> καὶ ἠκολούθει <sup>†</sup> αὐτῷ ἐν τῇ ὁδῷ.

XI. <sup>1</sup> Καὶ ὅτε <sup>1</sup> ἐγγίζουσιν εἰς Ἱερουσαλὴμ, \* εἰς <sup>v 1 and Luke xxiv. 29.</sup> Βηθαγαὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, <sup>2</sup> καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν κώμην τὴν <sup>w</sup> κατέναντι ὑμῶν, καὶ εὐθὺς <sup>w ch. xii. 41. 1 L. = ἀπε- vartu, M.</sup> εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' <sup>x intr. Matt. xxiii. 2.</sup> ὃν \* οὐδεὶς ἀνθρώπων \* <sup>x</sup> κεκάθικε· \* <sup>x</sup> λύσαντες αὐτὸν

ὁ B D L. ins. A C.—aft. τυφ. ins. προσαιτῆς B L Copt. omg. προσαιτῶν. <sup>1</sup> πατῶν D. txt C<sup>2</sup>. —47. Ναζαρηὶὸς B L *abec*. Ναζαρηὶὸς D. txt A C.—υἱὸς B C L. txt (ὁ om. D Orig.) A D Orig.—Ἰησ. om. L.—48. αὐτὸν B.—υἱὸς D Orig.—49. for καὶ φ. τ. τυφ., αἱ εἰ λέγουσι τῷ τυφλῷ D *abd*.—rec. ἔχειται, with? but txt A B C D K L V X al.—50. for ἀναστὰς, ἀνασηδῆσας B D L *abcdv* Copt. Orig. txt A C.—51. rec. <sup>1</sup> βαββονί with *ce* and many const. mss., but txt (κύριε βαββεί D *abd*) ABCFGH K L M S V X all. Copt. Orig. <sup>1</sup> βαββονί E.—52. rec. τῷ Ἰησοῦ with Orig. txt A B C D L al. *abcdv* Copt. *Æth. Arm.* Orig.

CHAP. XI. 1. ἡγγίζεν D *ber*. ἡγγισαν M. txt A B C Orig.—Ἱεροσόλυμα B C D L al. *abcd* Sahid. Orig. txt A.—καὶ εἰς A D *abc*. txt B C.—Βηθφ. καὶ om. D *abec* Orig. Ἰδομεν εἰ περὶ τῆς Βηθαγαὴ μὲν κατὰ Μαθαῖον, Βηθανίας εἰ κατὰ τὸν Μάρκον, Βηθαγαὴ εἰ καὶ Βηθανίας, κατὰ τὸν Λουκᾶν Orig. 3. 743. txt (Βηθφαγὴ B. Βηθφαγὴ B<sup>2</sup>) A B C Orig. also.—τὸ τῶν ἐλαιῶν B.—ἐπεμψεν δύο C *abc*.—2. εἰς αὐτὴν om. D *abc* Sahid.—aft. ἐφ' ὃν, or aft. οὐδ., or aft. ἀνθρ. ins. οὐπω B C K L al. *b* Syr. Sahid. οὐδὲς πῶποτε A. txt D *abc*.—ἐκάθισε B C Orig. txt A D.—λύσατε αὐτὸν καὶ

46—52.] Matt. xx. 29—34. Luke xviii. 35—43. On the three accounts referring to one and the same miracle, see on Matt. I will only add here, that a similar difference of number between Matt. and Mark is found in the miracle in the neighbourhood of Gadara, ch. v. 2.—46.] **Βαρτ.** patronymic. <sup>1</sup> *Bartholomew*, ch. iii. 18, *Barjesus*, Acts xiii. 6.—48.] see on Matt. vv. 30, 31.—50.] **ἀποβ.**—signs of an eye-witness, which make us again believe, that here we have the *literally exact* account of what took place.—51.] **Ραββουνί**=<sup>1</sup> *רַבִּי*, My Master, see John xx. 16. It <sup>1</sup> was said (Drus. in Meyer) to be a more respectful form than *ραββί*.—52.] In Matthew only, the Lord *touches* him. VOL. I.

The account here and in Luke seems to correspond better with the wonderful strength of his faith. The Lord healed *by a word* in such cases, see Matt. viii. 10—13, Mark vii. 29, and other places. Luke adds, *δοξάζων τὸν Θεόν*,—and that all the people seeing him gave glory to God; see also Luke xix. 37.

CHAP. XI. 1—11.] Matt. xxi. 1—17. Luke xix. 29—44. John xii. 12—36. On the general sequence of events of this and the following day, see note on Matt. ver. 1.—1, 2.] As far as *εὐρήσετε* the agreement in Matt., Mark, and Luke is nearly verbal; after that, Mark and Luke only mention the *foal*, and add *ἐφ' ὃν οὐδ. πῶ. ἀνθρ. κεκ.* Compare with this Luke xxiii. 53. The

ἀγάγετε\*. <sup>3</sup> καὶ ἰάν τις ὑμῶν εἶπῃ Τί ποιεῖτε τούτου; ABCD  
εἶπατε ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθέως αὐτὸν  
† ἀποστείλλει \* ὥδε. <sup>4</sup> ἀπῆλθον δὲ καὶ εὗρον [τὸν] πῶ-  
λον δεδεμένον <sup>5</sup> πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ <sup>2</sup> ἀμφοδου,  
καὶ λύουσιν αὐτόν. <sup>5</sup> καὶ τινες τῶν ἐκεῖ ἰστηκότων ἔλεγον  
αὐτοῖς Τί ποιεῖτε λύοντες τὸν πῶλον; <sup>6</sup> οἱ δὲ εἶπον αὐ-  
τοῖς καθὼς <sup>1</sup> ἐνετείλατο ὁ Ἰησοῦς, καὶ <sup>b</sup> ἀφῆκαν αὐτούς.  
<sup>7</sup> καὶ \* ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ  
c <sup>e</sup> ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’  
d <sup>e</sup> αὐτῷ. <sup>8</sup> πολλοὶ δὲ τὰ ἱμάτια αὐτῶν <sup>d</sup> ἔστρωσαν εἰς τὴν  
ὁδὸν, ἄλλοι δὲ \* <sup>e</sup> στοιβάδας <sup>f</sup> ἔκοπτον ἐκ τῶν \* ξένδεων  
[καὶ ἐστρώννουν εἰς τὴν ὁδὸν], <sup>9</sup> καὶ οἱ <sup>e</sup> προάγοντες καὶ  
οἱ ἀκολουθοῦντες ἔκραζον [λέγοντες] <sup>h</sup> Ὡσαννά, <sup>i</sup> εὐλο-  
γημένος ὁ ἐρχόμενος <sup>k</sup> ἐν ὀνόματι κυρίου, <sup>10</sup> εὐλογημένη ἡ  
ἐρχομένη βασιλεία [ἐν ὀνόματι κυρίου] τοῦ πατρὸς ἡμῶν  
Δαυὶδ, Ὡσαννά ἐν τοῖς ὑψίστοις. <sup>11</sup> καὶ εἰσῆλθεν εἰς  
Ἱεροσόλυμα ὁ Ἰησοῦς [καὶ] εἰς τὸ ἱερόν· καὶ <sup>i</sup> περιβλε-  
ψάμενος πάντα, <sup>m</sup> ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν  
εἰς Βηθανίαν μετὰ τῶν δώδεκα.  
<sup>12</sup> Καὶ τῇ <sup>n</sup> ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας

s = John xx.  
11. ch. xiv.  
34. Luke  
xxii. 56.  
z = here only.  
Jer. xvii. 27.  
a John xv. 17.  
al.  
b = Matt. iv.  
15 al.

c Luke v. 36.  
1 Cor. vi. 35.

d M. Th. iv.  
3. Job xvii. 3.  
Prov. xiv. 19.  
e here only f.  
f = Num. xiii.  
21 al.  
g f. M. and  
Matt. xiv.  
22.  
h f. M. L. J.  
only t.  
i Psal. cxviii.  
25, 26.  
k = and Matt.  
xxii. 39.

ch. iii. 5, 31.  
Luke vi. 10.  
Job vii. 8.  
m adj. (but?)  
here only t.  
n Matt. xxvii.  
62. John i.  
29, 35 al.  
Num. xi. 32.

φέρειτε B C L v Copt. Sahid. Orig. txt A D. — 3. τί λύετε τὸν πῶλον D ab Orig. —  
aft. τούτου ins. καὶ C? (τούτο . . . εἶπ.) — ὅτι om. B abc. — rec. ἀποστείλει with a, but  
txt A B C D E F K L S V X al. bc. — aft. ἀποστ. ins. πάλιν B D L, and bef. ἀποστ. C?  
(. . . .) txt A. — 4. bef. πῶλ. om. τὸν A B D E F G L M S V al. Orig. ins.  
C Orig. — 5. for ἐνετείλ., εἶπεν B C L Copt. Æth. Arm. Orig. — εἰρήκει αὐτοῖς D abed  
Copt. Sahid. Æth. — 7. καὶ ἄγουσι C al. καὶ φέρουσι B L Orig. txt A D cv. — ἐπι-  
βάλλουσιν B C D L uv Orig. txt A c. — τὰ ἱμ. αὐτοῦ D. — καθεῖξεν D. — ἐπ’ αὐτὸν  
B C D L. txt A. — 8. ἐν τῇ ὁδῷ A K M al. ac Sahid. — στοιβάδας B K L. ἰσχυρά-  
δας D. στειβάδας E. txt A C Orig. — for δένδ., ἀγρῶν B C L Orig. (twice) Sahid.  
txt A D abcv. — εἰς om. D. ἐν τῇ ὁδῷ K M abv. καὶ ἐστ. ε. τ. ὁδ. om. B C L Sahid.  
txt A abcdv. — 9. λέγοντες om. B C L c Copt. Sahid. Orig. ins. A D abv. — ὥσαννά  
om. D b. — aft. κυρ. ins. καὶ A D\* d. — 10. ἐν ὀνόματι κυρ. om. B C D L U al. abcdv  
Orig. (twice). txt A Jer. — 11. καὶ bef. εἰς τ. ἱερ. om. B C L M al. abcd Orig. txt  
A D. — ὀψι C. — τῆς ὥρας om. B. τῆς om. D. — aft. δῶδ. ins. μαθητῶν D abc. — 12. for  
ἐξελθόντων αὐτῶν, ὃν ἐξελθόντα D. — 13. συκὴν μίαν K M. — rec. om. ἀπὸ with many

Lord's birth, triumph, and burial were to be, in this, alike. 'A later tradition, sprung from the sacred destination of the beast (for beasts never yet worked were used for sacred purposes, Num. xix. 2. Deut. xxi. 3. 1 Sam. vi. 7).' Meyer. — But does it never strike such annotators, that this very usage would lead not only to the narrative being so constructed, but to the command itself having been so given? — 4.] The report of one of those sent; qu. Peter? — see note on Matt. ver. 1. — ἀμφοδ. is the street: see reff. — 8, 9.] On the interesting addition in Luke, vv. 37—40, see notes there. — στοιβ. = βαῖα τ. φοινίκων John, ver. 13.

— 10.] εὐλ. . . . Δαυὶδ — peculiar to Mark, clearly setting forth the idea of the people that the Messianic Kingdom, the restoration of the throne of David, was come. — See Luke vv. 41—44, and notes. — 11.] See Matt. ver. 12, and notes on ver. 1: also on John ii. 13—18. — I am by no means certain that the solution proposed in the notes on Matt. is the right one, but I leave it for the present. When Mark, as here, relates an occurrence throughout, with such signs of an eye-witness as in ver. 4, it is very difficult to suppose that he has transposed any thing; whereas Matt. certainly does not speak here so exactly, having transposed

ἠέπεινάσε. <sup>13</sup> καὶ ἰδὼν συκὴν <sup>p</sup>† ἀπὸ μακρόθεν ἔχουσιν φύλλα, ἦλθεν <sup>q</sup> εἰ ἄρα εὐρήσει τί ἐν αὐτῇ, καὶ ἔλθων ἔπ' αὐτήν, οὐδὲν εὗρεν <sup>s</sup> εἰ μὴ φύλλα. \* οὐ γὰρ ἦν 'καιρὸς' \* σύκων. <sup>14</sup> καὶ <sup>u</sup> ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Μηκέτι ἐκ σοῦ <sup>v</sup> εἰς τὸν αἰῶνα † μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. <sup>15</sup> καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν <sup>w</sup> ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ \* ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς <sup>x</sup> τραπέζας τῶν <sup>y</sup> κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερας <sup>z</sup> κατέστρεψε, <sup>16</sup> καὶ οὐκ <sup>a</sup> ἤφειεν ἵνα τὶς <sup>b</sup> διενέγκῃ <sup>c</sup> σκεῦος διὰ τοῦ ἱεροῦ. <sup>17</sup> καὶ ἐδίδασκε λέγων αὐτοῖς Οὐ γέγραπται ὅτι ὁ οἶκος μου <sup>d</sup> οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιοῦσατε αὐτὸν <sup>e</sup> σπήλαιον ληστῶν. <sup>18</sup> καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ <sup>f</sup> ἐζήτουν πῶς αὐτὸν <sup>g</sup> ἀπολέσωσιν· ἐφοβούντο γὰρ αὐτὸν, \* ὅτι πᾶς ὁ ὄχλος <sup>h</sup> ἐξεπλήσσετο <sup>i</sup> ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>19</sup> καὶ ὅτε <sup>j</sup> ὁψέ ἐγένετο, \* ἐξεπορεύετο ἔξω τῆς πόλεως. <sup>20</sup> καὶ <sup>k</sup> πρῶτ' παραπορευόμενοι εἶδον τὴν συκὴν <sup>l</sup> ἐξηραμμένην <sup>m</sup> ἐκ <sup>n</sup> ριζῶν. <sup>21</sup> καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ

const. mss., but ins. A B C D L M al. Orig. Theophyl. — ἦλθεν εἰδὼν ἐὰν τί ἔστιν D bc. — ἔλθ. ἐπ' αὐτ. om. D bc. — μηδὲν εὐρών D. — φύλλα μόνον C. — ὁ γὰρ κ. οὐκ ἦν σύκ. B C L Syr. txt (ὁ καιρ. D) A D abc Orig. — 14. καὶ om. D a Orig. — rec. οὐδέεις, with many const. mss., but txt A B C D E K L S V all. Orig. (twice) Theophyl. — ῥά γαρ D al. Orig. (twice). — 15. for ἔρχονται, εἰσελθὼν D. add πάλιν L. — for εἰσελθὼν, ὅτε ἦν D. — ἐν τῷ ἱερῷ D. — aft. ἐκβάλ. ins. καὶ A, ἐκείθεν D b. — τοὺς ἀγορ. A B C K L M. om. D Orig. — ἐν αὐτῷ A. — κατέστρ. om. D c. — 17. οὐ om. D bc Copt. — πεποιήκατε B L Orig. — txt A C D abc. — 18. aft. γρ. om. καὶ D abc. — rec. ἀπολέουσιν with? txt A B C D H V X al. abcdv Orig. — αὐτὸν (2) om. A K al. c. populum a. — for ὅτι πᾶς, πᾶς γὰρ B C Copt. txt A D abcdv. — 19. ὅταν B C K L al. txt A D. — ἐγίνετο A E<sup>2</sup> G H V<sup>2</sup> X. — ἐξεπορεύοντο A B K M al. ed Syr. Arm. txt C D. — ἐκ D. — 20. τὸ πρῶτ' D. — 21. ἐξηράνθη D L al. Orig. ἐξηράται X al. Theophyl. txt A B C.

the anointing in Bethany: see notes on ch. xxvi. 1.

12—19.] Matt. xxi. 18—22. Our account here bears strong marks of being that of a beholder and hearer: e.g. ἐξέλθ. αὐ. ἀπ. Βηθ., — μακρόθεν, — ἔχουσιν φύλλα, — καὶ ἤκουον οἱ μαθ. αὐτ. — The times and order of the events are here more exact than in Matt., who places the withering of the tree immediately after the word spoken by the Lord. — 13.] οὐ γὰρ ἦν κ. σ. This tree was *precocious* in its being clothed with leaves: and if it had had on it *winter figs*, which remain on from the autumn, and ripen early the next season, they would have been *ripe at this time*. But there were none — it was a *barren tree*. On the *import* of this miracle, see notes on Matt.

— 15—19.] Matt. xxi. 12, 13, where see notes: also Luke xix. 45—48. — οὐκ ἤφειεν . . . This was the *court of the Gentiles*, which was used as a thoroughfare; this desecration the Lord forbade. — σκεῦος is *any vessel*, — e.g. a pail or basket, — used for common life. — 17.] πᾶσι τοῖς ἔθνεσιν, omitted in Matt. and Luke, but contained in the prophecy: — 'mentioned by Mark as writing for Gentile Christians' — Meyer, but qu. ? — 19.] πᾶς ὁ ὄχλος. . . . This remark, given by Mark and Luke, is omitted by Matt.: probably because he has given us so much of the διδαχὴ itself. — 19.] See note on Matt. ver. 17. On the Monday and Tuesday evenings, the Lord appears to have gone to *Bethany*.

20—26.] Matt. xxi. 19—22. The an-

<sup>m</sup> Matt. v. 41. James iii. 9.  
<sup>n</sup> constr. G. d. ii. 16. James ii. 1 al.  
<sup>o</sup> Acts x. 29. Rom. iv. 20. James i. 6. p Gen. xiv. 6.  
<sup>q</sup> Gen. i. 3 and pass.  
<sup>r</sup> Matt. vi. 12. Isa. xxv. 14.  
<sup>s</sup> Matt. v. 23. Rev. ii. 1, 14, 20.  
<sup>t</sup> Matt. vi. 14 al.

Ῥαββὶ ἰδε ἡ σουκῇ ἦν <sup>u</sup>κατηράσω ἐξήρανται. <sup>22</sup> καὶ ABCD ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἐχετε <sup>v</sup>πίστιν Θεοῦ. <sup>2</sup> ἂν [γάρ] λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ <sup>w</sup>διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ <sup>x</sup>πιστεύσῃ \* ὅτι ἂ λέγει <sup>y</sup>γίνεται, ἔσται αὐτῷ ὃ ἐὰν εἴπῃ\*. <sup>24</sup> διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα [ἂν] \* προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι \* λαμβάνετε, καὶ ἔσται ὑμῖν. <sup>25</sup> καὶ ὅταν \* στήκητε προσευχόμενοι, <sup>r</sup>ἀφίετε εἰ τι <sup>s</sup>ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ <sup>t</sup>παραπτώματα ὑμῶν. <sup>26</sup> εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

<sup>27</sup> Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι <sup>28</sup> καὶ λέγουσιν αὐτῷ <sup>u</sup>Ἐν <sup>v</sup>ποία ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῃς; <sup>29</sup> ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα <sup>w</sup>λόγον καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>30</sup> τὸ βάπτισμα † τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. <sup>31</sup> καὶ \* <sup>x</sup>ἐλογίζοντο <sup>y</sup>πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διατί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> ἀλλ' [ἐὰν] \* εἴπωμεν Ἐξ ἀνθρώπων; <sup>z</sup>ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ <sup>a</sup>εἶχον τὸν Ἰωάννην ὅτι <sup>b</sup>ὄντως προφήτης

— 22. εἰ ἔχετε D ab Arm. — 23. γάρ om. BD abcr. ins. AC. — ὅτι om. D. — πιστεύει X al. πιστεύῃ B L. — τὸ μᾶλλον ὃ ἐὰν εἴπῃ γινέσκειται αὐτῷ D. omg. ὅτι ἂ λ. γίν. — for ἂ λέγει, ὃ λαλεῖ B. ὅλα L. — ὃ ἐὰν εἴπῃ om. B C L. txt A. — 24. ἂν om. B C D L. txt A K. — προσεύχεσθε καὶ αἰτ. B C D L ac Cyp. txt A b. — for λαμβ. ἐλάβετε B C L Copt. λήμψεσθε D abc Cyp. txt A. — 25. στήκετε A C D H V X. txt B Orig. — ἄφτε C. — ὦν ἐν τ. οὐ. D abc Cyp. — τοῖς om. K. — ἀφῇ X. ἀφήσει D. — ὑμῶν (2) om. D. — 26. om. B L S Copt. Arm. Theophyl. ins. A C D. — τοῖς om. C D K 4. ins. A. — ἀφήσει ὑμῖν D abc Cyp. txt A C. — alt. ὑμῶν, ins. λέγω δὲ . . . ἀνοικήσεται (as in Matth. vii. 7, 8) M al. — 27. ἔρχεται D X be. Eth. — πρεσβ. τοῦ λαοῦ D. — 28. καὶ . . . ποιῃς om. D. — for καὶ, ἢ B L. — κἀγὼ om. B L. — καὶ bef. ἀποκ. om. D abc Arm. — καὶ ἐγὼ λέγω D. — 30. rec. om. τὸ bef. Ἰω. ins. A B C D L abc. — πῶθεν ἦν C. Syr. Eth. omg. ἦν alt. οὐρ. — 31. ἐτελογίζοντο B C D K L M all. txt A. — alt. λέγ. ins. τί εἴπωμεν D ad. — for καὶ, λέγει ἡμῖν D M abc Syr. Eth. Copt. Arm. — ὦν om. A C I M X al. abcd Copt. Eth. Arm. ins. B D e. — 32. rec. ἀλλ' εἰρ with many const. mss. (ἐὰν D), but ἐὰν om. A B C E F G H K L M S V X and very many mss. — φοβούμεν D. φοβούμεθα D<sup>2</sup>. — τὸν ὄχλον B C. — for εἶχον, ᾔδεισαν D abc Arm. — for

swers are very similar, but with one important addition here, viz. vv. 25, 26: see Matt. vi. 14, and 1 Tim. ii. 8. The connexion here seems to be, 'Though you should aim at strength of faith,—yet *your* faith should not work in all respects as

you have seen Me do, in judicial anger condemning the unfruitful and evil; but you must *forgive*.'

27—33.] Matt. xxi. 23—32. Luke xx. 1—8. Our account and that of Matt. are very close in agreement. Luke's has (see

ἦν. <sup>33</sup> καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἔξουσιν ταῦτα ποιῶ.

XII. <sup>1</sup> Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν <sup>2</sup> Ἀμπελῶνα ἐφύτευσεν <sup>3</sup> ἄνθρωπος, καὶ <sup>4</sup> περιέθηκε <sup>5</sup> φραγμὸν, καὶ <sup>6</sup> ὥρυξεν <sup>7</sup> ὑπολήνιον, καὶ <sup>8</sup> ὠκοδόμησε πύργον, καὶ <sup>9</sup> ἐξέδοτο αὐτὸν γεωργοῖς, καὶ <sup>10</sup> ἀπεδήμησε. <sup>11</sup> καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ <sup>12</sup> καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ <sup>13</sup> ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. <sup>14</sup> οἱ δὲ λαβόντες αὐτὸν <sup>15</sup> ἔδειραν καὶ ἀπέστειλαν <sup>16</sup> κενόν. <sup>17</sup> καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> 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ὅντως, ἀληθῶς D. ὅντως, ὅτι B C L.—33. for αὐτοῖς, αὐτῷ D.—εἰς ποίαν ἔξουσιν D. (ἐν D<sup>2</sup>.)

CHAΡ. XII. 1. λαλεῖν B G L *bedn* Syr.—εἰθέρο K. εἰδέτο A C. txt B D L.—τοῖς γεωργ. D.—2. παρὰ τῶν γεωργ. om. D *abd*.—λάβῃ om. D *abd*. insg. δώσουσιν αὐτῷ aft. ἀμπελῶνος.—τῶν καρπῶν B C L Syr. txt A.—3. καὶ λαβόντες B D L txt A C.—ἔδειραν B<sup>2</sup>.—4. πάλιν om. X.—λιθοβ. om. B D L *abedc* Copt. txt A C.—for ἀπέστ. ἡτιμ., ἡτίμησαν B D L *abedc* Copt. txt A C.—5. πάλιν om. B C D L *abcd* Copt. *Æth.* txt A v.—οὓς μὲν B D L al. οὓς δὲ B L. ἄλλους δὲ D. txt A C.—rec. ἀποκτείνοντες with? txt A B C D E G H K V X al. ἀποκτινοῦντες L al.—6. οὖν om. B L.—αὐτοῦ om. B C D L *ab* Syr. Arm. ins. A.—καὶ om. B L X Syr. Arm.—πρὸς αὐτοὺς om. D a.—κάκεινον ἀπέστ., ἔσχ. D a.—7. for ἐκείνοι δὲ οἱ, οἱ δὲ D *abv* Arm.—8. rec. om. αὐτόν. ins. A B C D M al. *ac* Syr. Copt.—9. οὖν om. B L.—

ver. 6, πᾶς ὁ λ. *kar.* ἡμ.) few and unimportant additions: see notes on Matt.—32.] The *ἐάν* being omitted as spurious, a note of interrogation must be set after *ἀνθρ.*—a question which is answered by the *Evangelist*, 'quoniam haud facile quisquam sibi aperte timorem adscribere consuevit.' Rinck. in Meyer.

CHAΡ. XII. 1—12.] This parable is, for the most part, identical with that in Matt. xxi. 33—46, and Luke xx. 9—19. The *number*, and *treatment* of the servants sent, is enlarged on here;—and in ver. 4 there occurs the singular word *κεφαλαιῶς*, which

appears to be used by a solecism, for *κεφαλίζω*, 'to wound in the head.' Some have rendered it, 'they made short work with him,' which is the more usual sense of the word, but not probable here; for they *did not kill* him, but sent him away.—I must not allow any opportunity to pass of directing the attention to the *sort* of difference, in similarity, between these three parables,—and observing that no origin of that difference is imaginable, except the *gradual deflection of accounts from a common, or a parallel, source*:—see notes on Matt. throughout.—9.] *ἐλεύσεται*, &c., is



<sup>x</sup> Ps. cxvii. <sup>22.</sup> Jer. vi. <sup>30.</sup> ch. viii. <sup>30.</sup> Heb. xii. <sup>17.</sup>  
<sup>y</sup> Matt. xix. <sup>5.</sup>  
<sup>z</sup> Luke ii. 1 al. <sup>a</sup> fem. i Matt. <sup>Ps. xxvi. 4.</sup>  
<sup>b</sup> 1 Kings iv. 8. <sup>c</sup> 1 Marc. i. 12. <sup>d</sup> M. Luke v. <sup>18 al.</sup>  
<sup>d</sup> Matt. xii. 11. <sup>e</sup> Ps. lv. 1. <sup>f</sup> Acts xxiii. <sup>30.</sup>  
<sup>g</sup> Prov. v. 22. <sup>h</sup> <sup>i</sup> and Acts <sup>xiv. 12.</sup> 2 Cor. <sup>x. 10.</sup> Col. iv. <sup>6.</sup>  
<sup>h</sup> M. and <sup>2</sup> Cor. x. 7. <sup>i</sup> and Luke <sup>iv. 25.</sup> Acts <sup>iv. 27.</sup> x. 31. <sup>150.</sup> xxviii. <sup>18.</sup>  
<sup>k</sup> and Acts <sup>xviii. 26.</sup> Ps. <sup>cxvii. 15 al.</sup>  
<sup>l</sup> M. and <sup>Matt. xxvii. 25</sup> om. <sup>m</sup> and Luke <sup>xxiii. 2.</sup>  
<sup>n</sup> Heb. vii. 4. <sup>o</sup> Matt. iv. 1. <sup>o</sup> Rom. i. 25. <sup>o</sup> Heb. x. 1. <sup>p</sup> 1 and ch. xv. <sup>26.</sup> Luke <sup>xxiii. 38 f.</sup>  
<sup>q</sup> Rom. xii. 7. <sup>Deut. xxiv. 15.</sup>  
<sup>r</sup> Luke iv. 22. <sup>Acts iii. 12.</sup>  
<sup>s</sup> Zeph. i. 8. <sup>2</sup> Marc. vii. 4. <sup>80-43.</sup>  
<sup>ss</sup> D L T. xxv. 5. <sup>t</sup> = Matt. xxiv. <sup>2.</sup> Ps. xvi. 14. <sup>u</sup> Gen. iv. 19. <sup>Hos. i. 3, 4.</sup>  
<sup>v</sup> 1. only. <sup>u</sup> intr. Acts xv. <sup>6.</sup> Gen. xix. <sup>32, 33.</sup>  
<sup>w</sup> 2. Gen. iv. <sup>t</sup> 25. ix. 9.

13. πρὸς αὐτὸν om. D ac.—παγισεύσωσι D.—14. καὶ ἐπηρώτων αὐτὸν οἱ Φαρισαῖοι D.—ἀνθρώπων G K al. b.—aft. διδάσκεις, ins. εἰπὲ οὖν ἡμῖν C D M abc. txt A B.—aft. εἰπ. οὖν ἡμ. ins. εἰ C D abc.—15. ἡμᾶς δοῦναι ἐπι κεφαλῶν καὶ D.—δῶμ. ἡ μὴ c. om. D abc Eth.—ἰδῶν D bc.—aft. περ. ins. ὑποκριταὶ G al. Arm.—17. ἀπό. οὖν M al. abc—τὰ τοῦ K. τῷ K. D.—ἐξαυτῶν B.—19. καταλίσκει C.—ἐχρ D abed. txt A B (καταλίπη Α).—τίκνον B L.—αὐτοῦ (2) om. C.—ἐξαραστήσιν A C.—20. οὖν om. A B C E F L V all. Syr. Theophyl. ins. D.—ἦσαν παρ' ἡμῖν D abc Copt.

not the answer of the Pharisees, but a continuation of the Lord's discourse.—After ver. 11 comes in Matt. vv. 43—45.—[12.] Meyer makes δ ὄχλος the subject to ἔγνωσαν, but I think improperly. The fear of the people is increased by the consciousness on the part of the rulers that He had spoken the parable against them: they are as men convicted before the people.

13—17.] Matt. xxii. 15—22. Luke xx. 20—26. The parable of the wedding-garment, Matt. xxii. 1—14, is omitted. The only matters requiring remark in these

verses are—14. ἐπ' ἀληθ., 'truly,' 'indeed'—see ver. 32 and reff.—15. δῶμεν ἡ μὴ δ.; The originality of the report is shown by these words. They wish to drive the Lord to an absolute affirmation or negation.—δηνάβ. Mark and Luke = τὸ νόμισ. τοῦ κῆρσ. Matt.

18—27.] Matt. xxii. 23—33. Luke xx. 27—40. The three reports are very much alike in matter, and now and then coincide verbally (Matt., ver. 27. Luke, ver. 32. Mark, ver. 23 end. Luke, ver. 33). The chief additions are found in Luke, vv. 34—

ἀπέθανε, καὶ \* οὐδὲ αὐτὸς ἠέφηκε \* σπέρμα, καὶ ὁ τρίτος  
 ὡσαύτως, <sup>22</sup> καὶ [ἔλαβον αὐτὴν] οἱ ἐπτα [καὶ] οὐκ  
 ἠέφηκαν σπέρμα. \* ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή\*.  
<sup>23</sup> ἐν τῇ [οὖν] ἡ ἀναστάσει [ὅταν ἀναστῶσι,] τίνος αὐτῶν  
 ἔσται \* γυνή; οἱ γὰρ ἐπτα ἔσχον αὐτὴν γυναῖκα. <sup>24</sup> καὶ  
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐ διὰ τοῦτο ἡ πλᾶ-  
 νᾶσθε μὴ εἰδότες τὰς ἑξαγράς μηδὲ τὴν δύναμιν τοῦ  
 Θεοῦ; <sup>25</sup> ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν  
 οὔτε \* γαμίσκονται \*, ἀλλ' εἰσὶν ὡς ἄγγελοι [οἱ] ἐν  
 τοῖς οὐρανοῖς. <sup>26</sup> περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ  
 ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως ἐπὶ \* τῆς βάτου, ὡς  
 εἶπεν αὐτῷ ὁ Θεὸς λέγων Ἐγὼ [ὁ] Θεὸς Ἀβραὰμ καὶ [ὁ]  
 Θεὸς Ἰσαὰκ καὶ [ὁ] Θεὸς Ἰακώβ; <sup>27</sup> οὐκ ἔστιν ὁ Θεὸς  
 νεκρῶν, ἀλλὰ τῶν ζώντων [ὑμεῖς οὖν] πολὺ πλανᾶσθε.  
<sup>28</sup> Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν  
 συζητούντων, \* εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη  
 ἐπηρώτησεν αὐτὸν Ποία ἐστὶ πρώτη τῶν πάντων ἐντολή;  
 x = 1 and Matt. xiv. 3. 39.  
 y Prov. xii. 7.  
 Isa. xlii. 8.  
 Matt. xxiv. 4.  
 z Matt. xxi. 42.  
 John v. 39.  
 vii. 38.  
 a here only f.  
 b f L. only.  
 see Acts xiv. 20.  
 bb Matt. xix. 8.  
 c eb. viii. 11.  
 d = Matt. xv. 7.  
 e = Matt. xix. 18. xxi. 23.  
 f Lev. iv. 13.  
 g Matt. v. 19.

— 21. for κ. οὐδὲ αὐτὸς ἀφ., μὴ καταλιπὼν B C L. txt (ins. οὐκ bef. ἀφ. D) A D ad.  
 — ὁ τρίτος bef. ὡσαύτ. om. D and (22) καὶ after it.—ἐλαβον αὐτὴν om. B C L M. ins.  
 A D.—aft. αὐτὴν ins. ὡσαύτως καὶ A.—aft. ἐπτα om. καὶ B C L. ins. A D ac.—ἐσχ.  
 πάντ. om. D. ἑξαγράς [ἐξ] B C G H K L all. txt A.—κ. ἡ γ. ἀπ. B C D L. txt A.  
 — 23. οὖν om. B C E F H L S V X all. Copt. ins. (aft. ἀναστ. D a) A D ac.—ὅταν  
 ἀναστ. om. B C D L c Syr. Copt. ins. A av.—bef. γυνή ins. ἡ A D\*. om. B C.  
 — 24. for εἰδ., γινώσκοντες D Orig.—aft. θ. ins. οἶδατε D.—25. οὔτε γαμίζονται B C G L.  
 ἑκαγίσκονται A F H. γαμίζουσιν D. txt Origen.—οἱ ἄγγ. B Orig. aft. ἄγγ. om. οἱ  
 C D K L M all. abc Copt. Syr. ins. A B.—26. τοῦ βάτου A B C E F G H K L M S V  
 all. txt D Orig.—πῶς εἶπεν B C L al. txt A D abc.—aft. θ. (2nd) ins. εἰμι M al. Orig.  
 θ. three times without ὁ B D Orig. 2nd time K. txt A C Orig.—27. bef. νεκρῶν  
 ins. Θεὸς M al.—rec. bef. ζώντων ins. Θεὸς with nearly all const. mss. (Scholz), but om.  
 A B C D K L al. abcdv Orig. Syr. Copt. Arm.—ὑμεῖς οὖν om. B C L. ins. A D abc.—  
 28. εἰδὼν C D L al. abc Syr. Æth. Arm. Aug. txt A B.—aft. αὐτὸν, ins. λέγων εἰδᾶ-  
 σκαλε D bc.—ἐντολὴ πρώτη πάντων B C. ἐντ. πρ. omg. πάντ. D. rec. πασῶν with

36, where see notes, and on Matt. through-  
 out.—26.] ἐπὶ τῆς βάτου (so also Luke);—  
 either, 'in the chapter containing the history  
 of God appearing in the bush,' or, 'when he  
 was at the bush.' The former is the more  
 probable, on account of the construction of  
 the verse in our text.—In Luke, if we had  
 his account alone, the other rendering might  
 be admissible, 'Moses testified, at the bush,'  
 but this will not answer in our text.

28—34.] Matt. xxii. 34—40, but with  
 differing circumstances. There the ques-  
 tion appears as that of one among the Phari-  
 sees' adherents, who puts this question,  
 πειράζων αὐτόν,—and in consequence of  
 the Pharisees coming up to the strife, after  
 He had discomfited the Sadducees. I should  
 be disposed to take Mark's as the accurate  
 account, seeing that there is nothing in the  
 question which indicates enmity, and our

Lord's answer, ver. 34, plainly precludes it.  
 The man, from hearing them disputing,  
 came up, and formed one of the band who  
 gathered together for the purpose of tempt-  
 ing Him; and Matthew's account seems to  
 assign his question to this motive, classing  
 it with the other captious inquiries: Mark's  
 report however, which here is wholly un-  
 connected in origin with Matthew's, is that  
 of some one who had taken accurate note of  
 the circumstances and character of the man.  
 —28.] The motive seems to have been, ad-  
 miration of the Lord's wise answer, and a  
 desire to be instructed further by Him.—  
 πρώτ. πάντ. ἐντ.;—this was one of the μαχαί-  
 νομικαὶ (Tit. iii. 9),—which was the great-  
 est commandment. The Scribes had many  
 frivolous enumerations and classifications of  
 the commands of the law.—πάντων, not  
 πασῶν.—πρώτη-πάντων in both places is

29 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι πρώτη † πάντων τῶν ABCD  
ἐντολῶν Ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἶ-  
ἐστι. 30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου 2 ἐξ ὅλης τῆς ABD  
καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς  
h Eph. iv. 18. 31 ἐκτινάξας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. [αὕτη πρώτη  
i Lev. xix. 18. ἐντολή.] 31 καὶ δευτέρα ὁμοία αὕτη Ἰ. Ἀγαπήσεις τὸν  
πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολή  
οὐκ ἔστι. 32 καὶ εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς διδά-  
j Jer. 14. σκαλεῖ· ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστι [θεός]. καὶ οὐκ  
ἔστιν ἄλλος πλὴν αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ  
ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνείσεως, καὶ ἐξ ὅλης  
τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν  
πλησίον ὡς \* εαυτόν, 34 πλεῖον ἐστι πάντων τῶν ὅλο-  
καυτωμάτων καὶ † θυσιῶν. 31 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι  
32 ρουεχῶς ἀπεκρίθη, εἶπεν αὐτῷ Οὐ 3 μακρὰν εἰ ἀπὸ  
τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν

many mss., but txt A B C E F G H K L S V all. Syr. Theophyl. — 29. rec. παῶν  
with many later const. mss., but txt (πάντων πρ. omg. εντ. D ab) A C D E F G H S V X  
all. (πρ. πάν. ἐντολή ἐστίν αὕτη C. πρ. πάν. ἐντ. A. πρ. πάντ. X). — for ver. 29,  
ἀκούε. Ἰησ. ὅτι πρώτη ἰστὶν B. — 30. ὅλης καρδ. B X. — τῆς (three times) om. B. —  
κ. ἐξ ὅ. τ. ψ. σου om. K al. κ. ἐξ ὅ. τ. εἰα. σ. om. D e Cyp. — αὐτ. πρ. εντ. om. B E L  
Copt. ins. A D bed Cyp. Hil. — πρ. πάντων K al. — 31. ὁμοία om. B L Copt. —  
ταύτη D. — 32. καλ. εἶπες D abc Hil. — αὐτ. εἷς ἐστι om. θίω A B K L M S V al. Syr. Eth.  
Theophyl. Aug. ins. (ὁ θ. D) D abc Hil. — ἄλλος om. D a. — 33. καὶ . . . ψυχ. om. B L a  
Copt. — καὶ . . . ἰσχ. om. D Arm. — ὡς σεαυτὸν A D. txt B abcr. — for πλ., περισσό-  
τερον B L. — rec. bef. θυσ. ins. τῶν, with many mss., but om. A B D F G L S V al. —  
34. αὐτὸν om. D L al. ben Arm. Hil. — οὐκέτι om. D. txt A B. — 36 γάρ om. B L a

treated almost as *one word*, so that πάντων does not belong to τῶν εντ., but, q. d. 'first-of-all of the commandments.' — 29.] Mark cites the passage entire, — Matt. only the command itself: — compare the LXX. — In this citation the Vat. reading διανοίας and the Alex. καρδίας are combined; and ἰσχύος = ἐνδυνάμειος. "Thou shalt love the Lord with spirit, soul, and body: with the inner spirit, and the outer life." This is *faith working by love*: for K. ὁ θ. ἡμῶν is the language of *faith*. — 31.] The Lord adds this second, as an application or bringing home of the first. — The first is the *Sum*, so to speak, of the spiritual life: — this the *lesser light*, which reflects the shining of that other. It is *like* to it, inasmuch as both are *laws of love*: both deduced from the great and highest love: both dependent on 'I am the Lord thy God,' Lev. xix. 18. — Stier (ii. 474) sets forth beautifully the strong contrast between the *requirements of these two commands*, and the *then state of the Jewish Church*: see John vii. 19. — 32, 33.] The Scribe shows that he had entered into the true spirit of the Lord's

answer; and replies in admiration at its wisdom. — Observe συνείσεως = διανοίας. — ὅλοκ. κ. θ., the things to which the outward literal observers paid all their attention. — 34.] ρουεχῶς — Attice, ρουεχόντως, opposed to ἀφρόνως, Isocr. v. 7 (Meyer). — Οὐ μακρὰν . . . This man had hold of that principle in which Law and Gospel are one; he stood as it were at the door of the Kingdom of God. He only wanted (but what a want!) repentance and faith, to be *within it*. The Lord shows us here that even outside His flock, those who can answer ρουεχῶς — who have knowledge of the *spirit* of the great command of Law and Gospel, are *nearer* to being of His flock, than the *formalists*: — but then, as Bengel adds, 'Si non procul es, intra: alias *præstiterit, procul fuisse*.' — καὶ οὐδεὶς . . . This is apparently out of its place here, as it is *after the question which now follows*, that Matt. relates this discomfiture of His adversaries. We must not however conclude too hastily, especially where the minute accuracy of Mark is at stake. The question just asked *was the last put to the*

ἡπερωτῆσαι. <sup>35</sup> Καὶ ὁ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε διδάσκων ὁ <sup>Matt. xi. 25</sup> <sup>al.</sup> <sup>7 M. only.</sup> <sup>see Ezek.</sup> <sup>XXIII. 9.</sup> <sup>Luke ii. 27.</sup> <sup>Rev. i. 10 al.</sup> <sup>pp. Isa. cix. 1.</sup> <sup>q Matt. xxv. 33.</sup> <sup>xxvii. 38.</sup> <sup>1 Kings xxi. 11.</sup> <sup>1 Matt. v. 27.</sup> <sup>Acts vi. 19.</sup> <sup>Isa. lxxv. 1.</sup> <sup>Ps. xlviii. 5.</sup> <sup>tt = Luke i. 43.</sup> <sup>s = here only.</sup> <sup>1 ch. xi. 29.</sup> <sup>2 Cor. xi. 19.</sup> <sup>u ch. vii. 15.</sup> <sup>only, d. p. o.</sup> <sup>Matt. vii. 15 al.</sup> <sup>v ch. xvi. 5.</sup> <sup>Luke xv. 22.</sup> <sup>Jonah iii. 6.</sup> <sup>w 1 and 1 Cor.</sup> <sup>xvi. 22.</sup> <sup>Col. iv. 18.</sup> <sup>x 1 only.</sup> <sup>and Luke.</sup> <sup>xiv. 7.</sup> <sup>8.</sup> <sup>2 Cor. xi. 20.</sup> <sup>Gal. v. 15.</sup> <sup>1 s. ix. 12.</sup> <sup>constr. EN. v.</sup> <sup>12.</sup> <sup>xviii. 6.</sup> <sup>Rev. ii. 18.</sup> <sup>a Phil. i. 18.</sup> <sup>Acts xxvii.</sup> <sup>30.</sup> <sup>Hos x.</sup> <sup>4.</sup>

ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς ἐστὶ Δαυὶδ; <sup>36</sup> αὐτὸς γὰρ Δαυὶδ εἶπεν ἔν [τῷ] πνεύματι [τῷ] ἀγίῳ <sup>pp \*</sup> Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἔκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου <sup>\*†</sup> ὑποπόδιον τῶν ποδῶν σου. <sup>37</sup> Αὐτὸς [οὖν] Δαυὶδ λέγει αὐτὸν κύριον, καὶ <sup>††</sup> πόθεν υἱὸς αὐτοῦ ἐστὶ; καὶ ὁ <sup>s</sup> πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. <sup>38</sup> καὶ ἔλεγεν αὐτοῖς ἐν τῇ εἰδαχῇ αὐτοῦ <sup>u</sup> Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελούντων ἐν <sup>v</sup> στολαῖς περιπατεῖν, καὶ <sup>w</sup> ἄσπασμοὺς ἐν ταῖς ἀγοραῖς <sup>39</sup> καὶ <sup>x</sup> πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ <sup>y</sup> πρωτοκλισίας ἐν τοῖς δείπνοις, <sup>40</sup> οἱ <sup>z</sup> κατεσθιόντες τὰς οἰκίας τῶν χηρῶν, καὶ <sup>a</sup> προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται <sup>b</sup> περισσότερον κρίμα. <sup>41</sup> Καὶ καθίσας ὁ Ἰησοῦς <sup>bb</sup> κατέναντι τοῦ <sup>c</sup> γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος <sup>d</sup> βάλλει <sup>e</sup> χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλὰ, <sup>42</sup> καὶ ἑλθούσα <sup>f</sup> μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο ὅ ἐστι

b || and Dan. iv. 33. Luke xii. 4. 1 Cor. xii. 23 al. c Luke xxi. 1. John viii. 20. 2 Macc. v. 18 al.

bb ch. xi. 2. Luke xix. 30. Zech. xiv. 4. = ἀπέναντι, M. d = || and John xii. 6. e = ch. vi. 8. f Matt. viii. 19 al.

Copt.—καὶ οὗτος Δ. D Arm. (but et ipse d). txt A bc Hil.—ἐν om. B.—τῷ bef. πνεύ. om. A E F G H K M S V X al. ins. B D L.—τῷ bef. ἀγ. om. A. ins. B D.—for εἶπεν (2) λέγει A D E G H K S V al. txt B L abcd.—κάθισον B. txt A D.—ἀν om. D.—for θῶ, θέσω D. θήσω D<sup>2</sup>.—for ὑποπ., ὑποκάτω BD Copt. txt A abcd.—37. οὖν om. B D L a Hil. ins. A v.—bef. πολ. om. ὁ D.—καὶ αὐτοῦ ἤκουεν ἡδέως D bd.—38. ὁ δὲ διδάσκων ἅμα ἔλεγεν αὐταῖς D a. txt A B v.—αὐτ. γραμ. ins. καὶ τῶν τελενῶν D (qu. mistake for τῶν θ.λ. originally, and thence incorporated with it?).—ἀγοραῖς ποιέσθαι D.—πρωτοκλισίας A.—40. κατέσθοντες B. κατεσθίουσιν D abcd.—τάς and τῶν om. D.—αὐτ. καὶ ins. ὀφθανῶν D al. abc. txt A B.—41. ἀπέναντι B.—βάλλει... πλούσιοι om. D d. ἐβαλλον D. πλούς, ἐβαλον FV L al. Theophyl.—42. πτωχὴ om.

Lord, and therefore the notice of its being the last, comes in fitly here. The inquiry which follows did more than silence their questioning: it silenced their answering too; both which things Matt. combines as the result of this day, in his ver. 46.

35—37.] Matt. xxii. 41—46. Luke xi. 41—44. The reports are apparently independent of any common original, and only agree verbally in the citation from the LXX.—See notes on Matt.—37.] κ. ὁ πολ. ὄχ. ἡκ. αὐτ. ἡδ. is peculiar to Mark.—Observe ἐν τῷ πν. τῷ ἀγίῳ (Mark and Matt.) = ἐν βίβλῳ ψαλμῶν Luke: a coincidence not to be passed over.

38—40.] Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgement of the discourse which occupies the greater part of Matt. xxiii.—with the additions of θελ. ἐν στολ. περιπ., and οὗτοι λήψ. περισ. κρίμα. The words

ἐν τῇ διδ. αὐτ. seem to imply that Mark understood it as a compendium.—κατεσθιόντες, a change of construction not without example in the classics: Herod. i. 51, Λακεδαιμονίων φαιμένων εἶναι ἀνάθεμα, οὐκ ὀρθῶς λέγοντες.

41—44.] Luke xxi. 1—4: probably a common origin.—41.] τοῦ γαζ. This is usually understood of thirteen chests, which stood in the court of the women, into which were thrown contributions for the temple, or the tribute (of Matt. xvii. 24). But it is hardly likely that they would be called τὸ γαζ., and we hear of a building by this name in Joseph. Antt. xix. 6, l. Lücke, on John viii. 20, believes some part of the court of the women to be intended, perhaps a chamber in connexion with these chests.—The Lord had at this time taken His leave of the temple, and was going out of it—between Matt. xxiii. end, and xxiv.—42.] λεπτὰ = πωγ, the smallest Jewish

g Matt. v. 26  
h only 1.  
i L. John vi.  
13-14. 1 Kings  
ii. 36.  
j Phil. iv. 11  
only 1.  
k Luke viii.  
43.  
l Matt. viii. 19  
al.  
m = Matt. viii.  
27. 1 John  
iii. 1.  
n = 1 M. and  
Eph. ii. 21.  
o 7 Ind. ii. 23.  
p 1 M. d.  
q = 1 M. d. al.  
Exod. x. 12.  
r = 1 M. d. al.  
7. 2 Thess.  
ii. 4. A 15  
V. 11.  
r = 1 M. d. al.  
1 John ii. 17.  
s Matt. xvii. 1  
al.  
t 1 Kings x. 7.  
Matt. xii. 32.  
u = 1 M. d. al.  
Rom. ix. 28  
or Jer. xvi. 17.  
v Matt. xxvi.  
22.  
w = 1 M. d. al.  
x = 1 M. d. al.  
y = 1 M. d. al.  
z Dent. xxvii.  
39. Zeph. ii.  
15 (in 11).  
John viii. 39.  
xviii. 5, 6, 8.  
a = 1 M. d. al.  
b = 1 M. d. al.  
c = 1 M. d. al.  
d = 1 M. d. al.  
e = 1 M. d. al.  
f = 1 M. d. al.  
g = 1 M. d. al.  
h = 1 M. d. al.  
i = 1 M. d. al.  
j = 1 M. d. al.  
k = 1 M. d. al.

2 <sup>g</sup> κοδράντης. <sup>43</sup> καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ABD  
λέγει αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ χίρα αὕτη ἡ πτωχὴ  
πλεῖον πάντων \* βίβλῃς τῶν ἱββαλλόντων εἰς τὸ γαζο-  
φυλάκιον. <sup>41</sup> πάντες γὰρ ἐκ τοῦ <sup>h</sup> περισσεύοντος αὐτοῖς  
ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα  
εἶχεν ἔβαλεν, ὅλον τὸν <sup>k</sup> βίον αὐτῆς.

XIII. <sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει  
αὐτῷ <sup>1</sup> εἰς τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἴδε <sup>m</sup> ποταποὶ  
λίθοι καὶ ποταπαὶ <sup>n</sup> οἰκοδομαί. <sup>2</sup> καὶ ὁ Ἰησοῦς ἀποκριθεὶς  
εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ  
μὴ <sup>o</sup> ἀφελῇ \* λίθος ἐπὶ \* λίθῳ ὃς οὐ μὴ <sup>p</sup> καταλυθῇ.  
<sup>3</sup> καὶ καθημένου αὐτοῦ <sup>1</sup> εἰς τὸ ὄρος τῶν Ἑλαιῶν <sup>1</sup> κατέ-  
ραντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν <sup>5</sup> κατ' ἰδίαν Πέτρος καὶ  
Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας <sup>1</sup> Εἰπέ ἡμῖν πότε  
ταῦτα ἔσται, καὶ τί τὸ <sup>1</sup> σημεῖον ὅταν μέλλῃ πάντα ταῦτα  
<sup>u</sup> συντελεῖσθαι; <sup>o</sup> δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς <sup>v</sup> ἤρξατο  
λέγειν <sup>w</sup> Βλέπετε μή τις ὑμᾶς <sup>x</sup> πλανήσῃ <sup>y</sup> πολλοὶ γὰρ  
ἐλεύσονται <sup>y</sup> ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι <sup>z</sup> ἐγώ εἰμι,  
καὶ πολλοὺς πλανήσουσιν. <sup>7</sup> ὅταν δὲ <sup>a</sup> ἀκούσητε πολέμους  
καὶ <sup>b</sup> ἀκοὰς πολέμων, μὴ <sup>c</sup> θροεῖσθε, <sup>d</sup> δεῖ γὰρ γενέσθαι,  
ἀλλ' οὕτω τὸ τέλος. <sup>8</sup> ἐγερθήσεται γὰρ ἔθνος ἐπὶ  
ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, [καὶ] ἔσονται σεισμὸι  
<sup>f</sup> κατὰ τόπους, καὶ ἔσονται λιμοὶ [καὶ <sup>g</sup> ταραχαί]. \* ἀρχαὶ  
<sup>h</sup> ὁδῶνων ταῦτα. <sup>9</sup> <sup>i</sup> βλέπετε δὲ ὑμεῖς ἑαυτοὺς <sup>k</sup> παραδίδω-

D abc Arm. ins. A B Orig. — 43. βιβλ., ἔβαλε A B D L al. Orig.—rec. βαλόντων,  
with? txt A B D E L V X Orig. (twice.) — 43. aft. γὰρ, ins. οἱτοι D d.

CHAP. XIII. 1. bef. τῶν μαθ. ins. ἐκ A F X al. txt B D.—aft. οἰκ. ins. τοῦ ἱεροῦ  
D bc.—2. εἰπ. αὐτοῖς D ab.—βλέπετε D ad.—bef. οὐ ins. ἀμὴν λέγω ὑμῖν ὅτι D abc  
al. Arm.—aft. ἀφελῇ ins. ὧδε B D G L al. abd. txt A v.—ἐπὶ λίθον B G L M X al.  
txt A D.—aft. καταλ. ins. καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἀνευ χειρῶν  
D abc Cyp. — 3. ἐπηρώτα B L.—ὁ Πέτ. D.—4. εἰπον B D L. txt A.—μέλλει D E M X  
al. txt A B.—5. for ἡρξ. λέγ., εἶπεν αὐτοῖς D al. ad.—πλανήσει D.—6. γὰρ om. B.  
—καὶ om. B.—7. ἀκούετε B.—μὴ θορυβεῖσθαι(e) D al.—γὰρ om. B.—8. bef. ἔσονται,  
om. καὶ B D L al. Copt. ins. A abc.—aft. τόπ. om. καὶ B L Copt. Arm.—ἔσονται (2)  
om. D abc Arm.—καὶ ταραχαὶ om. B D L abcd Copt. Æthl. ins. A.—ἀρχὴ B D K L  
al. ab Syrr. Copt. Æthl. Arm. txt A, and nearly all const. mss. (Scholz.) — 9. βλέπ. . . .

coin: see Lightfoot. Mark adds ὃ ἐστὶ κοδ.  
for his Roman readers:—the λεπτὸν =  
1/4 of an as.—λεπτ. δύο, as Bengel remarks,  
are noticed, because she might have kept  
back one.—43.] πλεῖον—more, in God's  
reckoning;—more, for her own stewardship  
of the goods entrusted to her care.

CHAP. XIII.] Matt. xxiv. Luke xxi. 5  
—36. The accounts are apparently dis-  
tinct, and each contains some fragments  
which have escaped the others. On the  
matter of the prophecy, I have fully com-

mented in Matt., where see notes; also  
those on Luke.—1.] ποταποὶ λίθοι.—  
Josephus, B. J. v. 5, 2, 3, says, πύραι δὲ  
τεσσαράκοντα πύχειν τὸ μέγεθος ἵσαν τοῦ  
δομήματος. And again, vi. 4, 1, ἐξ ἡμέρας  
ἀδιαλείπτως ἡ στερρότατη πασῶν ἐλέπο-  
λις τύπτουσα τὸν τοῖχον οὐκ ἐν ἡνυσεν  
ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγε-  
θος καὶ ἡ ἀσχυρία τῶν λίθων ἦν ἀμείνων.  
—3.] Πέτ. κ. Ἰάκ. . . . = οἱ μαθηταὶ  
Matt., = τινὲς Luke.—4.] πάντα τ. im-  
plies that they viewed the destruction of

σουσι γὰρ ὑμᾶς εἰς <sup>1</sup> συνέδρια, καὶ εἰς συναγωγὰς <sup>m</sup> δαρή-  
 σεσθε, καὶ <sup>n</sup> ἐπὶ ἡγεμόνων καὶ βασιλέων <sup>n</sup> σταθήσεσθε  
<sup>p</sup> ἔνεκεν ἑμοῦ, εἰς <sup>q</sup> μαρτύριον αὐτοῖς, <sup>10</sup> καὶ εἰς πάντα τὰ  
 ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. <sup>11</sup> ὅταν δὲ  
 † ἄγωσιν ὑμᾶς παραδιδόντες, μὴ <sup>s</sup> προμεριμνᾶτε τί λαλή-  
 σητε [ , μηδὲ <sup>t</sup> μελετᾶτε ], ἀλλ' <sup>u</sup> ὃ ἐὰν <sup>v</sup> δοθῇ ὑμῖν ἐν ἐκείνῃ  
 τῇ ᾧρα, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμῖς οἱ λαλοῦντες,  
 ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. <sup>12</sup> \* παραδώσει δὲ \* ἀδελφὸς  
 ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ <sup>v</sup> ἐπαναστή-  
 σονται τέκνα ἐπὶ γονεῖς καὶ <sup>w</sup> θανατώσουσιν αὐτοὺς, <sup>13</sup> καὶ  
 ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ  
 ὑπομένοντας εἰς τέλος, οὗτος σωθήσεται. <sup>14</sup> Ὅταν δὲ ἴδῃτε  
 τὸ \* βδέλυγμα τῆς <sup>y</sup> ἐρμησίσεως [ τὸ <sup>z</sup> ῥηθὲν ὑπὸ Δανιὴλ  
 τοῦ προφήτου ] \* ἔστω ὅπου οὐ δεῖ <sup>a</sup> ὁ ἀναγινώσκων  
<sup>a</sup> νοεῖτω· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,  
<sup>15</sup> ὁ \* δὲ ἐπὶ τοῦ δώματος <sup>b</sup> μὴ καταβάτω [ εἰς τὴν οἰκίαν ]·  
 μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ· <sup>16</sup> καὶ ὁ <sup>bb</sup> εἰς  
 τὸν ἀγρὸν [ ὦν ] μὴ <sup>c</sup> ἐπιστρεψάτω εἰς <sup>d</sup> τὰ ὀπίσω ἄραι τὸ  
 ἱμάτιον αὐτοῦ. <sup>17</sup> <sup>e</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ <sup>f</sup> ἔχουσιν καὶ  
 ταῖς <sup>g</sup> θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. <sup>18</sup> προσεύ-  
 χεσθε δὲ ἵνα μὴ \* γένηται ἡ φυγὴ ὑμῶν χειμῶνος\*.  
 ABCD <sup>19</sup> ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι \* <sup>h</sup> ὀλῖφεις, <sup>i</sup> οἷα οὐ γέγονε  
<sup>i</sup> τοιαύτη ἀπ' ἀρχῆς <sup>k</sup> κτίσεως \* ἧς ἔκτισεν ὁ θεός, ἕως  
 τοῦ νῦν, καὶ οὐ μὴ γένηται. <sup>20</sup> καὶ εἰ μὴ κύριος <sup>m</sup> ἐκολό-  
 βωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη <sup>n</sup> πᾶσα σάρξ· ἀλλὰ διὰ  
 τοὺς <sup>o</sup> ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσε τὰς ἡμέρας.

Wisd. iii. 9. 1 Pet. ii. 9. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1.

ἐαυτ. om. D al. a Arm.—εἴτα ὑμᾶς παρ. D a.—γὰρ om. B.—aft. ἡγεμόνων ins. δὲ A K.  
 —10. τὰ bef. ἔθν. om. D.—aft. εὐαγ. ins. ἐν πᾶσι τοῖς ἔθνεσι D.—11. ἄγωσιν  
 A B D G K L M al. Orig. Theophyl. rec. ἀγάωσιν, with qu. ?—μηδὲ μελ. om. B D L  
 al. ac Copt. Æth. txt A Orig. (προμελ. Orig.)—for τοῦτο, αὐτὸ D c.—12. καὶ παραδ.  
 B D L ac. txt A.—ἐπαναστήσεται D.—14. τὸ ρ. ὑπ. Δ. τ. πρ. om. B D L ab Copt.  
 Arm. ins. A c.—ἰσθός A E F V. ἰστηκότα B L. ἰστηκός D. txt qu. ?—aft. νοεῖτω  
 ins. τὴν ἀναγινώσκου D ad.—15. δὲ om. B F H.—καὶ ὁ D. txt A.—εἰς τὴν οἰκ. om.  
 B L c Copt. txt A D v.—16. ἐπὶ τὸν ἀγρ. M. ὦν om. B D L al. ins. A.—εἰς τὰ  
 om. D.—17. δὲ om. D.—θηλαζόμεναις D.—18. καὶ προσεύχ. D a.—ἡ φυγὴ ὑμ.  
 om. B.—μὴ χειμῶνος γίνωνται D ac. μὴ χ. ταῦτα γίνονται L a, and add ἡ σαββάτω  
 L. txt A.—19. ὀλῖφεις A D abedv. txt B C.—οἷα οὐκ ἐγένοντο D abedv. txt A B C.  
 ins. τοιαῦτα D ad.—aft. κτίσ., ἦν B C L. ἡ. ἐκτ. ὁ θ. om. D ac. txt A C<sup>2</sup>.—οὐδὲ  
 μὴ γίνωνται D. οὐδ' οὐ γένηται F G al. txt A B C.—20. aft. ἡμέρας (1) ins. ἐκείνας

the temple as part of a great series of events, which had now by frequent prophecy become familiar to them. 'All these things about which Thou so often speakest.'—9.] εἰς συναγ., a frequent construction—'ye shall be taken into the synagogues and beaten there.' So also in ver. 16.—11.] Mark has vv. 10, 11 peculiar to himself.

Luke (vv. 14, 15) has something very like them—Matthew, nothing: but they occur Matt. x. 19, where see note.—12.] = καὶ ἀλλήλους παραδώσουσι καὶ μισήσουσιν ἀλλήλους Matt.—14.] ὅπου οὐ δεῖ—see note on Matt. ver. 15.—18.] Matt. adds μηδὲ ἐν σαββάτῳ. Mark wrote mostly for Gentile readers, and thus perhaps was

1 Matt. xxvi. 59.  
 John xi. 47  
 al. t  
 m ch. xii. 3.  
 Acts v. 40.  
 Acts xxv.  
 26.  
 o Acts xxiv. 20.  
 p ch. x. 29.  
 q Zeph. iii. 8.  
 r Matt. x. 18 al.  
 Acts vi. 12.  
 s here only t.  
 t Acts iv. 25.  
 u Prov. viii. 7.  
 v = Matt. xii.  
 39. xvi. 4.  
 w 1 M. only.  
 Deut. xix. 11.  
 xxii. 26.  
 x = 2 and 2 Cor.  
 vi. 9. 1 Pet.  
 iii. 18.  
 y 1 M. Luke xvi.  
 15. Dent. xxi.  
 17 al.  
 z 1 M. Jer.  
 xxii. (xxv.)  
 17 al.  
 a 2 M. Acts vi.  
 13. xxi. 28.  
 b Ps. lxxvii. 5.  
 c constr. Matt.  
 vi. 3.  
 bb Matt. ii. 23.  
 Luke ix. 61  
 al.  
 c Ezek. vii. 13.  
 d John vi. 59 al.  
 e Matt. xxiii.  
 passim.  
 f Matt. i. 18, 23.  
 g = Luke xxiii.  
 29. Gen. xxi.  
 7. see Matt.  
 xxi. 16.  
 h constr. Rom.  
 xiii. 3.  
 i pleon. Rev.  
 vi. 14. ch. vii.  
 25.  
 k = ch. x. 6.  
 2 Pet. iii. 4.  
 l Exod. ix. 18.  
 m 1 M. 2 Kings  
 iv. 12. see  
 Levit. xxi.  
 18. xxii. 23.  
 n = Matt. xiii.  
 19 al. Gen.  
 vi. 12 al.  
 o Isa. lxx. 23.

21 καὶ τότε ἕαν τις ὑμῖν εἴπῃ Ἴδου ὧδε ὁ χριστὸς ἢ \* ἰδοὺ ABCD  
 ἔκτι, μὴ \* πιστεύσῃτε. 22 ἔρχοθήσονται γὰρ ἡ ψευδοχριστοὶ  
 καὶ ἡ ψευδοπροφηταὶ καὶ ὧσονται σημεῖα καὶ τέρατα πρὸς  
 τὸ ἄποπλανᾶν εἰ δυνατόν [καὶ] τοὺς ἐκλεκτοὺς. ὑμεῖς  
 δὲ ὅτι βλέπετε ἰδοὺ προείρηκα ὑμῖν πάντα. 24 ἀλλ' ἐν  
 ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος  
 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,  
 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ [ἐκ] πίπτοντες,  
 καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.  
 26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν  
 νεφέλαις μετὰ δυνάμεως \* πολλῆς καὶ δόξης. 27 καὶ τότε  
 ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ] καὶ ἐπισυνάξει τοὺς  
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἅκρου  
 γῆς ἕως ἅκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε  
 τὴν παραβολήν. ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἁπαλὸς  
 γένηται καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ  
 θερος ἐστίν. 29 οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα,  
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 30 ἀμὴν λέγω  
 ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρως οὐ πάντα  
 ταῦτα γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ \* παρελεύσονται,  
 οἱ δὲ λόγοι μου οὐ μὴ \* παρελθῶσι. 32 περὶ δὲ  
 τῆς ἡμέρας ἐκείνης \* καὶ [τῆς] ὥρας οὐδεὶς οἶδεν, οὐδὲ  
 οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

E G M c Syr. Copt. Arm.—διὰ τ. ἐκλ. αὐτοῦ D ab Arm.—21. ἰδὲ (1) B L? . txt A C D.  
 —ἡ ὅμ. L al.—καὶ Bv Syr.—ιδὲ (2nd) BD L. om. C. txt A.—πιστεύετε A C D F H L V  
 al. Theophyl. txt B b al.—22. ψευδοχρ. καὶ om. D.—for ὧσονται, ποιήσουσιν D a.—  
 bef. τοὺς ἐκλ. om. καὶ B D. ins. A C abcdv Orig.—23. ἰδοὺ om. B L a. ins. A C D bc  
 Cyp. —25. rec. τοῦ οὐρ. ἔσονται. ἐκπ. txt (οἱ ἐκ τ. οὐ. D. πίπτ. B D) A B C D al. Syr.  
 —αἱ δυν. τῶν οὐρανῶν D ac.—26. ἐν νεφ. om. X. ἐπὶ τῶν νεφ. D. txt A B C.—  
 καὶ ὁξ. πολλ. A B M Syr. Æth. Arm. txt C D ac.—27. αὐτοῦ om. B D L a. ins.  
 A C c.—ἐπισυνάξουσιν F L M Æth. ἀπ' ἅκρων D ab. txt A B C.—28. rec. ἐκφυῇ,  
 with a. ἐκφυῇ (uncertain) A B C. txt (add ἐν αὐτῇ D, thereby determining the sense  
 of ἐκφυῇ) D E V cdv al.—γινώσκειται(ε?) B D. txt A C.—ὅτι ἦδῃ D. ἐγγὺς C.—for  
 θερος, τέλος K.—29. πάντα ταῦτα D c.—γινώσκειται(ε?) A B D. —εἰτε C.—30. μέχρως  
 ὅπου D. ἕως οὐ D al. txt A C.—παρελεύσεται A C E F G H L M S V al. a Arm. txt BD.  
 —31. οὐ μὴ παρελεύσονται B K L cd. txt A C D a.—32. for καὶ, ἡ A B C E H K L M S V X  
 al. c Syr. Basil. Cyr. txt D a Iren.—τῆς om. bef. ὥρ. A E M S V X all. Eus. Theophyl.  
 Basil. ins. B C D L.—ἄγγελος ἐν οὐρ. B. οἶδεν . . . . . λοι C. txt (τῷ οὐρ. D)  
 A D.—οὐδὲ ὁ υἱὸς om. X (but almost alone:—all the best MSS. versions and Fathers

not likely to report this.—19.] κτίσεως,  
 ἥς ἔκτισεν . . . and ἐκλεκτοὺς οὓς ἐξε-  
 λέξατο, peculiarities of Mark's style—for  
 greater solemnity.—24.] ἐν ἐκ. τ. ἡμ.  
 μετὰ τ. θλ. ἐκ.—then *those days* come  
 after that tribulation: see note on Matt.  
 ver. 29.—25.] ἔσονται ἐκπ. (= πισοῦνται  
 Matt.), Mark's usage. Our Evangelist  
 omits the mourning of the tribes of the

earth, and the seeing the sign of the Son of  
 Man.—30.] ἡ γενεὰ αὕτη—see on Matt.  
 ver. 34. Meyer, who is strongly for the  
 literal and exact γενεὰ, states in a note that  
 γενεὰ never *absolutely* means 'nation,' but  
 that it may by the context acquire this sense  
*accidentally* from its meaning as *race*, 'pro-  
 genies.' This is exactly what is here wanted.  
 Never were a nation so completely one γε-

<sup>33</sup> ἰ βλέπετε, ἰ ἀγρυπνεῖτε [καὶ προσεύχεσθε]· οὐκ οἴδατε ἰ als. τ. 23 only. γὰρ πότε ὁ καιρὸς ἰ ἔστιν. <sup>34</sup> ὡς ἄνθρωπος ἰ ἀπόδημος ἰ Eph. vi. 17. Heb. xiii. 17. Prov. viii. 34. ἰ ἀφείς τὴν οἰκίαν αὐτοῦ [καὶ] ἰ δούς τοῖς δούλοις αὐτοῦ k pres. Matt. xxi. 2. John xiv. 3. τὴν ὁ ἐξουσίαν, καὶ ἐκάσπῃ τὸ ἔργον αὐτοῦ, καὶ τῷ ἰ here only. ἰ θυρωρῷ ἐνετείλατο ἵνα ἰ γρηγορή. <sup>35</sup> γρηγορεῖτε οὖν. n = Matt. xvi. 19. xxv. 15. οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἰ ἔρχεται, \* ἰ ὅψῃ ἰsa. xxii. 22. ἰ ἡ \* ἰ μεσονυκτίου ἡ ἰ ἀλεκτοροφωνίας ἡ ἰ πρῶτῃ. <sup>36</sup> μὴ o = here only. ἰ ἐλθῶν ἰ ἐξαίφνης εὗρη ὑμᾶς καθεύδοντας. <sup>37</sup> \* ἰ δὲ ὑμῶν p Matt. x. 3. xxi. 16, 17. only. 4 Kings vii. 11. λέγω, πᾶσι λέγω, γρηγορεῖτε. q Matt. xxiv. 42 and reff. r Matt. xxviii. 1 only. Gen. xxiv. 11. Isa. v. 11.

XIV. <sup>1</sup> Ἦν δὲ τὸ ὡ πάσχα καὶ τὰ ὡ ἄζυμα μετὰ δύο ἡμέρας, καὶ ἰ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἰ ἐν δόλῳ ἰ κρατήσαντες ἀποκτείνωσιν. ἰ ἔλεγον \* δὲ ἰ Μὴ ἐν τῇ ἑορτῇ, ἰ μήποτε θόρυβος ἰ ἔσται τοῦ λαοῦ. t here only. ἰ Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, ἰ κατακειμένου αὐτοῦ ἦλθε γυνὴ ἔχουσα ἰ ἀλά- u Matt. xvi. 3. βαστρον μύρου ἰ νάρδου ἰ πιστικῆς ἰ πολυτελοῦς, καὶ x L. Acts xii. 3. Matt. xxvi. 17. ἰ συντριψασα \* τὸ ἀλάβαστρον ἰ κατέχευεν αὐτοῦ [κατὰ] y = ch. xi. 18. ἰ

z = Luke xxi. 34. a Matt. xii. 11 al. b = Ps. cxiii. 9 (cxv. 1). c constr. Col. ij. 8. Heb. iii. 12. d = ch. ii. 13 al. e ἰ only. 4 Kings xxi. 13. Herodotus iii. 20. f John xii. 3 only. Cant. i. 12. iv. 13, 14. g ἰ J. only. h 1 Tim. ii. 9. 1 Pet. iii. 4. Prov. i. 13. i ch. v. 4 al. Jer. ii. 13. John xix. 36 k Gen. xxxix. 21. l M. ἐν ἰ v. acc.

contain or expressly quote it).—33. βλ. οὖν D c.—καὶ προσεύχ. om. B D ac. ins. A C.—ἔστιν om. D ac.—34. ἀποδημῶν D X al.—bef. δούς om. καὶ B C? D ac. txt A C<sup>2</sup>.—35. ἡ ὅψῃ B C. txt A D.—μεσονυκτίον B C. txt A D.—ἀλεκτοροφωνίου D.—36. μὴ ἐξελθῶν D.—37. ὁ δὲ B C K L X al. cv Syr. Copt.—ἐγὼ δὲ λέγω ὑμ. γρηγ. D a. txt A.

ΣΠΑΡ. XIV. 1. καὶ τὰ ἄζ. om. D a.—ὅπως X.—ἐν δόλῳ om. D a.—2. for ἐξ, γὰρ B C D L ac Copt. txt A.—μήποτε ἐν τ. ἰ. θρό. ἰσ. τ. λ. Dd.—for ἔσται, γένηται M al.—3. τὸν ἀλάβ. X.—νάρδ. πιστ. πολ. om. D. for πολυτελ., πολυτείμου A G al.—καὶ om. B L.—for συντρ., θραύσασα D.—τὸν ἀλάβ. A D E F K S V al. τὴν ἀλάβ. B C L.

νὲδ, in all accuracy of meaning, as the Jewish people.—32.] This is one of those things which the Father hath put in His own power, Acts i. 7, and with which the Son, in His mediatorial office, is not acquainted: see on Matt.

33—37.] Peculiar to Mark, and contains the condensed matter of Matt. vv. 43—47, and perhaps an allusion to the parable of the talents in Matt. xxv.—The θυρωρ. is the door-porter, whose office it would be to look out for approaching travellers, answering especially to the ministers of the word, who are (Ezek. xxxiii.) watchmen to God's Church.—The construction of vv. 33, 34 is remarkable: the participial clauses being in subordination to ἀφείς, and constituting part of the householder's arrangements of departure, and the direct tense being assumed at ἐνετείλατο, as signifying what took place at his very going out of the door, where the porter would be stationed: as if it had been ἀφείς τ. οἰκ. αὐτοῦ (καὶ &c.) ἐνετείλατο . . .

ΣΠΑΡ. XIV. 1, 2.] The account of the events preceding the passion in our Gospel takes a middle rank between those of Matt. and Luke. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that Mark had ever seen either. The minute analysis of any passage in the three will, I think, convince an unprejudiced examiner of this.—Matt. xxvi. 1—5. Luke xxii. 1, 2.—On the chronological difficulties which beset this part of the Gospel history, see note on Matt. xxvi. 17.—τὸ πάσχα καὶ τὰ ἄζ. classed together, because the time of eating the passover was actually the commencement of the feast of unleavened bread. The announcement by the Lord of His approaching death (Matt. xxvi. 2) is omitted by Mark and Luke.

3—9.] Matt. xxvi. 6—13. John xii. 1—8. (On Luke vii. 36—50 see note there.) The whole narrative has remarkable points



1 Matt. xxi. 15. τῆς κεφαλῆς. 4 ἦσαν δὲ τινες 1 ἀγανακτοῦντες πρὸς ABCD  
al. Wisd. xii. 27. m εἰς αὐτοὺς [καὶ λέγοντες] n Εἰς τί ἡ 0 ἀπώλεια αὐτῆ τοῦ  
m ch. x. 26 al. μύρου γέγονεν; 5 ἡδύνατο γὰρ τοῦτο † τὸ † μύρον πρᾶ-  
n Matt. xiv. 31. θῆναι p ἐπάνω τριακοσίων q δηναρίων καὶ δοθῆναι τοῖς  
o 1 Cor. xv. πτωχοῖς. καὶ r ἐνεβριμῶντο αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν  
q Matt. xx. 2 s' Ἀφετε αὐτὴν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον  
r ch. i. 43. u ἔργασατο u † ἐν † ἐμοί. 7 πάντοτε γὰρ τοὺς πτωχοὺς  
Matt. ix. 30. see Lom. ii. 6. t Luke xviii. 5. Gal. vi. 17. Sir. xxix. 4. u Matt. xvii. 12. Luke xxii. 37.  
s Matt. xv. 14. 4 Kings 19. 27.

txt qu. ?—κατὰ om. B C L al.—ἐπὶ τῆς κ. αὐτοῦ D acv. txt A.—4. for ἡσ. δ. τιν. ἀγ., ὁ δὲ μαθηταὶ αὐτοῦ διεπόνον D ad. txt A B C.—καὶ λέγοντες om. B C L Copt. ins. A C<sup>2</sup> ac. καὶ λέγον D.—γέγονεν om. D a.—5. rec. om. τὸ μύρον with c and (Scholz) most const. MSS., but ins. A B C D K L al. ar. Eth.—obs. C has not τριακοσίων (as stated by Lachmann and Scholz), but txt.—ἐν ἡμῖν, ἐν αὐτῇ D. in cam ed.—6. καλὸν γὰρ G B. c Arm.—ἔργασατο D.—rec. εἰς ἐμὶ with (Scholz) many const. mss., but txt

of similarity with that of John,—and is used by ~~Deane~~ Bleek (Beitrage zur Evangelien-Kritik, p. 83) as one of the indications that Mark had knowledge of and used the Gospel of John. My own view, as explained in the general Prolegomena, leads me to a different conclusion.—I have already remarked (note on Matt. xxii. 3), that while Matt. seems to have preserved trace of the parenthetic nature of this narrative, by his τοῦ δὲ ἱ. γενομένου (ver. 6), and τότε πορευθεῖς (ver. 14),—such trace altogether fails in our narrative. It proceeds as if continuous.—νάρδος πιστικῆς] It seems impossible to assign any certain, or even probable meaning, to πιστικῆς (a word found here and in John's narrative only). The ancient commentators give us nothing but conjecture. Euthymius and Theophylact interpret it 'genuine,' καταπεπιστευμένην εἰς καθαρότητα, Euth.; ἄδολον καὶ μετὰ πίστιως κατασκευασθεῖσαν, Theophyl.; 'veram et absque dolo,' Jerome. Augustine supposes it to refer to some place from which the nard came. Origen's comment on the passage is lost. The expression nowhere occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 8) of ointments. The word can therefore hardly signify any particular kind of ointment technically so called.—The modern interpretations of the word are principally of two kinds: (1) agreeing with Euth. and Theophyl., 'genuine,' 'unaltered;' which sense however of the word does not anywhere else occur. It is used transitively for πιστικός, 'persuasive,' by Aristotle (Rhet. i. 2), and in some later writers for πιστός, as ὁ πιστικώτατος τῶν θεραπεύων, Cedrenus, Annal., cited by Lücke on John xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. cited as above), but in the sense of 'pertaining to the faith,' as his Latin translator

renders it, or, as Lücke thinks, perhaps 'potable,' as a derivative of πιστός (from πίνω).—This brings us to the second modern interpretation, which makes πιστικός 'liquid,'—'potable,' and derives it as above. There certainly was a kind of ointment which they drank; for Athenæus (xv. 39, p. 689) quotes from Iliccius, τῶν μύρων ἃ μὲν ἐστί χρίσματα, ἃ δ' ἀλείμματα. καὶ ῥόδιον μὲν πρὸς πότον ἐπιτίθειον, ἐτι δὲ μύρσινον, μύλινον· τοῦτο δὲ ἐστί καὶ εὐστόμαχον καὶ ληθαργικούς χρίσμιον . . . . καὶ ἡ στακτὴ δ' ἐπιτίθειος πρὸς πότον, ἐτι δὲ νάρδος. The only objection to this interpretation is, that the word is nowhere found—which however is not so decisive as in the last case, for as πιστικός from πιστός, 'faithful,' so there might be πιστικός from πιστός, 'potable,'—and from being a term confined to dealers in ointments, might have escaped notice elsewhere.—Lücke (from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above); but then surely the name would be more common, as 'balm of Gilead,' &c.—The uncertainty being so great, the best rendering would be to leave the word untranslated, as (I think) Bp. Hall does somewhere in his Contemplations: 'narde pistik.'—συντρ. τὸ ἀλάβ.] can hardly mean only having broken the resin with which the cork was sealed. In both the N. T. places referred to, the word is used of breaking, properly so called: and I see no objection to supposing that the ἀλάβαστρον was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38).—4, 5. τινες] see notes on Matt. The τριακοσ. δην. is common to our narrative and that of John. ἐπάνω does not govern τρ. δην.: the genitive is one of price.—

ἔχετε μεθ' <sup>uu</sup> ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε \* αὐτοὺς <sup>un</sup> εὖ <sup>v</sup> ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>8</sup> ὁ <sup>†</sup> <sup>w</sup> ἔσχεν αὕτη <sup>9</sup> ἐποίησε, <sup>^</sup> προσέλαβε <sup>γ</sup> μυρίσαι μου τὸ σῶμα <sup>z</sup> εἰς τὸν <sup>a</sup> ἐνταφιασμόν. <sup>9</sup> ἀμὴν \* λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον [τοῦτο] <sup>b</sup> εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται <sup>b</sup> εἰς <sup>c</sup> μνημόσυνον αὐτῆς.

<sup>10</sup> Καὶ <sup>†</sup> Ἰούδας [ὁ] Ἰσκαριώτης, \* εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα \* <sup>d</sup> παραδῷ αὐτὸν αὐτοῖς. <sup>11</sup> οἱ δὲ <sup>e</sup> ἀκούσαντες ἐχάρησαν καὶ <sup>f</sup> ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτηι πῶς <sup>g</sup> εὐκαίρως αὐτὸν \* παραδῶ. <sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πᾶσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις <sup>h</sup> ἀπελθόντες ἐτοιμάσωμεν ἵνα <sup>i</sup> φάγῃς τὸ πᾶσχα; <sup>13</sup> καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει <sup>j</sup> αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος <sup>k</sup> κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, <sup>14</sup> καὶ ὅπου ἔαν εἰσέλθῃ εἴπατε τῷ <sup>k</sup> οἰκοδεσπότῃ ὅτι ὁ <sup>l</sup> διδάσκαλος λέγει Ἰοῦ ἐστὶ τὸ <sup>m</sup> κατάλυμα \*, ὅπου τὸ

ABC  
DP

A B C D E F G H I K L M S V all. Theophyl. — 7. μεθ' ἑμῶν D.—αὐτοῖς εὖ π. CDKL al. αὐτοῖς πάντοτε εὖ π. B. txt A. — 8. rec. ὁ εἶχεν with most const. MSS., but txt A B C D E F G H I K L S V al. Theophyl.—αὕτη om. B a. — 9. ἀμὴν δι B D K L V al. a. txt A C cd.—τοῦτο om. B D L al. a. ins. A C c. — 10. rec. bef. Ἰουδ. ins. ὁ with? but om. A B C D L al. Orig. ὁ bef. Ἰσκαρ. om. B C D L al. Orig. ins. A C<sup>2</sup>. —σκαριώτης D. txt A B C<sup>2</sup> (C?).—ὁ εἰς B. εἰς om. D acd. εἰς τ. δ. om. A. txt C. —αὐτὸν παραδοῖ B L. προδοῖ αὐτ. D cd. txt (αὐτ. π. C) A C a Orig.—αὐτοῖς om. D ac Orig.—11. ἀκούσ. om. D ac.—ἀργύρια A.—παραδοῖ B C D al. txt A.—12. ἐτόιμ. σοι Dc.—13. ἐκ τ. μ. D ac.—ὑπάγε D.—14. aft. κατάλ. ins. μου B C D L al. av. txt

6.] ἄφετε αὐτ., also common to John, but as addressed to Judas. — 7.] The agreement verbatim here of Matt. and John, whereas our narrative inserts the additional clause καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι, is decisive against the idea that Mark compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the office of giving to the poor being his. — 8.] We have here again a striking addition peculiar to Mark—δ ἔσχεν αὕτη, ἐποίησε—rightly rendered 'she hath done what she could': a similar praise to that given to the poor widow, ch. xii. 44—πάντα ὅσα εἶχεν ἐβάλεν. We have also the expression προσέλαβε μυρίσαι, showing, as I have observed on Matt., that the act was one of prospective love, grounded on the deepest apprehension of the reality of the Lord's announcement of His approaching death. — 9.] See notes on Matt. ver. 13.

10, 11.] Matt. xxvi. 14—16. Luke xxii. 3—6. The only word requiring notice as

distinct, is ἐπηγγείλαντο, implying, as does συνέθεντο in Luke, that the money was not paid now, either as full wages, or as earnest-money,—but promised, and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do.

12—16.] Matt. xxvi. 17—19. Luke xxii. 7—13. Our account contains little that is peculiar. — ὅτε τὸ π. ἔθουν, like Luke's expression ἐν ᾗ ἔδει θύεσθαι τὸ π., denotes the ordinary day, when they (i.e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the testimony of the three Evangelists: see notes on Matt. and Luke. —We may notice that if this Gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the names of the two disciples given;—nor again would our narrator have missed (and the omission is an important one) the fact that the Lord first gave the command, to go and prepare the Passover—which Luke only relates.—

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<sup>s</sup> 14. A. 14. 15.  
<sup>t</sup> 31. 12. 13.  
<sup>u</sup> 32. 11.  
<sup>v</sup> 1 Gen. xliii. 16.  
<sup>w</sup> 1 Matt. ix. 10.  
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<sup>y</sup> 12 al.  
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A P.—φάγομαι τὸ πάσχα D al. a.—15. ἀνάγειον A? C D E G H K L V al. txt (ἀνάγει(ε)ον B S al.) B P S al.—aft. ἀνάγ. ins. οἶκον D.—ἔτοιμον om. A. ins. B C D P. (μύγαν ττοιμ. D.)—16. for εἴρον, ἐποίησαν D ac. txt A B C P r.—18. τῶν ἐσθίωντων μετ' ἱμοῦ B. txt A C D P ac.—19. for εἰς καθ' εἰς, εἰς ἕκαστος C.—aft. ἐγώ (I) ins. εἰμὰ μαζῇ A. καὶ ἀλ. μ. τ. ἐγώ om. B C L P v. txt A D a Orig.—20. εἰς om. M.—ἐκ om. B C L.—ὁ ἐμβαπτίζόμενος D.—aft. ἱμοῦ ins. τὴν χεῖρα A ac Copt. Sahid. txt B C D P.—ἐπ' ἑνὶ τρώλει B C (. . τρώλειον C). τρωβάλιον D. txt A D? P.—21. for ὑπάγ., παραδίδοτε(αι) D a.—ἐστὶν γεγραμμένον D.—ὁ νι. τ. ἀνθ. (2nd) om. D a.—ἦν om. B L c. ins. A C D P a Iren.—22. τὸν ἄρτ. M.—rec. aft. λάβ. ins. φάγετε with many mss., but om. A B C D K L P al. acv Syr. Copt. Sahid. Æth. Arm.—23. τὸ βεφ. ποτ. om. B C D L al. ins. A P.—24. τὸ aft. μου om. C D? E L V X al. ins. A B D P.—καὶνῆς om. B C D L Copt. ins. A P ac.—ὑπὲρ πολλ. B C D L al. txt A P (see Matthew).—ἐκχυρόμενον A C D P. txt B. ἐκχυρόμενον εἰς ἄριστον ἀμαρτιῶν ἐαντῶν L a Copt. Sahid.—25. οὐκίτι om. C D L.—οὐ μὴ προσθῆ πειν D. txt A B.—γενήματος

15.] In the midst of a verbal accordance with Luke we have here inserted **ἔτοιμον**, indicating that the great chamber was *already prepared* for the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready *the Passover itself*.

17.] Matt. xxvi. 20. Luke xxii. 14. 16. —The account of Luke supplies the important speech of our Lord respecting the fulfilment of the *two parts* of the Passover

feast—see notes there. After this comes in the washing of the disciples' feet by the Lord, as related in John xiii. 1. 20.

18—21.] Matt. xxvi. 21—25. Luke xxii. 21—23. John xiii. 21, 22.—The words **ὁ ἐσθίων μετ' ἱμοῦ** are peculiar to Mark, and, as we have seen before, bear a relation to John's account, where the Lord had just before cited **ὁ τρώγων μετ' ἱμοῦ κ τ.λ.**, ver. 18.

22—25.] Matt. xxvi. 26—29. Luke xxii. 19—21. See notes on Matthew.

ρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ  
 θεοῦ. <sup>26</sup> Καὶ ὁ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν  
 ἐλαιῶν. <sup>27</sup> καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες ὁ σκαν-  
 δαλισθήσεσθε [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ]· ὅτι γέγρα-  
 πται Ἡ Παράξω τὸν ποιμένα, καὶ ἡ διασκορπισθήσεται τὰ  
 πρόβατα. <sup>28</sup> ἀλλὰ μετὰ τὸ ἔγερθῆναι με ἑπορεύω  
 ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>29</sup> ὁ δὲ Πέτρος ἔφη αὐτῷ \* Καὶ  
 εἰ \* πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. <sup>30</sup> καὶ  
 λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι † [σὺ] σήμε-  
 ρον [ἐν] τῇ νυκτὶ ταύτῃ πρὶν ἢ [δὲ] ἀλέκτορα ἡ φωνή-  
 σαι τρίς ἂπαρνήσῃ με. <sup>31</sup> ὁ δὲ ἐκ \* περισσοῦ ἔλεγε  
 \* [μᾶλλον] Ἐάν με ἡ δέη συναποθανεῖν σοι, οὐ μὴ σε  
 ἂπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον. <sup>32</sup> Καὶ  
 ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα \* Γεθσημανῆ, καὶ λέγει  
 τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως προσεύξωμαι.  
<sup>33</sup> καὶ ὁ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ  
 Ἰωάννην μεθ' αὐτοῦ, καὶ ἡρξάτο ἐκθαμβεῖσθαι καὶ  
 ἁδμονεῖν, <sup>34</sup> καὶ λέγει αὐτοῖς Ὁ Περὶλυπὸς ἐστὶν ἡ ψυχὴ  
 μου ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε. <sup>35</sup> καὶ  
 \* προελθὼν μικρὸν \* ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο  
 ἵνα εἰ δυνατόν ἐστί παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, <sup>36</sup> καὶ  
 ἔλεγεν Ὁ Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι· ἡ παρένεγκε  
 τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω,  
 ἀλλὰ τί σύ. <sup>37</sup> καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύ-  
 δοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ  
 ἴσχυσας μίαν ὥραν ἡ γρηγορεῖσαι; <sup>38</sup> γρηγορεῖτε καὶ

Λ C E L V al. Sahid. txt B D.—27. τότε λέγει D c.—πάντες ὑμεῖς D ac Syr. Sahid.—  
 ἐν ἐμ. ἐν τ. ν. ταύτῃ om. B C D G H I L S V al. ins. A c.—aft. πρόβ. add. τῆς ποιμένης  
 E F K M al. ac.—28. καὶ μετὰ C.—29. εἰ καὶ πάντες B C G L al. Syr. Arm. καὶ  
 ἐάν D acd. txt A.—30. bef. σήμε. ins. σὺ A B E G H K L M S V al. Syrr. Copt.  
 Æth. Arm. Theophyl. om. C D. σήμε. om. D S a Arm. ἐν om. B C D L a. txt A c.  
 —δὲ om. C D ac. ἡ εἰς om. D. txt A B.—31. ὁ δὲ Πέτρος A C G M S al. txt  
 B D ac.—ἐκ περισσοῦς B C D al. txt A. περισσοῦς L al.—μᾶλλον om. B C D L acd  
 Syr. Copt. txt A.—ἂπαρνήσομαι F G K V X al.—bef. πάντες om. καὶ D. ins. d.—  
 32. ὁ ὄνομα. C.—Γεθσημανῆ A C F L M S V al. v Copt. Sahid. Arm. Γεθσημανῆ D d.  
 txt B.—for τοῖς μ. αὐ., αὐτοῖς D a.—προεύξομαι D X. txt A B C.—33. ἀκηδε-  
 μονεῖν D. txt D<sup>2</sup> and A B C.—34. τότε λέγ. D al. a. λέγειν G K al.—35. προσ-  
 ελθὼν A C D E G H L S V X all. Syr. txt B acd.—ἐπιπτεν B L. txt A C D ac.—  
 add ἐπὶ πρόσωπον D G al. acd.—aft. ἐστί ins. ἵνα D G al. a.—aft. ὥρα ins. αὐτῇ D.—  
 36. σοὶ εἰσιν D d.—παρένεγκα(ι) A.—for οὐ τί, οὐχ ὁ D.—ἀλλ' εἴτι σὺ C. ἀλλ' ὅτι  
 σὺ G. ἀλλ' ὁ σὺ θέλεις D a. txt A B v Orig.—37. ἰσχύσατε D d.—38. ἐλθῃτε B.—

26—31.] Matt. xxvi. 30—35. Our ac-  
 count is almost verbatim the same as that  
 in Matthew, where see notes. The few  
 differences are there commented on.

32—42.] Matt. xxvi. 36—46. Luke xxii.  
 39—46. The same remarks apply here

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also.—36.] ἀββᾶ = ܐܒܝܐ, an Aramaic form,  
 and after Mark's manner inserted, as Eph-  
 phatha, ch. vii. 34.—Talitha Cumi, ch. v.  
 41.—ὁ πατήρ is not the interpretation of  
 ἀββᾶ, but came to be attached to it in one  
 phrase, as a form of address: see reff.

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πρὸς εὐχέσθε, ἵνα μὴ <sup>n</sup> εἰέλθῃτε εἰς <sup>nn</sup> πειρασμόν. τὸ <sup>ABC</sup> <sup>DP</sup>  
<sup>n</sup> καὶ Luke 31. 26. <sup>nn</sup> Heb. iii. 4, &c.  
<sup>nn</sup> Matt. vi. 13. 1 Tim. vi. 9.  
<sup>o</sup> Luke ix. 31. 1 Cor. x. 32.  
<sup>o</sup> 2 Cor. i. 8. v. 4. 1 Tim. v. 10 f.  
<sup>p</sup> Eph. vi. 10. Phil. iii. 13. 1 Cor. vii. 29.  
<sup>q</sup> ch. i. 31.  
<sup>r</sup> Deut. xxxiii. 26. 1 Tim. vi. 13.  
<sup>r</sup> here only but see  
<sup>s</sup> Matt. vi. 2. Num. xvi. 3.  
<sup>s</sup> M. L. xvi. 22. Ezek. xliii. 28.  
<sup>t</sup> ch. i. 38. John x. 7, 15. xiv. 13.  
<sup>u</sup> c. m. str. here only.  
<sup>v</sup> Matt. xxiv. 69. Acts xiii. 17. xxvi. 12.  
<sup>w</sup> here only. Judg. xx. 38. 40. 1 Sa. v. 35.  
<sup>x</sup> M. and reff. y Gen. xxvii. 26, 27. Luke vi. 38, 45.  
<sup>y</sup> Matt. xii. 11 al.  
<sup>z</sup> Gen. xxi. 12. Luke xx. 19. John vii. 30, 41.  
<sup>a</sup> Luke xxii. 56. b ch. xv. 32, 34. John xviii. 22.  
<sup>c</sup> Acts xvi. 27 on'y. Num. xii. 23.  
<sup>d</sup> 1 only. see Matt. xxvi. 68. Rev. ix. 5. Num. xxii. 24.  
<sup>e</sup> M. L. 1 Kings xvii. 51.  
<sup>f</sup> 1 only. Deut. xv. 17.  
<sup>g</sup> 1 Kings v. 15. g. rel. Matt. xii. 25 al.  
<sup>h</sup> Matt. xxi. 13 al. 1 ver. 43. 1 Josh. viii. 23. 1 Luke ix. 23. xvi. 19. Num. iv. 16. 1 Tim. i. 5. m Matt. xiii. 50. John i. 1. n ellips. John i. 8. ix. 3. xiii. 18. o = Matt. iv. 11 al. p Matt. vi. 29, 31. ch. xvi. 5. q Matt. xxvii. 59 and 11. Judg. xiv. 12.

39. τὸν αὐτ. λ. εἰπ. om. D ac. — 40. for ὑποστρ., πάλιν ἐλθὼν B L. ἐλθὼν D. txt A C v. — καταβαρυνόμενοι A B K L all. βαρυνόμενοι M. καταβαροῦμενοι D. txt C. — 41. τὸ βεφ. λοιπ. om. A C D E L S V<sup>2</sup> X Theophyl. ins. B. — ἀπέχει τὸ τέλος καὶ ἡ ὥρα D d. — βεφ. χεῖρ. om. τὰς A K al. — 43. aft. Ἰουδ. ins. ὁ Ἰσκαριώτης (ὁ om. D) A D K M Orig. txt B C. — rec. aft. εἰς ins. ὦν. txt A B C D K L S al. acd Orig. Syr. Æth. Copt. Arm. — πολλὸς om. B L. a Syrr. Copt. Sahid. Arm. ins. A C D c Orig. — ἀπὸ τῶν ἀρχ. B. — 44. ἔδωκεν D ac. — for σύσσημον, σημῖον D. — αὐτοῖς om. D ac. — ἀπάγετε B D L. txt A C. — add αὐτὸν D. — 45. ραββί is not repeated in B C D L M v Copt. Æth. txt A. — 46. ἐπ' αὐτῷ B. αὐτῷ D. om. C. txt A, but in different order. (i. τ. χ. αὐ. ἐπ. αὐ.) — 47. τις om. A B. καὶ τις τῶν D. txt C. — ὠπάρων B D. txt A C. — 48. ὥς om. D. — 49. ἐκρατεῖτε B. — 50. for καὶ, τότε οἱ μαθ. αὐτοῦ L c Sahid.

43—52.] Matt. xxvi. 47—56. Luke xxii. 47—53. — 44.] σύσσημον is a word belonging to later Greek. — ἀπάγετε ἀσφαλῶς] It does not quite appear whether ἀσφαλῶς is to be subjectively taken, 'with confidence,'—or objectively, 'safely.' Some suppose that it has an ironical meaning—

q. d. 'He will know how to rescue Himself—take care that you keep Him safe.' This of course depends upon the view taken of the whole character and purpose of Judas, on which see note at Matt. xxvi. 14 and xxvii. 3. — 45.] ραββί appears to have been the usual form in which Judas addressed

ἐπὶ ᾧ γυμνοῦ καὶ κρατοῦσιν αὐτὸν [οἱ νεανίσκοι], <sup>52</sup> ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν [ἀπ' αὐτῶν]. <sup>53</sup> Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερεῖα, καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. <sup>54</sup> καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς. <sup>55</sup> οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτὸν, καὶ οὐχ εὑρίσκον. <sup>56</sup> πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. <sup>57</sup> καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἄχειροποίητον οἰκοδομήσω. <sup>59</sup> καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. <sup>60</sup> καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς [τὸ] μέσον ἐπηρώτησε τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνη οὐδὲν τί οὗτοί σου καταμαρτυροῦσιν; <sup>61</sup> ὁ δὲ ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο. ABCD πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ

Arm. — 51. νε. δέ τις D. κ. ν. τις B C L an Copt. txt A P. — for αὐτῷ, αὐτοῦς D d. — οἱ νεαν. om. B C\* D L an Syr. Copt. Theophyl. ins. A P. — 52. ἀπ' αὐτῶν om. B C L c. Syr. Æth. Copt. Sahid. ins. A D P a. — 53. aft. ἀρχ. ins. Καϊάφας A K M al. Syrr. Sahid. Arm. Orig. — for αὐτῷ, πρὸς αὐτὸν C Syr. om. D L al. ac Orig. txt A B P a. — 54. ἔσω om. D ad. — καθήμενος D. — bef. θερ. om. καὶ D ac. — 55. for μαρτ., ψευδομαρτυρίαν A Copt. Sahid. — ινα θανατώσασιν D. txt A B C P. — ἠύρισκον B D P. txt A C. — 56. aft. ἐψευδ. ins. καὶ ἔλεγον D. — 58. καταλύω A. — τούτον om. D. — ἄλλ. ἀναστήσω ἄχειρον. D ad. txt A B C P v Orig. — 59. καὶ om. A c. — 60. εἰς μέσον A B C P Orig. txt D. — ὅτι οὗτοι B. txt A C D P Orig. — 61. ἰσία καὶ D. — οὐκ ἀπεκρ. οὐδὲν B C L al. Orig. Copt. οὐδὲν ἀπεκρίθη D. txt A P c. — aft.

our Lord — see Matt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him Lord: see Matt. vii. 21, 22. — 51.] It is impossible to determine, and therefore idle to inquire, *who this was*. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mark), who had gone to rest, and had been aroused by the intelligence. The *disciples* were not laid hold of: — this person perhaps was throwing some obstacle in the way of the removal of Jesus; or he may have been laid hold of merely in wantonness, from his unusual garb.

53—65.] Matt. xxvi. 57—68. Luke xxii. 54. 63—65. John xviii. 24. See throughout notes on Matthew. — 53.] ἀρχ. — *Caia-phas, de facto*, and in the view of our narrator; — so Matt. and Luke: but Jesus was

first taken before *Annas*, who was the high-priest: see John xviii. 12—23. — 56.] ἴσαι — consistent with one another. It was necessary that two witnesses should agree. Deut. xvii. 6. (*ισος* should not be accentuated as in Homer, *ισος*, but as in later writers, *ισος*.) — 57.] *τινες*, — *two*: see Matt. — 58.] Some have imagined (De Wette, Meyer) that they find in these words *χειρον*. and *ἄχειρ*. traces of later Christian tradition, and an allusion to Heb. ix. 11. Acts vii. 48; but such conjectures are at best very unsafe, and the words are quite as likely to have been uttered by the Lord as they here stand. The allusion is probably to Daniel ii. 34. — 59.] Perhaps the inconsistency of their testimonies may be traced in the different reports here and in Matthew. — οὕτως, — *in asserting this* — i. e. they varied in the terms in which

n Luke i. 68 al. εἰ ὁ χριστὸς ὁ υἱὸς τοῦ ἑυλόγητου; <sup>62</sup> ὁ δὲ Ἰησοῦς ABCD  
 Gen. ix. 26. εἶπεν Ἐγὼ εἰμι· καὶ ὕψεσθε τὸν υἱὸν τοῦ ἀνθρώπου  
 o ch. xiii. 6 and καθήμενον ἑκ δεξιῶν τῆς ἰδυνάμεως καὶ ἐρχόμενον  
 p Matt. xxv. 1. ἑμετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup> ὁ δὲ ἀρχιερεὺς <sup>s</sup> διαρ-  
 q = # only. ρήσας τοὺς ἱχιῶνας αὐτοῦ λέγει Ἵτι ἐστὶ <sup>u</sup> χρεῖαν ἔχομεν  
 r ver. 43 and j. μαρτύρων; <sup>61</sup> ἰκούσατε \* τῆς \* βλασφημίας. τί ὑμῖν  
 s Acts xiv. 14. φαίνεται; οἱ δὲ πάντες <sup>w</sup> κατέκριναν αὐτὸν εἶναι <sup>x</sup> ἐνοχον  
 t Josh. vii. 6. θανάτου. <sup>65</sup> καὶ ἤρξαντο <sup>y</sup> τινας <sup>z</sup> ἐμπύειν αὐτῷ καὶ <sup>z</sup> περι-  
 u = Matt. ix. 31. Ezek. καλύπτειν τὸ πρόσωπον αὐτοῦ καὶ <sup>a</sup> κολαφίζειν αὐτὸν,  
 xxxvii. 3, pl. καὶ λέγειν αὐτῷ Προφήτευσον· καὶ οἱ ὑπηρέται <sup>b</sup> ῥαπί-  
 w Matt. ix. 18. σμασιν αὐτὸν ἔλαβον. <sup>66</sup> Καὶ ὁντος τοῦ Πέτρου ἐν τῇ  
 x ch. ii. 22. αὐλῇ κάτω, ἔρχεται μία τῶν <sup>c</sup> παιδισκῶν τοῦ ἀρχιερέως,  
 y Gen. xxi. 11. <sup>67</sup> καὶ ἰδοῦσα τὸν Πέτρον <sup>d</sup> θεωρῶμενον, ἐμβλέψασα  
 z Matt. xxvii. 30, ch. x. 34. αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα. <sup>68</sup> ὁ  
 a Num. xii. 14. δὲ ἠρνήσατο λέγων Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις.  
 b Deut. xxv. 9. καὶ ἐξήλθεν ἔξω εἰς τὸ <sup>e</sup> προαύλιον, [καὶ ἀλέκτωρ <sup>f</sup> ἐφώ-  
 c 4 L. Heb. ix. 4. 3 Kings νησε.] <sup>69</sup> καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν <sup>g</sup> ἤρξατο  
 d 1 Pet. iii. 20. λέγειν τοῖς \* <sup>h</sup> παρεστηκόσιν ὅτι οὗτος <sup>i</sup> ἐξ αὐτῶν ἐστίν·  
 e 1 Cor. iv. 11. <sup>70</sup> ὁ δὲ πάλιν ἠρνεῖτο. καὶ <sup>k</sup> μετὰ μικρὸν πάλιν οἱ παρε-  
 f 2 Cor. xii. 7 f. στῶτες ἔλεγον τῷ Πέτρῳ Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ  
 g J. and John xix. 3 only. Γαλιλαῖος εἶ [καὶ ἡ <sup>kk</sup> λαλιά σου <sup>i</sup> ὁμοιάζει]. <sup>71</sup> ὁ δὲ  
 h Isa. i. 6. ἤρξατο <sup>l</sup> ἀναθεματίζειν καὶ <sup>m</sup> ὀμνύειν ὅτι οὐκ οἶδα τὸν  
 i Num. xii. 14. ἀνθρωπον τοῦτον <sup>n</sup> ὃν λέγετε. <sup>72</sup> καὶ \* <sup>o</sup> ἐκ δευτέρου  
 j Heb. x. 37. <sup>kk</sup> ἢ M. only. Cant. iv. 3. Job xxxiii. 1. <sup>l</sup> here only t. <sup>m</sup> Acts xxiii. 12, 14, 21 f. see  
 Num. xviii. 14. n = John vi. 71. o John ix. 24. Acts xi. 9. Heb. ix. 28.

νόος ins. τοῦ θεοῦ A K al. txt B C D ac Orig Hil. — 62. τῆς bef. ἐνν. om. D.—καὶ  
 ἐρχ. om. D.—ἐπὶ τῶν ν. G al. a Syr. Sahid. — 63. τὸν ἱχιῶνα S.—64. ἡκού. πάντες G  
 Arin.—τὴν βλασφημίαν (add αὐτοῦ D G) A D G al. txt B C.—for φαίν., δοκεῖ D.—  
 κατέκριν. αὐτῷ D.—εἶναι om. D.—65. ἐμπτ. τῷ προσώπῳ αὐτοῦ D ad.—καὶ περ. τ.  
 πρ. αὐτοῦ om. D ad.—ἐκολάφισον D ac.—ἐλεγον D c.—οἱ ὑπηρ. om. D c.—rec.  
 ἐβαλλον, with M X cv, but ἔλαβον A B C K L S V all. ἐλάμβανον D al.—66. κάτω  
 om. D ac Copt. Sahid.—ἐρχ. πρὸς αὐτὸν D ac.—67. bef. σὺ om. καὶ D d.—τεῦ Ναζ.  
 ἦσθα, τοῦ Ἰησοῦ B C L. τοῦ Ἰη. τοῦ Ναζορηνοῦ ἦσθα D ac. txt A.—68. οὔτε οἶδ. B D c.  
 txt A C a.—add αὐτὸν M.—bef. ἐξήλ. om. καὶ D d.—εἰς τὴν προαυλὴν D.—καὶ  
 ἀλέκτ. ἐρών. om. B L c. ins. A C D av.—69. for ἤρξατο λέγ., εἶπε B.—παρεστῶσιν  
 B C K L. txt A D.—πάλιν δὲ ἰδ. αὐ. ἡ παῖδ. ὁ (or ἡ?) δὲ πάλιν ἠρνήσατο καὶ  
 ἤρξατο D.—καὶ οὔτε D L al.—70. οἱ παρεστηκότες D.—τῷ Π. om. D a.—ἀληθ. καὶ  
 σὺ M a.—καὶ . . . ὁμοιάζει om. B C D L al. c Copt. Sahid. ins. A.—71. ὀμνύειν  
 B E S L V al. λέγειν D. txt A C.—om. τοῦτον D, but not D.—72. καὶ εἰδός

it was expressed. — 61.] τοῦ εὐλ. Heb. <sup>פָּנֵי</sup>, the ordinary Name for God. — 62.] The <sup>אֵפֶד</sup> ἄφρι of Matt., and ἀπὸ τοῦ νῦν of Luke, are here omitted. — 63.] ἱχιῶνας—not his priestly robe, which was worn only in the temple, and when officiating: see on Matt. ver. 65. — 65.] Προφήτ.: Matt. and Luke explain this: 'Prophecy, who smote thee?' — The reading ἔλαβον is harsh in sense, but the coincidence of ἐλάμβανον in D seems to stamp it with genuineness. The

meaning must be 'took Him in hand with,' 'treated Him with.'

66—72.] Matt. xxvi. 69—75. Luke xxii. 56—62. John xviii. 17, 18. 25—27. See the comparative table, and notes, on Matthew. — 69.] οὐκ οἶδα scil. αὐτόν:—an union of two separate answers, which form the 1st and 2nd in Matt.—τὸ προαύλ. = τὸν πύλωνα Matt.—The omission of the words καὶ ἀλ. ἐφ. appears to be an attempt to harmonize the accounts. — 69.]

ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος † τὸ † ῥῆμα,  
† ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆσαι δις,  
ἀπαρνήσῃ με τρίς. καὶ ὁ ἐπιβαλὼν ἔκλαιε.

XV. <sup>1</sup> Καὶ εὐθὺς <sup>pp</sup> [ἐπὶ τὸ] πρῶτῳ συμβούλιον <sup>1</sup> ποιή-  
σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμμα-  
τέων, καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπή-  
νεγκαν καὶ <sup>5</sup> παρίδωκαν [τῷ] Πιλάτῳ. <sup>2</sup> καὶ ἐπηρώτησεν  
αὐτὸν ὁ Πιλάτος Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ  
ἀποκριθεὶς εἶπεν αὐτῷ ὁ Σὺ λέγεις. <sup>3</sup> Καὶ <sup>u</sup> κατηγοροῦν  
αὐτοῦ οἱ ἀρχιερεῖς πολλά. <sup>4</sup> ὁ δὲ Πιλάτος πάλιν ἐπηρώ-  
τησεν αὐτὸν λέγων Οὐκ ἀποκρίνη οὐδέν; ἵδε πόσα σου  
\* <sup>v</sup> καταμαρτυροῦσιν. <sup>5</sup> ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπε-  
κρίθη, ὥστε θαυμάζειν τὸν Πιλάτον. <sup>6</sup> <sup>w</sup> Κατὰ δὲ ἑορτὴν  
<sup>x</sup> ἀπέλυεν αὐτοῖς ἓνα <sup>y</sup> δέσμιον, ὃν περ ᾔτουντο. <sup>7</sup> ἦν δὲ ὁ

(or εἷος) B D G L al. Syr. Æth. Arm. txt A C. — rec. τοῦ ῥήματος οὗ. txt  
A B C D E F G H I K L S V X all. — ὁ D E F G H K S V X. ὡς A B C L. — αὐτῷ  
om. D. — ὅτι . . . τρίς om. D a. — for ἐπιβ. ἐκλ., ἤρξατο κλαίειν. D ac.

CHAR. XV. 1. ἐπὶ τὸ om. B C D L an Orig. txt A. — for ποιήσ., ἐτοιμάσαντες C L.  
ἐποίησαν D ac Orig. Sahid. txt A B. — καὶ δῆσ. D ac Orig. — ἀπήγαγον εἰς τὴν αὐλήν  
D G Orig. ac. — τῷ bcf. Pil. om. B C D L Orig. ius. A. — 3. κατηγοροῦσιν D. —  
4. for καταμαρτ., κατηγοροῦσιν B C D acldv Copt. Æth. txt A. — 6. τὴν ἑορτ. D. —

ἡ παιδ. . . πάλιν—in Matt. ἄλλη, in  
Luke ἔτερος. — 70.] μετὰ μικρὸν = δια-  
στάσης ὥστε ὥρας μίας, Luke. — 72.]  
ἐπιβαλὼν — no satisfactory meaning has  
yet been given for this word. 1) Ham-  
mond and Palairot supply τοὺς ὀφθαλμοὺς  
τῷ Ἰησοῦ—but besides this being most  
fanciful, the fact was not so: see Luke ver.  
61. 2) The vulgate, Syr. Euthym. Theo-  
phylact (2), Luther, Kuinoel, take ἐπι-  
βαλὼν ἔκλαιε for ἐπιβαλεὶν κλαίειν, 'he  
began to weep.' But granting that this is  
a later meaning of the word (Kuinoel cites  
ἐπιβαλεὶν περιτίθειν, cantillare cœpit, Diog.  
Laërt. vi. 2, 4, and Suidas has ἐπιβαλεὶν  
ἤρξατο) yet this participial construction  
will not bear that interpretation. Acts xi.  
4, which Kuinoel cites to support it, has  
quite another meaning—see note there.  
3) Grotius, Le Clerc, and others render it  
'addens flevit'—i. e. he continued weeping,  
(so ἐπιβαλὼν ἑρωτᾷν Theophr. Char. 8.  
ἐπιβαλὼν φησι Diod. Sic. p. 345 B);—but  
then his beginning to weep would have  
been noticed before. Grotius wants to give  
it the sense of 'præterea.' 4) Beza,  
Raphel, Bretschneider, Wahl, and others  
say, 'quum se foras projecisset;' but al-  
though ἐπιβάλλειν τινὶ or ἐπὶ τι may  
mean 'to rush upon,' it cannot stand alone  
in this meaning. The chief support of this  
sense is the ἐξελθὼν ἐξω of Matt. and  
Luke: but this cannot decide the matter.

5) Theophylact and others supply τὸ  
ἱμάτιον τῇ κεφαλῇ—, 'casting or drawing  
his mantle over his head;' but this, with-  
out any precedent for such an ellipsis,  
although it suits the sense very well,  
appears fanciful. 6) Wetstein and others  
take it for 'attendere,' and some supply τῇ  
ἀλεκτοροφωνίᾳ, others τῷ ῥήματι: Wet-  
stein has however shown that the word is  
used absolutely in this sense, in Polybius  
and other late writers.—The above list is  
taken mainly from De Wette (Exeg.  
Handb. p. 247) who while preferring this  
last sense, yet thinks that it was before  
expressed in ἀνεμνήσθη. But ἐπιβαλὼν  
contains more than ἀνεμν.—that was the  
bare momentary remembrance—the ῥῆμα  
occurred to him—this is the thinking, or,  
as we sometimes say, casting it over; going  
back step by step through the sad history.  
This sense, though not wholly satisfactory,  
appears to me the best.

CHAR. XV. 1—5.] Matt. xxvii. 1. 11—14.  
Luke xxiii. 1—5. John xviii. 28—38. Our  
account is very nearly related to that in  
Matthew; see notes there.

6—15.] Matt. xxvii. 15—26. Luke  
xxiii. 17—25. John xviii. 39, 40. Our  
account is nearly cognate to, but distinct  
from that of Matthew, where see notes.  
The principal points of distinction will be  
noticed. — 6.] ἀπέλυεν—'imperfectum ubi  
solere notat, non nisi de re ad certum



z here only t. Jos. Ant. xiv. 2, 1. a = Luke ii. 4 al. Deut. v. 20. b here only, see John vii. 51. c ellips. 2 Cor. iii. 13. d ver. 1. e Luke xxiii. 5 only t. Job ii. 3 Aq. f com-tr. M only. g ch. x. 26. Acts xxvii. 7. Isa. lvi. 12. h here only. i 1. 1. = Matt. xvii. 22. k 1. M. only t. 1. Matt. xxvii. 5. m 1. M. and J. Acts xiii. 35. Phil. i. 13-14. n 1. M. (where see ref.) & J. o Luke xv. 22. p Luke xvi. 19. Rev. xvii. 4. q Matt. xxi. 33. xxvii. 28. r only. Exod. xxxiv. 14. Isa. xxviii. 5. s 1. J. Is. xxxiv. 13. t Matt. xi. 7. Ps. xlvii. 1. u and 15. 1. 6.

λεγόμενος Βαραββᾶς μετὰ τῶν \*<sup>2</sup> συστασιαστῶν δεδε- ABCD  
 μένος, <sup>a</sup> οἵτινες ἐν τῇ στάσει φόνον <sup>b</sup> πεποιήκεισαν. <sup>b</sup> καὶ  
 \* ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι <sup>c</sup> καθὼς αὐὶ ἐποίει  
 αὐτοῖς. <sup>d</sup> ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων Θέλετε  
 ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>e</sup> <sup>10</sup> \* ἐγίνωσκε  
 γὰρ ὅτι διὰ φθόνον <sup>d</sup> παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.  
<sup>11</sup> οἱ δὲ ἀρχιερεῖς <sup>e</sup> ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν  
 Βαραββᾶν ἀπολύσῃ αὐτοῖς. <sup>12</sup> ὁ δὲ Πιλάτος ἀποκριθεὶς  
 πάλιν εἶπεν αὐτοῖς Τί οὖν [Θέλετε] <sup>f</sup> ποιήσω \* ὃν λέγετε  
 † [τὸν] βασιλέα \* τῶν Ἰουδαίων; <sup>13</sup> οἱ δὲ πάλιν ἔκραξαν  
 Σταύρωσον αὐτόν. <sup>14</sup> ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς Τί γὰρ  
 κακὸν ἐποίησεν; οἱ δὲ † <sup>g</sup> περισσῶς ἔκραξαν Σταύρωσον  
 αὐτόν. <sup>15</sup> Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ <sup>h</sup> ἴκα-  
 νον <sup>b</sup> ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ <sup>i</sup> παρ-  
 ἔδωκε τὸν Ἰησοῦν <sup>k</sup> φραγελλώσας ἵνα σταυρωθῇ. <sup>16</sup> Οἱ  
 δὲ στρατιῶται ἀπήγαγον αὐτὸν ἕσω τῆς <sup>l</sup> αὐλῆς, ὃ ἐστὶ  
<sup>m</sup> προαίτωριον, καὶ συγκαλοῦσιν ὅλην τὴν <sup>n</sup> σπεῖραν, <sup>17</sup> καὶ  
 \* <sup>o</sup> ἐνδύουσιν αὐτὸν <sup>p</sup> πορφύραν, καὶ <sup>q</sup> περιτιθέασιν αὐτῷ  
<sup>r</sup> πλέξαντες <sup>s</sup> ἀκάνθινον στέφανον, <sup>18</sup> καὶ ἤρξαντο ἀσπά-  
 ζεσθαι αὐτὸν Χαῖρε \* βασιλεῦ τῶν Ἰουδαίων. <sup>19</sup> καὶ  
 ἔτυπον αὐτοῦ τὴν κεφαλὴν <sup>t</sup> καλὰμῳ, καὶ <sup>u</sup> ἐρέπτρον ABC  
 DP

ὃν παρητοῦντο Α. ὃν ἂν ἦτ. D. txt B C.—τῶν σπασιαστῶν B C D K Sahid. txt A.  
 —φόνον . . . . ἐποιήκεισαν C. ἐπεποιήκεισαν F. txt A B D.—8. ἀναβᾶς ὁ ὄχ.  
 B D edn. ascendit et clamavit Aeth. txt A C. ὄλος ὁ ὄχλ. D ad.—aft. aitr. ins. αὐτόν D.  
 —9. ὑμῖν om. D d.—10. ἐγίνωσκεν A K. ῥέει D. txt B C.—παριδῶκεισαν A V  
 al. παριδῶκαν D H L al. Sahid. txt B C.—οἱ ἀρχ. om. B Copt.—11. for ἀνίσ.,  
 ἔπεισαν D ed.—τῷ ὄχλῳ D.—12. πάλιν om. D.—θέλετε om. B C al. Copt. Sahid.  
 ins. A D abd.—ὃν λέγετε om. A D. τῷ βασιλεῖ D. τί οὖν ποιήσω λέγετε τὸν βασ. B.  
 txt C. rec. om. τὸν with? but ins. A B C.—14. rec. περισσῶς with many const.  
 mss., but txt A B C D G H K M all. acd Sahid.—15. βουλ. . . ποιῆσαι om. D d.  
 ποιῆν B.—16. ἕσω εἰς τὴν αὐλὴν D M (om. ἕσω) al. txt A B C.—add τοῦ Καϊαφᾶ M.  
 —καλοῦσιν D.—17. ἐνδεδύσκουσιν B C D F. txt A.—ἐπιτιθέασιν D.—πλέξαντες om.  
 D ed.—18. αὐτόν καὶ λέγειν C<sup>2</sup> al. Arm. Theophyl. λέγοντες M c al.—ὁ βασιλεὺς  
 A C<sup>2</sup> E F G H K al. txt B D.—19. αὐτόν καλ. εἰς τ. κ. D. καὶ τιθ. . . . αὐτῷ

tempus restricta dicitur,' Herm. ad Viger. cited by Meyer.—[7.] The circumstance that Barabbas was one of a set of murderers is peculiar to our narrative, and shows that it is not compiled from Matt. and Luke.—[8.] This is also peculiar to Mark—in Matthew it is Pilate who first offers them the choice—in Luke they cry out, but it is αἶρε τοῦτον κ. τ. λ. ver. 18. αἰτεῖσθαι καθὼς—κ. αὐτοῖν ποιεῖν, καθὼς. The reading ἀναβᾶς would imply the rising of the crowd in excitement—or perhaps their coming up towards the palace, as συνηγμένων in Matt.—[9.] Here our account differs from Matt. and agrees with John, ver. 39.—[12.] ἐν λέγετε βασιλ. τ.

Ἰουδ. = Ἰησοῦν τὸν λεγόμενον χριστὸν Matt. What remarkable copyists our Evangelists must have been!—[13.] πάλιν only refers to ἔκραξαν—they had not cried out *this* before.—[15.] τὸ ἴκ. ποι. 'to satisfy.' Wetstein gives examples of the expression from Polybius, Diog. Laërt., and Appian.

16—[19.] Matt. xxvii. 27—30 (omitted in Luke). John xix. 1—3. See notes on Matthew.—[16.] αὐλῆς, the court or guard room, but *open*—see note on Matt. xxvii. 69.—[17.] We have here a curious instance of a word used in two accounts in the same part of the narrative, but applied to different things, in περιτιθέασιν, here said

αὐτῷ, καὶ <sup>v</sup>τιθέντες τὰ γόνατα προσκύνουν αὐτῷ. <sup>20</sup> καὶ <sup>v</sup> ὅτε <sup>v</sup> ἐνέπαιζαν αὐτῷ, <sup>x</sup> ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια <sup>\*</sup> τὰ ἴδια <sup>\*</sup>, καὶ <sup>y</sup> ἐξάγουσιν αὐτὸν ἵνα <sup>†</sup> σταυρώσουσιν αὐτόν. <sup>21</sup> καὶ <sup>z</sup> ἀγγαρεύουσι <sup>a</sup> παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup> καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, <sup>ὅ</sup> ἐστι <sup>b</sup> μεθερμηνεύμενον κρανίου τόπος. <sup>23</sup> καὶ <sup>c</sup> ἐδίδουν αὐτῷ [πιεῖν] <sup>d</sup> ἔσμυρnisμένον οἶνον· <sup>ὁ</sup> δὲ οὐκ ἔλαβε. <sup>24</sup> καὶ σταυρώσαντες αὐτὸν <sup>†</sup> <sup>dd</sup> διαμερίζουσι τὰ ἱμάτια αὐτοῦ, <sup>e</sup> βάλλοντες κλῆρον <sup>f</sup> ἐπ' αὐτὰ <sup>g</sup> τίς τί ἄρῃ. <sup>25</sup> ἦν δὲ ὥρα τρίτη, <sup>h</sup> καὶ ἐσταύρωσαν αὐτόν. <sup>26</sup> καὶ ἦν ἡ <sup>i</sup> ἐπί-γραφὴ τῆς <sup>j</sup> αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>27</sup> καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἕνα <sup>k</sup> ἐκ δεξιῶν καὶ ἕνα ἐξ ἐκωνήμων αὐτοῦ. <sup>28</sup> [καὶ ἐπληρώθη

v Luke xxii. 41.  
Acts vii. 60  
w ch. x. 34.  
x Luke x. 30.  
y Luke x. 30.  
z 2 Cor. v. 4.  
a Gen. xxxvii. 23.  
b Luke xxi. 50.  
c J. M. and Matt. v. 41 only.  
d a = Matt. xx. 20. ch. i. 16 al.  
b Matt. i. 23 al.  
c J. M. John iv. 7. 10. Rev. xvi. 6.  
d here only.  
e J. and Luke xxi. 17. Acts ii. 45. Ps. xxi. 18.  
f J. only. Joel iii. 1. Obad. 11. Jonah ii. 7.  
g J. only. Luke xix. 15.  
h = Luke xix. 43. Jer. xxxi. (xxxviii.) 12.  
i J. L. Matt. xxii. 26 & J.  
j J. M. Acts xxv. 18, 27. Gen. iv. 13.  
k Matt. xxv. 33, 34.

om. D.—20. ἐνέπ. αὐτῷ om. D.—τὰ ἴδια om. D. for τὰ ἴδ., αὐτοῦ B C edv. txt A P.—ἀγρουσιν A.—ἵνα . . . αὐτὸν om. B.—rec. σταυρώσωσιν. txt A C D L P al.—αὐτόν om. D.—22. ἀγρουσιν D.—τὸν Γολγ. B C<sup>2</sup>. txt A D P.—μεθερμηνεύμενος A B. txt C D P.—23. πιεῖν om. B C L. txt A D (πιεῖν) P.—aft. ὁ δὲ ins. γιστάμενος G. δε δε B. for ὁ δε, καὶ D cv.—24. σταυροῦσιν B, and καὶ aft. αὐτόν.—rec. διμερίζον, with many inferior MSS. txt A B C D E F G H L M S V P al.—βαλόντες K L M al.—τίς τί ἄρῃ om. D.—25. for ἐσταύρωσαν, ἐφύλασσον D.—26. οὗτος ἔστιν ὁ β. D.—27. ἐσταύρωσαν B d. σταυροῦνται . . . ληστὰι B. txt A C P v.—αὐτοῦ om. D.—28. whole verse om. A B C D X al. ins. L P al. cv Euseb. canon.—29. οἱ παράγοντες D

of the crown of thorns, in Matt. of the robe (see prolegg. ch. i. § 3, 4).—πορφύρα is vaguely used, to signify different shades of red, and is especially convertible with crimson = κοκκίνη Matt.

—20—23.] Matt. xxvii. 31—34. Luke xxiii. 26—33. John xix. 16, 17. See notes on these.—21.] Ἀλεξάνδρου κ. Ρούφου. It is quite uncertain whether Alexander be the person of that name mentioned Acts xix. 33, or the one in 1 Tim. i. 20, or different from both. There is a Rufus saluted Rom. xvi. 13. The words ἐρχόμ. ἀπ' ἀγρ. determine nothing as to its being a working day or otherwise, any more than οἱ παραπορευόμενοι, Matt. ver. 39:—nothing is said as to the distance from whence he came.—22.] Γολγ. τόπ.—perhaps Γολγ. is genitive, as it would then answer to κρανίου in the interpretation.—τὸν τόπ. τ. καλοῦμ. κρανίου, Luke.—23. ἐσμ. οἶν.] = ἔλαβε μετὰ χολῆς μμ. Matt. which see.—ἐδίδουν, 'they were giving,' i. e. 'they offered.'

24—28.] Matt. xxvii. 35—38. Luke xxiii. 33, 34—38. John xix. 18—24.—25.] ὥρα τρίτη. This date is in agreement with the subsequent account, ver. 33, and

its || in Matt. and Luke, but inconsistent with John, xix. 14, where it is said to have been about the sixth hour at the time of the exhibition of the Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless it can be shown from other grounds than the difficulty before us, that John's reckoning of time differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist—but requires some solution to the furnishing of which we are not competent. It is preposterous to imagine that two such accounts as these of the proceedings of so eventful a day should differ by three whole hours in their apportionment of its occurrences. So that it may fairly be presumed, that some different method of calculation has given rise to the present discrepancy. Meanwhile the chronology of our text, as being carried on through the day, and as allowing time both for the trial, and the events of the crucifixion,—is that which will I believe be generally concurred in.—All the other solutions (so called) of the difficulty are

1. 1. A. B. C. 12.  
 m. ch. al. 23. 31.  
 20. Dent. ii. 4.  
 n. 1. 1. C. only.  
 13. Titus iii.  
 2. 2 Kings  
 xix. 6. 22.  
 " Ps. xxi. 5.  
 xliii. 14.  
 o. h. e. only.  
 p. ch. xiv. 38.  
 Ezra v. 12.  
 q. abs. Job.  
 xviii. 32 al.  
 r. abs. ch. xvi.  
 16 al. 17.  
 s. M. and J.  
 Gal. ii. 20.  
 Rom. vi. 6.  
 t. ch. vi. 21 al.  
 Luke vi. 13.  
 u. 2 Kings xxix.  
 15.  
 v. Ps. xxi. 1.  
 w. Matt. xiv. 21.  
 x. y. ch. xiv. 37.  
 z. Matt. xx. 32.  
 a. abs. Matt.  
 xix. 16.  
 b. ch. iv. 37.  
 c. Gen. xiv. 17.  
 d. 1. M. J. only.  
 e. 1. and Matt.  
 xxvii. 34  
 only. Num.  
 vi. 3.  
 e. ver. 17.  
 f. ver. 19.  
 g. Matt. x. 42.  
 h. ver. 35.  
 i. 1. Cor. iii. 2.  
 j. Gen. xxi. 19.  
 k. Acts xiii. 29.  
 l. Josh. vii. 29.  
 m. Gen. xiv. 2.  
 n. 1. C. only.  
 o. 1. M. L. Heb.  
 p. 1. B. Exod. xxvi. 35 al.  
 q. 1. Isa. xlviii. 21.  
 r. Zech. xiv. 4.  
 s. Ezek. i. 27.  
 t. here and ver. 44 only.  
 u. Titus ii. 8 only.

Euseb.—*ἐν* bef. *τρισὶν* om. A B D. txt C P.—30. for *καὶ κατ.*, *καταβάς* D B. *καὶ καταβῆθαι* P. txt A C L ed.—31. *ἐξ* om. A C D E G K L P S V 20 v. ins. B.—*ὁμοίως* om. D.—*εἰς* ἄλλ. D.—32. bef. 'Ισρ. om. τοῦ B D K L al. ins. A C P.—aft. *πιστ.* ins. *αὐτῶ* D F G H P V all. Sahid. Arm. txt A B C.—*συνεστ.* *σὺν αὐτ.* B L *αὐτῶ* om. D. txt A C.—33. *ὅλης τῆς γῆς* D.—34. *ἰρώνησιν* D. *ἀνιβόησιν* M. *ἡλεῖ* ἡλεῖ D ed.—*λαμᾶ* A E F G H K M P. *λεμᾶ* S V al. *λεμᾶ* C L C Copt. Syr. *λαμᾶ* B D X d.—*σιβακθανεῖ* A. *σαβακθανεῖ* C. *ζαφθανεῖ* D d. *σαβαχθ.* ... P. txt B.—*μου* (1st) om. A E F K al. Euseb. Theophyl. ὁ θ. μου om. B.—for *με ἔγκα.* &c., *ὠνεῖσας* με D c.—35. for *παριστ.*, *ἐκὶ ἐστηκότων* A. *ἐστηκότων* B. *παριστώτων* D. txt C P.—*ἀκούσαντες* om. C.—*ἰδὲ* B F al. *ὅτι* C Arm. om. Dc. *ὅτι ἰδοὺ* K. txt A P.—aft. *φωνεῖ* ins. *οὗτος* D.—36. bef. *γέμισας* om. *καὶ* BD cv. ins. A C.—*τις* B L.—*πλήσας σπόγγ.* D.—*ἐπιθίς* D.—*ἀφίς* D V ed al. Copt. Arm.—38. aft. *δύο* ins. *μῆρη* D c.—39. *παρεστικῶς* ἐκὶ D d.—*αὐτὸν οὕτως κράξαντα* καὶ *ἐξέπνευσεν* D.

not worth relating.—28.] This verse is supported by *only one* first-class authority (P). Certainly all *internal* evidence is against it;—such citations are not in Mark's manner, nor is the expression *ἡ γρ. ἡ λέγουσα* :—see John, ver. 24.

29—32.] Matt. xxvii. 39—44. Luke xxiii. 35—37. 39—43. (John xix. 25—27).—*Our* narrative, derived from a common source with that of Matt., omits the scriptural allusion 'He trusted in God,' &c. Matt. ver. 43.—*οὐά*, an expression of *reproach* :—sometimes, one of admiration and

respect, as in Dio Cassius, lxiii. 20, where the Romans shout after Nero, on his triumphal entry after his victories in the Grecian games, *ὀλεμπιρικήα, οὐά, περηνικήα, οὐά αὐγουστε, αὐγουστε*.—32.] *κ. οἱ συνεστ.*—see notes on Luke.

33—37.] Matt. xxvii. 45—50. Luke xxiii. 44—46. John xix. 28—30. Our account is nearly verbally the same with Matthew.—34.] *ἐλωῖ* and *λαμμᾶ* are the Syro-chaldee forms, which Matt. has only preserved in *σαβακθανεῖ*.—36.] On the difference in Matthew, see notes there.

οὕτω κράζας ἐξέπνευσεν, εἶπεν Ἀληθῶς ὁ ἄνθρωπος  
οὗτος υἱὸς ἦν θεοῦ.

<sup>40</sup> Ἦσαν δὲ καὶ γυναῖκες ἁπὸ μακρόθεν θεωροῦσαι,  
ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ  
Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήφ μῆτηρ καὶ Σαλώμῃ,  
<sup>41</sup> [αἱ] καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ [καὶ  
διηκόνουν αὐτῷ], καὶ ἄλλαι πολλαὶ αἱ συναναβαῖσαι  
αὐτῷ εἰς Ἱεροσόλυμα.

<sup>42</sup> Καὶ ἦδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευῇ, ὅ  
ἐστι προσάββατον, ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμα-  
θαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν πρὸς-  
δεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθε  
πρὸς Πιλάτον καὶ ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ  
δὲ Πιλάτος ἐθαύμασεν εἰ ἦδη τέθνηκε· καὶ προσκαλε-  
σάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ παλαι  
ἀπέθανε· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο

g = ch. v. 43. Acts ix. 24. h 2 Pet. i. 3, 4 only. Gen. xxx. 20.

κράζας om. B. txt A c.—εἶπεν om. D d.—40. ἦν om. B L.—καὶ om. D al. Syrr. Copt.—  
Μαρία B C al. txt A D.—Μαγ. Μαγ. D c.—ἡ τοῦ om. D F L 9. ἡ Ἰακ. C K. txt  
A B.—Ἰωσήφ B D L Copt. txt A C. ἡ Ἰωσή B.—41. αἱ om. A C L. ins. B D.—  
καὶ διηκ. αὐτ. om. C D. ins. A B c.—for ἄλλαι, ἑτεραί A.—42. ἐπειδὴ A. txt B D.  
—πρὶν ἀββατον D. πρὸς ἀββατον A B E L V al. txt C.—43. ἦλθεν A B C K L  
all. Copt. Arm. Theodoret. txt D edv.—Αριμαθίας D cv. txt A B C.—for εἰσῆλθ.,  
ἦλθεν D.—τὸν Πιλ. B.—πτῶμα D.—44. τεθνήκει D (twice).—for παλαι, ἦδη B D  
cv Arm. txt A C.—45. παρὰ τ. κ. D.—πτῶμα B D L. txt A C. add αὐτοῦ D.

38—41.] Matt. xxvii. 51—56. Luke  
xxiii. 45. 47—49. Omitted by John.—  
See notes on Matt.—39.] ὁ ἐξ ἑνὸς αὐτ.  
—a minute mark of accuracy, so common  
in Mark.—ὅτι οὕτω κρ.—οὕτω ἐισποτικῶς  
ἐξέπνευσε, Theophyl. There was some-  
thing in the manner of this last cry so  
unusual and superhuman, that the Centu-  
rion (see on Matt.) was convinced that He  
must have been *that Person*, whom He  
was accused, as having declared Himself to  
be.—40, 41.] τοῦ μικροῦ—either in age,  
or in stature, so distinguished from James  
the son of Zebedee. This Mary is the  
wife of Alphæus or Clopas; see John xix.  
25.—Σαλώμῃ = ἡ μῆτηρ τῶν υἱῶν Ζεβε-  
δαίου, Matt.: our Evangelist mentions that  
they had accompanied Him to Jerusalem;—  
and we may observe a curious variation of  
the wordings, in ἠκολούθουν αὐτῷ ὅτε ἦν  
ἐν τῇ Γ., and ἠκολούθησαν τῷ Ἰ. ἀπὸ  
τῆς Γ.—the former rendering necessary  
the additional clause, αἱ συναναβαῖσαι κ.  
τ. λ.

42—47.] Matt. xxvii. 57—61. Luke  
xxiii. 50—56. John xix. 31—42.—For all  
notes on the substance of the common  
narrative see Matt.—42.] παρασκ. ὁ

ἐστ. προσάβ. The Friday afternoon, be-  
fore sunset, at which time the Sabbath  
would begin, and the taking down, &c.  
would be unlawful. The three Evangelists  
do not imply that this παρασκ. had any  
thing especial in it, as John does, ver. 31.  
It is very remarkable, that ἐπεὶ occurs only  
here in this Gospel, but is found in the  
corresponding clause of John, ver. 31,  
showing perhaps in this place a community  
of source in two accounts otherwise so  
essentially distinct.—43.] ἦλθεν is com-  
mon to Matt. Mark, and John, but in dif-  
ferent connexion—see on Matt.—εὐσχή-  
μων—probably in its later sense of 'noble,'  
'honourable,' i. e. in station.—βουλευτῆς,  
a member of the Sanhedrim;—see Luke ver.  
51.—ὃς κ. αὐτ. ἦν προσδ. τ. β. τ. θ.  
common to Mark and Luke; and a phrase,  
having καὶ αὐτὸς in it, derived from their  
original source.—τολμήσας εἰς.] character-  
istic of Mark's narrative.—44.] There is  
no inconsistency, or but very trifling, with  
the order in John, ver. 31, to break their  
legs and take them down. The circum-  
stances related there had taken place,—  
but no report of them had been made to  
Pilate. And the Body of the Lord had

q = Matt. xiv.  
43.  
r Matt. xxvi. 58.  
Ps. cxxxvii.  
6.  
s Acts viii. 10 al.  
t Matt. xx. 28  
al.  
u Acts xiii. 31.  
2 Chron.  
xxviii. 2.  
v ver. 33.  
w = Luke i. 43  
al. Matt.  
xxviii. 32.  
x f and John  
xix. 14.  
y here only f.  
Judith vii. 6.  
z = Acts xiii.  
50. xvii. 12.  
1 Cor. vii. 35.  
Prov. xi. 25.  
a f L only.  
b John i. 14.  
xii. 17.  
b = Luke xii.  
36. ii. 25, 38.  
Ps. liv. 8.  
c = ch. xii. 31  
al. 2 Macc.  
iv. 2.  
d ver. 6, Matt.  
xiv. 7.  
e constr. Acts  
x. 18. iv. 19.  
f = Luke x. 13.  
g = ch. v. 43. Acts ix. 24. h 2 Pet. i. 3, 4 only. Gen. xxx. 20.

1 ch. xiv. 51.  
k ver. 30.  
l here only.  
1 Kings xxi.  
9.  
m — here only.  
n Matt. viii. 28.  
1 ch. xxvi. 19.  
o 1 M. only.  
1 ch. xxi. 16.  
li. 1.  
p 1 M. only.  
q Acts xxv. 13.  
xxvii. 9.  
r 1 and 4 Kings  
xx. 13.  
s ch. vi. 13.  
2 Kings xii.  
20.  
t w. adv. ch. vi.  
61.  
u Acts xx. 7.  
1 Cor. xvi. 2.  
Ezra iii. 6.  
v intr. Matt. iv.  
16 al.  
w ch. x. 26 al.  
x 1 M. L. Gen.  
xxix. 10.

τὸ \* σῶμα τῷ Ἰωσήφ. <sup>46</sup> καὶ ἀγοράσας <sup>1</sup> σινδῶνα, καὶ ABCD  
κατελὼν αὐτὸν, <sup>1</sup> ἐνέλιψε τῇ <sup>1</sup> σινδῶνι. καὶ \* κατέ-  
θηκεν αὐτὸν ἐν <sup>1</sup> μνημείῳ ὃ ἦν <sup>1</sup> λετατομημένον ἐκ πέτρας,  
καὶ <sup>1</sup> προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ <sup>1</sup> μνημείου.  
<sup>47</sup> ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία \* Ἰωσὴ ἐθώρουν  
ποῦ † τεθεῖται.

XVI. <sup>1</sup> Καὶ <sup>1</sup> διαγενομένου τοῦ σαββάτου Μαρία ἡ  
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη  
ἠγόρασαν <sup>1</sup> ἀρώματα, ἵνα ἐλθοῦσαι <sup>1</sup> ἀλείψωσιν αὐτόν.  
<sup>2</sup> καὶ <sup>1</sup> λίαν πρῶτὴ τῆς <sup>1</sup> μῆρας σαββάτων ἔρχονται ἐπὶ τὸ  
μνημεῖον <sup>1</sup> ἀνατείλαντος τοῦ ἡλίου. <sup>3</sup> καὶ ἔλεγον πρὸς  
ἐαυτὰς Τίς <sup>1</sup> ἀποκυλίσει ἡμῖν τὸν λίθον \* ἐκ τῆς θύρας

Ἰωσὴ B. — 46. ὁ δὲ Ἰωσήφ λαβὼν D. om. καὶ bef. ἀγ. B L Copt. txt A C. — ἐνέλι.  
εἰς τὴν σινδ. D. — καὶ ἰθὺγεν B D L al. κάθηκεν A. txt C. — τῷ μν. D. τῆς πέτρ. D.  
aft. μνημείου, add καὶ ἀπῆλθεν D. — 47. M. Μαγδ. D. κ. M. ἡ Ἰωσήτος B L.  
Ἰωσήφ A. Ἰακώβου D. txt C. — ἐθίσαντο τὸν τόπον ὕπου D. — rec. τίθεται. txt  
A B C D L al.

CHAR. XVI. 1. for διαγεν. . . . Σαλώμη, πορευθεῖσαι D. — ἐλθοῦσαι om. D c. —  
2. ἔρχ. πρῶτὴ μῆρας σαββάτου D d Syr. Arm. τῇ μῇ τῶν σ. L. τῆς μῆρας τῶν K. μῇ  
τῶν B v Syr. txt A C. — μνήμα C. — εἰτι ἀνατ. K al. ἀνατέλλοντος D ed. — 3. for

not been taken down, for some reason which does not appear, but which we can easily guess;—if Joseph had declared to the soldiers his intention of begging the Body, nay, had immediately gone (perhaps with them) to Pilate for that purpose,—and *τολμήσας εἰσῆλ.* looks like a sudden and unannounced application,—they would have left the Body for him to take down.—*ἐθωρήσαντο*] The passage cited (Meyer, De Wette) from Cicero (in Verrem, v. 45) to show that it was customary to give money on such occasions, is not to the point; ‘*mortis celeritatem pretio redimere cogebantur parentes*’ is not said of the body *after death*, but of a fee given to the officer ‘*ne diu cruciatur.*’—46.] *ἀγορ.* Therefore it was not the *first day of unleavened bread*, which was one of *sabbatical sanctity*—as indeed the whole of this narrative shows,—but such expressions as this more strikingly.—*ἐν μνημ.* It is not said, but *implied*, both here and in Luke and John, that the tomb was *his own*—for how should he place the Body there otherwise? The *newness* of the tomb is not mentioned here—but by the other three Evangelists.—47.] M. Ἰωσὴ—understand, *mother*—see ver. 40. That she is so called here, and Μαρία ἡ τοῦ Ἰακώβου in the next verse, points to a *difference of origin* in the two accounts here, of the *crucifixion* and *Resurrection*.—The mother of the Lord had previously departed.—Luke generalizes, and

says, *the women who came with Him from Galilee*.—Some have understood by M. Ἰωσὴ or Ἰωσήφ, the *wife* or *daughter* of Joseph of Arimathea—some, the *mother of the Lord*: but both unnecessarily, and without proof.

CHAR. XVI. 1—8.] Matt. xxviii. 1—40. Luke xxiv. 1—12. John xx. 1—10. On the general difficulties of this portion of the Gospels and my view respecting them, see notes on Matt.—1.] *διαγ. τ. σαβ.* It was strictly *when the Sabbath was ended*, i. e. at sunset, that they bought the spices. Luke xxiii. 55, places it on the evening *before the Sabbath*; a slight but valuable discrepancy, as showing the independence of the accounts. To suppose *two parties* of women (Greswell) or to take *ἠγόρασαν* as *pluperfect* (Beza, Grotius, &c.) is equally arbitrary and unwarranted.—ἀλείψ. This had not been done as yet. Nicodemus—John xix. 40—had only wrapped the Body hurriedly in the spices with the linen clothes.—2.] *ἀνατείλαντος τ. ἡλ.* This does not agree with Matt. τῇ ἐπιφωσκ. εἰς μίαν σαβ.;—Luke, ὄρθρου βαθείας; or John, σκοτίας ἐτι οὔσης:—nor indeed with *λίαν πρῶτὴ* of *our* narrative itself. If the sun was up, it would be between 6 and 7 o'clock; which in the East especially, where even public business was transacted *very early*, could not be so called. The reading of D, ἀνατέλλοντος, would not help us much, as it was evi-

τοῦ μνημείου; <sup>4</sup> καὶ ἀναβλέψασαι θεωροῦσιν ὅτι \* ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. <sup>5</sup> καὶ εἰσελθούσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον <sup>γ</sup> ἐν τοῖς δεξιοῖς, <sup>z</sup> περιβεβλημένον <sup>a</sup> στολὴν λευκὴν· καὶ <sup>b</sup> ἐξεθαμβήθησαν. <sup>6</sup> ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβήσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· <sup>c</sup> ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. <sup>d</sup> ἀλλ' ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι <sup>e</sup> προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὕψεσθε, <sup>f</sup> καθὼς εἶπεν ὑμῖν. <sup>g</sup> καὶ ἐξελθούσαι <sup>h</sup> ἔφυγον ἀπὸ τοῦ μνημείου· <sup>i</sup> εἶχε \* δὲ αὐτὰς <sup>j</sup> τρόμος καὶ <sup>k</sup> ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον, φόβουντο γάρ.

CD <sup>9</sup> [Ἀναστὰς δὲ πρωτὶ <sup>h</sup> πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, \* ἀφ' ἧς ἐκβεβλήκει ἐπτὰ διαι-

ἀποκνύλ., ἀποκαλύψει D<sup>1</sup>.—ἀπὸ τῆς θ. C D *cān* al. Euseb. txt A B.—4. ἦν γὰρ μέγας σφόδρα, καὶ ἔρχονται καὶ εὐρίσκουσιν ἀποκεκυλισμένον τὸν λίθον D *cd* Euseb. ἀνακεκύλισται B. txt A C.—5. ἔλθούσαι B.—6. καὶ λ. αὐτοῖς ὁ ἄγγελος D.—μὴ φοβέσθαι(i) D.—τὸν Ναζ. om. D.—εἰδετε ἐκεῖ (τὸν D<sup>2</sup>) τόπον αὐτοῦ D\*.—7. καὶ εἰπ. C\* D (. . . C\*).—for προάγει, ἰδοὺ προάγω D. ὑπάγει C.—for αὐτόν, με D—for εἶπεν, εἶρηκα D.—8. rec. aft. ἐξελθ. ins. ταχὺ, with many const. MSS., but om. A B C D F K L M S V al. Syr. Copt. Æth. Arm.—for δὲ, γὰρ B D *cv* Syr. Copt. txt A C.—φóζος κ. ἐκ. D.—9. From ἀναστ. to end of chapter om. B Euseb., and a note is added in several MSS. that it is wanting in some copies; but it is generally added, that it is found in the best and most ancient. *All the Greek MSS. except B* contain it;—*all the Evangelistaria*;—*all the versions*, except the Roman edition of the Arabic;—and the following Fathers:—Clem. rom., Iren., Hippol., Ammon., Tatian.: Celsus (Orig. agst Celsus 2, 70), Clem. alex., Cyril of Jerus., Nestor, Damasc., Photius, Theophyl., Ambr., Aug., and others. The inference is, that ITS AUTHORITY IS HARDLY TO BE DOUBTED. See notes.—σαββάτων Kal.—ἐφανέρωσεν πρώτοις D. txt A C *cv*.—Μαριάμ C.—τῇ

dently some time before sunrise. Even Greswell virtually acknowledges a difficulty here.—3, 4.] It had been rolled away by an angel, Matt.—ἦν γὰρ μέγ. σφ. is stated as a reason why they could see that it was rolled away on looking up, possibly at some distance. This explanation is according to Mark's manner of describing minute circumstantial incidents; but to refer this clause back as the reason why they questioned who should remove the stone, is not only harsh, but inconsistent with the usage of this Gospel.—5.] In Matt.—an angel, sitting on the stone which he had rolled away. Here he is described as *he appeared*, and we are left to infer *what* he was. In Luke,—two angels ἐπέστησαν αὐταῖς in the tomb. The incident to which these accounts point, must be distinct from that related John xx. 11, which was after Mary Magdalene returned from the city. It is not worth while to detail the attempts which have been made to reconcile these various reports of the inci-

dent; they present curious examples of the ingenuity, and disingenuousness, of the Harmonists. I may mention that Greswell supposes the angels in Matt. and Mark to be distinct (!), and accounts for the ἐξεθαμβήθησαν in our text thus: 'After seeing one angel *without* already, they were probably less prepared than before to see another so soon after *within*' (!) (Dissert. vol. iii. p. 187).—6.] From the δεῦτε of Matt. I should be inclined to think that his is the strictly accurate account. This word implies that the angel accompanied the women into the tomb—and if so, an imperfect narrative like that in the text might easily describe his whole appearance as taking place within.—7.] καὶ τῷ Π. It is hardly perhaps likely that the denial of Peter was the ground of this message, though it is difficult not to connect the two in the mind. The mention of him here is probably merely official—as the 'primus inter pares.' We cannot say that others of the Apostles may not

μόνια. <sup>10</sup> ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ ACD  
 γινομένοις, πενθοῦσι καὶ κλαίουσιν. <sup>11</sup> κακέينوι ἀκούσαντες  
 ὅτι ζῇ καὶ ἐθαύθη ὑπ' αὐτῆς ἠπίστησαν. <sup>12</sup> μετὰ δὲ ταῦτα  
 δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἐτέρᾳ μορφῇ,  
 πορευομένοις εἰς ἀγρόν. <sup>13</sup> κακέينوι <sup>1</sup> ἀπελθόντες ἀπήγ-  
 γειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις <sup>k</sup> ἐπίστευσαν. <sup>14</sup> ὅσ-  
 τερον \* <sup>m</sup> ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα <sup>n</sup> ἐφανερώθη, καὶ  
 ὁ ὠνείδισε τὴν <sup>p</sup> ἀπιστίαν αὐτῶν καὶ <sup>q</sup> σκληροκαρδίαν, ὅτι  
 τοῖς θεασαμένοις αὐτὸν ἐγγηγερμένον \* οὐκ ἐπίστευσαν.

om. D.—παρ' ἧς C D. txt A.—10. ἐκείνη δὲ C<sup>1</sup> c.—ἀπελθοῦσα K al.—αὐτοῖς τοῖς D.—  
 11. for ἠπίστ., καὶ οὐκ ἐπίστευσαν αὐτῇ καὶ D.—14. aft. ὅστ. ins. εἰ A D al. c Syr.  
 om. C.—aft. ἐγγηγερμένον ins. ἐκ νεκρῶν A C X al. om. D cv.—15. ἅπαντα om. D.

have denied their Master besides Peter.—It must not be concluded from this that we have a trace of Peter's hand in the narrative.—8.] The idea of our narrative here is, that the women *fled* in terror from the sepulchre, and did not deliver the message at that time,—for they were afraid. All attempts to reconcile this with the other Gospels are futile. It is a manifest evidence that our narrative is here suddenly broken off, and that no more information about the women was in the possession of its author. The subsequent verses are quite disconnected from this; and contain the substance of their author's information respecting the other appearances of the Lord.

9—18.] In this form, peculiar to Mark. An *authentic* addition to the narrative, but of a compendious and supplementary character, and bearing traces of *another hand* from that which has shaped the diction and construction of the rest of the Gospel.—This however must not be too readily assumed. The reasons for and against the inference will be found in the course of this note, and a general statement of them at the end of it.—9.] *πρώτῃ σαββάτῳ* = *μία σαββάτων* ver. 2, and is remarkable as occurring so soon after it (see Luke xviii. 12).—*ἀφ' ἧς ἐκ.* . . . . This notice, coming so late, after the mention of Mary Magdalene in ver. 1, is remarkable. The instances quoted by De Wette to show that this unexpected introduction of notices contained in the other Gospels is in Mark's manner, do not seem to me to apply here. This verse agrees with John xx. 1 ff. but is unconnected with the former narrative in this chapter.—10.] *ἐκείνος* is nowhere found used absolutely by Mark—but always emphatically (see ch. iv. 11. vii. 15. 20. xiv. 21); whereas here and ver. 11 it is absolutely used (not in vv. 13 (bis) and 20, where it is emphatical).—*πορευθ.* This

word, never used elsewhere by Mark, is three times contained in this passage (vv. 12. 15).—*τοῖς μετ' αὐτοῦ γεν.*, though found in the Acts (xx. 18), never occurs in the Gospels.—11.] see John xx. 18. Luke xxiv. 11.—*ἐθαύθη ὑπ' αὐτῆς* is a construction only found here in N. T., and *θεάομαι* is not used by Mark, except here and ver. 14.—*ἀπιστέω* is only used here and in ver. 16 by Mark, and only in Luke xxiv. throughout the Gospels.—12.] *μετὰ ταῦτα* is not found elsewhere in Mark, though many opportunities occurred for using it. This verse epitomizes the events on the journey to Emmaus, Luke xxiv.—*ἐν ἐτέρᾳ μορφῇ*—a slight difference from Luke xxiv. 15, 16, which relates the reason why they did not know Him to be that *their eyes were holden*, His being in *His usual form* being declared by αὐτοῦς ὁ Ἰησοῦς: but see notes there.—13.] *κακέينوι*—as Mary Magdalen had done before.—*τοῖς λοιποῖς*—*κ. τοῖς μετ' αὐτοῦ γινομένοις*.—*οὐδ.* *ἐκείνοις ἐπίστευσαν*—not consistent with Luke xxiv. 33, 34.—Here again the Harmonists have used every kind of distortion of the plain meaning of words to reconcile the two accounts—assuming that some believed and some doubted, that they first doubted and then believed—or, according to Bengel, first believed and then doubted (?).—14.] The following narrative, evidently intended by its author to represent what took place *at one and the same time*, joins together in one, at least *four* appearances of the Lord:—(1) that related in this verse and Luke xxiv. 36—49; (2) that on the mountain in Galilee, when the words in ver. 15 were spoken; (3) some unrecorded appearance when the rest of these words (vv. 16—18) were spoken,—unless we consider the whole to have been said on the mountain in Galilee; and (4) the appearance which terminated with the ascension.—The latter part of this ver. 14 appears to be an epitome of what

<sup>15</sup> καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα  
 Α C κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. <sup>16</sup> ὁ πιστεύσας  
 καὶ βαπτισθὲς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθή-  
 σεται. <sup>17</sup> σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρα-  
 κολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι,  
 γλώσσαις λαλήσουσι <sup>κ</sup> καιναῖς, <sup>18</sup> ὅφεις ἄροῦσι· κἂν  
 θανάσιμόν τι πῶσιν, οὐ μὴ αὐτοὺς † βλάβῃ· ἐπὶ  
 ὑπὲρ πάντων χειρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

z = ch. vi. 29. John viii. 59. 1 Macc. ix. 19. a here only. b Matt. xiv. 14 al. Mal. i. 8.  
 c and constr. Matt. ix. 18. ch. viii. 25. d here only. see John iv. 52.

—bef. κηρ. ins. και D. — 16. ὅτι ὁ π. D. — 17. ἀκολουθήσει C (from ver. 15 to end are written in D by a later hand). — 18. ἀφ. λαλήσ. (omg. καιναῖς) και ἐν ταῖς χειραῖν L Corp. Arm. καιναῖς· και ἐν τ. χ. C\* X al.—rec. βλάβῃ with many const. mss., but txt

the Lord said to them on several occasions—see Luke xxiv. 25. 33. John xx. 27. Matt. xxviii. 17.—15.] τὸν κόσμον ἅπαντα = πάντα τὰ ἔθνη, Matt.: see note there. — κηρύσσιν τὸ εὐαγγέλιον, without the addition of τῆς βασιλείας (Matt.) or τοῦ θεοῦ (Luke), is in Mark's manner (see i. 15. xiii. 10). It only once occurs in Matt., and that passively, xxvi. 13. — πάσῃ τῇ κτ. Not to men only, although men only can hear the preaching of the Gospel; all creation is redeemed by Christ—see Col. i. 15. 23. Rom. viii. 19—23. 'Hominibus, primario, ver. 16, reliquis creaturis, secundario. Sicut maledictio, ita benedictio patet. Creatio per Filium, fundamentum redemptionis et regni,' Bengel in loc.—κτίσις appears never in the N. T. to be used of mankind alone. Bengel's 'reliquis creaturis secundario' may be illustrated in the blessings which Christianity confers on the inferior creatures and the face of the earth by bringing civilization in its wake.—By these words the missionary office is bound upon the Church through all ages, till every part of the earth shall have been evangelized.—16.] These past participles must be noticed, as carrying on the thought to a time beyond the work of the preacher; when σωθ. and κατακρ. shall take place; and reserving the division of mankind into these two classes, till that day.—On βαπτ. see note on Matt. xxviii. 19. — There is no καὶ μὴ βαπτ. in the second clause here. Unbelief—by which is meant the rejection of the Gospel in heart and life, not weakness or doubt as in ver. 14—shall condemn a man, whether baptized or unbaptized. And, conversely, it follows that the Lord does not set forth here the absolute, but only the general necessity of Baptism to salvation; as our Church also teaches. But that general necessity extends to all to whom Baptism is accessible—and it was well said 'Non privatio Baptismi, sed contentus,

damnat.'—These words cannot be taken, as those in Matt. xxviii. 19, 20, as setting forth the order in which faith and baptism must always come—belief and disbelief are in this verse the great leading subjects, and πιστεύσας must on that account stand first. — Ὁ δ. πιστ. σωθ. compare Acts xvi. 31. This is a solemn declaration of the doctrine of 'salvation by faith' from the Lord Himself—but such a faith as is expanded, Matt. xxviii. 20, into διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνεταίλαμν ὑμῖν which is its proper fruits. — κατακρ. 'will be condemned'—i. e. in the most solemn sense: for the sin of unbelief:—for those are now spoken of, who hear the Gospel preached, and reject it. — 17.] This promise is generally made, without limitation to the first ages of the Church. Should occasion arise for its fulfilment, there can be no doubt that it will be made good in our own or any other time. But we must remember that σημεῖα are not needed where Christianity is professed; nor by missionaries who are backed by the influence of powerful Christian nations.—There are credible testimonies of miraculous powers having been exercised in the Church considerably after the Apostles' time. — δαιμ. ἐκβ.] The Lord Himself has declared how weighty a sign this was, Matt. xii. 28. For fulfilments of the promise, see Acts v. 16. viii. 7. xvi. 18. — γλώσσ. λ. καιν.] See 1 Cor. xiv. 22. Acts ii. 4 al. On the gift of tongues, see notes at those places. — 18.] ὅφ. ἄρ.—see Acts xxviii. 3—5. — κἂν θαν. . . . βλάβῃ. We have no instance of this given in the Acts; but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius, H. E. iii. 39, says, . . . ἐτίμον παρόντων περὶ ἰούσαν τὸν ἐπικληθέντα Βαρσαβᾶν γεγονός, ὡς δηλητήριον φάρμακον ἐμπιόντος και μηδὲν ἀνδρὸς ἐὰν τὴν τοῦ κυρίου χάριν ὑπομείναντος. — ἐπὶ ἄρρ.] χειρας ἐπιθ. ἐπὶ



c — Acts i. 11. 19 Ὁ μὲν οὖν κύριος \* μετὰ τὸ λαλῆσαι αὐτοῖς ὁ ἀνελήφθη A C  
 x. 16. εἰς τὸν οὐρανὸν καὶ ἑκάθισεν ἑκ δεξιῶν τοῦ θεοῦ.  
 f intr. Matt. xliii. 2 al. 20 ἐκεῖνοι δὲ ἤξελθόντες ἐκήρυξαν ἰ πανταχοῦ, τοῦ κυρίου  
 h Luke ix. 7. 1 John iv. 1. k συνεργούντος καὶ τὸν ἰ λόγον m βεβαιούντος διὰ τῶν  
 i Luke ix. 6. Acts xvii. 30. n ἐπακολουθούντων σημείων. [Ἀμήν.] ]  
 Isa. xlii. 22. James ii. 22. 1 Macc. xii. 1. 1 — Luke i. 2 al. fr. m Rom. xv. 8. Heb. ii. 3. Ps. xl. 12. n 1 Tim. v. 24. 1 Pet. ii. 21. Job xxxi. 7.

A C D<sup>e</sup> E F G H K L S V X all.—19. In fine evangelii ait Marcus Et quidem Dominus, &c. Irenæus.—aft. κύρ. ins. Ἰησοῦς C L K all. cv Syr. txt A.—ἐν δεξιᾷ C. txt A.—20. Ἀμήν om. A C cv. ins. D<sup>e</sup> E F L V al.

*τινα* is in *Mark's manner*: see ch. viii. 25. x. 16. There is no mention of the anointing with oil here, as in James v. 14.—19, 20.] The μὲν οὖν is not to be taken here as if there were no δὲ following: the μὲν answers to the δὲ as in Luke iii. 18, 19—and the οὖν is the connecting link with what went before.—ὁ κύριος, and ὁ κύριος Ἰησοῦς, are alike foreign to the diction of Mark, in speaking of the Lord: we have ὁ κύριος in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example.—μετὰ τὸ λαλ. can only in fairness mean, 'when He had spoken these words.' All endeavours of the Harmonists to include in them οὐ μόνον τοῦς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησε (Euthym.) will have no weight with an honest reader, who looks to the *evident sense of his author alone*, and disregards other considerations. That other words were spoken, we know; but that this author intended us to infer that, surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such *subterfuges* are abandoned, and the Gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, ταῦτα δὲ λαλήσας.—ἀνελ. I should hardly say that the author of this Fragment necessarily implies an ascension from the place where they were then assembled. The whole of these two verses is of a compendious character, and as ἐκάθ. ἐκ δ. τ. θ. must be understood as setting forth a fact not comprehended in the cycle of their observation, but certain in the belief of all Christians, so ἀνελήφ may very well speak of the *fact* as happening, not necessarily then and there, but (see remarks above) *after these words were spoken*: provided always, that these words are recognized as the *last* in the view and information of our Evangelist. I say this not with

any Harmonistic view, but because the words themselves seem to require it. (See on the ascension, notes on Luke xxiv. 51.)—20.] ἤξελθόντες—not, from the chamber where they were assembled (Meyer)—which would not answer to ἐκήρυξαν πανταχοῦ, but would require some immediate action of that very day to correspond to it (see Matt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), εἰς πᾶσαν τὴν γῆν ἤξηλθεν ὁ φθόγγος αὐτῶν: see reff.—πανταχοῦ] No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said διερχόμενον ἐπὶ πάντων, κατελθεῖν . . . ;—the expression being only a *general one*, indicating their performance, in their time and degree, of the Lord's εἰς τὸν κόσμον ἅπαντα.—τοῦ κυρ.] 'The Lord,' i. e. Jesus: see Matt. xxviii. 20. Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist.—ἐπακολ. and παρακολ. are both foreign to the diction of Mark, often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9—20. (1) On external grounds (see var. read.) its *authenticity* and *authority* are beyond any question. Our only inquiry then is as to its *genuineness as a work of the Evangelist Mark*. And here (2) internal evidence is, I think, very weighty *against Mark's being the author*. No less than seventeen words and expressions occur in it (and some of them several times), which are *never elsewhere used* by Mark,—whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, that it is an *authentic fragment, placed as a completion of the Gospel in very early times*: by whom written, must of course remain wholly uncertain; but *having just the same claim to reception and reverence as the rest of the Gospels*.

## ΚΑΤΑ ΛΟΥΚΑΝ.

ABC I. <sup>1</sup> α' Επειδήπερ πολλοὶ <sup>b</sup> ἐπεχείρησαν <sup>c</sup> ἀνατάξασθαι <sup>a</sup> here only <sup>†</sup>.  
 DP <sup>d</sup> διήγησιν περὶ τῶν <sup>e</sup> πεπληροφορημένων ἐν ἡμῖν πραγ- <sup>b</sup> Esch. ix. 25.  
<sup>d</sup> here only. Hab. ii. 6. Sir. ix. 15. 2 Macc. ii. 32. <sup>e</sup> Rom. vi. 21. xiv. 5. 2 Tim. iv. 5, 17 only. Eccles. viii. 11.  
<sup>c</sup> here only <sup>†</sup>.

ΣΗΜ. I. 1. ἐν ἡμῖν om. F al. — 2. καθ' ὃ D. — παρίδωσαν A. — καν K. — 4. for

ΣΗΜ. I. 1—4.] The peculiar style of this preface,—which is purer Greek than the contents of the Gospel, and also more laboured and formal,—may be accounted for,—partly, because it is the composition of the Evangelist himself, and not translated from Hebrew sources like the rest,—and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style. — πολλοί] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That *our present Gospels exclusively* cannot be meant, is evident—since, even *supposing Luke to have seen all three*, one at least (that of John) was the production beyond dispute of an *eye-witness and minister of the word*,—which would leave only *two* for the πολλοί. (2) Apocryphal Gospels *exclusively* cannot be meant: for they would not be '*narrations of matters fully believed among us*,' nor '*delivered by eye-witnesses and ministers of the word*,' a great part of their contents being *excluded* by this very author from his *own διήγησις*. (3) A combination of these two may be intended—e. g. of the later sort, *the Gospel according to the Hebrews*,—of the former, *that according to Mark*—but then how shall we make out the πολλοί? Our present Apocryphal Gospels arose far later than any likely date which can be as-

signed to Luke's Gospel: see Prolegomena to Luke, § 4. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (narratives, διηγ.) of the *testimony of the eye-witnesses* and ὕμνη. τ. λ. (see below), as far as they themselves had been able to collect them. (I do not believe that either the Gospel of Matt. or that of Mark *are to be reckoned* among these; or if they are, that Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church-tradition has preserved very few fragments of authentic information of the Apostolic age. It is probable that in almost every Church where an eye-witness preached, his testimony would be taken down, and framed into some διήγησις, more or less complete, of the life and sayings of the Lord. — ἐπεχείρησαν] 'have undertaken;' or, as E. V., 'taken in hand.' This does not necessarily imply the *insufficiency* of such διήγησις, as Orig. Theophyl. &c. have imagined. This is indeed implied in Luke's description of his own work—but that, more because *it possessed completeness* (whereas they were fragmentary) than from any difference in kind. — ἀνατάξασθαι]

f = 1 Cor. xi. 2. <sup>2</sup> μάτων, <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>1</sup> αὐτόπται ABC  
 2 Pet. ii. 21. Acts xvi. 4. <sup>g</sup> καὶ <sup>1</sup> ὑπηρεταὶ γενόμενοι τοῦ <sup>k</sup> λόγου, <sup>3</sup> ἔδοξε <sup>1</sup> κάμοι <sup>1</sup> παρη- D P  
 Matt. xix. 48. and al. <sup>h</sup> here only <sup>1</sup> κολουθηκότι <sup>π</sup> ἄνωθεν <sup>π</sup> ἅσιν ἀκριβῶς <sup>1</sup> καθεξῆς σοὶ γράψαι,  
 1 = Acts xiii. 5. xxvi. 10. <sup>1</sup> Cor. iv. 1. <sup>1</sup> κράτιστε Θεόφιλε, <sup>1</sup> ἵνα <sup>1</sup> ἐπιγνῶς περὶ ὧν <sup>1</sup> κατηχήθης  
 1 = 1 Tim. iv. 6. 2 Tim. iii. 10. 2 Mace. viii. 11 f. <sup>m</sup> = Acts xxvi. 5. <sup>n</sup> Acts xi. 4. <sup>o</sup> Acts xxiii. 20.  
 xvi. 20 al. <sup>xxi</sup> f. 3. xxvi. 25. <sup>p</sup> 1 Cor. xiii. 12. Jer. v. 5. <sup>q</sup> Acts xviii. 25. Gal. vi. 6 al. <sup>r</sup> = here only. See Acts ii. 30.

'to draw up,'—'to arrange.'—**διηγ.**] a narration—history.—**πεπληρ.**] according to some, 'fulfilled.' De Wette supports this by the meaning of **πληρώω** Acts xix. 21. xii. 25, which is beside the purpose. The more likely rendering is that of E. V., 'certainly believed.' (Meyer would render it, 'which have found their completion among us,' i. e. 'us of the Apostolic times;' meaning 'Theophilus and himself,' &c. This, I think, gives too emphatic a sense to **ἐν ἡμῖν**, which can only mean as ordinarily, 'among us,' unless accompanied with some qualifying expression. See **reff.** and note on 2 Tim. iv. 5. 17.)—The use of the cognate noun **πληροφορία** supports this view: see 1 Thess. i. 5. 1 Heb. vi. 11.—**ἡμῖν**] to us Christians, to you and me, and all members of the Church of Christ—so also the **ἡμῖν** by-and-by.—2. **καθὼς παρ.**] The Apostles, &c., delivered these matters orally to the Churches in their teaching (see below on **κατηχ.**), and others drew up accounts from that catechetical instruction.—It appears from this, that Luke was not aware of any **διήγησις** drawn up by an eye-witness or **ὑπ.** τ. λ. He cannot therefore have seen (or, having seen, not recognized as such, which is highly improbable) the Gospel of Matthew. Compare 1 John i. 1—3.—**ἀπ' ἀρχῆς**] not, 'from the very beginning,' i. e. the birth of the Lord, &c., but the official beginning: see Acts i. 21.—It differs from **ἀνωθεν** below.—**αὐτ. κ. ὑπηρ.** τοῦ λ.] **αὐτ.** most probably stands alone: but it may well be taken with τ. λ. (see below).—**ὑπηρ.**,—see **reff.**,—'ministering servants'—but in connexion with **ἀπ' ἀρχῆς**.—τ. λόγου—**not**, 'the λόγος' (i. e. Christ), which would be altogether alien from Luke's usage—nor 'the matter,' so that **ὑπ.** τ. λ. would signify those who by their labours contributed to bring the matter about, 'qui ipsi interfuerunt rebus, tanquam pars aliqua'—for this is alien from Luke's usage of **ὑπηρ.**,—see Acts xxvi. 16;—but, 'the word,'—the word preached:—so that **ὑπηρετῆς τ. λόγ.** = **ἐκάκονος τ. λόγ.** Acts vi. 1.—3. **ἔδοξε κάμοι**] Luke by this classes himself with these πολλοί, and shows that he intended no disparagement or blame to them, and was going to construct his own

history from similar sources. There is here no expressed claim to inspiration, but at the same time no disclaimer of it. Some of the versions add, after **κάμοι**, 'et spiritui sancto,'—which makes the following clause an absurdity.—**παρηκ.**] having traced down (by research), and so become accurately acquainted with. The word is used in just this sense by Demosth., **περὶ τ. στ.**, p. 215: **ἐκείνος ὁ καιρὸς καὶ ἡ ἡμέρα ἐκείνη οὐ μόνον εὖνουν καὶ πολλόντων ἀνδρᾶ ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἀρχῆς, καὶ συλλελογισμένον ὁρθῶς τίνος ἔνεκα ταῦτ' ἐπαρτεν ὁ Φιλ., καὶ τί βουλόμενος. ἀνωθεν**] from the beginning—i. e. as in ver. 5;—as distinguished from those who only wrote of the official life of the Lord, or only fragments perhaps of that.—**καθεξῆς**, 'consecutively:' see **reff.** By this word we must not understand Luke to lay claim to any especial chronological accuracy;—which indeed is not found in his Gospel.—The word is of later usage, e. g. by Plutarch, Ælian, &c. The classics have **ἑξεξῆς**.—**κράτ. Θεόφ.**] It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. It appears that he was a person of dignity (see **reff.** on **κράτιστ.**), and a convert to Christianity.—The idea of the name being not a proper, but a feigned one, designating 'those who loved God,' is too modern for the usage of Luke, and not modern enough for the present state of Scripture criticism.—4.] **ἐπιγνῶς**—here in its stricter sense, of acquiring additional, more accurate knowledge—see **reff.**—**κατηχ.**] Theophilus had then been orally instructed in the narratives which form the subject of this Gospel: and Luke's intention in writing it is, that he might have a more accurate knowledge of these histories—**κατηχήθης**—literally, catechized, 'catechetically taught.'—**λόγων** is not to be rendered 'things:' neither it, nor **ῥήμα**, nor **ῥῆζ.** ever have this meaning, as is commonly but erroneously supposed. In all the commonly-cited examples of this, 'things expressed in words' are meant: here, 'the histories,' 'accounts.' (See Prolegg. to the Gospels, i. 3.)

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεῖς τις ὀνόματι Ζαχαρίας, ἐξ ἡφημερίας Ἀβία καὶ [ἡ] γυνὴ \* αὐτοῦ ἐκ τῶν θυγατέρων Ἀραὼν, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. ἦσαν δὲ δίκαιοι ἀμότεροι \* ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ κυρίου ἄμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν στείρα, καὶ ἀμότεροι <sup>γ</sup> προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. <sup>8</sup> ἐγένετο δὲ ἐν τῷ <sup>z</sup> ἱερατεύειν αὐτὸν ἐν τῇ <sup>a</sup> τάξει τῆς ἡφημερίας αὐτοῦ \* <sup>c</sup> ἐναντι τοῦ Θεοῦ, <sup>9</sup> κατὰ τὸ ἔθος τῆς <sup>d</sup> ἱερατείας ἔλαχε <sup>e</sup> τοῦ <sup>f</sup> θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ \* κυρίου. <sup>10</sup> καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ <sup>g</sup> θυμιάματος. <sup>11</sup> ὦφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς <sup>h</sup> ἐκ δεξιῶν τοῦ <sup>i</sup> θυσιαστηρίου τοῦ θυμιάματος. <sup>12</sup> καὶ <sup>j</sup> ἐταράχθη Ζαχαρίας ἰδὼν,

<sup>h</sup> ver. 5. <sup>c</sup> here only. Gen. xix. 13 al. <sup>d</sup> Heb. vii. 5 only. Exod. xxx. 9. <sup>e</sup> v. gen. Wisd. viii. 19. <sup>f</sup> here only. Exod. xxx. 7, 8. <sup>g</sup> Rev. v. 8 al. Exod. xxx. 1. <sup>h</sup> Matt. xxv. 33 al. <sup>i</sup> Matt. v. 23, 24 al. <sup>j</sup> Exod. xxx. 1. <sup>k</sup> = Matt. iii. 3. xiv. 28. Gen. xlv. 3.

ὦν, τῶν D\*. — 5. τοῦ om. B L. ins. A C D P.—for ἡ γ. αὐτοῦ, γυνὴ αὐτῷ B C D L cv. txt A P.—τὸ om. A.—6. for ἐνώπ., ἐναντίον B C. txt A D P.—8. ἐναντίον A C M X all. ἐνώπιον K. txt B D P.—9. τὸ θυμ. C.—for κυρ., Θεοῦ C D. txt

5.] The style now totally alters and becomes Hebraistic, signifying that the following is translated or compiled from an Aramaic oral narration, or perhaps (from the very distinct character of these two first chapters) *document*. — ἐξ ἡφ. Ἀβ., which was the eighth of the four and twenty courses of the priests (see ref.). These courses kept their names and order, though not their descent, after the captivity. The courses, though called ἡφημερία, were of a week's duration each: ἀπὸ σαββάτου ἐπὶ σάββατον, Jos. Ant. vii. 14, 7. Meyer observes that if any use is to be made of this note of time to fix the date, our reckoning must be made *backward* from the destruction of the temple, not *forward* from the restoration of the courses by Judas Maccabæus, because it is not certain *what course* then began the new order of things; whereas we have a fixed note for the destruction of the temple, that it was on the 9th of Ab, and the course in waiting was that of Jehoiarib. Comm. ii. p. 194. — Ἑλισ. the LXX rendering, Exod. vi. 23, of עֲרֵסָה, the wife of Aaron: signifying, *Deus juramentum*. — 6.] πορ. ἐν, a Hebraism, as also πορ. ἐν τ. ἡμ. . . . ver. 7, and ἐγένετο ἐν τῷ ἱερ. . . . ἔλαχε, ver. 8. — This last is a construction frequent in Luke. — 9, 10.] τοῦ θυμιάσαι (not θυμῖσαι). — This was the most honourable office which was allotted among the priests each

day, and the same person could not serve it more than once. — τοῦ θ. εἰσελθὼν = to go in and to burn incense. — τὸν ναὸν] 'the holy place:' see Heb. ix. 1—6, and Exod. xxx. 7.—An account of John Hyrcanus the high-priest having a vision at the time of offering incense occurs Jos. Ant. xiii. 10, 3: φασὶ γὰρ ὅτι κατ' ἐκίνην τὴν ἡμέραν, καθ' ἣν οἱ παῖδες αὐτοῦ τῷ Κυρίῳ συνέβαλον, αὐτὸς ἐν τῷ ναῷ θυμῶν μόνος, ὡν ὁ ἀρχιερεὺς, ἀκούσει φωνῆς, ὡς οἱ παῖδες αὐτοῦ νενικήκασιν ἀπέναντι τῷ Ἀντίοχῳ. καὶ τοῦτο προελθὼν ἐκ τοῦ ναοῦ παντὶ τῷ πλῆθει φανερὸν ἐποίησε καὶ συνέβη οὕτως γενέσθαι. Here also we have the people outside:—their prayers were offered *while* the incense was burnt, as the smoke was symbolical of the ascent of prayer.—Rev. viii. 3, 4.—11.] The altar of incense, Exod. xxx. 1, must not be confounded with the large altar of burnt-offering: that stood outside the holy place, in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then left the other priest there alone,—who, on a signal from the priest presiding at the sacrifice, kindled the incense: see Exod. xl. 5. 26. — This is no vision, but an actual angelic appearance. The right



ἐν ταῖς ἡμέραις αὐτῆς. <sup>19</sup> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν <sup>d = Exod. xxiv. 13. 3 Kings x. 8. 17. f ch. ii. 10. Rom. x. 15. 1 Kings xxxi. 9. g constr. Matt. xxiv. 24. h Matt. xxiv. 38. Acts i. 2. i ch. xix. 11. Acts vii. 23. Thess. ii. 16. Gen. xvii. 18. Deut. viii. 20. k constr. Acts xviii. 21. viii. 20, 40. John xx. 7. 1 John v. 35. Rom. ii. 23 al. aft. ὁμοίως. Sir. xi. 21. m Matt. xxv. 5. Exod. xxxii. 1. n ch. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1 only. Dan. ix. 23. m here only.</sup> αὐτῷ Ἐγὼ εἰμι Γαβριήλ ὁ <sup>d</sup> παρ᾽ ἐστηκὼς <sup>e</sup> ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σε καὶ <sup>f</sup> εὐαγγελίσασθαί σοι ταῦτα. <sup>20</sup> καὶ ἰδοὺ ἔσθι <sup>g</sup> σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι <sup>h</sup> ἄχρι ἥς ἡμέρας γένηται ταῦτα, <sup>i</sup> ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται <sup>k</sup> εἰς τὸν καιρὸν αὐτῶν. <sup>21</sup> καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον <sup>l</sup> ἐν τῷ <sup>m</sup> χρονίζειν αὐτὸν ἐν τῷ ναῷ. <sup>22</sup> ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς. καὶ ἐπέγνωσαν ὅτι <sup>n</sup> ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν <sup>m</sup> διανεύων αὐτοῖς, καὶ <sup>o</sup> διέμενε κωφός. <sup>23</sup> καὶ ἐγένετο ὥς <sup>p</sup> ἐπλήσθησαν αἱ ἡμέραι τῆς <sup>q</sup> λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>24</sup> μετὰ δὲ ταύτας τὰς ἡμέρας <sup>r</sup> συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ <sup>s</sup> περι-

Ps. xxxiv. 19. o Gal. ii. 5. Ps. ci. 26. p = ver. 57, see ch. xxi. 22. q = Heb. ix. 21 al. Exod. xxxvii. 10. (xxviii. 21.) Num. viii. 22. r = ch. ii. 22. Gen. iv. 1, 17 al. s here only f.

ἐστηκὼς, παρ᾽ ἐστὼς D. — 20. for πληρωθήσονται, πλησθήσονται D. — 21. προσδεχόμενος D. — 23. ἐπληρώθησαν F 5.—aft. αὐτοῦ ins. τότε D. — 24. for ἐαυτήν, αὐτήν L,

Abraham's faith was a strong contrast to the unbelief of Zacharias : see Rom. iv. 19. De Wette, without noticing the above remark (which is Olshausen's), says, "the same doubt, which Abraham also entertained in a similar case" (!) ; so that we have here, as often elsewhere, in the interpretation of Scripture (Gen. xvii. 17. xv. 6. 8. xviii. 12). De Wette versus Paul (!) (Rom. as above) :—the fact being, that the case Gen. xv. 8 was not similar. — **πρεσβυτής**] The *Levites* (see Num. iv. 3. viii. 24) became superannuated at the age of *fifty* ; but it appears, by extracts from the Rabbinical writings given by Lightfoot, that this was not the case with the priests. — 19.] **Γαβριήλ** = גַּבְרִיֵּל, Man of God : see Dan. viii. 16. ix. 21, also Tobit xii. 15. — The *names* of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done ;—the fact being, that the persons and order of the angels were known long before, and their *names* formed matter of subsequent revelation to Daniel : see Professor Mill's *Vindication* of Luke i. and ii. § 4, and note A ; also Josh. v. 13—15. — **ὁ παρ᾽ ἐστ.** ἐν. τ. θ.] one of the chief angels near the throne of God. They are called *seven* in Tobit (ibid.) : see Dr. Mill's *Tract*, as above. — 20.] We must not consider this dumbness *solely* as a

punishment—it was also a *sign*, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). — **σιωπ. κ. μ. δυν. λαλ.**] This is not a *repetition*, but an *intensification*, of *σιωπῶν*. — **ἀνθ' ὧν** is not a Hebraism, but good Greek : see Passow, and Matthiae, § 480. — 21.] It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality ;—as he was considered the *representative of the people*. — 22.] They knew, by some excitement visible in his manner. It was not his office to *pronounce the benediction*, but that of the other incensing priest ; so that his 'not being able to speak,' must mean, *in answer to the inquiries* which his unusual appearance prompted. This answer he gave by a sign : and the question was also by signs ; for (see ver. 62) he was *deaf*, as well as dumb, which indeed is the strict meaning of **κωφός**—οὐτε λαλῶν, οὐτ' ἀκούων, Hesych. — 23.] **ὡς ἐπλήσθ.** The week during which his course was on duty. Mr. Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18—25, = September 30—October 6, of the sixth year before the Christian era (Prolegg. p. 85 sq.).—A deaf and

ἐκρυβεν· ἑαυτὴν μῆνας πέντε, λέγουσα <sup>25</sup> ὅτι οὕτω μοι ABCD  
 ἔπεποίηκεν [ὁ] κύριος ἐν ἡμέραις αἷς ἑπέιδεν ἀφελείν  
 τὸ ὄνειδος μου ἐν ἀνθρώποις. <sup>26</sup> Ἐν δὲ τῷ μηνὶ τῷ  
 ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς  
 πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ, <sup>27</sup> πρὸς παρθένον  
 \* <sup>w</sup> μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ·  
 καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. <sup>28</sup> καὶ εἰσελθὼν ὁ  
 ἄγγελος πρὸς αὐτὴν εἶπε Χαῖρε <sup>x</sup> κεχαριτωμένη· ὁ κύριος  
 μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. <sup>29</sup> ἡ δὲ [ἰδοῦσα]  
<sup>y</sup> διεταράχθη <sup>yy</sup> ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ <sup>z</sup> διελογίζετο  
 α <sup>a</sup> ποταπὸς <sup>aa</sup> εἴη ὁ <sup>b</sup> ἀσπασμὸς οὗτος. <sup>30</sup> Καὶ εἶπεν ὁ  
 ἄγγελος αὐτῇ, Μὴ φοβοῦ Μαριάμ· <sup>c</sup> εὗρες γὰρ χάριν  
<sup>d</sup> παρὰ τῷ θεῷ. <sup>31</sup> καὶ ἰδοὺ <sup>e</sup> συλλήψῃ ἐν γαστρὶ, καὶ  
 τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> οὗτος  
 ἔσται μέγας καὶ υἱὸς <sup>f</sup> ὑψίστου <sup>g</sup> κληθήσεται, καὶ δώσει  
 αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,  
 e ver. 24. f Mark v. 7. ch. vi. 35 al. Sir. xli. 8. g = Matt. v. 19.

which the Arabic versions render '*her pregnancy*.'—25. bef. κύρ. om. ὁ C D L. txt A B.—τὸ bef. ὄνειδ. om. D.—26. ἀπὸ τ. 0. B L.—for τῆς Γαλ., Γαλιλαίαν D d.—ἡ δὲ. Ναζ. om. D.—27. ἐμνηστέμην. A B L. μεμνησμένην D. txt C.—aft. οἴκον ins. καὶ πατριᾶς C F L 16 mss.—28. ἐλθὼν A<sup>1</sup>.—ὁ ἄγγελος om. B L Copt. —εὐλογ. σὺ ἐν γυν. om. B L Copt. Sahid. Arm.—29. ἰδοῦσα om. B D L X Sahid. Arm. ins. A C.—ἐπὶ τ. λ. αὐτοῦ om. C.—ἐταράχθη D.—aft. διελογ. ins. ἐν ἑαυτῇ D.—ποταπὸς ἀν D.—quod sic benedixisset eam bc.—30. for αὐτῇ, πρὸς αὐτὴν C Cyp. txt A B D (αὐτ.

dumb person, we thus see, was not precluded from some of the sacerdotal ministrations.

24, 25.] *περιέκρυβεν*—either, *to avoid defilement*: see Judges xiii. 13, 14,—to hide her pregnancy from her neighbours till it was certain and apparent,—or, from the precaution which the first months of pregnancy require.—Kuinoel suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following.—If so,—ὅτι must mean '*for*,' as indeed is the usage of these first chapters: see below on ver. 45; but it seems here to be only the usual particle by which a speech is introduced: see Gen. xxix. 33. —ἐπέιδεν] There is no ellipsis of *ἰμὲ* or *ἐπ'* *ἐμὲ*, nor is the meaning, '*hath looked upon me*;' but *ἐπ.* is to be taken with the infinitive following—'*hath condescended to remove*;' so *ἐφορᾶω*, Herod. i. 124.—τὸ ὄνειδος] of barrenness: see Gen. xxx. 23.—26.] τῷ ἕκτῳ—referring to the πέντε in ver. 24.—Ναζαρέτ] In this particular the information of our Evangelist appears to be fuller than that of Matthew, who seems not to be aware of any residence at Nazareth pre-

vious to the birth of our Lord: but see note on Matt. ii. 23.—27.] *ἐξ οἴκου Δ.* refers to Joseph in this place, who (see Matt. i.) was of the direct lineage of David. That *Mary was so*, is nowhere expressed in the Gospels, but is implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of *his body* (Ps. cxxxii. 11); which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii.—28.] *κεχαριτωμ.*, not '*gratia plena*,' as the Vulg.;—for, though *χαριτώω* is not found in classical writers, the analogy of all verbs in *-ωω* must rule it to mean, the passing of the action implied in the radical substantive on the object of the verb—the '*conferring of grace or favour, upon*.' And this is its meaning in the only other place (see *rell.*) where it occurs in the N. T.—ὁ κ. μετ. σοῦ] κ. ἔστιν: see Judges vi. 12 LXX.—εὐλογ.] has a double meaning: that of *blessed*,—*from above*—blessed among women, i. e. beyond other women; and *praised*,—*from below*—i. e. called blessed *by* women. The former is the best rendering here: and then ἐν γ. will be the Hebrew superlative, as in Jer. xxix. 15 (LXX), and Cant. i. 8.—

<sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς <sup>h</sup> τοὺς αἰῶνας, <sup>h</sup> pl. Rom. i. 25. ix. 5. xi. 30. καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. <sup>31</sup> εἶπε δὲ <sup>i</sup> εἰ Mark xvi. 42. Μαριὰμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, <sup>i</sup> εἰ John xiii. 29. ἂνδρα οὐ <sup>j</sup> γινώσκω; <sup>35</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν <sup>j</sup> Matt. i. 25. αὐτῇ Πνεῦμα ἅγιον <sup>k</sup> ἐπελεύσεται ἐπὶ σέ, καὶ <sup>l</sup> δύναμις <sup>l</sup> Gen. iv. 1, 25. ὑψίστου <sup>m</sup> ἐπισκιάσει σοι, <sup>m</sup> Ps. xc. 1. διὸ καὶ τὸ <sup>n</sup> γεννώμενον <sup>n</sup> dat. Mark ix. 7. αἰ. Matt. xvi. 5. \* ἅγιον κληθήσεται <sup>o</sup> υἱὸς Θεοῦ. <sup>36</sup> καὶ ἰδοὺ Ἐλισάβετ ἡ <sup>o</sup> ch. ix. 51. συγγενὴς σου καὶ αὐτὴ <sup>p</sup> συνειληφῖα υἱὸν ἐν <sup>p</sup> Matt. i. 29. τῇ γήρει <sup>p</sup> Ps. ii. 7. αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ <sup>o</sup> Matt. xxvii. 43, 54. στείρα, <sup>37</sup> ὅτι οὐκ <sup>q</sup> ἄδυνατήσῃ παρὰ <sup>q</sup> ver. 58. Mark <sup>q</sup> ver. 21. ch. ii. 44. ῥήμα. <sup>38</sup> εἶπε δὲ Μαριὰμ Ἰδοὺ ἡ δούλη κυρίου· <sup>r</sup> Matt. xvii. 20 <sup>r</sup> only. Gen. xxi. 14. Job xlii. 2. μοι κατὰ τὸ ῥήμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

s = Matt. iv. 4. Deut. viii. 3, ch. iv. 4.

t Mark ix. 21. John v. 14. Acts vii. 40. Gal. vi. 14. Gen. xlii. 17.

ὁ ἄγγ. D) Cyr. — 34. for πῶς . . . γινώσκω, ecce ancilla Domini; contingat mihi secundum verbum tuum b.—alt. ἔσται ins. μοι B<sup>3</sup> F M 28 Copt. Sahid. Eth. Arm.—διότι καὶ A<sup>1</sup>.—aft. γεννώμενον ins. ἐκ σου C acv 15 Syr. Æth. Arm. Ath. Justin. Ephr. Chrys. Epiph. Iren. Tert. (sometimes quotes 'in te,' sometimes omits it) Cyr. Hil. Origen's interpr. Aug. Ambr. Jerome. txt A B D. — 36. συνειληφεν B L. txt A C D.—rec. γήραφ with many const. mss., but txt A B C D E F G K L M V X 43 mss. Chrys. Theophyl.—καὶ ὁ μὴν A. — 37. τοῦ Θεοῦ B D L. txt A C. — 38. for ἀπῆλθ., ἀπε-

32.] Δαυὶδ τοῦ π. αὐτ. This announcement would make it probable that *Mary also* was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that *she did not explain it by supposing Joseph to be the destined father of her child.* See 2 Sam. vii. 13. Ps. lxxxix. 3, 4. Is. ix. 7. Jer. xxxiii. 15. — 34, 35.] This question differs from that raised by Zacharias above. It is merely an inquiry after the *manner in which* so wonderful a thing should take place—not, *how shall I know this?*—it *takes for granted that it shall be*,—and only asks, *How? — πνεῦμα ἅγ.*] the *Holy Spirit*—the creative Spirit of God, of whom it is said, Gen. i. 2, that He ἐπιφέρει ἐπάνω ὕδατος. But as the world was not created by the *Holy Ghost*, but *by the Son*, so also the Lord was not begotten by the *Holy Ghost*, but *by the Father*; and that, *before the worlds*. "No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother. . . . As Christ was made of the substance of the Virgin, so He *was not made of the substance of the Holy Ghost*, Whose essence cannot at all be made. And because the Holy Ghost did not beget Him by any communication of His essence, therefore He is not the Father of Him, though He were conceived by Him." (Pearson on the Creed, p. 165, 166.) — ἐπισκιάσει] The figure is not from a

bird (as Grotius), but from a *cloud*: see reff. — ἅγιον] Some take this for the predicate of τὸ γενν., 'shall be called holy, the Son of God.' But it is more simple to take it as E. V., 'that holy thing,' &c., making τὸ γενν. ἅγ. the subject, and υἱ. ὁ the predicate. On the latter expression, see note on Matt. iv. 3, and Luke xxiii. 47. — 36.] συγγενής. *What* relation, nowhere appears in Scripture: and traditions are not worth recounting. Elizabeth was *of the tribe of Levi*; but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judges xvii. 7 a young man of the family of Judah, who was a Levite. Philo de Monarch. ii. 11 (vol. ii. p. 229), says, προσέταξε τῷ μὴν ἀρχιερεὶ μνάσθαι μὴ μόνον γυναῖκα παρθένον, ἀλλὰ καὶ ἱέρειαν ἐξ ἱερέων . . . ἐπε- τράπη δὲ τοῖς ἄλλοις καὶ μὴ ἱερέων γαμεῖν θυγατέρας. — 37.] The future, in Hebrew, expresses that which does not belong to any fixed time, but shall ever be so. — ῥήμα] see reff., and above on ver. 4. — 38.] Her own faithful and humble assent is here given to the Divine announcement which had been made to her. I believe that her conception of the Lord is to be dated *from the utterance of these words*. She was no unconscious vessel of the Divine will, but (see ver. 45) in humility and faith, a fellow-worker with the purpose of the Father; and therefore *her own unity with that purpose was required*, and is here recorded.



<sup>39</sup> ἀναστῆσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη <sup>ABCD</sup>  
 εἰς τὴν ὁρεῖν<sup>u</sup> μετὰ σπουδῆς εἰς πόλιν Ἰούδα, <sup>u</sup> καὶ  
 εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν  
 Ἐλισάβετ. <sup>v</sup> καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν  
 ἄσπασμόν τῆς Μαρίας, <sup>w</sup> ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ  
 αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ <sup>x</sup> καὶ  
 ἀνεφώνησε <sup>y</sup> φωνῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ  
 ἐν γυναιξί, καὶ εὐλογημένος ὁ <sup>z</sup> καρπὸς τῆς κοιλίας σου.  
 καὶ <sup>zz</sup> πότεν μοι τοῦτο <sup>zz</sup> ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου  
 μου πρὸς με; <sup>41</sup> ἰδοὺ γὰρ ὡς <sup>a</sup> ἐγένετο ἡ <sup>b</sup> φωνὴ τοῦ  
 ἄσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν <sup>c</sup> ἀγαλλίασει  
 τὸ βρέφος ἐν τῇ κοιλίᾳ μου. <sup>43</sup> καὶ μακαρία ἡ πιστεύουσα,  
 ὅτι ἔσται <sup>d</sup> τελείωσις τοῖς λελαλημένοις αὐτῇ <sup>e</sup> παρὰ κυρίου.

<sup>u</sup> ver. 65 only.  
 Gen. xiv. 10.  
 Josh. xi. 21.  
<sup>v</sup> = Mark vi.  
 25. Acts  
 xvii. 10.  
<sup>w</sup> = Gen. xxv.  
 22. ch. vi. 23  
 only.  
<sup>x</sup> here only.  
 1 Chron. xv.  
 28.  
<sup>y</sup> Acts ii. 30.  
 Gen. xxx. 2.  
<sup>z</sup> = Matt. xiii.  
 27. Mark vi. 2.  
 zz constr. 1 John  
 iii. 1. John  
 xv. 8.  
<sup>a</sup> = ch. iii. 2.  
 Jer. i. 4.  
<sup>b</sup> = Heb. xii.  
 19. Sir. xlii.  
 17.  
<sup>c</sup> ver. 14.  
<sup>d</sup> Heb. vii. 11  
 only. Jer. ii. 2.  
<sup>e</sup> Acts xxii. 50.

στάλην D. — 41. ἰσκ. ἐν τῇ κοιλ. τῆς Ἐλισαβιδ τὸ βρ. αὐτῆς D. — 42. ἀνέβόησεν C F  
 16 mss. Theophi. txt A B D Orig.—for φωνῇ, κραυγῇ B L Orig. txt A C D Orig.—

So Euthym. on ἀπ' αὐτῆς, — ἡδὲ συλλαβούσης ἅμα τῇ λόγῳ αὐτοῦ. — 39.] The situation of Elizabeth was not before this known to Mary: and on the intelligence of it from the angel she arose and went to congratulate her kinswoman. — But before this the events related in Matt. i. 18—25 had happened. — Mary being betrothed to Joseph, had no communications with him, except through the *pronuba*; who, on the first indications of her pregnancy, represented it to him. This would not take longer time than the expression ἐν ταῖς ἡμέρ. ταύ. might include—possibly three or four weeks. Then happened Matt. i. 19, 20; and immediately Joseph took her home. As a betrothed virgin she could not travel; but now immediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elizabeth—remaining with her about three months, ver. 56. — So that we have, — five months, during which Elizabeth hid herself, + the sixth month, during which takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, + three months visit of Mary = nine months, nearly her full time: see ver. 57. — πόλιν Ἰούδα.] may possibly mean *the city of Juda*, which (Josh. xxi. 13. 16) was given, together with Hebron and other neighbouring cities; to the children of Aaron the priest, and was in the hill country of Judaea: see Josh. xxi. 11. — But it may also mean '*a city of Judah*;' and this is perhaps more likely, as no place of residence is mentioned for Zacharias in ver. 23,—and one would hardly be introduced so abruptly

here. See for Ἰούδα thus used, Matt. ii. 6. Josh. xxi. 11. — It is *not Jerusalem*: for that would not have been described as in the hill country. — 41.] The salutation uttered by Elizabeth is clearly implied to have been *an inspiration of the Holy Spirit*. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time) was part of the effect of the same spiritual influence. The known mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind beyond our common experience. — τ. ἄσπασμ.] not '*the salutation of Mary*' (the Annunciation), but '*Mary's salutation*:' the former construction is not according to Luke's usage. — 43.] The word κυρίου, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy, and expressing *the Divine nature of the Lord*: see especially Ps. ex. 1. — 45.] Either (as E. V., Vulg., Erasmus, Beza, Meyer) "*blessed is she that believed, for*" &c.—or '*blessed is she that believed that there shall be*' &c. — The last is maintained by Bengel and De Wette, and supported by Acts xxvii. 25. But I own it seems to me very improbable here; the sense and the period would both suffer;—and the usage of these first chapters is to render a reason by ὅτι: see vv. 37. 48, 49. 68. — I much prefer the former rendering, as agreeable likewise to the analogy of Scripture, where *faith*, in the recipient of the Divine purposes, is so often represented as a *co-ordinate cause* of the fulfilment

41 καὶ εἶπε Μαριάμ <sup>f</sup> Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, <sup>f</sup> 47 καὶ <sup>g</sup> ἡγαλλίασε τὸ πνευμά μου <sup>h</sup> \* ἐπὶ τῷ θεῷ τῷ σωτηρί μου, <sup>48</sup> ὅτι <sup>i</sup> ἐπίβλεψεν ἐπὶ τὴν <sup>k</sup> ταπεινῶσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν <sup>l</sup> μακαριούσιν με πάσαι αἱ γενεαί, <sup>49</sup> ὅτι ἐποίησέ μοι <sup>m</sup> \* μεγαλεία ὁ δυνατός· καὶ ἅγιον τὸ ὄνομα αὐτοῦ, <sup>50</sup> καὶ τὸ ἔλεος αὐτοῦ \* εἰς γενεὰς γενεῶν \* τοῖς φοβουμένοις αὐτόν. <sup>51</sup> <sup>n</sup> ἐποίησε κράτος ὁ ἐν βραχίονι αὐτοῦ, <sup>p</sup> διεσκόρπισεν <sup>q</sup> ὑπερηφάνους· διανοία καρδίας αὐτῶν. <sup>52</sup> καθεῖλε <sup>s</sup> δυνάστας ἀπὸ θρόνων καὶ <sup>t</sup> ὕψωσε <sup>u</sup> ταπεινοὺς, <sup>53</sup> πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ <sup>v</sup> πλουτοῦντας ἐξαπέστειλε κενούς. <sup>54</sup> <sup>w</sup> ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, <sup>x</sup> μνησθῆναι ἐλέους, <sup>55</sup> καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, <sup>y</sup> τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ \* εἰς τὸν αἰῶνα \*. <sup>56</sup> ἔμεινε δὲ Μαριάμ σὺν αὐτῇ ὥσπερ μῆνας τρεῖς, καὶ <sup>z</sup> ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. <sup>57</sup> Τῇ δὲ Ἑλισάβετ <sup>a</sup> ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ <sup>b</sup> ἐγέννησεν υἱόν. <sup>58</sup> καὶ ἤκουσαν οἱ <sup>c</sup> περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι <sup>d</sup> ἔμεγάλυνε κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ <sup>e</sup> συνέχαιρον αὐτῇ. <sup>59</sup> καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, <sup>f</sup> ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ <sup>g</sup> ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. <sup>60</sup> καὶ <sup>h</sup> ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> 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<sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> 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ρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ <sup>ο</sup> χειρὸς πάντων τῶν μισούν-  
των ἡμᾶς, <sup>72</sup> <sup>†</sup> ποιῆσαι ἕλεος <sup>†</sup> μετὰ τῶν πατέρων ἡμῶν καὶ  
μνησθῆναι διαθήκης ἀγίας αὐτοῦ, <sup>72</sup> ὅρκον ὃν ὤμοσε πρὸς  
Ἀβραάμ τὸν πατέρα ἡμῶν, <sup>74</sup> <sup>ε</sup> τοῦ δοῦναι ἡμῖν <sup>η</sup> ἀφόβως  
ἐκ χειρὸς [τῶν] ἐχθρῶν [ἡμῶν] <sup>ι</sup> ῥυσθέντας <sup>κ</sup> λατρεύειν  
αὐτῷ <sup>75</sup> ἐν <sup>1</sup> ὁσιότητι καὶ δικαιοσύνῃ <sup>76</sup> ἐνώπιον αὐτοῦ πάσας  
τὰς ἡμέρας † ἡμῶν. <sup>76</sup> καὶ σὺ \* παιδίον προφήτης ὑφίστου  
κληθήσῃ· <sup>77</sup> προπορεύσῃ γὰρ πρὸ προσώπου κυρίου <sup>ο</sup> ἐτοι-  
μάσαι ὁδοὺς αὐτοῦ, <sup>77</sup> τοῦ δοῦναι γνώσιν σωτηρίας τῷ  
λαῷ αὐτοῦ <sup>78</sup> ἐν <sup>α</sup> ἀφέσει ἁμαρτιῶν \* αὐτῶν <sup>78</sup> διὰ <sup>†</sup> σπλάγχνα  
ἐλέους θεοῦ ἡμῶν, ἐν οἷς <sup>ς</sup> ἐπεσκέψατο ἡμᾶς <sup>†</sup> ἀνατολὴ  
ἐξ <sup>ν</sup> ὕψους <sup>79</sup> <sup>ν</sup> ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου  
καθημένοις, τοῦ <sup>ω</sup> κατενθῆναι τοὺς πόδας ἡμῶν <sup>κ</sup> εἰς ὁδὸν  
ἐρήνης. <sup>80</sup> Τὸ δὲ παιδίον ἠΐζανε καὶ <sup>ς</sup> ἐκραταιοῦτο πνεύ-  
ματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας <sup>2</sup> ἀναδείξας  
αὐτοῦ πρὸς τὸν Ἰσραήλ.

† Jer. xlii. 5. Zech. iii. 9. vi. 12. u = Eph. iv. 8. ch. xxiv. 49. Ps. xvii. 16. v = Acts xxvii. 20. w 1 Thess.  
iii. 11. 2 Thess. iii. 5. x Matt. xxi. 32. Acts xiv. 16. y ch. ii. 40. Eph. iii. 16. Ps. xxx. 24. z here only 1,  
see 2 Macc. ix. 24. x. 11, and ch. x. 1.

bef. ἁγίων om. D L. — 71. for ἐξ, ἐκ χειρὸς D. txt A B C. 2nd ἐκ χειρὸς om. D. —  
72. καὶ bef. μνησθ. om. D. — 74. τῶν bef. ἐχθρῶν om. B D. ins. A C. — ἡμῶν om.  
B L Iren. ins. A C D abc. — 75. πάσαις ταῖς ἡμέραις B bcv. rec. aft. ἡμέρας ins.  
της ζωης, with many mss., but om. A (and in Psalter also) B C D F K L V 11 mss.  
Syr. Copt. Æth. — 76. aft. σὺ ins. διὲ B C D L Copt. txt A abc Iren. — for πρὸ προσ-  
ώπου, ἐνώπιον B Orig. — for αὐτῶν, ἡμῶν A C M 8 Sahid. txt B D abc Iren. —  
78. ἐπισκέπεται B. — 79. aft. ἐπιφ. ins. φῶς D. — 80. ἠΐζανετο D.

the mere notion of a *refuge* is never connected with the Messiah's Kingdom. — 70.] Meyer cites τοὺς ἀπ' αἰῶνος ῥήτορας, Longin. 34. — 72.] ποιῆσαι . . . for the infinitive, see ver. 54. — 73.] ὅρκον ὃν . . . for ὅρκον, ὃν . . . see Gen. xxii. 16—18. — 74, 75.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people.—This ἐν ὁσι. κ. δικαιοσ. sufficiently refutes the idea of some, that the whole subject of this song is the temporal theocratic greatness of the Messiah. — 77.] The remission of sin is the first opening for the γνώσις σωτηρίας: see ch. iii. 7. The preposition ἐν has its literal meaning, 'in.' — 78. ἀνατολὴ] is (see reff.) the LXX rendering for *ἡγείρετο*, a branch or sprout—and thus, 'that which springs up or rises,' as *Light*:—which, from the clauses following, is the meaning here. — ἐξ ὕψ. may be taken with ἀνατ., as in E. V.:—or perhaps better with the verb ἐπιφάναι. — 79.] See Is. ix. 1. Matt. iv. 16. Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in

so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song should be *inconsistent* with dogmatic truth, is *impossible*: that it should unfold it minutely, is in the highest degree *improbable*. — 80.] A very similar conclusion to that in ch. ii. 40, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated.—That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old

e Acts xxiv. 7.  
Exod. xlii.  
14. Ps. cv.  
10.  
f Acts xiv. 27.  
xv. 4. ch. x.  
37. Tobit xii.  
6. Gen. xxiv.  
13.  
g Matt. ii. 13al.  
lr. Jer. xi. 5.  
h Phil. i. 14.  
i Jude 12.  
j Rom. vii. 24.  
2 Cor. i. 10.  
Ps. cxxxix.  
1.  
k Acts vii. 7.  
47. Exod.  
iii. 12al.  
l Eph. iv. 21  
only. Deut.  
ix. 5.  
m ver. 17 and  
reff.  
n Acts vii. 40  
only. Josh. x.  
13.  
o ch. iii. 4. Rev.  
xvi. 12.  
p = ver. 17.  
q Mark i. 1.  
only. 8 al.  
Col. i. 14.  
Deut. x. 3.  
r Col. iii. 12 al.  
Prov. xii. 10.  
s ver. 68.

w 1 Thess.  
z here only 1,

II. <sup>1</sup> <sup>a</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, <sup>b</sup> ἐξηλθε ABCD  
<sup>a</sup> Exod. ii. 11. <sup>c</sup> δόγμα <sup>d</sup> παρὰ Καίσαρος Αὐγούστου <sup>e</sup> ἀπογράφεσθαι  
<sup>b</sup> = Dan. ii. 13. <sup>c</sup> Matt. xv. 18. <sup>d</sup> Acts xvi. 12. <sup>e</sup> ἀπογραφὴ πρώτη  
<sup>c</sup> Acts xvi. 12. <sup>d</sup> Eph. ii. 15. <sup>e</sup> Dan. vi. 9.  
<sup>d</sup> ch. vi. 19. <sup>e</sup> Jer. ix. 21. x. 2. <sup>f</sup> Heb. xii. 23 only. <sup>g</sup> Judg. viii. 14 alex. 3 Macc. iv. 14.  
<sup>f</sup> = Acts xi. 28. <sup>g</sup> Ps. ix. 8. <sup>h</sup> Acts v. 37 only. 2 Macc. ii. 1.

CHAP. II. 1. δὲ om. A. — 2. ἐγένετο ἀπογραφὴ πρώτη D. — ἡ bef. ἀπογρ. om. B D

Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage. — ταῖς ἐρ.] The *ὄρεινῃ* of Judea was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the *Essenes*, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his. — ἀναδ.] opening of his official life: see note on x. 1.

CHAP. II. 1—20.] — 1, 2. We go back again now to the birth of John, or shortly after it.—In annotating on these verses, I will first state the difficulty in which they are involved,—then the only way in which it appears to me that a solution can be sought.—The *primâ facie* view of these verses would be this—that a decree went forth, &c., and that this (kind of) enrolment first took place when Cyrenius (Quirinus) was governor of Syria. It would then appear, either that this very enrolment took place under Quirinus,—or that the first did so, and this was subsequent to it. Now both of these senses are inadmissible. For Quirinus was not governor of Syria till the year 758 u.c., after the banishment of Archelaus, and the addition of his territory to the province of Syria. τῆς δὲ Ἀρχ. χώρας ὑποτελοῦς προσενημοθίσης τῇ Σύρων, πέμπεται Κυρήνιος ὑπὸ Καίσαρος, ἀνὴρ ὑπατικός, ἀποτιμησόμενος τὰ ἐν Συρίᾳ, καὶ τὸν Ἀρχελαόν ἀποδωσόμενος οἶκον. Joseph. Ant. xvii. 13, 5. And the birth of our Lord occurred at least eight years before this, previous to Herod's death, and when *Sentius Saturninus* was governor of Syria. The *primâ facie* view of the text then cannot be the right one.—I believe we must seek our solution in the word *πρώτη*. Had Luke intended to say, 'this ἀπογρ. took place when Quirinus was governor of Syria,' this word *πρώτη* would not have been used. Why then has it been inserted? It is evident that on it the whole force of the sentence depends, and the reason why the memorandum has been placed here. I can only assign to it one of two possible meanings—(1) that the ἀπογρ. was not completed now, but eight years afterwards, when Quirinus was governor of Syria; thus laying the stress on ἐγένετο,—(but not read-

ing *αὐτῇ*, as has been proposed (Ebrard and others), which would be contrary to usage, and the sense contrary to fact—for the enrolling *itself* did clearly take place, or begin to take place, now): (2) that *πρώτη* may, by a usage otherwise confined to John among the Evangelists, be used for 'before,' and thus the sense be,—this enrolment took place before (that better known one, when) Quirinus was governor of Syria (Perizon., Usher, Petav., Storr, Tholuck, Huschke, Wieseler).—I own that neither of these solutions satisfies me: all I wish to assert is, that if we are to seek one, this word must be interpreted, as being the key to the sentence.—The only other resource is, to infer that we are not to seek a solution in the text, but suppose either that it is corrupt, or that the date assigned is incorrect.—Corruption of the text by interpolation of ver. 2 is not probable, and must not be assumed to help us out of a difficulty, when MSS. give no countenance to the supposition. As early as Tertullian (about 190 A.D.) the difficulty in this passage was recognized. "Sed et census constat actus sub Augusto nunc in Judæa per Sentium Saturninum." Adv. Marc. iv. 532 (Gresw. Diss. i. 452). And omission of this verse in any citation (as e.g. in one by Gregory Naz., quoted by Valcknaer) is no evidence, on account of its parenthetical character.—The other alternative, that the date assigned is incorrect, is only tenable on the supposition that Luke confounded this earlier census with that under Quirinus; and this, considering the accuracy of this Evangelist, we should be very slow to concede. Moreover, it appears from Acts v. 37, that Luke himself has related Gamaliel's reference to an event which happened in the taxing of Quirinus; and although that is without mark of date, yet it would be absurd to suppose that two public events, which happened in the memory of living men, could be thus confounded by one who was a diligent inquirer after historic truth. (It is remarkable however that Justin Martyr three times distinctly asserts that our Lord was born under Quirinus, and appeals to the register then made, as if from it the fact might, if necessary, be confirmed: pp. 75 d. 113 b. 303 d.) The supposition that the ἀπογρ. here spoken of is that of Quirinus,

ἐγένετο <sup>h</sup> ἡγεμονεύοντος τῆς Συρίας \* Κυρηνίου. <sup>5</sup> καὶ ἐπορεύοντο πάντες ἀπογραφέσθαι, ἕκαστος εἰς τὴν \* ἰδίαν \* πόλιν. <sup>4</sup> ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἧτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ <sup>k</sup> πατρὶος Δαυὶδ, <sup>5</sup> \* ἀπογράψασθαι σὺν Μαριὰμ τῇ <sup>l</sup> μενι-  
 A B D στευμένη αὐτῷ [γυναικί], οὐσῃ <sup>n</sup> ἐγκύῳ. <sup>6</sup> Ἐγένετο δὲ <sup>o</sup> ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, <sup>p</sup> ἐπλήσθησαν αἱ ἡμέραι <sup>r</sup> τοῦ τεκεῖν αὐτήν· <sup>7</sup> καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν <sup>q</sup> πρωτότο-  
 κον, καὶ <sup>r</sup> ἐσπαργάνωσεν αὐτὸν καὶ <sup>s</sup> ἀνέκλινεν αὐτὸν ἐν <sup>t</sup> <sup>u</sup> φάτνῃ· διότι οὐκ ἦν αὐτοῖς <sup>v</sup> τόπος ἐν τῷ <sup>v</sup> καταλύματι.

u = ch. xiv. 9, 22. 1 Macc. ix. 45.

v ch. xxiii. 11 and || Mk. 1 Kings ix. 22.

Eus. ins. A C.—κυρεῖνον B abev. txt A C D.—3. for ἰδίαν πόλιν, ἰδίαν χώραν C. ἑαυτοῦ πατρίδα D. ἑαυτοῦ πόλιν B L Euseb. txt A.—4. for τὴν Ἰουδαίαν, γῆν Ἰουδα D d. txt A B C.—5. διὰ . . . Δαυὶδ is placed after ἐγκύῳ in D.—ἀπογραφέσθαι A D. txt B C.—γυναικί om. B D L Syr. Copt. Sahid. Arm. Eus. ins. A.—6. ὡς ᾧ παρε-  
 γίνοντο ἐτελείσθησαν D d.—7. rec. bef. φάτνῃ ins. τῇ. om. A B D L Just.—8. for

and that Luke has committed a *parachronism* by placing it here, will only be resorted to by those who *disbelieve this part of the Gospel history*; inasmuch as it would tend to invalidate the account following.

On the whole, I believe that an *ἀπογραφὴ* or enrolment of names, with a view to ascertain the population of the empire, was *commanded and put in force at this time*, unaccompanied by any payment of money. Mr. Greswell (vol. i. p. 511) cites a passage of Suidas—ὅτι Αὐγουστος Καῖσαρ, ὁδῶν αὐτῷ, πάντας τοὺς οἰκήτορας Ῥωμαίων (?) κατὰ πρόσωπον ἀριθμεῖ, βουλόμενος γνῶναι πόσον ἔστι πλῆθος; and has made it probable that, notwithstanding a difficulty in the numbers, this was a census *of the empire*, and not of the city. We know (see Tacitus, Ann. i. 11. Sueton. Aug. 28, 101. Dio liii. 30. lvi. 33) that Augustus drew up a rationarium or brevium totius imperii, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one—and its completion may not have taken place immediately (the death of Herod and irregularities of Archelaus hindering it), but after the removal of Archelaus, under Quirinus.—That Judæa was *not a Roman province at this time*, is no objection to our text; for the brevium of Augustus contained the 'regna' of the Roman empire, as well as the 'provincias.'—See Wieseler, Chronol. Synops. i. 73—122. In Dio Cassius, where we might expect to find information, this portion of the reign of Augustus is apparently defective.—

Κυρην.] P. Sulpicius Quirinus (not Quirinius, for Κυρήνιος is the Greek form of Quirinus, Meyer ii. 222: see Sueton. Tib. 49. Tacit. Ann. iii. 48) was consul in A. V. C. 742: see Winer, Realwörterbuch, ii. 347.—3—5.] There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15, πάντας ἐκέλευσε (ὁ Τύλλιος) τοὺς ὑποπάγουσιν κατὰ κεφαλὴν ὀρίσμενον νόμισμά τι ἀντιγεῖναι, ἔτερον μὲν τι τοὺς ἀνδρας, ἔτερον ἐξέ τι τὰς γυναῖκας, ἄλλο δὲ τι τοὺς ἀνήλικους. But then this census was made at their *dwelling-place*, not at that of their *extraction*. The latter practice springs from the Jewish genealogical habits, and its adoption in this case *speaks strongly for the accuracy of the chronology*. If this enrolment was by order of Augustus, and for the whole empire, it of course would be made so as to include *all*, after the Roman manner: but inasmuch as it was made *under the Jewish king Herod*, it was done *after the Jewish manner*, in taking this account of each at *his own place of extraction*.—Mary being *herself sprung from the lineage of David* (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritor; but this does not seem to be the Evangelist's meaning, but that, after the Roman manner, she *accompanied her husband*.—No stress must be laid on *μενηστ*, as if she were *only the betrothed wife* of Joseph at this time;—she had been taken to his house before this: the history in our text happening

<sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ <sup>π</sup> ἄγραυλοῦντες ABD  
<sup>x</sup> Num. iii. 28.  
<sup>5</sup> = Rev. xii. 18. ch. v. 27.  
<sup>11</sup> 14. Acts xxi. 5.  
<sup>z</sup> Acts i. xii. 7. see Amos ix. 1. ch. xxiv. 4.  
<sup>22</sup> = ch. ix. 31. Acts xii. 7.  
<sup>12</sup> Num. xvi. 42. Acts xxvi. 13 only t.  
<sup>b</sup> Mark iv. 41. Jonah i. 10 al.  
<sup>c</sup> ch. i. 19 and 7-11.  
<sup>d</sup> Matt. ii. 2.  
<sup>e</sup> = 2 Cor. xii. 12. 2 Thess. iii. 17.  
<sup>f</sup> ver. 7.  
<sup>h</sup> Mark xiii. 36. Prov. vi. 15.

τῇ αὐτῇ, ταύτῃ D.—9. ἰδοὺ om. B L.—κυρίου (2nd) om. D b. txt A B P.—for *ρόβ. μέγ.*, *σφόδρα* B. txt A D P.—10. γὰρ om. P.—ἀφτ. *ἔσται* ins. καὶ D.—12. τὸ om. B. ins. A D P.—ἀφτ. *σημ.* ins. *ἔστω* D.—καὶ κείμενον B L P S bc Eus. om. D. txt A a.—rec. bef. *φάτνῃ* ins. τῇ, with many const. mss., but om. A B D E G H L P S V 32 mss.

during the time indicated by Matt. i. 25.—7.] On *πρωτότοκον* see Matt. i. 25. The use of the word by both the Evangelists is remarkable, and seems to confirm the view advocated in this commentary with regard to the brethren of the Lord: see on Matt. xiii. 55. Ancient tradition states the birth-place of the Lord to have been a cave: thus Justin Martyr, p. 303, ἐπεὶ Ἰωσήφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ ποῦ καταλύσαι, ἐν σπηλαίῳ τινὶ συνέγγυς τῆς κώμης κατέλυσε· καὶ τότε, ὄντων αὐτῶν ἐκεῖ, ἐτέτακει ἡ Μαρία τὸν χριστὸν, καὶ ἐν φάτνῃ αὐτὸν ἐθετείκει. And Origen, against Celsus, i. p. 40: ἀκολουθῶς τῇ ἐν τῇ εὐαγγελίῳ περὶ τῆς γενέσεως αὐτοῦ ἱστορίᾳ, δεικνύται τὸ ἐν Βηθλεὲμ σπηλαίον ἐνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνῃ, ἐνθα ἐσπαργανώθη. Similarly Eusebius, Athanasius, and others. This tradition is nowise inconsistent with our text—for caves are used in most rocky countries as stables.—καταλύματι [= πανδοχεῖον, ch. x. 34. 'A public inn, or place of reception for travellers;'] not 'a room in a private house,' for then the expression would be, 'They found no κατάλυμα. Of what sort this inn was, does not appear.—8.] Mr. Greswell has made it highly probable (Diss. x. vol. i.) that the Lord was born on the evening of (i. e. which began) the 5th of April, the 10th of the Jewish Nisan: on which same day of April, and the 14th of Nisan, he suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over; but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare: see note on John vi. 10.—ἀγρ.] spending the night in the open field.—φυλ. φυλακὰς

τ. v.] either, 'keeping watch by night,' or, 'keeping the watches of the night.' From ref. (where however φυλακὰς has the art.) the latter seems most probable. On these watches, see note at Matt. xiv. 25.—9.] *δόξα*—the brightness of the Lord's presence—the Shechinah, which also accompanied His angels when they appeared to men: see ref. It is agreeable at least to the analogy of the Divine dealings, to suppose, with Olshausen, that these shepherds, like Simeon, were waiting for the consolation of Israel.—10, 11.] παντὶ τῷ λ., not (E.V.) 'to all people,' here: but 'to all the people'—the Jewish people. 'To them was the first message of joy, before the bursting in of the Gentiles—just as here the one angel gives the prefatory announcement, before the multitude of the heavenly host burst in with their 'peace on earth,' and 'good-will towards men.'—σωτήρ] a Saviour, as E.V.,—the name being particularized afterwards.—*χρ. κύρ.*] This is the only place where these words come together. In ch. xxiii. 2 we have *χρ. βασιλεία*, and in Acts ii. 36 *κύριον καὶ χρ.* (In Col. iii. 24 we have, in a somewhat different meaning (said to servants), *τῇ γὰρ κυρίῳ χριστῷ δουλεύετε*.) And I see no way of understanding this *κύριος*, but as corresponding to the Hebrew *יְהוָה*.—12.] Olshausen hazards a conjecture that the stable or cave may possibly have belonged to these shepherds. But I think the words *ἐως β.*, by-and-by, do not look as if β. were their home. It seems clear that the place was somehow known to them by the angel's description.—*βρέφος*—not 'the child';—the angel in giving the sign, generalizes the term—they were to know the truth of his words, by finding a child wrapped in swaddling clothes,

σὺν τῷ ἀγγέλῳ ἰ πληθος<sup>k</sup> στρατιᾶς οὐρανίου, <sup>k</sup> αἰνούν-  
των τὸν θεὸν καὶ λεγόντων <sup>14</sup> Δόξα ἰ ἐν ὑψίστοις θεῷ,  
καὶ ἐπὶ γῆς εἰρήνῃ, ἐν ἀνθρώποις <sup>m</sup> \* εὐδοκία. <sup>15</sup> καὶ ἐγέ-  
νετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι,  
[ <sup>mn</sup> καὶ οἱ <sup>n</sup> ἄνθρωποι ] οἱ ποιμένες εἶπον πρὸς ἀλλήλους  
<sup>o</sup> Διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ <sup>p</sup> ῥῆμα τοῦτο  
τὸ γεγονὸς ὃ ὁ κύριος <sup>q</sup> ἐγνώρισεν ἡμῖν. <sup>16</sup> καὶ ἦλθον  
σπεύσαντες καὶ <sup>r</sup> ἀνέβησαν εἰς τὴν Μαριάμ καὶ τὸν Ἰωσήφ,  
καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. <sup>17</sup> ἰδόντες δὲ <sup>s</sup> [δι-]  
ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ  
τοῦ παιδίου τούτου. <sup>18</sup> καὶ πάντες οἱ ἀκούσαντες ἐθαύ-  
μασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς  
αὐτούς. <sup>19</sup> ἡ δὲ Μαριάμ πάντα <sup>t</sup> συνετήρει τὰ ῥήματα  
ταῦτα <sup>u</sup> συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. <sup>20</sup> καὶ <sup>v</sup> ἦ ὑπέ-  
στρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεόν  
<sup>w</sup> ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς  
αὐτούς.

<sup>21</sup> Καὶ ὅτε <sup>x</sup> ἐπλήσθησαν ἡμέραι ὀκτὼ <sup>y</sup> τοῦ περιτεμεῖν  
ABD \* τὸ παιδίον, \* <sup>z</sup> καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ  
x ch. i. 57. y ch. i. 74, &c. z red. Matt. xxviii. 9. ch. vii. 12. ver. 15.

Eus. — 13. στρατίας οὐρανοῦ D. — 14. ἐν om. *abc* *Æth.* Iren. Aug. Jer. Ambr. ins. A B D P al. Orig. — εὐδοκίας A D. bonæ voluntatis *abc* Iren. Hil. Ambr. Aug. Jer. consolationis *d*. txt B P, and nearly all MSS. and versions, Orig. (thrice) Eus. *Æth.* Epiph. Basil. Chrys. Cyr. al. — 15. καὶ οἱ ἄνθ. om. B L al. *ab* Copt. Sahid. Arm. ins. A D P. — aft. ἕως add εἰς P. — for ἴδωμεν, ἴδομεν P. — 16. ἔβησαν ὁραν D L al. — τε om. D *abc*. — 17. ἐγνώρισαν B D L al. txt A P. — τούτου om. D a al. Copt. Arm. *Æth.* — 19. ταῦτα om. B al. — 20. rec. ἐπέστρεψαν with many const. mss., but txt ABCDEFGHKLMP5V 55 mss. — 21. for ἐπλήσθη, συνετέλεσθησαν D. — αἱ ἡμ. αἱ D 18 mss. — for τὸ παιδίον, αὐτὸν A B F K L S X 67 mss. a Syr. Copt. Arm. txt D and most const. mss. — καὶ om.

lying in a manger.—14.] The disputes about this short song of praise are (with one exception, see below) so much solemn trifling. As to whether *ἴστι* or *ἴστω* should be supplied, the same question might be raised of every proclamation which was ever uttered. *The sense of both these is included.* It is both, 'There is,' and 'Let there be,' 'Glory, &c.' The song is in three clauses, forming a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and so is without a copula to it. — εὐδοκία (see reff.) is that *good pleasure of God in Christ* by which He reconciles the world to Himself in Him (2 Cor. v. 19).—The reading εὐδοκίας, which would destroy the whole structure of the parallelism, is of very insufficient authority, but has been rendered famous by its adoption in the Vulgate, and consequently by the Romish Church. But even should it be preferred, we must render *ἀνθρ. εὐ-*

δοκίας 'the elect people of God,'—not 'men of peace' or 'good-will,' which introduces a violation of the meaning of εὐδοκία, as well as palpable error of doctrine. And even then, *ἀνθ. εὐδ.* is an unexampled construction.—15.] οἱ *ἀνθ. οἱ π.*—better, 'the shepherds' merely, than (with De Wette and Meyer) to suppose οἱ *ἀνθ.* to be used as *distinctive of the shepherds from the angels.*—Such distinctions are not usual, whereas the redundant *ἀνθρ.* is: see reff.—19.] *συνετ.* in her memory.—ῥήμ. may have its literal sense, 'words': viz. those spoken by the shepherds;—or its Hebraistic, as above ver. 15, which is more probable—'all these things now spoken of.'—*συμβ.* 'revolving them'—comparing one with another.

21.] The second καὶ must not be rendered 'also.' It is simply redundant, as in reff.—The Lord was made like unto His brethren (Heb. ii. 17. iv. 15) in all weak-

i = John xxi. 6. ch. v. 6. Acts xxviii. 3. Ps. cxlvi. 4. k 3 Kings xxii. 19. Acts vii. 42. constr. ch. xix. 37. Rev. xix. 11. l Matt. xxi. 9. Ps. xciii. 4. m 2 Thess. i. 11. Phil. i. 15. ii. 13. Eph. i. 9. Ps. v. 12. l. 18. mn red. ver. 21. Acts x. 17. n red. Matt. xiii. 45. *xxviii. 9. 1.* o Acts ix. 38. xi. 19. 22. p = ch. i. 15. ver. 19. 51. Gen. xv. 1. q Acts ii. 28. Ezek. xlv. 23. r Acts xxi. 4 only. s here only. t Matt. ix. 17. ch. v. 38. Dan. vii. 28. u Acts iv. 15. xvii. 18. v Mark xiv. 40. ver. 35. ch. viii. 37. 40 al. Gen. xiv. 17. w = Acts iv. 21. 1 Cor. i. 4 al. constr. Jer. xv. 12.



κλῆθ' ἐν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ <sup>a</sup> συλληφθῆναι αὐτὸν ἐν ABD  
τῇ <sup>b</sup> κοιλίᾳ.  
<sup>22</sup> Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ <sup>c</sup> καθαρισμοῦ  
αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς  
Ἱεροσόλυμα <sup>d</sup> παραστῆσαι τῷ κυρίῳ, <sup>23</sup> καθὼς γέγραπται  
ἐν \* νόμῳ κυρίου ὅτι πᾶν ἄρσεν <sup>e</sup> διανοίγον ἴμήτραν  
ἅγιον τῷ κυρίῳ κληθήσεται, <sup>21</sup> καὶ <sup>f</sup> τοῦ δοῦναι θυσίαν  
κατὰ τὸ εἰρημένον ἐν \* νόμῳ κυρίου, <sup>h</sup> ζεύγος <sup>i</sup> τρυγόνων  
ἢ δύο <sup>k</sup> νεοσσούς <sup>l</sup> περιστερῶν.  
<sup>25</sup> καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συ-  
μεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ <sup>m</sup> εὐλαβὴς, προς-  
δεχόμενος <sup>n</sup> παράκλησιν τοῦ Ἰσραὴλ. καὶ πνεῦμα \* ἅγιον  
ἦν <sup>o</sup> ἐπ' αὐτὸν, <sup>26</sup> καὶ ἦν αὐτῷ <sup>p</sup> κεχηρηματισμένον ὑπὸ τοῦ  
πνεύματος τοῦ ἁγίου μὴ <sup>q</sup> ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν  
Χριστὸν κυρίου. <sup>27</sup> καὶ ἦλθεν <sup>r</sup> ἐν τῷ πνεύματι εἰς τὸ  
ἐρὸν, καὶ <sup>s</sup> ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον  
Ἰησοῦν, <sup>t</sup> τοῦ ποιῆσαι αὐτοὺς <sup>u</sup> κατὰ τὸ εἰθισμένον τοῦ

D al. abc. ins. A B.—for ἐκλήθη, ὠνόμασθη D.—aft. κοιλίᾳ ins. μητρὸς D.—22. αἱ  
om. B.—for αὐτῶν, αὐτοῦ D al. ejus aben. txt A B.—bef. κυρ. om. τῷ D.—23. bef. νόμ.  
ins. τῷ BDL. txt A. and in ver. 24.—bef. κυρ. om. τῷ D.—24. νοσσούς B E G H S V  
al. txt A D.—25. ἰδοὺ om. D Syr. Eth. —ἦν om. F M al.—Συμεὼν B.—for εὐλαβὴς,  
εὐσεβὴς K 9 mss.—τῷ Ἰσρ. L al.—πν. ἦν ἅγιον A B E G L M S, which is Luke's  
manner; see ver. 19. iii. 19. xv. 8. txt D.—26. κεχηρηματισμένος δὲ ἦν D.—πρὶν ἂν B.  
πρὶν ἢ ἂν X.—ἰδεῖν K.—27. εἰσάγειν A.—for εἰθισμ., ἔθος D.—28. αὐτὸν M 13 mss.

ness and bodily infirmity, from which legal uncleanness arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,—in the likeness of sinful flesh; but incorruptible by the indwelling of the Godhead (1 Pet. iii. 18). In the fulfilment therefore of His great work of redemption He became subject to legal rites and purifications—not that they were absolutely necessary for Him, but were included in those things which were *πρόπαιον* for Him in His humiliation and 'making perfect;' and in His lifting up of that human nature, for which all these things were absolutely necessary, into the Godhead. (Gen. xvii. 14).

**22—38.]—22.** See Levit. xii. 1—8, where however the *child* is not, as here, expressly included in the purification. (It is hardly possible that Joseph should be implied in the αὐτῶν, as Euthym., Meyer, interpret it.) The reading αὐτοῦ is remarkable, and hardly likely to have been a correction. αὐτῆς, adopted by the E. V., is wholly without authority, being only found in the Complutensian edition; and a manifest correction.—Bengel denies that

either the Lord or His mother wanted purification; and mentions that some render αὐτῶν 'of the Jews,' but does not approve of it (compare however John ii. 6). See the last note, on the necessity of purification for both.—**23.]** God had taken the *tribe of Levi* instead of the *first-born* that openeth the womb, Num. iii. 12; but notwithstanding, required that such should be redeemed (Num. xviii. 15) with five shekels of the sanctuary.—**24.]** The offering (see reff.) was, a *lamb* for a *burnt-offering*, and a *pigeon* for a *sin-offering*; but if the parties were too poor to bring a lamb, then *two pigeons*.—**25.]** It appears that this Symeon might have been Symeon the son of Hillel,—and father of Gamaliel, mentioned in Acts v. But we have no means of ascertaining this. It is no objection to it that he is here merely *ἄνθρωπος*.—Gamaliel himself is only *φαρισαῖος τις* in Acts v. 34.—**παράκλη.**] see Acts xxviii. 20. It was a common form of adjuration among the Jews, 'Ita videam consolationem, si' &c., referring to Is. xl. 1.—On the general expectation of deliverance at this time, see on Matt. ii. 1.—**26.]** Of

νόμου <sup>ν</sup> περὶ αὐτοῦ, <sup>28</sup> <sup>ω</sup> καὶ αὐτὸς <sup>ωω</sup> ἔδεδξατο αὐτὸ εἰς <sup>ν</sup> τὰς ἀγκάλας [αὐτοῦ], καὶ εὐλόγησε τὸν θεὸν καὶ εἶπε <sup>ν</sup> <sup>29</sup> Νῦν <sup>ν</sup> ἀπολύεις τὸν δούλόν σου, <sup>xx</sup> δέσποτα, κατὰ τὸ <sup>ν</sup> ῥῆμά σου ἐν ἐρήνῃ, <sup>30</sup> ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ <sup>ν</sup> σωτήριόν σου <sup>1</sup> ὁ <sup>2</sup> ἡτοίμασας <sup>α</sup> κατὰ πρόσωπον πάντων τῶν λαῶν. <sup>32</sup> φῶς εἰς <sup>ν</sup> ἀποκάλυψιν ἔθνων, καὶ δόξαν λαοῦ σου Ἰσραὴλ. <sup>23</sup> καὶ <sup>ν</sup> ἦν \* Ἰωσήφ καὶ ἡ μήτηρ [αὐτοῦ] θαυμάζοντες <sup>α</sup> ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. <sup>31</sup> καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος κεῖται εἰς <sup>ν</sup> πτώσιν καὶ <sup>ν</sup> ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ <sup>ν</sup> εἰς σημεῖον <sup>ν</sup> ἀντιλεγόμενον. <sup>35</sup> καὶ σοῦ [δέ] αὐτῆς τὴν ψυχὴν <sup>κ</sup> διελεύσεται <sup>ν</sup> ῥομφαία· ὅπως ἂν <sup>ν</sup> ἀποκαλυφθῶσιν <sup>ν</sup> ἐκ πολλῶν καρδιῶν <sup>ο</sup> διαλογισμοί.

<sup>36</sup> Καὶ ἦν Ἄννα <sup>ν</sup> προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ, αὕτη <sup>ν</sup> προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς <sup>ν</sup> παρθενίας αὐτῆς, <sup>37</sup> καὶ αὕτη χήρα [ὥς] <sup>ν</sup> ἑτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ <sup>ν</sup> ἀφίστατο [ἀπὸ] τοῦ ἱεροῦ, νηστείας καὶ <sup>ν</sup> δεήσεσι

<sup>1</sup> Rev. i. 16 al. Ps. xxi. 20. m obj. Matt. xi. 25, 27 al. Exod. xx. 26. n = ch. xvii. 24. o Matt. xv. 19. ch. v. 22. Rom. i. 21. Ps. cxxxviii. 20. p Rev. ii. 20 only. 4 Kings. xxi. 11. q ch. i. 7 and refl. r here only. Jer. iii. 4. s ver. 42. Mark v. 42. t = ch. iv. 13. Acts xii. 10 al. u ch. i. 13. Ps. xvi. 1 al.

—αὐτοῦ om. B L ab. ins. A D c. — 32. ἔθνων om. D. for ἔθν., oculorum b Iren. txt A B ac. — σου om. c Iren. — 33. ὁ πατὴρ αὐτοῦ B D L v Copt. Sahid. Arm. Orig. Aug. Jer. txt (ὁ Ἰωσ. Α.) A K M Hil. — aft. μήτηρ om. αὐτοῦ B D v. ins. A. — 34. καὶ εἰς ἀνάστ. D c. — 35. ἔθ. om. B L b. txt A D a Orig. — ἀνακαλυφθῶσιν D, omg. ἄν. txt A B. — ἐκ om. D abc Hil. ins. A B. — 36. ἦν om. D b. — bef. αὕτη ins. καὶ D. —

the nature of this intimation, nothing is said. Symeon was the subject of an especial indwelling and leading of the Holy Ghost, analogous to that higher form of the spiritual life expressed in the earliest days by *walking with God*—and according to which God's saints have often been directed and informed in an extraordinary manner by His Holy Spirit. — 29.] ἀπολύεις, not τοῦ ζῆν, or ἐκ τῆς γῆς, — but, as being τὸν δούλόν σου—He thinks of his death as the termination of, and so dismissal from, *his service*. Meyer. — 32.] see Isa. xlix. 6. — 33.] The true reading is probably ὁ πατὴρ αὐτοῦ κ. ἡ μ., which for doctrinal reasons has been changed to the present one. In verse 41 we have Joseph called by this name. Our Lord Himself would not speak of him thus, see ver. 49; but in the narrative we may read οἱ γονεῖς αὐτοῦ and such expressions, without any danger of forgetting the momentous history of the Conception and Nativity. — 34, 35.] κεῖται εἰς, 'is appointed for'—see Phil. i. 17. 1 Thess. iii. 3; not (Meyer) 'lies here, in

my arms.' — πτώσιν, as a stone of stumbling and rock of offence (Is. viii. 14. Rom. ix. 33), at which they should fall through unbelief. — ἀνάστ., 'raising up'—in the sense of ver. 52 of ch. i. — by faith and holiness;—or, the πτώσις and ἀνάστ. may refer to the *same persons*—as it is said by the Lord, 'He that humbleth himself shall be exalted.' I prefer this last interpretation, as cohering best with the next verse: see note on it. — 35.] This prophecy I do not believe to have its chief reference to the *deep sorrows* of the mother of our Lord on beholding *His sufferings* (Euthym. al.), much less to her *future death by martyrdom* (Epiphani., Lightf.); for they stand in a totally different connexion. The prophecy is, of the struggle of many in Israel through repentance to faith in this Saviour—among which number even *His mother herself was to be included*. The sharp pangs of sorrow for sin must pierce her heart *also*; and the end follows—that the reasonings out of many hearts may be revealed—that they who receive the Lord

v abs. Acts  
xxvi. 7.  
w = ch. x. 40  
al. Acts xxi.  
13 al. but =  
Luke only.  
x here only. Pa.  
ix xviii. 13.  
y ch. i. 68.  
Heb. ix. 12  
only. Lev.  
xxv. 18. P.  
ca. 9  
z ver. 20 & refl.  
a ch. i. 80. xxi.  
27 al. in LXX  
always true.  
see Gen. xxi.  
8.  
b Eph. iii. 16.  
1 Cor. xvi. 13.  
P. xxv. 24.  
c Acts ii. 28.  
xii. 32. Rom.  
xv. 13, 14.  
2 Tim. i. 4.  
Ps. xv. 11.  
d = ver. 52; ch. i. 30. Acts vii. 40. Eph. i. 6.  
e here only. f Mark v. 42. ch. iii. 23. Acts iv. 22.

ἡ λατρεύουσα νύκτα καὶ ἡμέραν. <sup>33</sup> καὶ † αὐτῇ τῇ ABD  
ὥρα <sup>w</sup> ἐπιστῦσα <sup>x</sup> ἀνθρωπολογεῖτο τῷ \* κυρίῳ, καὶ ἐλά-  
λι πρὸς αὐτοῦ πᾶσι τοῖς προεξεχομένοις <sup>y</sup> λύτρωσιν [ἐν]  
Ἱερουσαλὴμ. <sup>39</sup> καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν  
νόμον κυρίου, <sup>a</sup> ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς [τὴν]  
πόλιν αὐτῶν Ναζαρέτ. <sup>40</sup> τὸ δὲ παιδίον <sup>a</sup> ἠΰξανε καὶ  
ἐκραταιοῦτο [πνεύματι], <sup>b</sup> ἐπληρούμενον \* σοφίας, καὶ  
ἰσχυρίας. <sup>d</sup> χάρις θεοῦ ἦν ἐπ' αὐτό.  
<sup>41</sup> Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ <sup>c</sup> κατ' ἔτος εἰς Ἱερου-  
σαλὴμ τῇ ἑορτῇ τοῦ πάσχα. <sup>42</sup> καὶ ὅτε <sup>f</sup> ἐγένετο \* ἑτῶν ABCD  
δώδεκα, <sup>e</sup> \* ἀναβάτων αὐτῶν [εἰς Ἱερουσόλυμα] κατὰ

37. ὥς om. D abc. ἕως A B L al. Copt. Sahid.—ἀπὸ om. B D F L. ins. A Hil.—for  
ἱεροῦ, ναοῦ D.—38. rec. κ. αὐτῇ. txt A B D L al. Copt. Aeth. Theophyl. τῇ αὐτῇ B.—for  
κυρ., θιῶ B D. txt A Bc.—bef. Ἱερουσ. om. ἐν B al. bc Iren. Syr. Copt. Sahid. Arm.  
txt A B.—39. τὴν bef. πόλιν om. B D. txt A D<sup>2</sup>.—aft. Ναζαρέτ ins. καθὼς ἐρίθη  
(ἐρήθη D) εἰς τοῦ προφήτου ὅτι Ναζωραῖος κληθήσεται D a.—40. aft. τὸ παιδίον  
add Ἱησοῦς D.—πνεύματι om. B D L abc Copt. Sahid. ins. A.—σοφία B L al. sapi-  
entia bc. in sap. a. txt A D.—for ἐπ' αὐτό, ἐν αὐτῷ D. ἐπ' αὐτῷ K al. ἐπ' αὐτὸν M.  
cum eo bcd. txt A B a.—41. ἐπορ. δὲ καὶ D. Joseph et Maria (add mater ejus c) abc.  
—ἐν τῇ ἱερ. D. die sollemni a. omni die sol. c. txt A B.—42. ἐγένετο αὐτῇ ἑτη D L  
ab Arm. txt A B cv.—ἀναβαινόντων A B K L al v. ἀνέβησαν οἱ γονεῖς αὐτοῦ  
ἐχόντες αὐτὸν D.—εἰς Ἱερ. om. B D L al. Syr. Copt. Sahid. ins. A C.—aft. τῇς ἱερ.

Jesus may be manifest, and they who reject Him: see John ix. 39. — 37.] **νηστ. καὶ δεῖ.** Not merely in the ordinary hours of prayer, at nine and three, or the ordinary fasts on Monday and Thursday, but in an ascetic—devotional method of life.—**νύκτα** is put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night? — 38.] It was very possibly at the hour of prayer,—as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40.] — 39. Certainly the obvious inference from this verse is, that Joseph and Mary returned from Jerusalem to Nazareth direct. But it is only an inference, and not the assertion of the text. This part of the Gospel History is one where the Harmonists, by their arbitrary reconciliations of the two accounts, have given great advantage to the enemies of the faith. *As the two accounts now stand, it is wholly impossible to suggest any satisfactory method of uniting them: every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they could not be reconciled, by a thorough knowledge of the facts them-*

*selves; and such an assertion, whenever made, shows great ignorance of the origin and course of oral narration. How many things will a relator say,—being unaware of certain important circumstances outside his narrative,—which seem to preclude those circumstances? How often will points of time be apparently brought close together in such a narration,—between which, events most weighty to the history have occurred? The only inference from these two accounts, which is inevitable, is, that they are wholly independent of one another. If Luke had seen the Gospel of Matthew, or vice versa, then the variations are utterly inexplicable; and the greatest absurdities of all are involved in the writings of those who assume this, and then proceed to harmonize. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem,—of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke is unaware. In all the main circumstances of the Conception and Nativity, they agree, or are easily and naturally reconciled (see further, note on John vii. 42). — 40.] ἠΰξανε—in body. — ἐκρ., in spirit, even if πν. be omitted. — πλν., becoming filled: see ver. 52 and note there.*

41—52.] — 41. See Exod. xxiii. 14—17.

τὸ ἔθος τῆς ἑορτῆς, <sup>43</sup> καὶ <sup>h</sup> τελειωσάντων τὰς ἡμέρας, ἐν <sup>h</sup> = Acts xx. 24.  
 τῷ ὑποστρέφειν αὐτοὺς, <sup>i</sup> ὑπέμεινεν Ἰησοῦς <sup>j</sup> ὁ παῖς ἐν <sup>i</sup> Acts xvii. 14.  
 Ἱερουσαλὴμ, καὶ οὐκ \* ἐγὼ Ἰωσήφ καὶ ἡ μήτηρ \* αὐ- <sup>j</sup> 1 Kings iii. 1.  
 τοῦ. <sup>44</sup> νομίσαντες δὲ αὐτὸν ἐν τῇ <sup>k</sup> συνοδίᾳ εἶναι, ἦλθον <sup>k</sup> here only.  
 ἡμέρας ὁδὸν, καὶ <sup>m</sup> ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι <sup>m</sup> Neh. vii. 5.  
 καὶ [ἐν] τοῖς <sup>n</sup> γνωστοῖς. <sup>45</sup> καὶ μὴ εὐρόντες [αὐτὸν] ὑπ- <sup>n</sup> 64.  
 ἔστρεψαν εἰς Ἱερουσαλὴμ \* ζητοῦντες αὐτόν. <sup>46</sup> καὶ <sup>o</sup> ἐγέ- <sup>o</sup> Acts i. 12.  
 νετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμε- <sup>o</sup> Acts iii. 18.  
 νον ἐν μέσῳ τῶν <sup>p</sup> διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ <sup>p</sup> Job iii. 4. x.  
 ἑπερωτῶντα αὐτούς. <sup>47</sup> ἔξισταντο δὲ πάντες [οἱ ἀκούον- <sup>q</sup> n = ch. xxiii.  
 τες αὐτοῦ] <sup>s</sup> ἐπὶ τῇ <sup>t</sup> συνέσει καὶ ταῖς <sup>u</sup> ἀποκρίσεσιν <sup>q</sup> 49. Ps.  
 αὐτοῦ. <sup>48</sup> καὶ ἰδόντες αὐτὸν <sup>v</sup> ἐξεπλάγησαν, καὶ πρὸς <sup>r</sup> lxxxvii. 8.  
 αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε Τέκνον, τί <sup>w</sup> ἐποίησας ἡμῖν <sup>r</sup> o ver. 1. 6.  
 οὕτως; ἰδοὺ ὁ πατὴρ σου καγὼ <sup>x</sup> ὀδυνώμενοι ἐζητοῦμέν <sup>s</sup> Gen. iv. 3.  
 σε. <sup>49</sup> καὶ εἶπε πρὸς αὐτοὺς <sup>y</sup> Τί ὅτι ἐζητεῖτέ με; οὐκ <sup>t</sup> 10. Rom. ii.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>q</sup> ch. iii. 10 al.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>r</sup> 1 Cor. xiv. 35.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>s</sup> 23. ch. viii. 56.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>t</sup> Exod. xix. 18.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>u</sup> Jer. ii. 12.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>v</sup> 1 Cor. i. 19.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>w</sup> Deut. iv. 6.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>x</sup> o ch. xx. 26.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>y</sup> John i. 22.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>z</sup> Job xxxv. 3.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>aa</sup> Matt. xix.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>ab</sup> 29. Eccl.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>ac</sup> vii. 17.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>ad</sup> w Matt. xxi.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ <sup>ae</sup> 36. Gen. xx. 9.

x ch. xvi. 24. Acts xx. 38. Isa. xl. 29. y Mark ii. 16. Acts v. 4, 9. z Gen. xli. 6. Esth. vii. 9.

add τῶν ἀδελφῶν D ac. — 43. τελειωσάντων D. — ἀπέμεινεν D 7 mss. — ἐγὼ Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ B D L 7 mss. a Copt. Sahid. Arm. txt A C bc. — 44. rec. bef. τοῖς γν. ins. ἐν with D, but om. A B C K L S 8 mss. abc. — 45. εὐρίσκοντες D abcd. — αὐτόν om. B C D L 5 mss. c Arm. Æth. ins. A ab. — ἀνεζητοῦντες B C D L 10 cd. txt A ab. — 46. ἐγένετο om. F Syr. Æth. — καθήμενον ἐν τῷ ἱερ. D. καθεζ. om. G. — bef. ἀκού. om. kai D abc. — 47. oi ak. aut. om. B. ins. A D. — 48. aft. ὁδὸν. ins. kai λυπούμενοι D. — ζητοῦμεν B. — 49. οἶδατε D 2 abc Iren. — 51. kai ἦλθ. om. C\* (as appears) D F

Women, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover. — τῇ ἑορτῇ] 'at,' or 'in the feast'—not 'to the feast;' nor 'on account of the feast.'—42.] At the age of twelve, a boy was called by the Jews *בן חק*, 'son of the law,' and first incurred legal obligation. At that time, then, commences the *second step* (see note on ver. 52) of the life of the Lord—the time when the *τὰ πρόποντα* for Him begun—His course of blameless legal obedience (see note on ver. 21)—in His own person and by His own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of His public ministry arrived. — 43.] *τὰς ἡμ.*, seven days, Exod. xii. 15. 17. — 44.] *συνοδ.*, the company forming the *caravan*, or band of travellers;—all who came from the same district travelling together for security and company. — ἦλθ. . . . ἀνεζ.] The interpretation that 'they went a day's journey, seeking Him,' is simply absurd: for they would have turned back sooner—a few minutes might have sufficed for the search. It was not till they laid up for the night that they missed Him, as at that time (*φίρεις μητέρι παῖδα*) they would

naturally expect His return to their own tent. Olshausen remarks, that being accustomed to His thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company. — 45. *ζητοῦντες αὐτόν*] as they went back, all the way. — 46.] Some (Grot., Kuin.) interpret the *three days* of their one day's journey out, one back, and one in Jerusalem: but they were more likely three days spent in search in Jerusalem (De Wette); or, at all events, reckoned from their discovery of His not being with them (Meyer). — ἐν τῷ ἱερ.] In one of the rooms attached to the temple, where the Rabbis taught their schools. A tradition mentioned by Lightfoot, that till the death of Gamaliel the scholars stood in these schools, appears to be false, as Kuinoel has shown.—No stress must be laid on ἐν μέσῳ—it is only 'among.' Nor must it be supposed from ἐπερωτ. that the Lord was acting the part of a master. It was the custom in the Jewish schools for the scholars to ask questions of their teachers; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions. — 48—50.] The salient point of this narrative appears to lie in

<sup>a</sup> Matt. xlii. 51. <sup>b</sup> Ps. xci. 6. <sup>c</sup> ch. x. 31. <sup>d</sup> John iv. 47. <sup>e</sup> Gen. xii. 10. <sup>f</sup> ch. x. 17, 20. <sup>g</sup> 2 Macc. ix. 12. <sup>h</sup> Gen. xxxvii. 11. <sup>i</sup> = ch. i. 37 al. <sup>j</sup> Gal. i. 14. <sup>k</sup> 2 Tim. ii. 10. <sup>l</sup> Job. 9. see Sir. li. 17. <sup>m</sup> John ix. 21. Heb. xi. 11. Ezek. xiii. 18. <sup>n</sup> = Acts ii. 47. iv. 10. Prov. iii. 4. <sup>o</sup> ch. i. 30. 1 Pet. ii. 20.

αὐτοὶ οὐ <sup>a</sup> συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. <sup>51</sup> καὶ ABCD κατέβη μετ' αὐτῶν [καὶ ἦλθεν] εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ <sup>d</sup> διετήρει πάντα τὰ <sup>e</sup> ῥήματα [ταῦτα] ἐν τῇ καρδίᾳ αὐτῆς. <sup>52</sup> καὶ Ἰησοῦς <sup>f</sup> προέκοπτε σοφία καὶ <sup>g</sup> ἡλικία καὶ <sup>h</sup> χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

Copt. ins. A B *abc*.—ταῦτα om. B D M a. ins. A C. — 52. τῇ σοφ. B L. ἐν τ. σ. Origen.—bcf. ἀνθρ. ins. παρὰ D d.

**ὁ πατήρ σου** contrasted with **τοῦ πατρὸς μου**. This was the first time that those wonderful words of self-consciousness had been heard from the Holy Child—when He began to be a “son of the law.” He first calls Him His Father, Who gave Him the work to do on earth, of perfectly keeping that Law.—*Every word of these verses is of the first importance to modern combatants for sound doctrine.* Let the adversaries answer us,—why should His mother here have spoken and not Joseph, if he were really . . . but I will not finish the sentence. Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogating to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character?—**ὁ πατ. σου**] Then up to this time Joseph had been so called by the Holy Child Himself—but from this time, *never*. Such words are not chance—had Mary said *ἡμεῖς*, the strong contrast with what follows could not have been brought out.—**τί οὐκ εἶ;**] This is no *reproachful* question. It is asked in all the simplicity and boldness of holy childhood . . . ‘did ye not know?’ . . . it appeared as if that conviction, the expression of which now first breaks forth from Him, must have been a matter known to them before.—**δεῖ**] this is that *δεῖ* so often used by the Lord of His appointed and undertaken course. Analogous to this first utterance of His conviction, is the dawn, amongst ourselves, of the principle of duty in the youthful and well trained spirit about this same age,—this ‘earring time’ of human progress: see below on ver. 52.—**ἐν τοῖς τοῦ π.**] primarily, ‘in the house of My Father;’ but we must not exclude the wider sense, which embraces *all places and employments of My Father’s*. The best rendering would perhaps be,—‘among My Father’s matters.’ The employment in which He was found, *learning the word of God*, would naturally be one of these.—**αὐτ. οὐ συν.**] Both Joseph and His mother knew in some

sense, *Who He was*: but were not prepared to hear *so direct an appeal* to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 57) they appear to have awaked in the mind of His mother a remembrance of *κληθήσεται υἱὸς θεοῦ*, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of That which He was, and which now showed itself.—It is a remarkable instance of the blindness of the rationalistic commentators to the richness and depth of Scripture narrative, that Meyer holds this *οὐ συνῆκαν* to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she *συνῆκε* that announcement itself?—De Wette has given the right interpretation, ‘*ſie verſtanden nicht den tieferen Sinn*,’ and refers to ch. xviii. 34: so also Olsh., Ebrard.—51.] The high consciousness which had manifested itself in ver. 50 did not interfere with His self-humiliation, nor render Him independent of His parents. This voluntary subjection probably showed itself in working at His reputed father’s trade: see Mark vi. 2 and note.—From this time we have *no more mention of Joseph*;—the next we hear is of *His mother and brethren* (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord’s public life, *Joseph died*.—**καὶ ἡ μήτηρ.**] These words tend to confirm the common belief that these opening chapters, or at least *this narrative*, may have been derived from the testimony of the mother of the Lord herself. She kept them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was manifested to her afterwards, Acts i. 14: see note there.—52.] ἡλικ., probably not only ‘stature,’ but

III. Ἐν ἔτει δὲ πεντεκαίδεκάτῃ τῆς ἡγεμονίας Τιβε-<sup>k here only †.</sup>  
ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς<sup>1 ch. ii. 2</sup>  
Ἰουδαίας, καὶ<sup>only †.</sup> τετραρχούντος τῆς Γαλιλαίας Ἡρώδου,<sup>in here only †.</sup>  
Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς

CHAP. III. 1. aft. Καίς. ins. Αὐγούστου Χ.—for ἡγεμ., ἐπιτροπεύοντος D.—τῆς

‘age,’ which comprehends the other: so that σοφ. κ. ἡλ. would be ‘wisdom, as well as age.’—During these eighteen mysterious years we may, by the light of what is here revealed, view the Holy Child advancing onward to that fulness of wisdom and Divine approval which was indicated at His Baptism, by ἐν ᾧ εὐδόκησα. We are apt to forget, that it was *during this time* that *much of the great work of the second Adam was done*. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, *without one polluting touch of sin*,—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted “the obedience of one man,” by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no mere pretence, but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of His mission on earth was ripening—‘the things heard of the Father’ (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for His official manifestation,—that He might be offered to His own, to receive or reject Him,—and then the Spirit led Him up to commence His conflict with the enemy. As yet, He was in favour with man also—the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), “Me the world hateth, because I testify of it that its deeds are evil;” and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen *only* from the anger of the moment.

CHAP. III. 1—22.] Matt. iii. 1—17. Mark i. 4—11.—1.] These dates are consistent with the ἀκριβὲς παρακολουθεῖν which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events

indicated as to time by only ἐν ταῖς ἡμ. ἐκείναις.—The fifteenth year of the *sole principate* of Tiberius begun Aug. 19, u.c. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in u.c. 751 or about then—for ὥσεὶ τριάκ. will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord’s birth must be fixed *some months at least before* the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John’s ministry. This difficulty has led to the supposition that this fifteenth year is not to be dated from the *sole* but from the *associated* principate of Tiberius, which commenced most probably at the end of u.c. 764. According to this, the fifteenth of Tiberius will begin at the end of u.c. 779—and our Lord’s birth would be u.c. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present era was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 u.c. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The ὥσεὶ ἐτῶν τρ. is a wide expression, and might cover any age from thirty (see note there) to thirty-two or thirty-three.—See note on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as u.c. 747. Mr. Greswell has devoted several Dissertations to this inquiry;—see his vol. i. p. 189 ff.—ἡγεμ. Π. Πιλ.] Pilate was only *Procurator* of Judæa—the words cognate to ἡγεμῶν being used promiscuously of the leading officers of the Roman government. Pontius Pilate was the sixth procurator from the deposition of Archelaus, and came to Judæa about u.c. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, u.c. 789, the year of the death of Tiberius.—Ἡρώδου] See note on Matt. xiv. 1. Herod Antipas became tetrarch of Galilee after the death of his father Herod, u.c. 750, and continued till he was deposed in

n Mark ii. 26. <sup>ch. iv. 27.</sup> <sup>o Jer. i. 4. Acts x. 37. John x. 35. Acts vii. 31 al. Gen. xv. 1.</sup> <sup>p Matt. iv. 25 al. Gen. xiii. 10.</sup> <sup>q 1 M. Mk. Exod. xxxii. 5.</sup> <sup>r 1 and Acts xix. 3.</sup> <sup>s 1 Mk. and ch. v. 32. constr. John v. 29.</sup> <sup>t 1 Mk. and Matt. vi. 12. Deut. xv. 3.</sup> <sup>u Matt. i. 1.</sup> <sup>v red. Matt. iii. 4. 1st. xl. 3.</sup> <sup>w ch. i. 70.</sup> <sup>x only. Gen. xlix. 17.</sup> <sup>y here only. Isa. xl. 5. Jos. xv. 7.</sup> <sup>z Matt. xiii. 48. Baruch v. 7.</sup> <sup>a ch. xxiii. 30 only. Exod. xvii. 10, 11.</sup> <sup>b Phil. ii. 8. 2 Cor. xii. 21.</sup> <sup>c 1 Cor. xv. 45. Gen. ii. 7.</sup> <sup>d Acts ii. 40. Phil. ii. 13. Deut. xxi. 5.</sup> <sup>e Acts ix. 11.</sup> <sup>f Acts xxvii. 29 only. Isa. xl. 4.</sup> <sup>g here only. Gen. xxvii. 11.</sup>

Ἰουδαίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς ABCD  
 \* Ἀβιληνῆς τετραρχοῦντος, <sup>2</sup> ἐπ' ἄρχιερέως Ἄννα  
 καὶ \* Καϊάφα, ὁ ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν  
 † Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, <sup>3</sup> καὶ ἦλθεν εἰς πᾶσαν  
 [τὴν] <sup>1</sup> περιχώρον τοῦ Ἰορδάνου <sup>4</sup> κηρύσσων <sup>5</sup> βάπτισμα  
 μετανοίας εἰς ἃ φεσιν ἁμαρτιῶν, ὥς γέγραπται ἐν  
<sup>u</sup> βιβλῳ λόγων Ἰσαίου τοῦ προφήτου <sup>v</sup> [λέγοντος]  
 Φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, <sup>w</sup> ἐτοιμάσατε τὴν ὁδὸν  
 κυρίου, <sup>x</sup> εὐθείας ποιεῖτε τὰς <sup>y</sup> τρίβους αὐτοῦ. <sup>z</sup> πᾶσα  
<sup>a</sup> φάραγξ <sup>b</sup> πληρωθήσεται καὶ πᾶν ὄρος καὶ <sup>c</sup> βουνὸς  
<sup>d</sup> ταπεινωθήσεται, καὶ <sup>e</sup> ἔσται τὰ <sup>f</sup> σκολιὰ <sup>g</sup> εἰς \* <sup>h</sup> εὐθεῖαν  
 καὶ αἱ <sup>i</sup> τραχεῖαι <sup>j</sup> εἰς ὁδοὺς <sup>k</sup> λείας, <sup>l</sup> καὶ ὄψεται πᾶσα

Γαλ. om. D.—ἀβιλλανῆς D. ἀβιληνῆς CV al. ἀβηληνῆς Bal. &c. txt A.—2. rec. ἀρχιερέων with ac. txt A B C D E F H K L M S V X 10 al. b Copt. Eus.—Καϊάφα C D abc. txt A B.—rec. bef. Ζαχ. ins. τοῦ, with many const. mss., but om. A B C D F K L M S V X al. Clem. Orig.—3. τὴν om. A B L al. Orig. ins. C D.—4. βιβλίῳ B.—λέγοντος om. B D L 3 abc. ins. A C.—bef. κυρ. ins. τοῦ A (not C, as in Lachm. and Scholz) 4. txt B C D Orig.—for αὐτοῦ, ὡμὸν D.—5. εὐθείας BD L

792.—Φιλιππου] Son of Herod the Great by Cleopatra, a woman of Jerusalem, Joseph. Antt. xvii. 1, 3. He was brought up at Rome, and after his father's death in v. c. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis, (Batanæa + Auranitis = Ituræa)—and continued till his death in v. c. 786 or 787. He built Cæsarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with his half-brother Philip, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1.—Λυσαν. τ. Ἀβ. τετρ.] Abilene, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis. Josephus, Antt. xix. 5, 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Ἀβιλα ἢ Λυσανίου, and in B. J. ii. 11, 5, as ἐτέρα βασιλεία ἢ Λυσανίου καλουμένη. In Antt. xx. 7, 1, he has Ἀβιλα Λυσανία δὲ αὐτὴ ἐγγόνι τετραρχία. This Lysanias however was son of Ptolemy, the son of Minneus (B. J. i. 13, 1), and was killed by Antony, at Cleopatra's instigation (n. c. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here only ruling Abilene, whereas the other is called by Dio (xlix. 32), king of Ituræa. Now at his death we learn

that the οἶκος τοῦ Λυσ. was farmed by one Zenodorus (Antt. xv. 10, 1), whom (ib. § 3) Augustus deprived of his ἐπαρχία, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11, 4), &c., to Herod, n. c. 23. Among these Abilene is not named,—and it therefore is possible that it may have been granted to a descendant of the former possessor. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of Ἀβιλα ἢ Λυσανίου again in the time of Claudius, after this appellation has disappeared so long, looks as if there had been another Λυσανίας between. See Wieseler i. 175 ff. Meyer Comm. in loc. —2.] Annas (= Ananias, Joseph. Antt. xviii. 2, 2) the high-priest, was deposed by Valerius Gratus (v. c. 779), and after several changes, Joseph or Caiaphas (Joseph. as above), his son-in-law (John xviii. 13), was made high-priest. It would appear from this verse that Annas, as ex-high-priest, and possibly retaining in the view of the Jews the legitimate high-priesthood, was counted still as having the office; he certainly (John xviii. 13) exercised the power,—and had influence enough to procure the actual high-priesthood for five of his sons, after his own deposition, Jos. Antt. xx. 9, 1.—A substitute, or deputy to the high-priest, appears to have been

σὰρξ τὸ <sup>h</sup> σωτήριον τοῦ θεοῦ. ἵ ἐλεγεν οὖν τοῖς ἐκπορευ- <sup>h</sup> ch. ii. 30 and  
ομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ ἱ Γεννήματα ἐχιδ- <sup>i</sup> 1 M. Matt. xii.  
νῶν, τίς <sup>k</sup> ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς ἱμελλούσης <sup>34</sup> xiii. 34  
ὀργῆς; <sup>8 m</sup> ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας. <sup>k</sup> M. ch. vi.  
καὶ μὴ <sup>n</sup> ἄρξησθε λέγειν <sup>o</sup> ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν <sup>17</sup> 2 Chron.  
'Αβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν <sup>1</sup> Matt. xii. 32.  
λίθων τούτων <sup>p</sup> ἐγείραι τέκνα τῷ 'Αβραάμ. <sup>9</sup> ἤδη δὲ καὶ <sup>1</sup> Tim. iv. 8.  
ἡ <sup>q</sup> ἀξίνη <sup>r</sup> πρὸς τὴν ῥίζαν τῶν δένδρων <sup>s</sup> κεῖται· πᾶν οὖν <sup>h</sup> Heb. ii. 5 al.  
δένδρον μὴ ποιοῦν καρπὸν <sup>m</sup> καλὸν <sup>n</sup> ἐκκόπτεται καὶ εἰς <sup>1</sup> Gen. i. 11, 12.  
πῦρ βάλλεται. <sup>10</sup> καὶ ἐπρωτῶν αὐτὸν οἱ ὄχλοι λέγοντες <sup>18a</sup> v. 4.  
Τί οὖν <sup>t</sup> ποιήσωμεν; <sup>11</sup> ἀποκριθεὶς δὲ λέγει αὐτοῖς Ο <sup>n</sup> Matt. xxvi.  
ἔχων δύο χιτῶνας <sup>v</sup> μεταδύτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων <sup>17</sup> al. Gen.  
βρώματα ὁμοίως ποιείτω. <sup>12</sup> ἦλθον δὲ καὶ τελῶναι· βα- <sup>xviii</sup> 27.  
πτισθῆναι, καὶ εἶπον πρὸς αὐτὸν Διδάσκαλε, τί <sup>o</sup> Gen. xviii. 12.  
† ποιήσω- <sup>p</sup> Esth. vi. 6.  
μεν; <sup>13</sup> ὁ δὲ εἶπε πρὸς αὐτοὺς Μηδὲν πλέον <sup>q</sup> Jer. xxxiii.  
<sup>x</sup> διατεταγμένον ὑμῖν <sup>y</sup> πράσσετε. <sup>14</sup> ἐπρωτῶν δὲ αὐτὸν <sup>22</sup>  
καὶ <sup>z</sup> στρατεούμενοι λέγοντες Καὶ ἡμεῖς τί <sup>r</sup> ch. xvi. 20.  
\* ποιήσωμεν; <sup>s</sup> John ii. 6.  
καὶ εἶπε πρὸς αὐτοὺς Μηδένα <sup>t</sup> Rev. iv. 2.  
<sup>a</sup> διασείσητε μηδὲ <sup>u</sup> συκο- <sup>24</sup> al.  
φαντήσητε, καὶ <sup>v</sup> ἄρκεισθε τοῖς <sup>n</sup> Ps. lxxiii. 5.  
<sup>d</sup> ὀψωνίοις ὑμῶν. <sup>15</sup> <sup>u</sup> Dan. iv. 11.  
προσ- <sup>v</sup> Rom. xi. 22.  
δοκῶντος δὲ τοῦ λαοῦ, καὶ <sup>w</sup> διαλογιζομένων πάντων ἐν <sup>3</sup> Eph. iv. 28.  
ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου <sup>x</sup> <sup>u</sup> Job xxxi. 17.  
<sup>e</sup> μήποτε <sup>w</sup> αὐτοὺς εἶη <sup>w</sup> Heb. i. 4.  
<sup>c</sup> Heb. xiii. 5. <sup>1</sup> Tim. vi. 8. <sup>2</sup> Macc. v. 15. <sup>d</sup> 1 Cor. ix. 7. <sup>Rom. vi. 23</sup> t. <sup>1</sup> Macc. iii. 23.  
<sup>e</sup> Matt. xi. 3. <sup>f</sup> Mark ii. 6. <sup>1</sup> Macc. xi. 8. <sup>g</sup> = here only.

abc Origen (expressly). txt A C.—6. for θ., κυρίον D d.—7. for οὖν, δὲ D 7.—for ὑπ' αὐτοῦ, ἐνώπιον (coram) αὐτοῦ D b.—8. καρπὸν ἀξίων D.—9. bef. ἡ ἀξ., om. καὶ D b. Ethl. Arm.—καρποὺς καλοὺς D. καλὸν om. a Orig. (expressly) Iren.—10. οὖν om. D bc.—rec. ποιήσωμεν, with many mss., and abcd, but txt A B C D F H K L S V X 15.—add ἵνα σωθῶμεν D bd.—12. aft. τελ. ins. ὁμοίως D a.—aft. βαπτ. ins. ὑπ' αὐτοῦ C K X 15.—rec. ποιήσωμεν with aben. txt as before.—add ἵνα σωθῶμεν (ut vivamus) D bd.—13. for πρὸς αὐτ., αὐτοῖς D.—πλέον om. V 5.—aft. πλ. ins. πράσσετε D abcd, and afterwards πράσσω D d, but om. abc.—14. αὐτὸν om. D.—ποιήσωμεν C D. txt A B abcd.—καὶ ἡμεῖς om. D and ins. aft. ποι., ἵνα σωθῶμεν.—for καὶ, ὁ ἐξ D.—16. for

usual,—see 2 Kings xxv. 18 (called יצו); and Annas would thus be able to evade the Roman appointment and keep the authority.—ῥῆμ. θ.] See John i. 33.—3—6.] || Matt. iii. 1. Mark i. 4. See notes there on βάπτ. μετ.—5, 6.] are peculiar to Luke. They are verbatim from the LXX. (Alex.) except αἱ τραχεῖαι εἰς ὁδ. λέει, which = ἡ τραχεῖα εἰς πεδιά, LXX. After this there is omitted καὶ ὁφθήσεται ἡ δόξα κυρίου, and then καὶ ὁψ. . . κ.τ.λ. as LXX. 7—9.] Matt. vv. 7—10. John's speech is verbatim as Matt., except that δόξῃτε Matt. = ἄρξῃσθε Luke. This indicates a common origin of this portion—which however is still thus slightly deflected—and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists.—μὴ

ἄρξῃσθε λ.] Omnem excusationis etiam conatum præcidit, Bengel.—10—14.] Peculiar to Luke.—10.] Olshausen refers to the answer to a similar question under the N. T. dispensation, Acts ii. 37. Deeds of justice and charity are the very first fruits of repentance; see Micah vi. 8.—12.] τελῶναι, see on Matt. v. 46.—14.] στρατεούμενοι,—properly, 'men on march.' Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Aretas, his father-in-law;—see notes on Matt. xiv. 1 ff.—διασείων and συκοφ., see reff. and Lexicons.—15—17.] ver. 15 peculiar to Luke, but = John i. 19—25. προσδοκῶντος] not, 'lingering about' (Bretschneider), but 'being in expectation,'—i.e. that John would declare him-



h 1 and Num. xxi. 4 alex. i red. Mark vii. 23 and rell. Matt. iii. 12 and rell. k Exod. iv. 10. Matt. viii. 8. Joel ii. 11. l Mk. Isa. v. 27. n Isa. vi. 1. Matt. vi. 7. Mark v. 2. Eph. vi. 2. 1 Tim. i. 18. u 1 M. only i. o 1 M. only. Isa. xxv. 10. oo Gen. xli. 35. p Ezek. xxviii. 13. 1 Chron. xxviii. 12. q 1 M. only. pp 1 M. only. Gen. xxiv. 25. Exod. xxxv. 7. r constr. Matt. x. 5. ch. vii. 22. 2 Kings xiv. 31. s Matt. xiv. 1. ch. ix. 7. t attr. ch. i. 73 al. u Sir. iii. 27. Gen. xviii. 25. Acts xiii. 3. v Acts xxvii. 10 only. Jer. xxviii. 3. w Gen. xl. 3. x 1 Tim. iv. 8 only i. 4. y 1 M. Ps. liv. 6. Matt. ix. 30. a ver. 2 and rell. b Gen. xxii. 2. Isa. xlii. 1. = μοιχοσύνη. Aq. c = Gal. i. 24. iv. 20. d 1 Cor. x. 5. Matt. xvii. 5. 2 Kings xxii. 20. Mal. ii. 17. e see Acts xi. 4. Gen. xlvii. 12.

ὁ χριστός, <sup>16</sup> ἀπεκρίνατο ὁ Ἰωάννης ἅπασι λέγων Ἐγὼ ABCD  
 μὲν ὕδατι βαπτίζω ὑμᾶς \*· ἔρχεται δὲ <sup>17</sup> ὁ ἰσχυρότερός  
 μου, <sup>18</sup> οὗ οὐκ εἰμὶ <sup>19</sup> ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδη-  
 μάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει <sup>20</sup> ἐν πνεύματι ἁγίῳ  
 καὶ πυρὶ. <sup>21</sup> οὗ τὸ <sup>22</sup> πύλον ἐν τῇ χειρὶ αὐτοῦ, καὶ <sup>23</sup> ῥα-  
 καθαρῇ τὴν ὁ ἄλωνα αὐτοῦ, καὶ <sup>24</sup> συναΐζει τὸν σίτον εἰς  
 τὴν <sup>25</sup> ἀποθήκην αὐτοῦ, τὸ δὲ <sup>26</sup> ἄχυρον κατακαύσει πυρὶ  
 ἀσβέστω. <sup>27</sup> πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν  
 εὐηγγελίζετο τὸν λαόν. <sup>28</sup> ὁ δὲ Ἡρώδης ὁ <sup>29</sup> τετράρχης  
 ἑλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς  
 [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων <sup>30</sup> ὧν  
 ἐποίησε πονηρῶν ὁ Ἡρώδης, <sup>31</sup> προσέθηκε [καὶ] τοῦτο  
 ἐπὶ πᾶσι, καὶ <sup>32</sup> κατέκλεισε τὸν Ἰωάννην ἐν [τῇ] <sup>33</sup> φυλακῇ.  
<sup>34</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν καὶ ABD  
 Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν  
 οὐρανόν, <sup>35</sup> καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον <sup>36</sup> σωματικῶ  
 εἶδει <sup>37</sup> ὡς ἐπὶ περισσευάν ἐπ' αὐτόν, καὶ <sup>38</sup> φωνὴν ἐξ οὐρανοῦ  
 γενέσθαι [λέγουσαν] Σὺ εἶ ὁ υἱὸς μου ὁ <sup>39</sup> ἀγαπητός,  
<sup>40</sup> ἐν σοὶ <sup>41</sup> ἡδόκησα.

<sup>23</sup> καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡς ἐπὶ ἐτῶν τριάκοντα <sup>42</sup> ἀρχό-

ἀπεκρίνατο . . . λέγων,—ἐπιγνοῦς τὰ ἐνανοήματα αὐτῶν εἶπεν D d.—aft. ἡμᾶς ins. εἰς μετάνοιαν C D abc, but om. A B r Orig., who says—μόνος Ματθαῖος προστίθεικε τὸ εἰς μετάνοιαν.—for ἔρχεται ὁ, ὁ ἐρχόμενος D. ins. ὁπίσω μου L 2 Syr.—aft. μου add ἔστιν D.—τοῦ ὑποδήματος D.—17. ἐκαθαῖραι B a Iren.—συναΐγειν B.—τὴν bef. ἀποθ. om. D d.—αὐτοῦ om. D.—18. for παρακ., παραινῶν D.—19. Φιλίππου om. B D E F G H I L M S V 48 al. abc Arm. Lucif. ins. A C and other const. mss.—20. bef. τοῦτο om. καὶ B 2 ab Lucif. ins. A C D c.—for καὶ κατέκλεισε, ἐκλίσεν D.—τῇ om. B D K L 5. ins. A C.—21. ἀνοιχθῆναι D.—22. for ἐπ', εἰς D abcd.—λέγουσαν om. B D L. ins. A.—for σὺ εἶ . . . ἡδόκησα,—υἱὸς μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε

self. Meyer.—16, 17.] || Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement,—ver. 17 is verbatim (except that αὐτοῦ is after σίτον in Matt.) as Matthew.—18—20.] Luke only: containing the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear more from the man of God. This verse is in anticipation of

what follows; which is in Luke's manner; see ch. i. 80.—21, 22.] || Matt. iii. 13—17. Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars—1. that *all the people had been baptized before* the Lord's baptism: 2. that *He was praying* at the time of the descent of the Spirit: 3. that the Spirit appeared in a *bodily form*. On (1) we may remark that this is necessarily the meaning of ἐν τῷ βαπ.—for Luke when he means 'during,' &c. invariably uses the *present*; see for the past tense with ἐν τῷ, ch. xiv. 1. xix. 15. xxiv. 3—| for the present, ch. v. 1. viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42.—On (3), see note at Matt. iii. 16. § 2.

23—38.] Peculiar to Luke.—23.]

μενος, ὦν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλὶ, <sup>21</sup> τοῦ  
Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσήφ,

D *abcd* Justin, Clem. Hil. txt A B v.—23. ἦν δὲ ὁ Ἰησ. D.—ὡς ἐνομίσθη εἶναι υἱὸς D.—τοῦ Ἰωσήφ B.—for τοῦ Ἡλὶ . . . . to Δαυίδ, is substituted in Dd, the corresponding genealogy from Matthew: τοῦ ἱακώβ, τ. μαθθάν, τ. ἑλιαάρ, τ. ἑλισού, τ. ἰαχείν, τ. σαύωκ, τ. ἄζωρ, τ. ἑλιακίμ, τ. ἄβιοδ, τ. ζοροβαβέλ, τ. σαλαθιήλ, τ. ἰερόνιαν, τ. ἰωακίμ, τ. ἑλιακίμ, τ. ἰωσία, τ. ἄμωκ, τ. μανασσῆ, τ. ἑζεκία, τ. ἀχίς, τ. ἰωθάν, τ. ὀζεία, τ. ἄμασιον, τ. ἰώακ, τ. ὀχοζίου, τ. ἰωράμ, τ. ἰωσαφάδ, τ. ἰσάακ, τ. ἄβιοδ, τ. ῥοβοάμ, τ. σολομών, τ. δαυίδ.—24. ματθάν or μαθάν KLMX.—ἰανναὶ B. txt A. ἀννά X.

‘Jesus was about thirty years old *when He begun* His ministry;’ not, ‘begun to be about,’ &c., which is ungrammatical. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ, ἦτοι τῆς διδασκαλίας. Euthym., so also Orig. Bengel, Kuin. De Wette, Meyer, Wieseler; see also Acts i. 1.—This ὥσεὶ τρ. admits of considerable latitude, but only in one direction—viz. *over* thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites; see Num. iv. 3. 23. 43. 47.—If no other proof were in existence of the *total independence of the present Gospels of Matthew and Luke*, their genealogies would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy, *with that of the other before him*? Would no remark have been made on their many and (*on such a supposition*) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the land-marks which may serve to guide us to all that it is possible for us to discover concerning them. (1) The two genealogies are *both the line of Joseph, and not of Mary*. Whether Mary were an heiress or not, Luke’s words here preclude the idea of the genealogy being *her’s*; for the descent of the Lord is transferred putatively to Joseph by the ὡς ἐνομίζετο, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which begun with the real mother, would, after such transference, pass back through *her* to *her* father again, as it must do, if the genealogy be *her’s*.—The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading υἱὸς (ὡς ἐνομ. τοῦ Ἰωσήφ) τοῦ Ἡλὶ, the son (as supposed, of Joseph, but in reality) of Eli, &c., are, as Meyer (Comm. in loc.) has shown, quite unsuccessful; see Dr. Mill’s Vindication of the Genealogies, p. 180

ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the expression υἱὸς θεοῦ as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his Gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitively present* in the mind of the Evangelist.—This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are, in Matt., the father of Joseph is Jacob—in Luke, Eli—this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew’s, we know, is squared so as to form three tesseradecads, *by the omission of several generations*; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The Levirate marriage (of a brother with a brother’s wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy?—With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to

<sup>25</sup> τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, <sup>ABD</sup>  
τοῦ \*Ναγκαί, <sup>26</sup> τοῦ Μαᾶθ, τοῦ Ματταθίου, τοῦ Σεμεί,  
τοῦ Ἰωσήφ, τοῦ Ἰούδα, <sup>27</sup> τοῦ \*Ἰωαννᾶ, τοῦ Ῥησά, τοῦ  
Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, <sup>28</sup> τοῦ Μελχί, τοῦ  
Ἀέζι, τοῦ Κωσάμ, τοῦ \*Ἐλμωδάμ, τοῦ Ἰερ, <sup>29</sup> τοῦ  
Ἰωσή, τοῦ Ἐλιέζερ, τοῦ Ἰωρεμί, τοῦ Ματθαῖ, τοῦ Λευί,  
<sup>30</sup> τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωάν, τοῦ  
Ἐλιακίμ, <sup>31</sup> τοῦ Μελεᾶ, [τοῦ \*Μαϊνάν,] τοῦ Ματταθαί,  
τοῦ Ναθάν, τοῦ Δανιδ, <sup>32</sup> τοῦ Ἰεσσαί, τοῦ Ὠβιῆδ, τοῦ  
† Βοός, τοῦ Σαλμών, τοῦ Ναασσών, <sup>33</sup> τοῦ Ἀμιναδάβ,  
τοῦ Ἀράμ, τοῦ Ἑσρώμ, τοῦ Φαρές, τοῦ Ἰούδα, <sup>34</sup> τοῦ  
Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ,  
<sup>35</sup> τοῦ † Σεροῦχ, τοῦ Ῥαγαῦ, τοῦ \*Φάλεκ, τοῦ Ἐβέρ,  
τοῦ Σαλά, <sup>36</sup> τοῦ Καϊνάν, τοῦ Ἀρφαζὰδ, τοῦ Σὴμ, τοῦ  
Νῶε, τοῦ Λάμεχ, <sup>37</sup> τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ  
Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, <sup>38</sup> τοῦ Ἐνώε, τοῦ  
Σὴθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

f ch. v. 12.  
John i. 14.  
Acts vi. 3, 5,  
8. Neh. ix.  
25.  
g ch. i. 50 al.  
Gen. i. 14.  
h — John i. 43  
al.  
i ch. ii. 27.  
Rev. i. 10. iv.  
2.

IV. <sup>1</sup> Ἰησοῦς δὲ πνεύματος ἁγίου ἰ πλήρης <sup>6</sup> ὑπέστρε-  
ψεν ἀπὸ τοῦ Ἰορδάνου, καὶ <sup>h</sup> ἤγετο <sup>i</sup> ἐν τῇ πνεύματι \* εἰς

— 25. τ. μαθ. τ. ἀμώς om. *abc*.—for ἑσλὶ, sedi *b*. seddi *a*.—ναγκαί *A*. maggic *b* magge *c*. nance *a*. txt *B*.—26. τ. μαᾶθ om. *abc*.—27. ἰωανάν *A B 2 al*. ἰωαννάν *X 8*. ionā *b*.—28. ἰλαδάμ *B*. txt *A*.—29. for Ἰωσή, Ἰησοῦ *B L aben* Copt. Arm.—ματτάθ *A*. matthatā *a*. mattatham *c*. txt *B*.—30. Συμεὼν *B a*.—31. for μελεᾶ, enam *a*. enan *B*.—τ. μινᾶ *B c*. om. *A ab*.—32. ἰωβῆδ *A F M X 5* Copt. *Æth*. ὠβηλ (*Δ* and *A*) *D*. obeth *ab*. txt *D*.—rec. βοόζ with *C*, but txt *A B D E M X abd*. al.—for σαλμ., σαλά *B*.—33. for ἀράμ, ἀρνεὶ *B*.—ἰσρών, Βασρών *D*. txt *A ac*.—τ. Φαρῆς om. *A*.—35. rec. σαροῦχ, with *qu*.? txt (σεροῦκ *D*) *A B D E F G H K L M S V X 25 al*. Syrr. Copt. *Æth*. Arm.—φαλέγ *A E H K S 10 a*. txt *B D*.—38. for σιθ, σιμ *A*.

CHAP. IV. 1. ἐν τῇ ἐρήμῃ *BDL ab*. txt *A*.—2. for διαβ., σατανᾶ *D*.—aft. αὐτῶν

reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. His own real Davidical descent does not depend on either of them, but on ch. i. 32. 35, and is solely derived through His mother. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above.—27.] τ. Σαλαθ. τ. Νηρί: in Matt. i. 12, Ἰεχονίας ἐγέννησε τ. Σαλαθ.—31.] Ναθάν: see 2 Sam. v. 14. 1 Chron. iii. 5. Zech. xii. 12.—36.] Καϊνάν. This name does not exist in our present Hebrew text, but in the LXX. Gen. xi. 12, 13, and furnishes a curious instance of one of two things—either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwith-

standing that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter alternative: but I own I think the former more probable.

CHAP. IV. 1—13.] Matt. iv. 1—11. Mark i. 12, 13. Ver. 1 is peculiar to Luke, and very important. The Lord was now full of the Holy Ghost, and in that fulness He is led up to combat with the enemy. He has arrived at the fulness of the stature of perfect man, outwardly and spiritually. And as when His Church was inaugurated by the descent of the Spirit in His fulness, so now, the first and fittest weapon for the combat is "the sword of the Spirit, which is the word of God." The discourse of Peter in Acts ii. like the Lord's replies here, is grounded in the testimony of the Scripture.—The accounts of Matt. and Luke (Mark's is principally a compendium) are distinct; see notes on Matt. and Mark.

τὴν ἔρημον \* <sup>2</sup> ἡμέρας τεσσαράκοντα <sup>k</sup> πειραζόμενος ὑπὸ <sup>k</sup> τοῦ <sup>1</sup> διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ <sup>m</sup> συντελεσθεισὼν αὐτῶν [ὑστερον] ἐπείνασε. <sup>3</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος Εἰ υἱὸς εἶ τοῦ θεοῦ, <sup>n</sup> ἐπέτῳ λίθῳ τούτῳ ἵνα <sup>o</sup> γένηται ἄρτος. <sup>4</sup> καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων Γέγραπται ὅτι οὐκ <sup>r</sup> ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ. <sup>5</sup> καὶ ἀναγαγὼν αὐτὸν [ὁ διάβολος] εἰς ὄρος ὑψηλὸν] ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς <sup>q</sup> οἰκουμένης ἐν <sup>r</sup> στιγμῇ χρόνου. <sup>6</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος Σοὶ δώσω τὴν <sup>s</sup> ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ <sup>t</sup> παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν. <sup>7</sup> σὺ οὖν ἐὰν <sup>u</sup> προσκυνήσῃς ἐνώπιόν μου, <sup>v</sup> ἔσται σου <sup>w</sup> πᾶσα. <sup>8</sup> καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς [Ἵπαγε ὑπίσω μου σατανᾶ] γέγραπται Προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ <sup>x</sup> λατρεύσεις. <sup>9</sup> καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν αὐτὸν ἐπὶ τὸ <sup>y</sup> πτερυγίον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ Εἰ [ὁ] υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. <sup>10</sup> <sup>y</sup> γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ <sup>z</sup> ἐντελεῖται περὶ σοῦ τοῦ <sup>a</sup> διαφυλάττει σε, <sup>11</sup> καὶ [ὅτι] <sup>b</sup> ἐπὶ χειρῶν ἀροῦσί σε, μήποτε <sup>c</sup> προσκόψῃς πρὸς λίθον τὸν πόδα σου. <sup>12</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται <sup>d</sup> Οὐκ <sup>e</sup> ἐκπειράσεις κύριον τὸν θεόν

om. ὑστερον B D L abc. txt A.—3. aft. ἐπέτῳ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γίνωνται D d.—4. πρὸς αὐτὸν om. D.—ὁ bef. ἄνθρ. om. F K M S 35 Orig.—ἀλλ' ἐπὶ παντ. ῥ. 0. om. B L Sahid.—for ἐπὶ, ἐν D abc. txt A.—5. ὁ εἰάβ. om. D. ὁ εἰάβ. εἰς ὅρ. ὕψ. om. B L Copt. Sahid. txt A.—aft. ὕψ. add λίαν D.—for τῆς οἰκ., τοῦ κόσμου D d (D seems throughout this passage to have been altered from Matthew).—6. for αὐτῶν, τούτων D.—7. rec. for πᾶσα, πάντα, with acd and many const. MSS., but txt A B D E F G H I K L S V 53 all.—8. ὕπ. ὀπ. μ. σ. om. B D L 8 ac Syr. Copt. Sahid. Æth. Arm. Orig. ins. A b.—rec. aft. γέγραπται ins. γὰρ with b and many const. MSS., but om. A B D E F G H I K L M S V 42 ac Syrr. Copt. Sahid. Æth. Arm. Theophyl.—9. ὁ bef. υἱὸς om. A D E G H I L M S V 46 all. Euseb. Theophyl. ins. Bal.—ἐντεῦθεν om. E G H 10.—11. ὅτι om. D E F G H S V 60 al. b. ins. A B cv.—12. for εἴρηται, γέγραπται D abc. txt A B v.—15. αὐτοῖς

—2.] Luke, as also Mark, implies that the temptation continued the whole forty days.—οὐκ ἔφ. οὐδ. testifies to the strictness in which the term 'fasted' must be taken.—3.] τῷ λ. τ. pointing to some particular stone—command that it become a loaf.—4.] The citation is given in full by Matt.—5.] There can be little doubt that the order in Matt., in which this temptation is placed last, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they are by Matt.: see notes there.—6.] Satan is set forth

to us in Scripture as the prince, or god, of this world,—by the Lord Himself, John xii. 31. xiv. 30. xvi. 11:—by Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the significance of this temptation, see notes on Matt.—8.] The reading which omits ὕπ. ὀπ. μ. σ. is much the most probable. With these words here, Luke could hardly have left the record as it stands: being the first direct recognition by the Lord of His foe, after which, and in obedience to which command, he departs from Him.—10.] τοῦ διαφ. σε is wanting in Matt. The LXX adds ἐν πάσαις ταῖς ὁδοῖς σου.—

<sup>f</sup> ver. 2. <sup>2</sup> Chron. xxx. 22. σου. <sup>13</sup> καὶ <sup>f</sup> συντελέσας πάντα <sup>e</sup> πειρασμὸν ὁ διάβολος ABD  
<sup>g</sup> 1 Pet. iv. 12. <sup>h</sup> ἀπέστη ἀπ' αὐτοῦ ἡ ἄχρη καιροῦ.  
<sup>h</sup> ch. ii. 37. <sup>11</sup> Καὶ <sup>k</sup> ὑπέστρεψεν ὁ Ἰησοῦς <sup>l</sup> ἐν τῇ δυνάμει τοῦ πνεύ-  
<sup>i</sup> Acts v. 38. <sup>12</sup> ματος εἰς τὴν Γαλιλαίαν, καὶ <sup>m</sup> φήμῃ ἐξῆλθε <sup>n</sup> καθ' ὅλης  
<sup>j</sup> Acts xiii. 11. <sup>13</sup> τῆς <sup>o</sup> περιχώρου περὶ αὐτοῦ. <sup>15</sup> καὶ αὐτὸς ἐδίδασκεν ἐν  
<sup>k</sup> Rom. i. 13. <sup>14</sup> ταῖς συναγωγαῖς αὐτῶν, <sup>p</sup> δοξαζόμενος ὑπὸ πάντων.  
<sup>l</sup> 2 Macc. xiv. 15. <sup>16</sup> καὶ ἦλθεν εἰς τὴν Ναζαρέτ οὗ ἦν <sup>q</sup> τεθραμμένος, καὶ  
<sup>m</sup> ch. ii. 45. <sup>n</sup> Acts i. 5. <sup>o</sup> Rom. xv. 13, 19.  
<sup>n</sup> Matt. ix. 26 only. <sup>p</sup> Prov. x. 39 (xvi. 2). <sup>q</sup> 1 Macc. iii. 33.  
<sup>p</sup> Matt. vi. 2. John viii. 54. Judg. ix. 9.

om. A.—aft. συναγ. om. αὐτῶν D ab. ins. A B c.—16. τὴν bef. Ναζ. om. B D L 9

13.] ἄχρ. καιρ. see on Matt. v. 11, and note on ch. xxii. 43.

14—32.] Peculiar (probably) to Luke.—14.] ἐν τῇ δ. τ. πν., 'under the power of that full anointing of the Spirit' for His holy office, which He had received at His baptism—and also implying that this power was used by Him in doing mighty works.—Here the chronological order of Luke's history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have never done so where any fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from considering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only so much the stronger (see Prolegomena to the Gospels).

These remarks have been occasioned by the relation of this account vv. 14—30 to the Gospels of Matthew and John. Our verses 14 and 15 embrace the narrative of Matthew in ch. iv. 12—25. But after that comes an event which belongs to a later period of our Lord's ministry. A fair comparison of our vv. 16—24 with Matt. xiii. 53—58, Mark vi. 1—6, entered on without bias, and conducted solely from the narratives themselves, surely can hardly fail to convince us of their identity. (1) That *two such visits should have happened*, is of itself *not impossible*—though (with the sole exception of Jerusalem for obvious reasons) the Lord did not ordinarily revisit the places where He had been rejected as in our vv. 28, 29. (2) That He should have been thus treated at His first visit, and then *marvelled at their unbelief* on his second, is *utterly im-*

*possible*. (3) That the same question should have been asked on both occasions, and answered by the Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears *internal* marks of belonging to a later period. The ὅσα ἤκουσ. γεν. ἐν τῇ Καπέρν. must refer to *more than one* miracle done there;—indeed the whole form of the sentence points to the plain fact, that the Lord had been residing long in Capernaum. Compare too its introduction here without any notification, with its description as πόλιν τῆς Γαλ. in ver. 31, and the separateness of the two pieces will be apparent: see further remarks in the notes below.—Here however is omitted an important cycle of the Lord's sayings and doings, both in Galilee and in Jerusalem; viz. that contained in John i. 29—iv. 54 included. This will be shown by comparing Matt. iv. 12, where it is stated that the Lord's return to Galilee was *after the casting of John into prison*, with John iii. 24, where, on occasion of the Lord and the disciples baptizing in Judæa, it is said, *John was not yet cast into prison*: see note on Matt. iv. 12.—φήμῃ] The report, namely, of His miracles in Capernaum, wrought ἐν τῇ δυν. τ. πν., and possibly of what He had done and taught at Jerusalem at the feast.—15.] Olshausen well remarks (Bibl. Comm. i. 190), that this verse, containing a general undefined notice of the Lord's synagogue-teaching, quite takes from what follows any chronological character. Indeed we find throughout the early part of this Gospel the same fragmentary stamp. Compare ἐν τοῖς σάββασιν, ver. 31—ἐν τῇ ἐπικεῖσθαι, ch. v. 1—ἐν τῷ εἶναι αὐτ. ἐν μιᾷ τ. πόλ., ch. v. 12—ἐν μιᾷ τ. ἡμερῶν, ch. v. 17. viii. 22—ἐν ἑτέρῳ σαββ., ch. vi. 6—ἐν ταῖς ἡμ. ταύτ., ch. vi. 12, &c., &c.—16.] οὗ ἦν τεθραμμένος = ἐν τῇ πατριδὶ σου, ver. 23: see John iv. 44 and note.—κατὰ τὸ εἰσθδς refers to the *whole* of what He did—it is not merely that He had been in the habit

εἰς ἤλθε κατὰ τὸ εἰωθὸς ἃ αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων ἃ Acts xvii. 2  
 εἰς τὴν συναγωγὴν, καὶ ἃ ἀνέστη ἀναγνῶναι. 17 καὶ ἃ ἐπ- only. Num.  
 εδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἃ \* ἀνα- xxiv. 1.  
 πτύξας τὸ βιβλίον εὔρε τὸν ἃ τόπον οὗ ἦν γεγραμμένον s Matt. ix. 9.  
 18 ἃ Πνεῦμα κυρίου ἐπ' ἐμὲ, οὗ ἃ εἶνεκεν ἃ ἔχρισέ με xxvi. 62.  
 \* ἃ εὐαγγελίζεσθαι πτωχοῖς, ἀπέσταλκέ με [ἵασσθαι τοὺς t ver. 29.  
 ἃ συντετριμμένους τὴν καρδίαν,] ἃ κηρύξαι ἃ αἰχμαλώτοις v = Matt. viii.  
 ἃ ἄφεςιν καὶ τυφλοῖς ἃ ἀνάβλεψιν, ἃ ἀποστείλαι ἃ τεθραυ- 9, 10, ch.  
 σμένους ἃ ἐν ἃ ἄφεςι, 19 ἃ κηρύξαι ἃ ἐνιαυτὸν κυρίου ἃ δεκτόν. xxiv. 30, 42.  
 20 καὶ ἃ πτύξας τὸ βιβλίον, ἃ ἀποδοὺς τῷ ἃ ὑπηρέτῃ John xiii. 29  
 ἃ ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ἃ ὀφθαλμοὶ ἦσαν 1.  
 b here only. Isa. lii. 2. c = here only. Lev. xxv. 10. d here only. e ἀπ. τοῦ ἐν ἃ φ. Isa. lviii. 6. Mark  
 viii. 26. f here only. Ex. xl. xv. 6. Deut. xxviii. 33. g ch. i. 77. viii. 43. John vii. 4. h = here only.  
 Isa. lviii. 6. k = Acts x. 37. l Levit. xxv. 10. m ver. 24. 2 Cor. vi. 2. Isa. xlix. 8. n = here only f.  
 πρ. τ. ἃ ἐπιστολῆς. Joseph Ant. x. 1, 4. o = ch. ix. 42. p Matt. v. 25. xxvi. 58. Prov. xiv. 35.  
 q intr. Matt. xxiii. 2 and ref.

Orig.—ἄπον D 5.—τεθρ. κ. εἰς. om. D, but not d.—αὐτῷ om. D acd.—17. aft. βιβλ., ὁ προ-  
 φῆτης Ἡσαίας D.—for ἀναπτ., ἀνοίξας A B L 2. txt D abcd.—τὸ βιβλ. om. D.—18. rec.  
 ἔνεκεν with Orig. and several MSS., but txt A B D E F K L S V 33 all. Cyril. Eus.  
 Basil. Theophyl.—εὐαγγελίσασθαι A D E F G K L S V 51 Euseb. Cyr. Aeth. txt B.—  
 for ἀπέσταλκέ με, ἀπέσταλμαι D, but txt d.—ἵασσθαι . . . καρδίαν om. B D L 3 abc  
 Orig. Copt. Aeth. Hil. Ath. Cyr. Jus. Jer. Aug. ins. A Iren.—τεθραυματισμένους D.  
 τεθραυμένους D².—19. aft. δεκτόν add καὶ ἡμέραν ἀνταποδόσεως abcv Hil. Ambr.

of attending the synagogues, but of teach-  
 ing in them: see ver. 15. It was appa-  
 rently the first time He had ever so taught  
 in the synagogue at Nazareth.—ἀνέσ- ἀνα-  
 γν.] The rising up was probably to show  
 His wish to explain the Scripture; for so  
 ἀναγ. imports. Ezra is called an ἀνα-  
 γνῶστης τοῦ θεοῦ νόμου, Joseph. Antt. xi.  
 5, 1. The ordinary way was, for the ruler  
 of the synagogue to call upon persons of  
 any learning or note to read and explain.  
 That the demand of the Lord was so readily  
 complied with, is sufficiently accounted for  
 by vv. 14, 15. See Acts xiii. 15, also Neh.  
 viii. 5.—17.] It is doubtful whether the  
 Rabbinical cycle of Sabbath readings, or  
 lessons from the law and prophets, were  
 yet in use: but some regular plan was  
 adopted; and according to that plan, after  
 the reading of the law, which always pre-  
 ceded, the portion from the prophets came  
 to be read (see Acts xiii. 15), which, for  
 that sabbath, fell in the prophet Isaiah.  
 The roll containing that book (probably,  
 that alone) was given to the Lord. But it  
 does not appear that He read any part of  
 the lesson for the day; but when He had  
 unrolled the scroll, 'found' (the fortuitous,  
 i. e. providential, finding is the most likely  
 interpretation, not the searching for and  
 finding) the passage which follows.—No  
 inference can be drawn as to the time of  
 the year from this narrative: partly on ac-  
 count of the uncertainty above mentioned,

and partly because it is not clear whether  
 the roll contained only Isaiah, or other books  
 also.—18—20.] The quotation agrees  
 mainly with the LXX:—the words ἀπο-  
 στείλαι τεθρ. ἐν ἄφεςι are inserted from  
 the LXX of Is. lviii. 6. The meaning of  
 this prophetic citation may be better seen,  
 when we remember that it stands in the  
 middle of the third great division of the  
 book of Isaiah, that, viz. which comprises  
 the prophecies of the Person, office, suffer-  
 ings, triumph, and Church of the Messiah  
 (see ch. xlix.—lxvi.);—and thus by implica-  
 tion announces the fulfilment of all that  
 went before, in Him who then addressed  
 them.—πνεῦμα κ.] see Is. xi. 2. xlii. 1.  
 —οὗ ἐν.] 'because,' = ὅτι.—ἀπ. με] see  
 Is. xlviii. 16, and compare Matt. v. 3.—  
 αἰχμ. ἄφ.] see ch. xlii. 15.—τυφλ. ἄν.]  
 see John ix. 39. The Hebrew words thus  
 rendered by the LXX, חַוִּיתִּי עֵינַי, signi-  
 fify, 'to those who are bound, the opening  
 of prison: so that we have here the LXX  
 and literal rendering both included, and the  
 latter expressed in the LXX words of ch.  
 lviii. 6.—ἐνιαυτ. κυρ. δεκ.] see Levit. xxv.  
 8—17, where in ver. 10 we find that liberty  
 was proclaimed to all in the land in the  
 year of jubilee.—κηρύξαι = καλῆσαι LXX.  
 —No countenance is given by this expres-  
 sion to the extraordinary inference from it  
 of some of the Fathers (Clement of Alex.,  
 Origen), that the Lord's public ministry  
 lasted only a year, and something over.

r only in Luke, and 2 Cor. iii. 7, 13. dat. ch. xxii. 66. Acts iii. 12 al.  
 1 Matt. xxvi. 54, 56.  
 u ch. i. 4. Job v. 4.  
 v Mark xii. 17. ch. ix. 43.  
 w = Eph iv. 29. Ps. xlv. 2. Prov. x. 32.  
 x Matt. xv. 11. 18. Eph. iv. 29. Ps. lxxviii. 34.  
 y Acts xviii. 21. xxi. 22. Tobit xiv. 8. z constr. Acts vii. 12. xxiv. 10. ch. viii. 46.  
 zz ch. vi. 39. xii. 16. xiii. 20. xv. 11. a ver. 19, and refl.  
 h ch. xxii. 59. see Mark xii. 32. Job ix. 2. c Matt. xxiii. 13 al. Gen. xxxviii. 11. d = Rev. xi. 6.  
 e Acts xiii. 31 al. Heb. xi. 30.

αὐτερίζοντες αὐτῶ. <sup>21</sup> ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι ABD  
 σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὡσὶν ὑμῶν.  
<sup>22</sup> καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς  
 λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στό-  
 ματος αὐτοῦ, καὶ ἔλεγον \* Οὐκ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;  
<sup>23</sup> καὶ εἶπε πρὸς αὐτοὺς Ὑπάντως ἐρεῖτέ μοι τὴν παρα-  
 βολὴν ταύτην, Ἰατρὲ θεράπενσον σεαυτὸν· ὅσα ἡκούσαμεν  
 γενόμενα ἐν τῇ Καπερναοῦμ, ποίησον καὶ ὧδε ἐν τῇ πα-  
 τρίδι σου. <sup>24</sup> εἶπε δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης  
 ἀδεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. <sup>25</sup> ἐπ' ἀληθείας δὲ  
 λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου  
 ἐν τῇ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανός [ἐπὶ] ἑτὶ τρία  
 καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· ABCD

Aug. — 21. ὅτι om. D. — 22. οὐχὶ B D L. txt A. — 23. γενόμενα D. — ἐν καπ. A K 5. εἰς τὴν κ. B. εἰς κ. D L 5. — bef. τῇ πατ. σ. om. ἐν L, and in next verse. — 24. ἀμὴν ἀμὴν D 2. — 25. δὲ om. D K abc ὁ Arm. Ambr. — ἐπὶ bef. ἑτῇ om. B D 4. ins. A C. —

Compare John ii. 13. vi. 4. xiii. 1. — 20.] ἐκάθισε. It was the custom in the synagogues to *stand* while reading the law, and *sit down* to explain it. The Lord on other occasions taught *sitting*, e. g. Matt. v. 1. Mark iv. 1. xiii. 3. — The ὑπέρτης was the ἡγούμενος, whose duty it was to keep the sacred books. — 21.] ἤρξε. δ. λ. — implying that the following words are merely the substance of a more expanded discourse, which the Lord uttered to that effect: see another occasion in Matt. xi. 4, 5, where the same truth was declared by a series of gracious acts of mercy. — ἡ γρ. κ.τ.λ., not 'this scripture which you have heard' — as the Syriac (cited by Dr. Burton); which would be ἡ γρ. αὐτὴ ἢ ἐν τ. ὡ., and even then an unusual form of construction: — but, *is fulfilled in your hearing*, by My proclaiming it, and My course of ministry. — 22.] ἐμαρτ. αὐ., 'bore witness that it was so.' The λόγοι τ. χ. must be the discourse of which ver. 21 is a compendium. — ἔλεγ.] i. e. πάντες, not *rites*. While acknowledging the truth of what He said, and the power with which He said it, they wondered, and were jealous at Him as being the son of Joseph — asking πόθεν τοῦτω ταῦτα; see Mark vi. 2–4. Between this verse and the next, the ἱσκανδαλίζοντο ἐν αὐτῷ is implied, for that is in a tone of reproof. — 23.] θερ. σ. — not, 'raise thyself from thy obscure station,' but, 'exert thy powers of healing in *thine own country*,' as presently interpreted; the Physician being represented as an inhabitant of Naza-

reth, and σεαυτὸν including His own citizens in it. On the miracles previously wrought in Capernaum, see note on ver. 14. That in John iv. 47–53 was one such: but ὅσα can hardly be said of one only, as Stier maintains. — ἐν τῇ K.] Whether we read ἐν or εἰς, the preposition is equally *local* in its signification, *in* Capernaum, not 'in the case of Capernaum,' or 'to Capernaum.' — 24.] See John iv. 44 and note. — εἶπε δὲ] A formula usual with Luke — see refl.; and indicating, if I mistake not, the passing to a different source of information, or at least a break in the record, if from the same source. — 25.] The Lord brings forward instances where the two greatest prophets in Israel were not directed to act in accordance with the proverb, 'Physician, heal thyself:' but their miraculous powers exerted on those who were strangers to God's inheritance. — ἑτῇ γρ. . . .] So also in James v. 17; — but in 1 Kings xviii. 1 we find that it was *in the third year* that the Lord commanded Elijah to show himself to Ahab, for He would send rain on the earth. But it does not appear from what time this third year is reckoned, — or at what time of the year, with reference to the usual former and latter rains, the drought caused by Elias's prayer begun; and thus, without forming any further hypothesis, we have latitude enough given for the three and a half years, which seems to have been the exact time. This period is one often recurring in Jewish record and in prophecy: see Daniel vii. 25. xii. 7. Rev. xi. 2, 3.

<sup>26</sup> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς  
 \* Σάρεπτα τῆς † Σιδωνίας πρὸς γυναῖκα χήραν. <sup>27</sup> καὶ  
 πολλοὶ λεπροὶ ἦσαν ἐπὶ \* Ἐλισσαίου τοῦ προφήτου [ἐν  
 τῷ Ἰσραὴλ]· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ \* Νεεμάν  
 ὁ Σύρος. <sup>28</sup> καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συνα-  
 γωγῇ ἀκούοντες ταῦτα, <sup>29</sup> καὶ ἀναστάντες ἔξ[ε]βαλον  
 αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως [τῆς]  
 ἡ ὄφρυος τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, <sup>h</sup> here only,  
 \* εἰς τὸ \* <sup>i</sup> κατακρημνίσαι αὐτόν. <sup>30</sup> αὐτὸς δὲ διελθὼν διὰ <sup>i</sup> here only. 2  
 μέσου αὐτῶν ἐπορεύετο, <sup>31</sup> καὶ κατῆλθεν εἰς Καπερναοὺμ <sup>Chron. xxv. 12.</sup>  
 πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς  
 σάββασιν. <sup>32</sup> καὶ <sup>k</sup> ἐξέπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι <sup>al.</sup> here only.  
<sup>l</sup> ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. <sup>33</sup> καὶ ἐν τῇ συναγωγῇ ἦν <sup>see ver. 36, 1 Cor. ii. 1. Eph. vi. 2.</sup>

26. *σαρεφθα* B K M S Arm. Orig. Theophyl. *Ἀρεφθα* L 6. *txt* A C D *ac* Orig.—*rec.*  
*σιδωνος.* *txt* (σιδωνίας D) A B C D V 10 *bc* Orig.—27. *aft.* *προφήτου om.* ἐν τῷ  
 Ἰσραὴλ B C D L 6 *abc.* *txt* A.—*ελισαίου* A D *abc.* *txt* B C Orig.—*Ναιμάν*  
 A C D<sup>2</sup> K L 6. *ναϊμάς* D d. *naaman bc.* *txt* B Orig.—28. *for* καὶ, οἱ ἐξ D.—*ἀκού-*  
*σαντες* D 4 Syr. Theophyl.—29. *bef.* ὄφρυος *om.* τῆς A C G H K L S V 30. *ins.* B D.  
 τοῦ D<sup>2</sup>.—*ὥστε κατακρ.* B D L 7 Orig. *txt* A C.—31. *aft.* Γαλιλαίας *ins.* τὴν παρα-

xii. 6. 14. Lightfoot (ii. 123) produces more instances from the Rabbinical writers.—[26.] Sarepta, now Sūrafend, see Robinson, iii. 413,—a large village, inland, halfway between Tyre and Sidon:—the ancient city seems to have been on the coast.—[27.] Stier remarks that these two examples have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 24) and the ruler's son at Capernaum (John iv. 46).—[28—30.] The same sort of rage possessed the Jews (Acts xxii. 22), on a similar truth being announced to them. This whole occurrence, whenever it happened in the Lord's ministry, was but a foreshadowing of His treatment afterwards from the whole nation of the Jews—a foretaste of εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἱεῖοι αὐτὸν οὐ παρέλαβον (John i. 11). And it is remarkable that the expression of St. Paul, Rom. xi. 25, *πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν*, corresponds with the judicial infliction on these Nazarenes, by means of which the Lord passed out from among them.—The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the brow of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had the Lord in their custody, and were hurrying with Him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the ὄφρυς, but only on the mountain, or range of hills, of

which the ὄφρυς forms a part—which it is: see Robinson, iii. 167.—The Lord's passing through the midst of them is *evidently miraculous*; the circumstances were different from those in John viii. 60, where the expression is *ἐκρύβη καὶ ἐξῆλθεν ἐκ τ. ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν*: see note there. Here, the Nazarenes had Him actually in *their custody*.—[31.] The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the *reason of the Lord's change of habitation to Capernaum*. In fact that change, as remarked on ver. 14, had been made *some time before*; and it is hardly possible that such an expression as ἦλθ. εἰς τὴν Ν. οὗ ἦν τεθραμμένος should be used, if He still resided there. That Luke regarded this occurrence as the reason, is possible, but not certain. The words *πᾶν τῆς Γ.* come in unnaturally after the mention of *Καπερν.* in ver. 23, and evidently show that *this* was originally intended to be the first mention of the place.—What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth:—see note on John ii. 12, and Matt. iv. 13.—*κατῆλθ.*, because Nazareth lay high, and Capernaum on the sea of Galilee.

32—37.] Mark i. 21—28, where see notes. The two accounts are very closely cognate—being the same narrative, only



<sup>m</sup> Mark iii. 30.  
<sup>vii. 23.</sup> Acts  
<sup>viii. 7.</sup>  
<sup>n</sup> Mark i. 24 al.  
<sup>o</sup> i. Mk. Mark  
<sup>i. 19.</sup> Judg.  
<sup>vii. 20.</sup>  
<sup>p</sup> Matt. viii. 29.  
<sup>2 Kings xvi.</sup>  
<sup>10 al.</sup>  
<sup>q</sup> Matt. xvi. 22.  
<sup>Zech. iii. 3.</sup>  
<sup>r</sup> i. Mk. and iv.  
<sup>49.</sup> Prov.  
<sup>xvii. 28.</sup>  
<sup>s</sup> Acts ii. 43. v.  
<sup>11.</sup> ch. i. 65.  
<sup>t</sup> ch. v. 9. Acts  
<sup>iii. 10 only.</sup>  
<sup>u</sup> Matt. i. 8.  
<sup>n</sup> Matt. xvii. 3.  
<sup>Acts xxv. 12</sup>  
<sup>v</sup> 2 Kings i. 4.  
<sup>w</sup> = here only.  
<sup>see v. 32.</sup>  
<sup>= κατ' εφε.</sup>  
<sup>Mark i. 27.</sup>  
<sup>x</sup> i. Mk. ch.  
<sup>viii. 25.</sup> Gen.  
<sup>xlix. 33.</sup>  
<sup>y</sup> = here only.  
<sup>z</sup> = here only.  
<sup>see Acts ii. 2.</sup>  
<sup>1 Heb. xii. 19.</sup>  
<sup>a</sup> Matt. iv. 35.  
<sup>Deut. iii. 13.</sup>  
<sup>14.</sup>  
<sup>b</sup> i. Mk.  
<sup>Matt. x. 35</sup>  
<sup>and J. Ruth</sup>  
<sup>i. 11.</sup>  
<sup>c</sup> = Matt. iv. 21.  
<sup>ch. viii. 37.</sup>  
<sup>Acts xxviii. 8.</sup>  
<sup>d</sup> = and Deut.  
<sup>xxviii. 22.</sup>  
<sup>e</sup> John xvi. 20.  
<sup>xviii. 9. 20.</sup>  
<sup>f</sup> ch. ii. 9. Gen.  
<sup>xxiv. 43.</sup>  
<sup>g</sup> 2 Kings i. 9.  
<sup>Rev. vi. 8.</sup>  
<sup>xx. 3.</sup>  
<sup>h</sup> = Matt. vii. 26 and J. Ps. cv. 9. i = Matt. iv. 11, 20 al. k Matt. xxi. 10 al. Num. vi. 9.

θαλάσσιον ἐν ὁρίοις ζαβουλῶν κ. τερθαλείμ D d. — 33. δαιμόνιον ἀκάθαρτον (omg. πνεῦμα) D abcd (c om. ἀκάθ.). txt A B C. — 34. λέγων om. B L V Copt. Orig. ins. A C D abcd. — εἰα om. D abc AEth. ins. A B C Q v. — ἡμᾶς ὡς ἀπολέσαι D. — 35. for εἰ, ἀπ' B D L M V 23 Orig. txt A C Q. — ῥίψας D'. — τὸ def. μίσον om. D E F G H K S V 34 Orig. εἰς τὸ μ. om. ab. txt A B C Q. — alt. μέσ, ins. ἀνακρανύσασάν τε D d. — βλάψας D. — 36. alt. θάμβ, ins. μέγας D b. — 37. for ἔξεπ., ἐξήλθεν D. — for ἡχος, ἡ ἀκοή D. — 38. for ἐκ, ἀπὸ B C D L Q 10 Origen. txt A abcd. — ἦλθεν D 12. — alt. Σίμωνος ins. καὶ ἀνδραί(ου) D bc. — def. πενθ. om. ἡ A B D G H K L M Q S V X 21, ins. (but ἡ δὲ πενθ.) C 5. — κατεχομένη D. — 39. ἐπισταθεις D. — for παραχ. . . ., — ὥστε ἀναστᾶσαν αὐτὴν διακονεῖν αὐτ. D. — 40. δύναντος D bc. txt A B C Q a. — καὶ ἡγαγον A. ἔφερον D. ἦγον Orig. txt B C Q. — alt. ἐκάστ., om. αὐτῶν D bc. — ἐπιτιθεις B D Q 8 bc Orig. txt A C. — 41. κρανύζοντα A D E V 22 Orig. txt B C.

slightly deflected; not more, certainly, than might have arisen from oral repetition by two persons, at some interval of time, of what they had received in the same words. — At end of ver. 32, καὶ οὐχ ὡς οἱ γραμματεῖς (Mark) is here omitted: see Matt. vii. 26. — 33.] πν. is the influence, δαιμ. the personality, of the possessing demon. — 35.] μηδ. βλάψ. αὐτ. is here only. Mark's σπαράξαν may mean 'having convulsed him' — and our text, 'without doing him bodily injury.'

38—41.] Matt. viii. 14—17. Mark i. 29—34. Our account has only a slight additional detail, which is interesting however

as giving another side of an eye-witness's evidence—it is ἐπιστάς ἐπάνω αὐτῆς. Now this is implied in laying hold of her hand, as she was in bed; which particulars are both mentioned by Matt. and Mark.—this being one of those many cases where alteration (of κρατήσας τ. χειρ. . . into ἐπιστ. ἐπ. αὐτ.) is utterly inconceivable. — 38. πвр. μεγάλη An epithet used by Luke, as a physician;—σύνηθες ἡδὴ τοῖς ἰατροῖς ὀνομάζειν . . . τὸν μέγαν τε καὶ μικρόν πνρετόν. Galen de different. febr. i. (Weistein). — 40.] ἐνὶ ἐκάστ. αὐτ. τ. χ. ἐπ. is a detail peculiar to Luke, and I believe indicating the same as above: as also the κράζ. κ.

42<sup>1</sup> γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι <sup>m</sup> † ἐπέζήτουν αὐτόν, καὶ ἦλθον <sup>n</sup> ἕως αὐτοῦ, καὶ <sup>o</sup> κατεῖχον αὐτόν <sup>oo</sup> τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπε πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν <sup>p</sup> εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι εἰς τοῦτο \* ἀπέσταλμαι. 44 καὶ <sup>q</sup> ἦν κηρύσσων \* ἐν ταῖς συναγωγαῖς \* τῆς \* Γαλιλαίας.

V. 1' Ἐγένετο δὲ <sup>r</sup> ἐν τῷ τὸν ὄχλον <sup>s</sup> ἐπικεῖσθαι αὐτῷ \* τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, <sup>t</sup> καὶ αὐτὸς ἦν ἰστώσας

—ὁ χρ. om. B C D F L X 3 Copt. Arm. Orig. ins. A Q. — 42. rec. ἰζήτουν with many const. MSS., but txt A B C D F L M Q S V X 40 *abc* Theophyl. — ἐπῆχον αὐτόν D. — 43. for ταῖς ἐτ. πόλ., ἐς τὰς ἄλλας πόλεις D. — ἐπὶ τούτῳ B L 4. txt (εἰς τοῦτο γὰρ D) A C D. — ἀπιστάλην B C D L X 8. txt A. — 44. εἰς τὰς συναγωγὰς B D Q 4. txt A C *abcd*. — for Γαλ., Ἰουδαίας C L Q 10 Copt. Syr. txt A B D *abc*.

CHAP. V. 1. for τοῦ, καὶ A B X 2, et audierunt c. txt C D X *ab*. — for καὶ αὐτ. ἦν

λέγ. . . . implied in the others, but not expressed. — 41.] λαλεῖν, ὅτι . . . to speak, because they knew, &c.; not, 'to say that they knew;' — λαλεῖν is never 'to say,' but 'to speak,' 'to discourse.'

42, 43.] Mark i. 35—38. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related is nearly identical, the only words common to the two are εἰς ἔρημον τόπον. — 42.] οἱ ὄχλοι = ὁ Σίμων κ. οἱ μετ' αὐτοῦ, Mark. — The great number of sick which were brought to the Lord on the evening before, and this morning, is accounted for by His departure having been fixed on and known beforehand.

44.] Mark i. 39: see Matt. iv. 23—25 and notes. — καὶ ἦν κηρ. . . . is a formal close to this section of the narrative, and chronologically separates it from what follows.

CHAP. V. 1—11.] The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with Matt. iv. 18—22, and Mark i. 16—20. With regard to this, we may notice the following particulars. (1) Contrary to Schleiermacher's inference (Trans. p. 75, 76), it must be, I think, that of most readers, that a *previous and close relation had subsisted between the Lord and Peter*. The latter calls Him ἐπιστάτα (= πατρις), and κύριε: evidently (ver. 5, end) *expects a miracle; and follows Him, with his partners, without any present express command so to do*. — Still all this might be, and yet the account might be identical with the others. For the Lord had known Peter before this, John i. 41 ff.; and, in all pro-

bability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) That the Evangelist evidently intends this as the first *apostolic calling* of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) That there is yet the supposition, that the accounts in Matthew and Mark may be a shorter way of recounting this by *persons who were not aware* of these circumstances. But then such a supposition will not consist with any high degree of authority in those accounts, which I believe them to have: see note on Mark. (4) It seems to me that the truth of the matter is nearly this:—that this event is *distinct from, and happened at a later period than*, the calling in Matt. and Mark—but that the four Apostles, when the Lord was at Capernaum, followed their occupation as fishermen. There is everything to show, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this, which appears also from other passages in the Gospels, that the Apostles, as such, were not called or ordained at *any special moment*, or by *any one word of power alone*; but that in their case as well as ours, there was line upon line, precept upon precept: and that what

t ch. vi. 13 al.  
in Acts xii. 19.  
1 Kings xx. 1.  
n = Acts ix. 39.  
o = Philem. 13.  
oo = ch. xii. 19.  
xxiv. 56.  
oo ch. xxiv.  
p ch. xvi. 16.  
q ver. 31. ch. ii.  
33 al.  
r Matt. xiii. 4.  
xxvii. 12. Is.  
xxxvii. 1.  
s = here only.  
Job xix. 3.  
xxi. 27.  
t ch. i. 15.  
2 Kings i. 1.

παρὰ τὴν λίμνην Γεννησαρὲτ, <sup>2</sup> καὶ εἶδε δύο \* πλοῖα ABCD

u = here only.

v here only.

Jer. ii. 22.

w = ch. viii. 37.

John iv. 40.

x = here only.

2 Macc. xlii. 1.

y intr. Matt. v.

1, &c.

z Gen. x viii. 33.

a Jer. xlv. 6.

Mark ii. 4.

b = ch. iii. 3.

ver. 17.

c ver. 0 only t.

d Matt. xi. 28.

Ps. cxxvii. 1.

e = Acts iii. 10.

John xxi. 22.

f Gal. iii. 22.

Exod. xiv. 3.

g ch. viii. 29.

h here only t.

i Heb. i. 9 (from

Ps. xlvii. 7).

jii. i. 14, vi.

4. xii. 8 only.

j ver. 1. ch. ix.

51.

k = Phil. iv. 3

only. Gen.

xx. 8, &c.

l 1 Tim. vi. 9

only. 2 Macc.

xlii. 4.

ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλείψις ἀποβάντες ἀπ' αὐτῶν, \* ὑπέπλυναν τὰ δίκτυα. <sup>3</sup> ἔμβας δὲ εἰς ἓν τῶν πλοίων ὃ ἦν [τοῦ] Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἵνα ἐπαναγαγεῖν ὀλίγον, καὶ ὃ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὕχλους. <sup>4</sup> ὥς δὲ <sup>5</sup> ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα ὃ Ἐπανάγαγε εἰς τὸ βάθος, καὶ ἃ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἃ ἄγραν. <sup>5</sup> καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ Ἐπιστάτα, δι' ὅλης [τῆς] νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῇ ῥήματί σου χαλάσω \* τὸ δίκτυον \*. <sup>6</sup> καὶ τοῦτο ποιήσαντες ἰσυνέκλεισαν ἰχθύων πλήθος πολὺ, \* <sup>7</sup> διερρήγγυντο δὲ τὸ δίκτυον αὐτῶν \*. <sup>7</sup> καὶ <sup>8</sup> κατένευσαν τοῖς ἰ μετόχοις [τοῖς] ἐν τῷ ἐτέρῳ πλοίῳ ἰ τοῦ ἐλθόντος ἰ συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε ἰ βυθίζεσθαι αὐτά. <sup>8</sup> ἰδὼν δὲ Σίμων Πέτρος προσέειπε τοῖς

ἑστώσ, — ἐστῶτος αὐτοῦ D d. — 2. πλοῖα ABC L 5. txt (πλ. δ. B) B D *h* *u* *v*. — ἐπλυνον B D *h* *u* *v*. ἐπλυναν C\* L X. txt A. — 3. ἐν πλοῖον D *h* *u* *v*. — τοῦ bef. Σίμ. om. B D L *u*. ins. A C. — ἐπανάγειν A. txt B C D. — for ὀλίγον, ὅσον ὅσον D d. quantulumcumque a. aliquantulum b. in altum c. txt A B C. — ἐν τῷ πλοίῳ D. — 4. ὅτε ἐξ D a. — ὃ. καὶ ἀποκ. σίμ. εἶπεν ἐπιστάτα B. ὃ δὲ σίμ. ἀποκρ. εἶπ. αὐτ. διδάσκαλε D. txt A C *u*. — τῆς om. A B L. ins. C D. — for χαλ. τὸ δίκτ. καὶ τοῦ. ποιήσαντες, — ὃ μὴ παρακούσομαι (—ομεν D<sup>2</sup>) καὶ εὐθὺς χαλάσαντες τὰ δίκτυα D d. txt (τὰ δίκτυα B c) A B C *h* *u* *v*. — 6. διερρήγητο δὲ τὰ δίκτυα αὐτῶν B *u* *v*. διερρήτο δὲ τὸ δίκ. αὐτῶν C. ὥστε τὰ δίκτυα ῥήσσεσθαι D. txt A b. — 7. ἀφ. μετόχοις om. τοῖς B D L a. ins. A C *h* d. — for συλλαβέσθαι, βοηθεῖν D. — ἐλθόντες οὖν ἐπλησαν D. ἐπλήσθησαν B 3. — bef. βυθίζ. ins. παρὰ τι D. ἡδὴ C. — αὐτά om. D. — B. Πέτρος om. D *h* *u*. — for τοῖς γ. τ. Ἰησ., — αὐτοῦ τοῖς ποσὶν D. — ἀφ. λέγων ins. παρακαλῶ D c Syr. — 9. καὶ

was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate some previous slowness, or relaxation of his usually earnest attachment, of which he now becomes deeply ashamed? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place *after* the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of *Andrew* here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcilable either of the suppositions is with the idea that Luke *used* the Gospel of Matt., or that of Mark, in compiling his own. — 2.] *ὑπέπλυναν*, ut perfectio opere, Bengel: see ver. 5. — 5.] *νυκτός*, — the ordinary time of fishing: — see John xxi. 3. —

6.] *διερρή.* — was bursting — had begun to burst. Similarly *βυθίζεσθαι*, ver. 7. — 7.] They *beckoned*, on account of the distance; or perhaps for the reason given by Euthym.: *μὴ δυνάμενοι λαλήσαι ἀπὸ τῆς ἐκπλήξεως καὶ τοῦ φόβου.* — 8.] *ἔξελθε ἀπ' ἐμοῦ*, 'depart from my ship.' The speech is in exact keeping with the quick discernment, and expression of feeling, of Peter's character. Similar sayings are found Exod. xx. 18, 19. Judg. xiii. 22. Dan. x. 17. Isa. vi. 5. — This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine Power and presence. 'Below this, is the utterly profane state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above it, is the state of grace, in which the contradiction is felt, the deep gulf perceived, which divides between sinful man and an holy God, — yet it is felt that this gulf is bridged over, — that it is possible for the two to meet, — that in One who is sharer with both, they have already been brought

γόνασι τοῦ Ἰησοῦ λέγων <sup>m</sup>· Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ <sup>m-c</sup> ἰσχυρῶς  
<sup>a</sup> ἁμαρτωλὸς εἰμι, κύριε. <sup>9</sup> Ὁ θάμβος γὰρ <sup>a</sup> περιέσχεν αὐτὸν  
 καὶ πάντας τοὺς σὺν αὐτῷ <sup>a</sup> ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων  
 ἧ' συνέλαβον· <sup>10</sup> ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην  
 υἱοὺς Ζεβεδαίου, οἳ ἦσαν <sup>a</sup> κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε  
 πρὸς τὸν Σίμωνα ὁ Ἰησοῦς Μὴ φοβοῦ· <sup>b</sup> ἀπὸ τοῦ νῦν  
 ἀνθρώπους <sup>c</sup> ἐσθ' <sup>d</sup> ὡρῶν. <sup>11</sup> καὶ <sup>e</sup> καταγαγόντες τὰ  
 πλοῖα ἐπὶ τὴν γῆν, <sup>f</sup> ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.

12 Καὶ <sup>2</sup> ἐγένετο ἐν τῇ ἑνίαι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ <sup>h</sup> πλήρης <sup>i</sup> λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, <sup>k</sup> πεσὼν ἐπὶ πρόσωπον ἐξέειπεν αὐτοῦ λέγων Κύριε, ἐάν θέλῃς, δύνασαι με καθαρίσαι. <sup>13</sup> καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν Θέλω, καθαρίσῃτι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. <sup>14</sup> καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶν εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξε Μωσῆς, <sup>1</sup> εἰς μαρτύριον αὐτοῖς. <sup>15</sup> διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι [ὑπ' αὐτοῦ] ἀπὸ τῶν ἀσθενειῶν αὐτῶν. <sup>16</sup> αὐτὸς δὲ ἦν <sup>m</sup> ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

17 <sup>n</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, <sup>n</sup> καὶ αὐτὸς ἦν <sup>n</sup> ver. 12 al.  
Gen. xiv. 30.

πάντ. τ. σὺν αὐτ. om. D.—for ἧ, ὧν D. om. B X. txt A C.—συνέλαβεν S.—10. ἦσαν ἐξ κοιναίου αὐτῶν Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου· οὗ δὲ εἶπεν αὐτοῖς εἶπε, καὶ μὴ γίνισθε ἄλλους ἰσχυρῶν, ποιήσω γὰρ ὑμᾶς ἄλλους ἀνθρωπῶν D d. νουὺς ζεβ. om. C.—11. οἱ δὲ ἀκούσαντες πάντα κατέλειψαν ἐπὶ τῆς γῆς καὶ . . D d (for ζωγρῶν, vivificans ab.—12. for πλ. λέπρ., λέπρος D.—εἰπεν ἐπὶ πρῶτω. λέγων D.—13. for ἡ λέπ. ἀπ. ἀπ' αὐτ., ἐκαθάρισεν D.—14. for εἰς μαρτ. αὐτ., ἵνα εἰς μαρτύριον ἦν (ἡ D<sup>2</sup>. om. abed) ἡμῖν τοῦτο D abed.—aft. αὐτοῖς, add οὗ δὲ ἐξελθὼν ἤρξατο κηρύσσειν καὶ διαφημίζειν τὸν λόγον ὥστε μῆκειν ἐνθάσθα αὐτὸν φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω ἦν ἐν ἐρήμῳ τόποις, καὶ συνήρχοντο πρὸς αὐτὸν καὶ ἡλόνεν πάλιν εἰς Καφαρναῶν D d.—15. ὑπ' αὐτοῦ om. B C D L 8 Copt. Arm. Æth. ἀπ' αὐτοῦ A.

together.' Trench on the Miracles, p. 132. The same writer remarks of the miracle itself, "Christ here appears as the *ideal man*, the second Adam of the eighth Psalm; 'Thou madest Him to have dominion over the works of Thy hands: Thou hast put all things under His feet: . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas'" (yv. G. 8). — 10. *ἐν ὕδατι*:—compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi.—with its injunction, 'feed My lambs,' 'shepherd My sheep,' given to the same Peter;—its net which did not burst; and the minute and beautiful appropriateness of each will be seen — this, at, or near,

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the commencement of the Apostolic course; that, at how different, and how fitting a time!

12—14.] Matt. viii. 2—4. Mark i. 40—45. In Matth. placed immediately after the Sermon on the Mount; in Mark and here, without any note of time: see notes on Matt. — πλήρης λ. implies the soreness of the disease. — 14.] A change of construction from the oblique to the direct, as in Mark vi. 8, 9. Acts i. 4 al. — 15.] The reason of this is stated in Mark, ver. 45, to be, the disobedience of the leper to the Lord's command. — 16.] καὶ προσευχ. is peculiar to Luke, as often: see ch. iii. 21. vi. 12. ix. 18. xi. 1.—These words break off the sequence of the narrative.

 $\mathbb{Z}$

α Acts v. 34.  
 1 Tim. i. 7  
 only 1.  
 p constr. Ps.  
 cxviii. 173.  
 2 Cor. vii. 3.  
 q Acts viii. 7.  
 ix. 33. Heb.  
 xii. 12 only.  
 1 Macc. ix.  
 55.  
 a ch. ix. 9 al.  
 John vii. 19  
 al.  
 b ver. 23 al.  
 Gen. xxiv.  
 51.  
 c = ch. xix. 48.  
 Acts iv. 21.  
 d αἰ. ch. xix. 4.  
 e here only 1.  
 see 2 Kings  
 xvii. 28.  
 f Act. ix. 25.  
 x. 11. xi. 5.  
 only. Exod.  
 xvii. 11.  
 g here only 1.  
 h = Matt. vi. 12  
 al. Neh. ix.  
 17.  
 i ch. iii. 15.  
 k Matt. xxvi.  
 65. Dan. iii.  
 29.  
 l 1 Mark. Matt.  
 xiv. 28.  
 m Matt. xv. 19.  
 ch. ii. 35.  
 Lum. iii. 60.  
 61.  
 n 1 Macc. Mk.  
 1 Macc. iii.  
 18.  
 o 1 Macc. Mk.  
 John v. 8.  
 Acts iii. 6.  
 p 1 Dan. iv. 31.  
 Sir. x. 4.  
 q ver. 18.

διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ ὁ νομο- ABCD  
 διδάσκαλοι οἱ ἦσαν \*ἐληλυθότες ἐκ πάσης κώμης τῆς  
 Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ δύναμις  
 κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. <sup>18</sup> καὶ ἰδοὺ ἄνδρες  
 φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν ἡ παραλελυμένος,  
 καὶ ἑξήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ.  
<sup>19</sup> καὶ μὴ εὐρόντες † ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν  
 ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν ἐκεράμων καθέκταν  
 αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.  
<sup>20</sup> καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν [\* αὐτῷ] Ἀνθρώπε,  
 ἠφέωνταί σοι αἱ ἁμαρτίαι σου. <sup>21</sup> καὶ ἤρξαντο διαλογί-  
 ζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστὶν  
 οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρ-  
 τίας εἰ μὴ μόνος ὁ θεός; <sup>22</sup> ἐπιγνόντες δὲ ὁ Ἰησοῦς  
 τοὺς <sup>m</sup> διαλογισμοὺς αὐτῶν, [ἀποκριθεὶς] εἶπε πρὸς αὐ-  
 τοὺς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>23</sup> τί ἐστὶν  
 ἡ εὐκοπώτερον, εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι σου,  
 ἢ εἰπεῖν † Ὁ ἔγειρε καὶ περιπάτει; <sup>24</sup> ἵνα δὲ εἰδῇτε  
 ὅτι ἡ ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς  
 ἀφίεναι ἁμαρτίας, εἶπε τῷ \* παραλελυμένῳ Σοὶ λέγω,  
 † ἔγειρε, καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν  
 σου. <sup>25</sup> καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας

txt C<sup>2</sup>. — 17. for αὐτ. ἦν ἐιδ., αὐτοῦ διδάσκοντος D C. — αἱ Φ. B S. txt A C. — συνεληλυθότες  
 τοὺς Φ. καὶ νομοδ. D (omg. καὶ ἦσαν). — for αἱ ἦσαν, ἦσαν ἔδ. D. — συνεληλυθότες  
 A\* D G a. txt B C b. — πάσ. τῆς κώμ. B. txt A C D. — καὶ Ἰερ. . . . ἦν om. D. —  
 τοῦ ἰᾶσθαι D. — αὐτῶν B. — πάντας L. — 18. aft. θεῖναι, ins. αὐτῶν B L. ἐνώπιον αὐτοῦ  
 om. C. — 19. rec. bef. ποίας ins. ἰαά, with many const. mss., but om. A B C D E K L M S V  
 41 all. — for ἐὰν . . . κλινιδίῳ, καὶ ἀποστεγασάντες τοὺς ἐκεράμους ὅπου ἦν, καθέκταν  
 τὸν κράβαττον σὺν τῷ παραλυτικῷ D d. Et discooperuerunt tectum, et summiserunt  
 eum cum lecto b. — for τοῦ Ἰησ., πάντων B. — 20. αὐτῷ om. B L 2. For αὐτῷ, τῷ  
 παραλυτικῷ C D 2 Copt. Æth. txt A. — σου αἱ ἁμαρ. omg. σου aft. D F 3. — 21. aft.  
 Φαρ. ins. ἐν ταῖς καρδίαις αὐτῶν D bc. — τὶ οὗτος D. — for μόνος, εἰς D X 4 a Copt. —  
 22. ἀποκριθεὶς om. C D abc Syr. Æth. ins. A B v. — aft. ὑμῶν ins. πονηρὰ D c. —  
 23. σου om. D d. txt (σου αἱ ἁμ. σου C) A B C d. — rec. ἔγειραι. txt A B C D F K L S V X  
 10 al. — 24. ἐπὶ γῆς D<sup>1</sup>. — παραλυτικῷ C D<sup>2</sup> F L M X 15 Cyril. Theophyl. txt A B.

17—26.] Matt. ix. 2—9. Mark ii. 1—12.  
 This miracle is introduced by the indefinite  
 words, καὶ ἐγ. ἐν μιᾷ τ. ἡμ. In Matthew,  
 viii. 5—end, a series of incidents are inter-  
 posed. The Lord there appears to have  
 returned from the country of the Gerge-  
 senes and the miracle on the demoniac  
 there, to 'His own city,' i. e. Capernaum.  
 The order in Mark is the same as here,  
 and his narrative contains the only decisive  
 note of sequence (ch. iv. 35), which deter-  
 mines his order and that in the text to have  
 been the actual one, and the events in Matt.  
 viii. to be related out of their order. — 17.] ἐκ.  
 π. κώμ. not to be pressed: as we say 'from

all parts.' — δύν. κυρ. Does this mean the  
 power of God—or the power of the Lord,  
 i. e. Jesus? Luke uses κύριος frequently  
 for Jesus, but always with the article: see  
 ch. vii. 13. 31. x. 1. xi. 39. xii. 42. al. fr.:  
 —but the same word, without the article, for  
 the Most High; see ch. i. 11. 38. 58. 66.  
 ii. 9. iv. 19; whence we conclude that the  
 meaning is, 'the power of God (working in  
 the Lord Jesus) was present to heal them.'  
 For constr. see refl. — 18.] Borne of four,  
 Mark. — 19.] This description is that of  
 an eye-witness. — 20.] On ἡ πίστις αὐτ.  
 see note on Matt. ver. 2; also on ἀφίων-  
 ται. — 24.] εἶπε τῷ παρ., probably not

<sup>s</sup> ἐφ' \* ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, ὁρᾷζων <sup>s</sup> Acts ix. 33. constr. Mark x. 40 and reff. τὸν θεόν. <sup>26</sup> καὶ <sup>u</sup> ἕκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον <sup>t</sup> Exod. xv. 2. τὸν θεόν, καὶ <sup>v</sup> ἐπλήσθησαν φόβου, λέγοντες ὅτι εἶδομεν <sup>u</sup> Mark xvi. 8. Zech. xiv. <sup>w</sup> παράδοξα σήμερον. <sup>27</sup> Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ <sup>13.</sup> ἐθέασατο τελώνην ὀνόματι Λευὴν καθήμενον ἐπὶ τὸ <sup>a</sup> τελώ- <sup>v</sup> ch. iv. 28. νιον, καὶ εἶπεν αὐτῷ Ἀκολουθεῖ μοι. <sup>28</sup> καὶ <sup>b</sup> καταλιπὼν <sup>c</sup> Acts iii. 10. ἅπαντα <sup>d</sup> Gen. vi. 11. ἀναστὰς <sup>e</sup> w here only t. ἀκολούθησεν αὐτῷ. <sup>29</sup> καὶ <sup>d</sup> ἐποίησε <sup>f</sup> Sir. xli i. 25. <sup>1</sup> δοχὴν μεγάλην [ὧ] Λευὴς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ <sup>g</sup> Exod. xi. 7. ἦν ὄχλος τελωνῶν πολὺς καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν <sup>a</sup> Mt and Mk. only t. <sup>b</sup> 3 Kings xix. 20. <sup>c</sup> Num. xxii. 20. <sup>d</sup> ch. xiv. 13 <sup>e</sup> only. Gen. xxvi. 30. <sup>f</sup> Esth. i. 3. <sup>g</sup> u Mark. i Cor. viii. 10. <sup>h</sup> John vi. 43. <sup>i</sup> vii. 32. Num. xvi. 41. <sup>j</sup> 2 and Sir. xv. 12. <sup>k</sup> Exod. xxxiv. 4, 10. <sup>l</sup> Num. xxiii. 11. <sup>m</sup> Neh. vi. 10. <sup>n</sup> k ver. 8. Ps. iii. 7. <sup>o</sup> Acts xxiv. 20. <sup>p</sup> 1 Tim. v. 23. <sup>q</sup> 2 Macc. viii. 8. <sup>r</sup> m ch. i. 13 al. <sup>s</sup> Acts ii. 37. <sup>t</sup> 3 Kings viii. 45. <sup>u</sup> Jer. xxxi. 12. <sup>v</sup> a sim. use. <sup>w</sup> Amos viii. 8. <sup>x</sup> Gen. xii. 9. <sup>y</sup> Exod. xii. 37. <sup>z</sup> only. <sup>30</sup> καὶ <sup>f</sup> ἐγόγγυζον οἱ γραμματεῖς αὐτῶν <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>31</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς Οὐ <sup>e</sup> χροίαν <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>32</sup> οὐκ ἐλήλυθα <sup>i</sup> καλέσαι δικαίους, ἀλλὰ <sup>k</sup> ἁμαρτωλοὺς εἰς <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>33</sup> οἱ δὲ εἶπον πρὸς αὐτὸν Διὰ τί οἱ μαθηταὶ <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>34</sup> Ἰωάννου νηστεύουσι <sup>m</sup> πυκνὰ καὶ <sup>n</sup> δεήσεις ποιοῦνται, <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>35</sup> οἱ δὲ εἶπε πρὸς αὐτοὺς Μὴ δύνασθε τοὺς <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>36</sup> υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>37</sup> ποιῆσαι νηστεύειν; <sup>38</sup> ἐλεύσονται δὲ ἡμέραι, <sup>o</sup> [καὶ] ὅταν <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>39</sup> ἀπαρῆ ἅπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν <sup>1</sup> Acts xxiv. 20. <sup>2</sup> Tim. v. 23. <sup>3</sup> Macc. viii. 8. <sup>4</sup> ch. i. 13 al. <sup>5</sup> Acts ii. 37. <sup>6</sup> 3 Kings viii. 45. <sup>7</sup> Jer. xxxi. 12. <sup>8</sup> a sim. use. <sup>9</sup> Amos viii. 8. <sup>10</sup> Gen. xii. 9. <sup>11</sup> Exod. xii. 37. <sup>12</sup> only. <sup>40</sup> ἐκείναις ταῖς ἡμέραις. <sup>41</sup> ἐλεγε δὲ καὶ παραβολὴν πρὸς

—τὸν κράβατον D c.—25. ἄρας τὴν κλίνην D b Syr.—ἐφ' ὃ A C E K L S V X 28. om. D. txt B abc.—26. καὶ . . . . . θεὸν om. D M S X 11.—for φόβου, θάμβου D<sup>1</sup>. θάμβους D<sup>2</sup>.—27. καὶ ἐλθὼν πάλιν παρὰ τὴν θάλασσαν τὸν ἀκολουθοῦντα αὐτῷ ὄχλον εἶδασκεν, καὶ παρὰ τὸν εἰδέναι τὸν τοῦ ἀλφραίου D d.—for ἐθέας., εἶε A K.—aft. A. add καλούμενον C.—29. ὁ bef. Λευὴς om. A C D F K L S V 25. ins. B.—for οἱ . . . . κατακέμενοι, κατακειμένων D.—30. αὐτῶν om. D F.—bef. τελων. rec. om. τῶν, but ins. A B C D L 26 all.—καὶ ἁμαρτωλ. om. D.—ἐσθίεται κ. πίνειται D Aeth. (see prolegomena on itacismus) manducat et bibit abc. edit et b. d. ἐσθίετε καὶ πίνε-  
ται C<sup>2</sup> (. . . . . ἴετε . . . . C<sup>1</sup>).—32. οὐκ ἦλθον D 5 Theophyl.—33. διὰ τί om. B L 2 Copt.—aft. Ἰωάν. ins. καὶ οἱ μαθ. τῶν Φαρισαίων D 1. omg. ὁμοίως . . . Φαρις. as do abc.—for ἐσθ. κ. πίνουσιν, οὐδὲν τούτων ποιοῦσιν D.—34. δύνανται οἱ υἱοὶ (omg. ποιῆσαι aft.) D abc.—ἐφ' ὅσον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν D.—νηστεύσαι B 1.—35. καὶ om. C F L M 12 bc Syr. Arm. ins. A B D a.—ins. καὶ bef. τότε M bc B.—

parenthetic: see in Matt.—26.] **παράδοξα** = θαναστά, ἀπροσδόκητα, Hesych. Compare the close of the accounts in Matt. and Mark.

27—39.] Matt. ix. 9—17. Mark ii. 13—22. For all common matter,—the discussion of the identity of Matthew and Levi, &c.—see notes on Matt. and Mark. I here only notice what is peculiar to Luke.—27.] **ἐθέας.**, not merely 'He saw,' but 'He looked on,' 'He observed.'—28.] **κατ.** ἅπαν., not merely, 'having left his books and implements,' but generally used, and

importing not so much a present objective relinquishment, as the mind with which he rose to follow.—29.] This fact is only expressly mentioned here—but may be directly inferred from Mark, and remotely from Matt. See on Matt. ver. 10.—33.] On the difference in the persons who ask this question, see on Matt. and Mark.—**καὶ δεήσεις ποι.**: see ch. xi. 1. These prayers must be understood in connexion with an ascetic form of life, not as only the usual prayers of devout men.—34.] I have remarked on the striking contrast between

q see [Mt. and Mk.  
 a Matt. vi. 1.  
 b Matt. xxvii.  
 51. ch. xxiii.  
 45.  
 c — here only.  
 Acts xv. 15.  
 d Mark vii. 34.  
 John xviii. 11.  
 Ps. cxxv. 6.  
 Vulg.  
 e 1 and Josh.  
 ix. 4, 13.  
 f 1 Mark only.  
 g ch. ii. 19.  
 Dan. vii. 28.  
 h Matt. ix. 13.  
 Ps. l. 10.  
 i — here only.  
 ch. vi. 35.  
 1 Pet. ii. 3.  
 1 Maec. vi.  
 11.  
 k constr. ch. iii.  
 21.  
 l here only t.  
 m 1 Gen. i. 29.  
 Lev. xi. 37.  
 n 1 Deut. xxiii. 25.  
 o 1 and Mark iv. 28 only. Gen. xli. 5, 6,  
 p here only t.

αὐτοὺς ὅτι οὐδεὶς ἡ ἐπίβλημα \* ἱματίου καινοῦ \* ἐπιβάλλει ABCD  
 ἐπὶ ἱμάτιον παλαιόν. <sup>a</sup> εἰ δὲ μήγε, καὶ τὸ καινὸν <sup>b</sup> \* σχίζει,  
 καὶ τῷ παλαιῷ οὐ <sup>c</sup> † συμφωνήσει [ἐπίβλημα] τὸ ἀπὸ τοῦ  
 καινοῦ. <sup>37</sup> καὶ οὐδεὶς <sup>d</sup> βάλλει οἶνον νέον εἰς <sup>e</sup> ἀσκοὺς  
<sup>e</sup> παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς,  
 καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται· <sup>38</sup> ἀλλὰ  
 οἶνον νέον εἰς ἀσκοὺς καινοὺς <sup>f</sup> βλητέον[, καὶ ἀμφοτέροι  
<sup>g</sup> συντηροῦνται]. <sup>39</sup> [καὶ] οὐδεὶς πῶν παλαιὸν [εὐθέως]  
<sup>h</sup> θέλει νέον· λέγει γὰρ Ὁ παλαιὸς <sup>i</sup> χρηστότερός ἐστιν.  
 VI. <sup>1 k</sup> Ἐγένετο δὲ ἐν σαββάτῳ <sup>l</sup> [δευτεροπρώτῳ] δια-  
 πορεύεσθαι αὐτὸν διὰ [τῶν] <sup>m</sup> σπορίμων, καὶ <sup>n</sup> ἔτιλλον οἱ  
 μαθηταὶ αὐτοῦ τοὺς <sup>o</sup> στάχνας καὶ ἥσθιον <sup>p</sup> ψύχοντες ταῖς

36. bef. ἱματ. ins. ἀπὸ B D L beu Syr. Copt. txt A C a Iren.—aft. καινοῦ ins. σχίσας B D L G Syr. txt A C.—σχίσει B C D L 4 a. txt A bc.—rec. συμφωνῇ with bc, but txt A B C D L 10.—ἐπίβλημα om. A E F K M S V 42. ins. B C D L. — 37. ἐπιβάλλει C.—ῥήσσει C b.—aft. ἀσκοὺς ins. τοὺς παλαιοὺς D Copt. Arm. Iren. Tert. Ambr.—38. for βλητέον, βάλλουσιν D abc.—καὶ ἀμφ. συντ. om. B L 6. txt (τηροῦνται D a) A C D abcv.—39. om. D abc Euseb. canon?—καὶ om. B. ins. A C r.—εὐθέως om. B C L 5 Copt. Arm. ins. A.—for χρηστότ., χριστός B. χρηστός L 2 Copt. txt A C v.

CHAR. VI. 1. δευτεροπρώτῳ om. B L bc 6 Copt. ins. A C D.—πορεύεσθαι X.—bef. σπορ. om. τῶν A B L 7 al. ins. C D.—οἱ δὲ μαθηταὶ αὐτοῦ ἤρξαντο τίλλειν D b.

ποιῆσαι νηστεύειν and νηστεύουσιν, on Matt. ver. 15.—36.] The latter part of this verse is peculiar, and is to be thus understood: 'if he does, he both rends the new garment' (by taking out of it the ἐπίβλημα), 'and the piece from the new garment will not agree with the old.' The common interpretation (which makes τὸ καινὸν the nom. to σχίζει, and understands τὸ παλαιὸν as its accus.) is inconsistent with the construction, in which τὸ καινὸν is to be coupled with ἱμάτιον, not with ἐπίβλημα: see the var. read., where this constr. comes out even more plainly. In Matt. and Mark the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by an attempt to engraft the new upon the old:—the new loses its completeness; the old, its consistency.—39.] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from some very ancient MSS. It contains the conclusion of the discourse, and the final answer to the question in ver. 33, which is not given in Matt. and Mark. The πῶντες παλαιὸν are the Jews, who had long been habituated to the old system;—the νέος is the new wine (see on Matt.) of the grace and freedom of the Gospel;

and the Lord asserts that this new wine was not immediately palatable to the Jews, who said ὁ παλαιὸς χρηστότερός ἐστ. Observe (against De Wette, &c.) that there is no objective comparison whatever here between the old and new wine; the whole stress is on θέλει and λέγει γὰρ, and the import of χρηστότερος is subjective:—in the view of him who utters it. And even if we were to assume such an objective comparison, it makes no difficulty, being provided for by the word εὐθέως, which is here emphatical.—In time, the new wine will become older;—the man will become habituated to its taste, and the wine itself mellowed: and the comparison between the wines is not then which is the older, but which is intrinsically the better.—Stier observes (i. 372), that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them.

CHAR. VI. 1—5.] Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes the raising of Jairus's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John.—I need not insist on these obvious proofs of independence in the construction of our Gospels.—On the question of the arrangements,

χερσί. <sup>2</sup> τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς Τί ποιεῖτε  
 ὃ οὐκ ἔξεστι [ποιεῖν ἐν] τοῖς σάββασι; <sup>3</sup> καὶ ἀποκριθεὶς  
 πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ  
<sup>η</sup> ἐποίησε Δαυὶδ \* ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ <sup>η</sup> 1 Kings xxxi.  
 [ὄντες]; <sup>1</sup> [ὥς] εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς  
 ABD <sup>α</sup> ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε [καὶ] <sup>α</sup> Mk. and  
 τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς  
 ἱερεῖς; <sup>3</sup> καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ  
 ἀνθρώπου καὶ τοῦ σαββάτου. <sup>6 b</sup> Ἐγένετο δὲ [καὶ] ἐν b constr. ver. 1.

— 2. for τί ποι., —εἰτε τί ποιοῦσιν οἱ μαθηταί σου τοῖς σάββασιν ὃ οὐκ ἐξέστιν, having read *αὐτῶν* before D. —ποιεῖν ἐν οἱ. B. ins. A C. — 3. οὐδέποτε for οὐδέ D H L — τοῦτο οἱ. B. —ἔτε ἐπειν. B C D L 10. txt A. —οἱ σὺν αὐτῶν D. —ὄντες οἱ B D L X. ins. A C *abcdv*. — 4. for ὥς, πῶς L X 9 *ab* Copt. (not C, as Scholz and Lachm. cite it). ὥς οἱ. B D. txt A C. —προφθίσσας D. —ἐλαίαις οἱ. B. —alt. ἔλκεαι οἱ. καὶ B L *abc* Iren. ins. A D. —for οὖς, οἰς D. —ἐξὸν ἦν D *bc*. txt A B A. —μόνος τοιγερύσσας D *abc*. — 5. D *d* read this verse aft. ver. 10, and instead of it here, *τῇ αὐτῇ ἡμέρᾳ θεασάμενος τινα ἐθαζόμενον τῷ σαββάτῳ, εἰπεν αὐτῷ· ἄνθρωπε εἰ μὲν οἶδας τί ποιῇ, μακάριός εἰ· ἐὶ μὴ οὐκ ἔσθις, ἐγκατάρατος καὶ παραβύτης* (travesticator) *d* εἰ τοῦ νόμου. — 6. D *d* read this verse

see on Matt. — 1.] **Δευτεροπρώτῳ.** This word presents much difficulty. None of the interpretations have any certainty, as the word is found nowhere else, and can be only judged of by analogy. (1) It is not altogether clear that the word *ought to be here at all*:—see var. read. Schulz supposes it to have arisen from putting together two separate glosses, in the margin of some MSS, one *δευτέρῳ*, the other *πρώτῳ*;—originally inserted,—the first, to distinguish this sabbath from that in ch. iv. 31,—the latter, from that in ver. 6.—(2) Chrysostom, Hom. xxxix. on Matt., p. 431, D, says, ὁ δὲ Λουκᾶς φησιν, ἐν σάββατῳ δευτεροπρώτῳ. τί ἐστίν, ἐν δευτεροπρώτῳ; ὅταν ἐπιπλῇ ἡ ἄγρια ἦ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἑτέρας ἑορτῆς διατεχομένης. Paulus and Olshausen also take this interpretation.—(3) Theophylact understands,—a sabbath, the day before which (παρσκευῇ) had been a Feast-day.—(4) Isidore of Pelusium, Euthymius, and others, think that the *first day of unleavened bread* is meant, and is called *δευτερόπ.*, because it is *δευτέρα τοῦ πάσχα*, which had been slain on the evening before.—(5) Scaliger and Petavius interpret it to mean the *sabbath following the second day of the Passover*, from which the seven weeks to Pentecost were reckoned. This has been commonly followed; but is liable to the objection that the assumptive *σάββ.* *δευτεροπρ.* = *σάββ. τῆς ἑβδομάδος δευτεροπρώτου* = *σάββ. τῆς ἐβδ. πρώτης μετὰ τὴν δευτέραν τῶν ἁζύμων*, is an unjustifiable one.—(6) To omit many other

conjectures, I may mention that Wieseler (Chronologische Synopse der vier Evangelien, p. 231 ff.) suggests that it may mean the *first sabbath in the second* of the cycle of seven years, which completed the sabbatical period. He shows, by a passage from the *κῆρυγμα Πέτρου* (cited by Clem. Alex. Strom. vi. 5, p. 760), that the Jews did call the first sabbath of the year *πρῶτον*—and that the years were reckoned as the first, second, &c., of the septennial cycle (see a decree of Julius Caesar in Jos. Antt. xiv. 10, 6). Thus the first sabbath of the first year would be *πρωτοπρωτον* or *πῶτον*, that of the second *δευτεροπρωτον*, &c. And according to his chronology, which fixes this in A. V. C. 782, this year *was the second of the sabbatical cycle*. If we follow this conjecture, this day was the first sabbath in the month Nisan.—The point so much insisted on, that this must have been *after the presentation of the first-fruits* which took place on the 16th of Nisan,—on account of the prohibition in Levit. xxiii. 14,—is of no weight, as it is very uncertain whether the action mentioned here is included in the prohibition. —*ψῶχ. τ. χ.* is a detail peculiar to Luke: ‘rubbing them and blowing away the chaff.’—2.] In Matt. and Mark, the Pharisees address the Lord, ‘Why do Thy disciples,’ &c.—3.] οὐδὲ . . ‘Have ye not read so much as this?’ E. V. ‘Are ye so utterly ignorant of the Spirit of Scripture?’ see Mark xii. 10, where the same expression occurs.—The remarkable substitution in D d for ver. 5 seems to be an interpolation, but hardly an





<sup>12</sup> Ἔγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, \* ἐξῆλθεν εἰς <sup>r constr. i. 8.</sup>  
 τὸ ὄρος προσεύξασθαι, καὶ ἦν <sup>a</sup> διανυκτερεύων ἐν τῇ <sup>a here only +  
 Job ii. 9. Jos.  
 B. J. ii. 14, 7.  
 b constr. see  
 Mark xi. 22.  
 Num. xxvi. 9.  
 c = here only.  
 Jos. Ant. vii.  
 7, 4.  
 d John vi. 70.  
 Acts i. 2.  
 Gen. vi. 2.</sup>  
<sup>b</sup> προσευχῇ τοῦ Θεοῦ. <sup>13</sup> καὶ ὅτε ἐγένετο ἡμέρα, <sup>c</sup> προσ-  
 εφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ <sup>d</sup> ἐκλεξάμενος ἀπ'  
 αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, <sup>14</sup> Σίμωνα  
 ὃν καὶ ὠνόμασε Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,  
 Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,  
<sup>15</sup> Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ  
 Σίμωνα τὸν καλούμενον Ζηλωτὴν, <sup>16</sup> Ἰούδαν Ἰακώβου, <sup>e here only of  
 Jud. Acts vii.  
 52. 2 Tim. iii.  
 4. 2 Mac. v.  
 13.</sup>  
 καὶ Ἰούδαν \* Ἰσκαριώτην ὃς [καὶ] ἐγένετο <sup>e</sup> προδοτής,

12. for ταύτ., ἐκείναις D.—ἐξῆλθιν αὐτὸν A B D L X 3. txt Q bc Cypr.—καὶ προσ-  
 εὔχεται D.—τοῦ θ. om. D.—13. for ὠνόμ., ἐκάλεσεν πρώτων D.—14. ἐπωνόμασεν  
 aft. Πέτρ. D.—aft. Ἰωάν. ins. τὸν ἀδ. αὐτοῦ οὓς ἐπωνόμασεν βοανηργίς ὃ ἐστιν υἱὸς  
 βροντῆς D d.—aft. Θωμ. ins. τὸν ἐπικαλούμενον Δίδυμον D d.—16. Ἰσκαριῶθ B L  
 σκαριῶθ D v. txt A Q.—καὶ om. B L abc Syr. Copt. Æth. ins. A D Q.—17. for

adds μετ' ὁργῆς, συλλυπούμενος ἐπὶ τῇ  
 πωρώσει τῆς καρδίας αὐτῶν—one of the  
 most striking and graphic descriptions in  
 the Gospels.—It was thus that He bare  
 (see Matt. viii. 17), even while on earth,  
 our sins and infirmities. *Their* hearts were  
 hardened,—but *He* grieved for it.—11.]  
 ἀνοίας, madness, rage, of a senseless kind:  
 see reff.; also Herodot. vi. 69. Thucyd. iii.  
 48.—διελάλ.—viz. the Pharisees and He-  
 rodiads: Mark, where see note.

12—19.] Peculiar (in this form) to Luke:  
 see Matt. xii. 15—21. Mark iii. 7—19.  
 We may observe that Matt. does not relate  
 the *choosing* of the Apostles, but only takes  
 occasion to give a list of them on their  
 being sent out, ch. x. 1, 2; and that Mark  
 and Luke agree in the time of their being  
 chosen, placing it immediately after the  
 healing on the sabbath,—but with no very  
 definite note of time.—12.] ἐν τ. ἡμ. τ. is  
 vague in date, and may belong to any part  
 of the period of the Lord's ministry now  
 before us. I believe it to be a form of  
 acknowledgment on the part of the Evan-  
 gelist, that *he did not know exactly into  
 what part of this period to bring the inci-  
 dent so introduced.* Indeed the whole of  
 this paragraph is of a supplementary and  
 indefinite character, serving more as a pre-  
 face to the discourse which follows, than as  
 an integral part of the narration in its pre-  
 sent sequence. This of course in no way  
 affects the accuracy of the circumstances  
 therein related, which nearly coincide in  
 this and the cognate, though independent,  
 account of Mark.—ἐξῆλθεν—viz. from Ca-  
 pernaum.—τὸ ὄρος—see on Matt. v. 1.—  
 προσεύξ.—see note on v. 16.—κ. ἦν διαν.  
 . . . . 'and spent the night in prayer to  
 God,' as E. V. The whole context, and

the frequency of the objective genitive (see  
 Winer, § 30, 1), should have prevented the  
 commentators (Hammond, Olearius, &c.)  
 from making the blunder of imagining *προ-  
 ευχή* here to be a *proseucha* or *house of  
 prayer*: see note on Acts xvi. 13.—13. *προσεφ.  
 τ. μ. αὐτ.* expressed in Mark, *προσεκαί-  
 ται οὓς ἠθέληεν αὐτός*—i. e. *He summoned  
 to Him a certain larger number, out of  
 whom He selected Twelve.* We are not to  
 suppose that this selection was now first  
 made out of a miscellaneous number—but  
 now first formally announced; the Apostles,  
 or most of them, had had each their special  
 individual calling to be, in a peculiar man-  
 ner, followers of the Lord, before this.—  
 —ὠνόμασε] not at a previous, or subse-  
 quent period, as Schleiermacher suggests  
 (Trans. p. 89); but *at this time.* Mark  
 gives the substance, without the *form* of  
 the word ἀπόστολος—ἐποίησε δώδεκα, ἵνα  
 . . . ἀποστείλλῃ αὐτοὺς κηρύσσειν . . .  
 iii. 14.—14.] On the catalogue, see notes  
 on Matt. x. 1.—15.] Ἰούδας Ἰακώβου—  
 usually, and I believe rightly, rendered  
*Jude the brother of James.* For, besides  
 the reasons for this which otherwise exist,  
 I believe it will hardly be found that Ἰουδ.  
 Ἰακ., without any articles, can, in a sen-  
 tence where the person is absolutely desig-  
 nated for the first time, bear the meaning  
 of *Jude the son of James.* The two in-  
 stances which seem to show the contrary  
 are, (1) where Judas Iscariot is called, John  
 vi. 71, τὸν Ἰουδ. Σίμωνος Ἰσκαριώτην, and,  
 ch. xii. 4, Ἰουδ. Σίμωνος Ἰσκαριώτης:—but  
 in these places the local adjective precludes  
 the insertion of τὸν τοῦ or ὁ τοῦ, just as  
 we should have Ἰάκωβος Ἀλφαίου (not ὁ  
 τοῦ Ἀλφ.) Ναζωραῖος: and (2) Σίμων  
 Ἰωνᾶ, John xxi. 15, 16, 17, in the vocative,

<sup>f</sup> here only.  
<sup>Dent. iv. 43.</sup>  
<sup>2 Chron. i. 15.</sup>  
<sup>g</sup> here only.  
<sup>Gen. xlix. 13.</sup>  
<sup>Deut. i. 7.</sup>  
<sup>h</sup> Acts v. 16  
<sup>only f. Tobit</sup>  
<sup>vi. 7.</sup>  
<sup>i</sup> ch. ix. 22.  
<sup>a</sup> = Matt. xii.  
<sup>46.</sup>  
<sup>b</sup> = ch. viii. 40.  
<sup>c</sup> Matt. xvii. 8.  
<sup>John vi. 5.</sup>  
<sup>Isa. li. 6.</sup>  
<sup>d</sup> Matt. v. 3.  
<sup>Ps. xxxiii.</sup>  
<sup>18.</sup>  
<sup>e</sup> Matt. v. 6.  
<sup>Jer. xxxviii.</sup>  
<sup>25.</sup>  
<sup>f</sup> Matt. v. 6.  
<sup>17</sup> καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου <sup>1</sup> πεδινοῦ, καὶ <sup>ABDQ</sup>  
<sup>ὄχλος</sup> μαθητῶν αὐτοῦ, καὶ πλήθος πολὺ τοῦ λαοῦ ἀπὸ  
<sup>πάσης</sup> τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς <sup>2</sup> παραλίου  
<sup>Τύρου</sup> καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι  
<sup>ἀπὸ</sup> τῶν νόσων αὐτῶν, <sup>18</sup> καὶ οἱ <sup>h</sup> \* ὄχλούμενοι <sup>i</sup> † ἀπὸ  
<sup>πνευμάτων</sup> ἀκαθάρτων † ἰθεραπεύοντο. <sup>19</sup> καὶ πᾶς ὁ  
<sup>ὄχλος</sup> <sup>a</sup> \* ἐζήτει ἅπτεσθαι αὐτοῦ, ὅτι <sup>b</sup> δύναμις παρ'  
<sup>αὐτοῦ</sup> ἐξήρχετο καὶ ἰάτο πάντας. <sup>20</sup> καὶ αὐτὸς <sup>c</sup> ἐπάρας  
<sup>τοὺς</sup> ὄφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε Μα-  
<sup>κάριοι</sup> οἱ <sup>d</sup> πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ  
<sup>θεοῦ</sup>. <sup>21</sup> μακάριοι οἱ <sup>e</sup> πενῶντες νῦν, ὅτι <sup>f</sup> χορτασθή-  
<sup>σεσθε</sup>. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. <sup>22</sup> μακά- <sup>ABD</sup>  
<sup>PQ</sup>

τόπου, τοῦ E S V 4.—aft. ὄχλ. ins. πολὺς B.—for Ἱερουσ. . . . Σιδῶνος, ἄλλων  
 πόλεων D.—for οἱ ἦλθ., ἐληλυθόντων D.—18. ἐνοχλοῦμενοι A B L. txt D Q.—rec.  
 ὑπὸ πν., but txt A B D F L Q S V 17.—rec. ins. καὶ bef. ἰθερ., but om. A B D L Q 5  
 abcn Arm. Aeth.—19. ἐζήτουν B L b. txt A D Q ac.—ἅψασθαι D a.—20. αὐτὸς  
 om. D.—aft. πτωχοί ins. τῇ πνεύματι X 15 ac Arm.—21. χορτασθήσονται X Eth.

where articles are out of the question.—  
 Certainly, when we find *anarthrous* proper  
 names elsewhere thus connected in the N.T.,  
 it is not *son* or *daughter* that is to be sup-  
 plied: compare Mark xv. 40 and 47.—  
 And even if the above distinction be set  
 aside, it is improbable that Ἰούδας Ἰακώβ,  
 coming so soon after Ἰάκωβος ὁ τοῦ Ἀλ-  
 φαίου, should have the same meaning. On  
 the question *who this James was*, see on  
 Matt. x. 2, and xiii. 55.—17.] Having  
 descended from the mountain, He stood on  
 a level place—i. e. *below the mountain*:  
 see on Matt. v. 1. Whether Luke could  
 thus have written *with the Gospel of Mat-  
 thew before him*, I leave the reader to  
 judge: premising the identity of the two  
 discourses.—19.] Luke uses the same ex-  
 pression concerning the Lord in ch. viii.  
 46.

20—49.] Peculiar (in this form) to  
 Luke, answering to Matt. v—vii. In  
 Matthew I cannot doubt that we have *the*  
*whole discourse, much as it was spoken*;  
 the connexion is intimate throughout; the  
 arrangement wonderfully consistent and  
 admirable. Here, on the other hand, the  
 discourse is only reported in fragments—  
 there is a wide gap between ver. 26 and 27,  
 and many omissions in other parts; besides  
 which, sayings of the Lord, belonging  
 apparently to other occasions, are inserted;  
 see vv. 39, 40, 45; at the same time we  
 must remember that such gnomic sayings  
 would probably be frequently uttered by  
 Him, and might very likely form part of  
 this discourse originally. His teaching was  
 not studious of novelty like that of men,

but speaking with authority, as He did, He  
 would doubtless utter again and again the  
 same weighty sentences when occasion  
 occurred. Hence may have arisen much  
 of the difference of arrangement observable  
 in the reports—because sayings known to  
 have been uttered together at one time,  
 might be thrown together with sayings  
 spoken at another, with some one common  
 link perhaps connecting the two groups.—  
 20. εἰς τοὺς μ.] The discourse was spoken to  
 the disciples generally,—to the twelve par-  
 ticularly,—to the people prospectively;—  
 and its subject, both here and in Matt., is,  
*the state and duties of a disciple of Christ*.  
 πτωχοί] To suppose that Luke's report of  
 this discourse refers *only to this world's*  
 poverty, &c.—and the blessings to antici-  
 pated *outward* prosperity in the Messiah's  
 Kingdom (De Wette, Meyer), is surely  
 quite a misapprehension. Comparing these  
 expressions with other passages in Luke  
 himself, we must have concluded, *even*  
*without Matthew's report*, that they bore a  
*spiritual* sense; see ch. xvi. 11, where he  
 speaks of *'the true riches'*—and ch. xii.  
 21, where we have εἰς θεὸν πλουτῶν.  
 And to suppose any Ebionitish tendency  
 in Luke would be quite inconsistent, as  
 Meyer observes, with his connexion with  
 the Apostle Paul.—Besides, who would  
 apply such an interpretation to our ver. 21?  
 —See on each of these beatitudes the cor-  
 responding notes in Matt.—ἡ βασι. τ. θ.]  
 = ἡ βασι. τ. οὐρανῶν Matt., but it does not  
 thence follow that οὐρανοὶ = θεὸς, but the  
 two are different ways of designating the  
 same kingdom—the one by its situation—

ριοὶ ἐστε, ὅταν \*μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν  
ἄφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι καὶ ἐκβάλωσι τὸ  
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.  
† χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ  
γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ \* ταῦτα  
γὰρ ἔποιοουν τοῖς προφῆταις οἱ πατέρες αὐτῶν. 21 ἢ πλὴν  
οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν  
ὑμῶν. 25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι\*, ὅτι πεινάζετε.  
οὐαὶ [ὑμῖν] οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.  
ABDP 26 οὐαὶ [ὑμῖν] ὅταν καλῶς ὑμᾶς εἴπωσι [πάντες] οἱ  
ἄνθρωποι· κατὰ \* ταῦτα γὰρ ἔποιοουν τοῖς ψευδοπρο-  
φήταις οἱ πατέρες αὐτῶν. 27 ἀλλ' ὑμῖν λέγω τοῖς ἀκούου-  
σιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς  
μισοῦσιν ὑμᾶς, 28 ἔνδοξε τοὺς καταρωμένους \* ὑμῖν†,  
προσεύχεσθε \* ὑπὲρ τῶν ἠεθροαζόντων ὑμᾶς. 29 τῷ  
τύποντί σε ἐπὶ τὴν βιαγόνᾳ παρέχε καὶ τὴν ἄλλην,  
καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα  
μὴ κωλύσης. 30 παντὶ [δὲ τῷ] αἰτοῦντί σε δίδου· καὶ  
ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. 31 καὶ καθὼς  
θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε

g = here only.  
Matt. xiii. 49  
Lev. xx.  
26.  
h Matt. v. 11.  
1 Kings xix.  
16.  
i = here only.  
Plato, Crito,  
§ 6, see Hos.  
ix. 15.  
k = here only.  
Mal. iv. 2.  
l = Matt. v. 12.  
Jer. xxxviii.  
16.  
m Gen. xx. 9.  
n = Matt. xi.  
22, 24 al.  
Sir. xiv. 22.  
o Matt. vi. 2, 5.  
Gen. xliii. 23.  
p 2 Thess. ii. 16.  
Isa. xxxv. 10.  
q ch. i. 53.  
John vi. 12.  
r here only.  
s Matt. xxiv.  
24 al.  
t Gen. xlii. 3.  
Matt. v. 44.  
u Rom. xii. 14  
al. dat. here  
only. Herod.  
iv. 184, 6.  
v Matt. v. 44.  
1 Pet. iii. 16.  
b Matt. v. 39.  
Hos. xi. 4.  
Isa. i. 6.  
c = here only.  
d = Matt. xxii.  
43. xxxv. 29.  
29. Gen. xi.  
constr. Gen.  
xxiii. 6. Acts  
x. 47.

f ch. xii. 20 only. Deut. xv. 2, 3. g Gen. xx. 9, Matt. xx. 32.

—μακάριοι . . . γελάσετε om. D. — 22. μισήσουσιν D P X. txt A B Q. — 23. rec. χαίρετε with many mss., but txt A B D E F K L M S V 28 Theophyl. χάρετε P. χα . . . Q. — for ἰδοὺ γὰρ ὁ, ὅτι ὁ D d. — for ταῦτα, τὰ αὐτὰ B D Q X. txt A P Orig. (and in ver. 26). — γὰρ om. D a (not d). — 25. aft. ἐμπεπλ. ins. νῦν B L X 13 Copt. Æth. Arm. Theophyl. txt A D P. — bef. οἱ γελ. om. ὑμῖν B K L S X 5. οἱ γελ. νῦν txt B C Orig. — rec. aft. ὑμῖν, ins. καὶ, with many mss., but om. A B D E K M P S V 47 abc Copt. Arm. Orig. — for ὑπὲρ, περι B L. txt A D P. — 29. εἰς τ. σι. D bc. — aft. παρέχε ins. αὐτῷ D abc. — 30. εἰ τῷ om. B b. txt A D P ac. — 31. for ὑμῖν, ὑμᾶς A. — καὶ

in heaven, where its πολιτεία is (ἡ ἄνω Ἱερουσαλὴμ, Gal. iv. 26), the other by Him, Whose it is. — 22.] ἀφορίσωσι and ἐκβάλ. must not be understood of Jewish excommunication only, but of all kinds of expulsion from society. — τὸ ὄν ὑμ. — literal: 'your name;' — either your collective name as Christians, — to which Peter seems to refer, 1 Pet. iv. 14—16; — or, your individual name. — 23.] ἐν ἐκ. τ. ἡμ., not in the most solemn sense of the words (see Matt. vii. 22), but 'in the day when men shall do thus to you.' — 24.] Of course (see Prolegomena to the Gospels) I cannot assent to any such view as that taken by Meyer and others, that these 'woes' are inserted from later tradition (gehört zur Formation der spätern Uebersetzung); in

other words, were never spoken by the Lord at all: — either we must suppose that they ought to follow Matt. v. 12, which is from the context most improbable, — or that they and perhaps the four preceding beatitudes with them, were on some occasion spoken by the Lord in this exact form, and so have been here placed in that form. — 26.] Not said to the rich, but to the disciples. The very warning conveyed in ψευδοπροφ. shows this, and should have prevented Meyer from making the blunder. The mention of προφ. and ψευδοπροφ. has reference to the disciples' office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but ὑμῖν λέγω τοῖς ἀκούουσιν = ἐγὼ εἰ λέγω ὑμῖν, which in-



μένον [καί] <sup>1</sup> ὑπερεκχυνόμενον δώσουσιν <sup>ο</sup> εἰς τὸν κόλπον <sup>d here only.</sup>  
 ὑμῶν. \* τῷ γὰρ αὐτῷ μέτρῳ ᾧ \* μετροῦται <sup>Joel ii. 21.</sup> ἀντιμετροῦθή-  
 σεται ὑμῖν. <sup>ε Ps. lxxviii. 12.</sup> <sup>f Ps. only 1.</sup> <sup>g Matt. xii. 10.</sup> <sup>h Matt. xii. 17.</sup> <sup>i John iv. 29.</sup>  
 ἔπειτα δὲ \* παραβολὴν αὐτοῖς. <sup>2</sup> Μήτι  
 δύναται τυφλὸς τυφλὸν <sup>h</sup> ὁδηγεῖν; οὐχὶ ἀμφοτέρωι εἰς  
<sup>i</sup> βόθρον \* πεσούνται; <sup>40</sup> οὐκ ἔστι μαθητὴς <sup>h</sup> ὑπὲρ τὸν  
 διδάσκαλον αὐτοῦ. <sup>1</sup> κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ  
 διδάσκαλος αὐτοῦ. <sup>41</sup> τί δὲ βλέπεις τὸ <sup>m</sup> κάρφος τὸ ἐν <sup>k</sup>  
 τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ <sup>n</sup> δοκὸν τὴν ἐν τῷ  
 ἰδίῳ ὀφθαλμῷ οὐ <sup>ο</sup> κατανοεῖς; <sup>42</sup> ἢ πῶς δύνασαι λέγειν  
 τῷ ἀδελφῷ σου Ἀδελφε ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν  
 ABCD τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν  
 οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ  
 ὀφθαλμοῦ σου, καὶ τότε <sup>1</sup> διαβλέψεις ἐκβαλεῖν τὸ κάρφος  
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. <sup>43</sup> οὐ γάρ ἐστι  
 ξένῳ καλὸν <sup>a</sup> ποιεῖν καρπὸν σαπρὸν, οὐδὲ \* ξένῳ  
<sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

ἐκάζετε B. — ἐκασθῆτε B. — 38. bef. σισαλ. and ὑπερεκχ. om. καὶ B D L 2 abc  
 Copt. Arm. ins. A C P v. — ᾧ γὰρ μέτρῳ B D L 3 c. τῷ γ. μ. ᾧ X 4. txt A C P v. —  
 μετροῦθήσεται P b. — 39. bef. παραβ. ins. καὶ B C D F L abc. om. A P. — ἐμπεσούνται  
 B D L P a 8. txt A C bc. — 40. for ἔσται, ἔστω F 3 Orig. — 41. for ἰδίῳ, σῷ D P  
 abcn 4. — 42. ἢ om. B. — ἀδελφε om. D abc. — ἐκ τοῦ ὀφθ. σου (twice) D abcn. — for  
 αὐτός . . . βλέπων, — καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ σῷ ὀφθ. ὑποκίπται D abed. txt A B C v.  
 — 43. καρποὺς σαπρῶν; — καρποὺς καλοὺς D abc. — aft. οὐδὲ ins. πάλιν B L b 6 Copt.

of some dry thing such as corn. That no  
*liquid* is intended by ὑπερεκχ., as Bengel  
 supposes, is evident—for the three present  
 participles all apply to the same μέτ. καλ.  
 and form a climax.—δῶσουσιν] impersonal  
 —answering to the agents of μετροῦθήσεται  
 understood—such agents being indefinite,  
 and the meaning thereby rendered solemn  
 and emphatic; see on ch. xii. 20. If we  
 are to find a nom., it should be *the Angels*,  
 who are in this matter the ministers of the  
 divine purposes (so Meyer).—This saying  
 is found with a totally different import  
 Mark iv. 24; one of the many instances  
 how the Lord turned about, so to speak,  
 the Light of Truth contained in His de-  
 clarations, so as to shine upon different  
 departments of life and thought.—39.]  
 From this verse to the end is in the closest  
 connexion, and it is impossible that it  
 should consist of sayings thrown together  
 and uttered at different times.—(The con-  
 nexion with what went before is not so  
 evident, indeed the εἰπε ἐκ π. αβ. seems to  
 show a break.) The parabolic saying,  
 implying the unfitness of an uncharitable  
 and unjustly condemning leader (the Lord  
 was speaking *primarily to His apostles*) to  
 perform his office, leads to, ver. 40, the  
 assertion that no Christian ought to assume

in this respect an office of judging which  
*his Master never assumed*; but rather will  
 every well instructed Christian strive to be  
 humble as his Master was. Then follows  
 the reproof of vv. 41—43; and vv. 44, 45  
 and 46—49 show us, expanded in different  
 images, what *the beam* in the eye is, to  
 which our first efforts must be directed.—  
 τυφλ. τ. ὁδ.] See this in quite another  
 connexion Matt. xv. 14, where Peter an-  
 swers, φράσον ἡμῖν τὴν παραβολὴν ταύτην  
 —meaning apparently *the last uttered*  
*words*, which the Lord however explains  
 not specifically, but by entering into the  
 whole matter. I believe this παραβολή  
 to have been one of the usual and familiar  
 sayings of the Lord.—40.] see above.  
 κατηρτισμένος (see reff.)—‘fully instructed’  
 —‘perfect,’ in the sense of ‘well-con-  
 ditioned,’ knowing what is his duty, and  
 consistently endeavouring to do it. De  
 Wette, Kuinoel, &c., have given a strange  
 rendering of this clause, making κατηρτ.  
 ὡς ὁ δ. αὐτ. the predicate—‘every disciple  
 will be instructed as his Master.’ But if I  
 mistake not, the position of κατηρτ. as  
 first in the sentence forbids this rendering.  
 —41.] De Wette imagines a break in the  
 sense here and a return to Matt. vii. 3 f.;—  
 but the whole is in the strictest connexion;

σαπρὸν ποιῶν καρπὸν καλὸν, <sup>41</sup> ἕκαστον γὰρ δένδρον ἐκ ABCD  
 τῷ ἰδίῳ καρποῦ γινώσκεται. οὐ γὰρ ἐξ ἁκανθῶν <sup>s</sup> συλ-  
 λέγουσι σύκα, οὐδὲ ἐκ <sup>a</sup> βάτου <sup>b</sup> τρουγῶσι <sup>c</sup> σταφυλὴν.  
<sup>45</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ <sup>d</sup> θησαυροῦ τῆς  
 καρδίας αὐτοῦ <sup>e</sup> προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς  
 [ἄνθρωπος] ἐκ τοῦ πονηροῦ [θησαυροῦ τῆς καρδίας αὐτοῦ]  
 προφέρει τὸ πονηρόν· ἐκ γὰρ [τοῦ] <sup>f</sup> περισσέυματος [τῆς]  
 καρδίας λαλεῖ τὸ στόμα αὐτοῦ. <sup>46</sup> τί δέ με καλεῖτε Κύριε  
 κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; <sup>47</sup> πᾶς ὁ ἐρχόμενος πρὸς  
 με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, <sup>g</sup> ὑπο-  
 δείξω ὑμῖν τίνι ἐστὶν ὅμοιος. <sup>48</sup> ὅμοιός ἐστιν ἀνθρώπῳ  
 οἰκοδομοῦντι οἰκίαν, ὃς <sup>h</sup> ἔσκαψε καὶ <sup>i</sup> ἐβάθυνε καὶ <sup>j</sup> ἔθηκε  
<sup>k</sup> θεμέλιον ἐπὶ τὴν πέτραν· <sup>l</sup> πλημύρας δὲ γενομένης  
<sup>m</sup> προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε  
 σαλευσαὶ αὐτήν· <sup>n</sup> \* τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν \*.  
<sup>49</sup> ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ  
 \* οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἢ  
<sup>o</sup> προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ  
<sup>p</sup> ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.  
 VII. <sup>1</sup> \* Ἐπεὶ δὲ <sup>q</sup> ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ  
 εἰς τὰς <sup>r</sup> ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.  
<sup>2</sup> ἑκατοντάρχου δέ τινος δοῦλος <sup>s</sup> κακῶς ἔχων ἤμελλε  
 τελευτᾶν, ὃς ἦν αὐτῷ <sup>t</sup> ἐντιμος. <sup>3</sup> ἀκούσας δὲ περὶ τοῦ  
 Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,  
<sup>u</sup> ἑρωτῶν αὐτὸν ὅπως ἐλθῶν <sup>v</sup> διασώσῃ τὸν δούλον αὐτοῦ.  
 Arm. om. A C D ac. — 44. γὰρ om. D abc.—τοῦ καρποῦ αὐτοῦ D abc.—ἐκλέγονται  
 ἐξ ἁκανθ. D abc.—σταφύλας L. — 45. for προφέρει, προσφέρει L V 3.—θησαυρ. τῆς  
 καρδ. αὐτ. (2nd time) om. B D L 3 a Copt. Arm. ins. A C e, ong. also ἀνθρ. before.—  
 περισσέυματος καρδίας A B D K.—τῆς κ. V X. txt C.—καλεῖ D. — 46. λαλεῖ K.—  
 λέγετε D.—for ἃ, ὃ B. — 47. τοὺς λόγους C F M X. — 48. for τεθ. γ. ἐπὶ τ. πέτ., διὰ  
 τὸ καλῶς οἰκοδομῆσθαι αὐτήν B L 2. Æth. joins both readings. txt A C D abc. —  
 49. οἰκοδομοῦντι C abed. txt A B D.—ἢ om. D abc.—εὐθέως om. D ac.—συνέπεσιν D.  
 CHAP. VII. 1. ἐπειδὴ A B C? txt C<sup>2</sup> v. καὶ ἐγένετο ὅτε ἐπέλυσεν ταῦτα τὰ  
 ῥήματα D abcd. ἐπειδὴ δὲ K.—for εἰς τ. ἀκ. τοῦ λ., λαλῶν D.—ἦλθεν D.—2. for δοῦλος,  
 τις D\*. — πᾶς D<sup>2</sup>. — τίμος D. — 3. πρὸς αὐτὸν om. D abc.—ἑρωτῶντας X. — 4. πρὸς

see above. — 43.] The καρπὸς σαπρὸς =  
 the *doctores in τῷ ὀφθ.* If thy life is evil, it  
 is in vain to pretend to teach others. — 45.]  
 Again the closest connexion of sense and  
 argument; and ver. 45 is not (De Wette)  
 put here because of the similarity of the  
 preceding verses to Matt. xii. 33 reminding  
 the compiler of ver. 35 there. Do these  
 expositors suppose that the Lord only once  
 spoke each of these central sayings, and  
 with only one reference? — 46 ff.] The con-

nexion goes on here also—and the Lord  
 descends into the closest personal search-  
 ing of the life and heart, and gives His  
 judicial declaration of the end of the hypo-  
 crite, whether teacher or private Christian;—  
 see notes on Matt.

CHAP. VII. 1—10.] Matt. viii. 5—13.  
 In Matthew also placed after the Sermon  
 on the Mount, but with the healing of the  
 leper in our ch. v. 12 interposed. Our  
 narrative is fuller than that in Matt. in the

<sup>4</sup> οἱ δὲ <sup>w</sup> παραγενόμενοι πρὸς τὸν Ἰησοῦν, <sup>x</sup> παρεκάλουν αὐτὸν <sup>y</sup> σπουδαίως, λέγοντες ὅτι <sup>z</sup> ἄξιός ἐστιν ᾧ <sup>†</sup> παρίξῃ τοῦτο· <sup>5</sup> ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. <sup>6</sup> ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἦδη δὲ αὐτοῦ οὐ μακρὰν <sup>b</sup> ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε <sup>\*</sup> πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ Κύριε μὴ <sup>c</sup> σκύλλου· οὐ γὰρ εἰμι <sup>d</sup> ἱκανὸς ἵνα <sup>e</sup> ὑπὸ τὴν στέγην μου εἰέλθῃς, <sup>f</sup> διὸ οὐδὲ ἐμαντὸν <sup>g</sup> ἤξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>h</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ <sup>i</sup> ἑξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαντὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ. <sup>j</sup> ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς <sup>k</sup> ἰθαύμασεν αὐτὸν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>l</sup> καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν <sup>m</sup> \* ἄσθενοῦντα δούλον ὑγιαίνοντα.

<sup>11</sup> Καὶ ἐγένετο ἐν <sup>j</sup> τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὺν, καὶ <sup>k</sup> συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ <sup>l</sup> [ἱκανοὶ] καὶ ὄχλος πολὺς. <sup>12</sup> ὥς δὲ <sup>m</sup> ἤγγισε τῇ

τὸν Ἰησ. om. D ac.—for παρεκ., ἡρώτων D L 4.—rec. παρέξει. txt A B C D L X 3.—5. οἰκοδόμησεν C D.—6. μετ' αὐτῶν D ac.—ἀπὸ om. D 5.—for πρὸς (om. B), ἐπὶ A. txt C D.—7. ἐὼ . . . ἐλθεῖν om. D abc.—ἰαθήτω B L. txt A D abcd.—8. ὑπ' ἐμαντοῦ F.—πορεύου D X 1.—9. αὐτὸν om. D X abc.—αὐτῷ om. D.—bef. λέγω ὑμ. ins. ἀμὴν D ac.—aft. ὑμῖν ins. ὅτι A.—οὐδέποτε D.—10. ἀσθενούντα om. B L 3 abc Copt.—δούλον om. D (τὸν om. D<sup>1</sup>), but ins. δούλοι bef. εὑρον. txt A C.—11. for τῇ, τῷ A E G H L V X 31. txt B C D (ἐν om. D).—ἐπορεύθη B 3.—ἱκανοὶ om. B D F L a

beginning of the miracle, not so full at the end. See notes on Matt.—τὰ ῥήματα . . . εἰς ἄκ. for τὰ ῥηθέντα εἰς . . . —3.] **πρεσβ.** not elders of the *synagogue* (who in Luke are *ἀρχισυναγωγοί*, Acts xiii. 15), but of the *people*. —4.] If the received reading *παρίξει* be retained, it must be remembered that it is not the second person of *παρίξομαι* (for which *ὑψει*, *βοῦλει*, *οἶμι* are no precedents, being peculiar conventional forms), but third pers. fut. act. The second person in *ει* does not occur in later Greek, with the above exceptions.—5.] *αὐτὸς*, at his own expense.—*τὴν σ.* 'our *synagogue*.' —7.] *διὸ*, on account of his unworthiness, and because entering his house would entail ceremonial uncleanness till the evening. Matthew does not express this clause, having the narrative in a form which precludes it. See notes there.—9.] After this there is an important addition in Matt. on the adoption of the Gentiles, and rejection of Israel who showed no

such faith. —10.] Here Matt. simply states the fact of the healing, not knowing of the *οἱ πεμφθ.*

11—16.] Peculiar to Luke. —11.] ἐν τῇ ἐξ. . . With regard to the variety of reading here, Schulz remarks, that Luke when χρόνῳ is understood, uses ἐν τῷ καθεξῆς, see ch. viii. 1. On the other hand Meyer observes that when *ἡμέρα* is understood, he never prefixes ἐν:—see reff.:—so that internal evidence is divided.—*Ναὺν* occurs nowhere else in the Bible. It was a town of Galilee not far from Capernaum, and a few miles to the south of Mount Tabor. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. The *κῶμη καλουμένη Ναὺν* (or *Ναῖς*) of Josephus, B. J. iv. 9, 4, on the borders of Idumea, is a different place. See Winer, Realwörterbuch.—This is one of the three greatest recorded miracles of the Lord: of which it has been observed, that He raised one (Jairus's daughter) when just dead,—

w ver. 20, ch. viii. 19, Acts x. 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



n Gen. xxix. 15. **πύλῃ τῆς πόλεως,** <sup>n</sup> καὶ ἰδοὺ <sup>o</sup> ἐξεκομίζετο [τεθνηκώς.] ABCD  
 al.  
 o here only +.  
 = ἐκβύω.  
 Acts v. 6 al.  
 p = ch. viii. 12.  
 ix. 38. Heb.  
 xi. 17. (and  
 constr.) Tobit  
 iii. 15.  
 q = ch. ii. 36.  
 Acts ix. 36.  
 a Matt. xiv. 14  
 al.  
 b here only.  
 Gen. i. 26.  
 Job xxi. 32.  
 c = Matt. iii.  
 11. Mark xiv.  
 13.  
 d = Mark x.  
 49. ch. xviii.  
 40.  
 e ch. v. 24.  
 f ch. viii. 54 al.  
 Isa. xxi. 19.  
 g = Acts ix.  
 40 +.  
 h = ch. v. 20.  
 1 Cor. x. 13.  
 Exod. xv. 15.  
 i Matt. xxiv. 11, 24. Isa. xli. 25.  
 m Matt. xiv. 35 al. Gen. xix. 17.  
 k = ch. i. 78. Heb. ii. 6. Gen. i. 24.  
 n = Matt. viii. 33.  
 11 Cor. xiv. 36. Isa. ii. 3.  
**υἱὸς <sup>p</sup>μοιρογενῆς τῇ μητρὶ αὐτοῦ, καὶ <sup>q</sup>αὕτη \* χήρα**  
**καὶ ὄχλος τῆς πόλεως ἰκανὸς [ἦν] σὺν αὐτῇ. <sup>13</sup> καὶ ἰδὼν**  
**αὐτὴν ὁ κύριος <sup>a</sup>ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ**  
**Μὴ κλαῖε. <sup>14</sup> Καὶ προσελθὼν ἤψατο τῆς <sup>b</sup>σοροῦ· οἱ δὲ**  
**<sup>c</sup>βαστάζοντες <sup>d</sup>ἔστησαν. καὶ εἶπε Νεανίσκε, <sup>e</sup>σοὶ λέγω,**  
**<sup>f</sup>ἐγήγρητι. <sup>15</sup> καὶ <sup>g</sup>\* ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο**  
**λαλεῖν. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. <sup>16</sup> ἔλαβε δὲ**  
**φύβος <sup>h</sup>ἅπαντας, καὶ ἔδοξαζον τὸν θεὸν λέγοντες ὅτι προ-**  
**φήτης μέγας <sup>i</sup>† ἡγήθη ἐν ἡμῖν, καὶ ὅτι <sup>k</sup>ἐπισκέψατο ὁ**  
**θεὸς τὸν λαὸν αὐτοῦ. <sup>17</sup> καὶ <sup>l</sup>ἐξῆλθεν ὁ λόγος οὗτος ἐν A B D**  
**ὅλη τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ [ἐν] <sup>m</sup>πάσῃ τῇ <sup>n</sup>περιχώρῳ.**  
**<sup>18</sup> καὶ <sup>n</sup>ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάν-**

Copt. Aeth. Arm. txt A C.—aft. πολὺς, ins. τῆς πόλεως K 6 Copt. (not C as stated by Scholz).—12. ἐγένετο δὲ, ὡς ἡγγίξιν D abc. txt A B C v.—καὶ ἰδοὺ om. D.—τεθνηκώς om. A c. ins. B C D ab.—χήρ. οὕση D. κ. αὐτ. ἦν χήρα A C L V aben 7 Syr. Arm. txt B.—πολὺς ὄχλος τῆς πόλεως συνεληλύθει αὐτῇ D.—ἦν om. A C E G H M V X 21 abc. ins. B.—13. ἐπ' αὐτὴν K 4.—14. νεανίσκε νεανίσκε D a.—15. ἐκάθισεν B. txt A C D. ins. qui erat bc.—ἀπὶδωκεν A c.—16. rec. ἐγήγρηται. txt A B C D (ἐξηγήσθη D) L 4.—aft. αὐτοῦ ins. εἰς ἀγαθὸν M X 10 abc.—17. bcf. πᾶση om. ἐν B L 1 bc. ins. A D.—for vv. 18, 19, D reads ἐν οἷς καὶ μέτρι ἰωάννου τοῦ βαπτιστοῦ, ὅς καὶ προσκαλεσάμενος δύο τῶν μαθητῶν αὐτοῦ λέγει· πορευθέντες εἰπατε αὐτῷ· σὺ

one on the way to burial,—and one (Lazarus) who had been buried four days.—12.] **ἐξεκ.** The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn forth and cast beyond the gates of Jerusalem. Jer. xxii. 19.—κ. αὐτ. χήρ. some read this in the dative, καὶ αὐτῇ χήρᾳ; but it is more agreeable to Luke's usage to take it as a nominative. See ch. ii. 25, 36, and accentuate, as there, αὐτῇ.—14.] The **σορὸς** (= **λάρναξ**, Jos. Antt. xv. 3, 2) was an open coffin.—There was something in the manner of the Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them.—All three raisings from the dead were wrought with words of power,—‘Damsel, arise,’—‘Young man, arise,’—‘Lazarus, come forth.’ Trench quotes an eloquent passage from Massillon's sermons (Miracles, p. 241),—‘Elle ressuscite des morts, c'est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l'enfant qu'il ressuscite: il souffle, il se rétrécit, il s'agite: on voit bien qu'il invoque une puissance étrangère: qu'il rappelle de l'empire de la mort une âme qui n'est pas soumise à sa voix: et

qu'il n'est par lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d'un sommeil éternel: et l'on sent bien qu'il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu'il opère les plus grandes choses.’—15.] **ἐδ. αὐτ. τῇ μ. αὐ.** Doubtless there was a deeper reason than the mere consoling of the widow, (of whom there were many in Israel now as beforetime,) that influenced the Lord to work this miracle: Olshausen (vol. i. p. 271) remarks, ‘A reference in this miracle to the *raised man himself* is by no means excluded. Man, as a conscious being, can never be a *mere means* to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised.’ He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to **ἔδωκεν αὐτ. τῇ μ. αὐ.** and make her joy to be a true and abiding one.—16.] **φύβος**, the natural result of witnessing a direct exhibition of divine power: comp. ch. v. 8.—**προφ. μέγ.** For they had only been the *greatest of prophets* who had before raised the dead, Elijah and Elisha, and *the Prophet* who was to come was doubtless in

των τούτων. <sup>19</sup> καὶ <sup>ο</sup> προσκαλεσόμενος δύο τινὰς τῶν <sup>ο</sup> Acts xxiii.  
μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψε πρὸς τὸν \* Ἰησοῦν <sup>23</sup> Gen.  
<sup>p</sup> λέγων Σὺ εἶ ὁ <sup>q</sup> ἐρχόμενος, ἢ ἄλλον ἑποσδοκῶμεν; <sup>r</sup> Mark xiv.  
<sup>20</sup> <sup>s</sup> Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον Ἰω- <sup>t</sup> Matt. and  
άννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων Σὺ <sup>u</sup> ch. viii. 19.  
εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; <sup>v</sup> Acts xx. 18.  
τῇ ὥρᾳ <sup>w</sup> ἐθεράπευσε πολλοὺς <sup>x</sup> ἀπὸ νόσων καὶ <sup>y</sup> μαστί- <sup>z</sup> Exod. ii. 17.  
γων καὶ πνευμάτων <sup>α</sup> πονηρῶν, καὶ τυφλοῖς πολλοῖς <sup>1</sup> ch. xii. 12.  
<sup>β</sup> ἐχαρίσατο [τὸ] βλέπειν. <sup>22</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς <sup>2</sup> xx. 19. Dan.  
εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε <sup>3</sup> v. 5.  
καὶ ἠκούσατε· [ὅτι] τυφλοὶ ἀναβλέπουνσι, χωλοὶ περιπα- <sup>4</sup> u ch. v. 15.  
τοῦσι, λεπροὶ καθαρίζονται, \* κωφοὶ ἀκούουσι, νεκροὶ <sup>5</sup> vii. 2.  
ἐγείρονται, <sup>6</sup> πτωχοὶ εὐαγγελίζονται, <sup>23</sup> καὶ μακάριός <sup>6</sup> v. Mark iii.  
ἐστὶν ὃς ἐὰν μὴ <sup>7</sup> σκανδαλισθῇ ἐν ἐμοί. <sup>24</sup> ἀπελθόντων <sup>7</sup> v. 29, 31.  
δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους <sup>8</sup> Ps. xxxiv.  
περὶ Ἰωάννου Τί \* ἐξηλθύθατε εἰς τὴν ἔρημον θεάσα- <sup>9</sup> 15.  
σθαι; κάλαμον ὑπὸ ἀνέμου <sup>α</sup> σαλευόμενον; <sup>25</sup> ἀλλὰ τί <sup>10</sup> w = ch. viii.  
† ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις <sup>11</sup> 2 al. Acts  
ἡμ- <sup>12</sup> xix. 12 al.  
φισμένον; ἰδὼν οἱ ἐν ἱματισμῷ <sup>13</sup> ἐνδόξῳ καὶ <sup>14</sup> τρυφῇ <sup>15</sup> Luke only.  
ὑπάρχοντες ἐν τοῖς <sup>16</sup> βασιλείοις εἰσίν. <sup>26</sup> ἀλλὰ τί † ἐξ- <sup>16</sup> x = Rom. viii.  
ήλθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσό- <sup>17</sup> 32 al. 2 Macc  
τερον προφήτου. <sup>27</sup> <sup>18</sup> οὗτός ἐστι περὶ οὗ γέγραπται Ἰδοὺ <sup>19</sup> i. Isa. lxi. 1.  
[ἐγὼ] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, <sup>20</sup> <sup>20</sup> z Matt. and  
ὃς <sup>21</sup> κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>28</sup> λέγω <sup>21</sup> Matt.  
γὰρ ὑμῖν, μερίζων ἐν <sup>22</sup> γεννητοῖς γυναικῶν [προφήτης]

εἰ κ.τ.λ. — 19. for Ἰησ., κύριον B L 3 a Æth. Arm. txt A bc.—for ἄλλον, ἕτερον B X 6, and in next verse. — 20. ἀπέστειλεν B 2.—πρὸς σε om. K a. — 21. εἰ om. B 2 abc. ins. A D v.—ἡμέρα L.—κ. πν. πον. om. MS 2.—τὸ bef. βλέπ. om. ABEGIKSV 16.—καὶ τυφλοὺς ἐποίει βλέπειν D cd. txt. qu.? — 22. for ἀπαγ., εἶπατε D.—for αἱ εἶδ. κ. ἡκ., αἱ εἶδον ὑμῶν οἱ ὀφθαλμοὶ καὶ αἱ ἠκούσαν ὑμῶν τὰ ὅρα D d. txt A B abc.—ὅτι om. B L X 5 abc Orig. ins. A D v.—bef. κωφοὶ ins. καὶ B D. txt A.—24. for ἀγγέλων, μαθητῶν K X 8 Syrr. Arm.—ἤρξαντο K.—ἐξήλθατε A D K L M 14 all. txt B. (in vv. 25, 26. ἐξήλθ. B likewise).—25. for ὑπάρχ., διάγοντες D K 8.—26. aft. προφήτου D ins. ver. 23 (omg. λέγ. γὰρ ὑμ. as far as ἐστίν).—27. ἐγὼ om. B D L 5 abc. ins. A Orig.—σου (1st) om. D. (2nd) om. X.—ἐμπροσθ. σου om. D a.—28. προφήτης om. B K L M X 13 abc Orig. (thrice) Copt. Æth. Euthym. Theophyl. ins. A D (in ver. 26) v.

their minds. Bornemann supposes the two **ὅτι** to be not merely *ὅτι loquens*, but 'for that,' and to be connected with *ἰδοὺ* (but qu.?)

18—35.] Matt. xi. 2—30. The incident there holds a different place, coming after the sending out of the twelve in ch. x.;—but neither there nor here is it marked by any definite note of time.—**πάντων τούτων** here, may extend very wide: so may *τὰ ἔργα τοῦ χριστοῦ* in Matthew. On the

common parts, see notes on Matt., where I have discussed at length the probable reason of the inquiry. — 21.] This fact follows by inference from Matt. ver. 4: for they could not tell John *αἱ βλέπον*, unless the Lord were employed in works of healing at the time. Observe that Luke, himself a physician, distinguishes between the *diseased* and the *possessed*. — 22.] *verbatim* as Matt. The expression *νεκροὶ ἐγ.* does not necessarily imply that more than one such

i || Mt. Judg. vi. 13. Ἰωάννον [τοῦ βαπτιστοῦ] οὐδεὶς ἐστίν, ὁ δὲ <sup>i</sup> μικρότερος A B D  
 ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι. <sup>29</sup> καὶ πᾶς ὁ  
 λαὸς ἀκούσας καὶ οἱ τελευτῶναι <sup>k</sup> ἐδικαίωσαν τὸν Θεόν,  
 k — Matt. xi. 19. 1 Tim. iii. 16. Ps. l. 4. 1 Acts xix. 4. i  
 βαπτισθέντες τὸ <sup>l</sup> βάπτισμα Ἰωάννου. <sup>30</sup> οἱ δὲ Φαρισαῖοι  
 καὶ οἱ <sup>m</sup> νομικοὶ τὴν βουλήν τοῦ Θεοῦ <sup>n</sup> ἠθέτησαν <sup>o</sup> εἰς  
 αὐτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ †. <sup>31</sup> τίμιν οὖν  
 n — ch. x. 16. John xii. 19. Gal. ii. 21. 1 Cor. xiv. 16. 1 Tim. ii. 10. o Matt. vii. 21. 1  
 μένοις, καὶ <sup>p</sup> προσφωνοῦσιν ἀλλήλοις \* καὶ λέγουσιν  
 p Cant. iii. 2. q constr. f Mt. and Acts xvii. 2. r f Mt. and 1 Cor. xiv. 7  
 \* Ἡὐλίσσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν  
 ὑμῖν, καὶ οὐκ ἐκλαύσατε. <sup>33</sup> ἐλήλυθε γὰρ Ἰωάννης ὁ  
 βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ  
 λέγετε Δαιμόνιον ἔχει· <sup>34</sup> ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου  
 s 3 Kings i. 25. t f only 1. u 1 and Prov. xxi. 20. Alex. v  
 ἐσθίων καὶ πίνων, καὶ λέγετε Ἰεσοῦ ἀνθρώπου <sup>v</sup> φάγος  
 καὶ <sup>w</sup> οἶνοπότης, τελευτῶν φίλος καὶ ἀμαρτωλῶν. <sup>35</sup> καὶ  
 v 1 Mark vi. 31. 1 Cor. i. 31. 2 Cor. vii. 13. Jam. i. 13. Rev. xii. 6. Isa. xiv. 20. x  
 ἐδικαίωθη ἡ σοφία <sup>w</sup> ἀπὸ τῶν τέκνων αὐτῆς πάντων.  
 36 x \* Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ'  
 αὐτοῦ· καὶ εἰσελθὼν εἰς \* τὴν οἰκίαν \* τοῦ Φαρισαίου

—τοῦ βαπτ. om. B L 4 Copt. Arm. Orig. ins. A D (in ver. 26) *abc* Orig.—for ὁ δὲ, ὅτι ὁ D.—μικρότερος αὐτοῦ ἐν τῇ β. τ. θ. μείζ. αὐτ. ἐστ. D.—29. ἐδικαίωσαι(ς) D.—30. εἰς αὐτοὺς om. D.—ὑπ' αὐτοῦ om. *abc*.—31. rec. bef. τίμιν ins. εἶπε δὲ ὁ κύριος, with many const. mss., but om. A B D E F G H K L M S V 29 all. *abcn* Syrr. Copt. Æth. Arm. Euthym. Theophyl. The words probably crept in from the margin, where they denoted the beginning of a lectio.—32. aft. εἰσι ins. τοῖς D\*, and bef. ἀγορᾷ ins. τῇ D.—for καὶ λέγουσιν, ἃ λέγει B. λέγοντες D *ab*. txt A P.—ἠὐλίσσαμεν P.—aft. ἐθρην. om. ὑμῖν D L 2 c Copt. Arm. ins. A B P *ab*.—33. γὰρ om. F 1 al. *ac* Arm.—for γὰρ, ὁ Orig. txt A B D.—μὴ ἄρτον B.—ἐσθων B D. txt A P.—ἄρτον and οἶνον om. D al.—34. ἐσθων D.—35. πάντων om. D F L M X 15 Arm.—36. τὸν οἶκον

miracle had taken place: the plural is generic.—23—28.] see Matt.—29, 30.] It has been imagined that these words are a continuation of the Lord's discourse, (Grotius, De Wette, Meyer,) but surely they would thus be most unnatural. They are evidently a parenthetical insertion of the Evangelist, expressive not of what had taken place during John's baptism, but of the present effect of the Lord's discourse on the then assembled multitude. Their whole diction and form is *historical*, not belonging to discourse. Besides if ἀκούσας were meant to signify 'when they heard him' (John), then βαπτισθ. should be βαπτισμένοι. —31—35.] see on Matt. vv. 16—19.

—36—50.] Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 7. Mark xiv. 3. John xii. 3. The only particular common to the two is the anointing itself; and even that is not

strictly the same. The character of the woman,—the description of the host,—the sayings uttered,—the time,—all are different. And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had been once commended by the Lord, was *very likely to have been repeated*, and especially at such a time as 'six days before the last Passover,' and by one anointing Him for His burial.—I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The mention of her so soon after (ch. viii. 2), and what is there stated of her, make the notion exceedingly improbable.—36.] The exact time and place are indeterminate—the occasion of Luke's inserting the history here may have been the τελευτῶν φίλος κ. ἀμαρτωλῶν in ver. 34. Wieseler places it at Nain, which certainly is the last πόλις that has been named: but it is more natural to suppose



<sup>5</sup> Matt. xviii. 25 al. ch. xii. 4. <sup>1</sup> Matt. xviii. 25. Judg. xxi. 4. <sup>u</sup> = 2 Cor. ii. 10. xii. 13. Col. ii. 13 f. <sup>v</sup> = Acts ii. 15. Jer. xlv. 9. <sup>w</sup> here only. see Heb. xii. 10.

ἑτερος πεντήκοντα. <sup>42</sup> μὴ ἔχοντων [δὲ] αὐτῶν ἄπο- AB DP  
 δοῦναι ἀμφοτέροις ἑχαρίσατο. τίς οὖν αὐτῶν[, εἰπέ,]  
 πλείον αὐτὸν ἀγαπήσει; <sup>43</sup> ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν  
 Ὑπολαμβάνω ὅτι ᾧ τὸ πλείον ἑχαρίσατο. ὁ δὲ εἶπεν  
 αὐτῷ Ὁρθῶς ἔκρινας. <sup>44</sup> καὶ στραφεὶς πρὸς τὴν γυναῖκα  
 τῇ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰς ἡλθόν  
 σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας·  
 αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς

εἰπέ, ἐπὶ A. om. B D L al.—αὐτῶν om. D abc.—43. πλείον D.—44. καὶ ὕδωρ D.—  
 μοι ἐπὶ πόδας B X I. txt (μοι D) A D P.—rec. aft. θρηξί ins. τῆς κεφαλῆς, but om.

the Lord is here setting forth the matter *primarily* with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, the *case may have been so*: and, I am inclined to think, *was so*. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below.—**Δύο χρ.** The debtors are the prominent persons in the parable—the creditor is necessary indeed to it, but is *in the back-ground*. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks *from the position of the debtors*, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that He makes an assumption for the purpose of the parable:—*that sin = the sense of sin*, just as a debt is *felt* to the amount of the debt. That disorganization of our moral nature, which renders the greatest sinner the least ready for penitence,—that deadly sedative effect of sin in lulling the conscience, *does not here come into consideration*;—the examples being two persons, both *aware of their debt*.—This assumption itself is *absolutely necessary for the parable*: for if forgiveness is to awaken love in proportion to the magnitude of that forgiven, *sin* in such a connexion must be the *subjective debt* which is *felt* to exist, not the objective one, the magnitude of which we never can know, but God only: see on ver. 47 below.—**πεντακάσια . . . πενήκοντα**—a very different ratio from the ten thousand talents and the hundred pence in Matt. xviii. 21—35, because there it is intended to show us how insignificant our sins towards one another are in comparison with the offence of us all before God.—

42.] **μὴ ἔχον. . . . ἑχαρίσατο.** What depth of meaning there is in these words, if we reflect WHO said them, and by what means this forgiveness was to be wrought! Observe that the **μὴ ἔχ.** is pregnant with more than at first appears:—*how* is this incapacity discovered to the creditor in the parable? *how*, but *by themselves*? Here then is the *sense and confession* of sin; not a bare objective fact, followed by a decree of forgiveness—but the incapacity is an *avowed* one—the forgiveness is a *personal* one,—**ἀμφοτέροις**.—**τίς οὖν . . .**] The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion, 'The more sin, the more love: let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering *what the love is*, which is here spoken of. It is an unquestionable fact, that the *deepest penitents* are, in *one kind* of love for Him who has forgiven them, the most devoted;—in that namely, which consists in *personal sacrifice and proofs of earnest attachment* to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that *this love is not the highest form of the spiritual life*; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being filled with all the fulness of Christ; that their views are generally narrow—their aims one-sided;—that though *ἀγάπη* be the greatest of the Christian graces, there are various kinds of it—and though the love of the reclaimed profligate may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet *that kind* is not so high nor complete as the sacrifice of

θορίζιν † αὐτῆς <sup>a</sup> ἐξέμαξε. <sup>45</sup> <sup>b</sup> φίλημά μοι οὐκ ἔδωκε· <sup>a</sup> ver. 38.  
 αὕτη δὲ <sup>c</sup> ἀφ' ἧς εἰσῆλθον οὐ <sup>d</sup> διέλιπε καταφιλοῦσά μου <sup>b</sup> ch. xxii. 48.  
 τοὺς πόδας. <sup>46</sup> ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη <sup>al. Prov.</sup>  
 δὲ μύρῳ ἠλειψέ μου τοὺς πόδας. <sup>47</sup> οὗ χάριν, λέγω σοι, <sup>xxvii. 40.</sup>  
<sup>c</sup> ἀφεῶνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε <sup>c</sup> 2 Pet. iii. 1  
 πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. <sup>48</sup> εἶπε δὲ <sup>only. 1 Mace</sup>  
 αὐτῇ Ἀφεῶνταί σου αἱ ἁμαρτίαι. <sup>i. 11.</sup>  
<sup>d</sup> here only.  
<sup>f</sup> συνακαίμενοι <sup>e</sup> λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὅς <sup>Jer. xvii. 8.</sup>  
<sup>g</sup> ver. 39.  
<sup>h</sup> ver. 39. Gen.  
<sup>i</sup> xxviii. 12.

A B D K L P 17 *abc* Syr. Copt. Æth. — 45. εἰσῆλθεν L 3 a Copt. Aug. — 46. μου τοὺς  
 πόδας om. D *abc*. — 47. aft. χάριν ins. ἔδ D. — ἀφεῶνται αὐτῇ πολλὰ D. — ὅτι

the whole life,—the bud, blossom, and fruit,  
 —to His service to whom we were in bap-  
 tism dedicated. For even on the ground  
 of the parable itself,—in that life there is a  
 continually freshened sense of the need, and  
 the assurance, of pardon, ever awaking de-  
 voted and earnest love.—In the ὑπολαμ-  
 βάνῳ of Simon, we have, understood, “that  
 is, if they feel as they ought.” — 44—46.] It  
 would not appear that Simon had been de-  
 ficient in the ordinary courtesies paid by a  
 host to his guests—for these, though marks  
 of honour *sometimes* paid, were not (even  
 the washing of the feet, except when coming  
 from a journey) *invariably* paid to guests;  
 —but that he had taken no *particular* pains  
 to show affection or reverence for his Guest.  
 Respecting water for the feet, see Gen. xviii.  
 4. Judg. xix. 21. Observe the contrasts here:  
 —ὑδωρ,—δάκρυον (‘fudit lacrymas, sanguinem  
 cordis,’ Aug. Trench, Parables, p. 270),—φίλημα οὐκ ἔδωκ.  
 (on the face),—καταφιλοῦσα τοὺς πόδας;—  
 ἐλαίῳ τὴν κεφ.,—μύρῳ (which was more  
 precious) τοὺς πόδας.—ἀφ' ἧς εἰσῆλθ.]  
 These words will explain one difficulty in  
 the circumstances of the anointing,—how  
 such a woman came into the guest-chamber  
 of such a Pharisee.—She appears by them  
 to have entered *simultaneously with the Lord*  
 and His disciples. Nor do *ver.* 36, 37 at all  
 preclude this idea;—ἐπινοῦσα ὅτι ἀνάκειται  
 may mean, ‘having knowledge that He was  
 going to dine,’ &c. If she came in His train,  
 the Pharisee would not exclude her, as He  
 was accustomed to gather such to hear Him:  
 it was the *touching* at which he wondered.  
 — 47.] This verse has been found very  
 difficult to fit into the lesson conveyed by  
 the Parable. But I think there need be little  
 difficulty, if we regard it thus.—Simon had  
 been offended at the uncleanness of the woman  
 who touched the Lord. He, having given the  
 Pharisee the instruction contained in the  
 parable, and having drawn the contrast  
 between the woman’s conduct and his, now

assures him, ‘Wherefore, seeing this is so,  
 I say unto thee, she is no longer unclean—  
 her many sins are forgiven: *for* (thou seest  
 that) *she loved much*; her conduct towards  
 Me shows that love, which is a token that  
 her sins are forgiven.’ Thus the ὅτι is not  
 the causative particle, ‘because she loved  
 much;’ but, as rightly rendered in E. V.,  
 ‘for she loved much:’ ‘for she has shown  
 that love, of which thou mayest conclude,  
 from what thou hast heard, that it is the  
 effect of a sense of forgiveness.’ Thus Ben-  
 gel, ‘Remissio peccatorum, Simoni non co-  
 gitata, probatur a fructu,’ *ver.* 42, qui est  
 evidens et in oculos incurrit, quum illa sit  
 occulta;’ and Calov., ‘probabat Christus a  
 posteriori.’—But there is a deeper con-  
 sideration in this solution, which the words  
 of the Lord in *ver.* 48 bring before us. The  
 sense of forgiveness of sin is not altogether  
 correspondent to the sense of forgiveness  
 of a debt. The latter must be altogether  
 past, and a fact to be looked back on, to  
 awaken gratitude: the former, by no means  
 so. The expectation, the desire, and hope  
 of forgiveness, the πιστις of *ver.* 50, awoke  
 this love; just as in our Christian life, the  
 love daily awakened by a sense of forgive-  
 ness, yet is gathered under and summed  
 up in a general faith and expectation, that  
 ‘in that day’ all will be found to have been  
 forgiven. The ἀφεσις τῶν ἁμαρτιῶν, into  
 which we have been baptized, and in which  
 we live, yet waits for that great ἀφίωνται  
 σου αἱ ἁμαρτίαι, which He will then pro-  
 nounce.—The aorist ἠγάπησεν is in appo-  
 sition with the aorists throughout *ver.* 44—  
 46, as referring to the same facts.—Remark  
 that the assertion regarding Simon is not  
 αἱ ὀλίγαι ἀφεῶνται, but ὀλίγον ἀφίεται;—  
 stamping the subjective character of the  
 part relating to him;—he *felt*, or *cared*  
*about*, but *little forgiveness*,—and his little  
 love showed this to be so. — 49.] This ap-  
 pears to have been said, not in an hostile,  
 but a reverential spirit. Perhaps the καὶ  
 alludes to the miracles wrought in the pre-

h 1 Kings. xx. 42. Mark v. 31. ch. viii. 18. i ch. xi. 13. v. 12. Gen. xiv. 30. k here only.  
καὶ ἁμαρτίας ἀφήσιν; <sup>50</sup> εἶπε δὲ πρὸς τὴν γυναῖκα Ἡ ἈΒΔΡ  
πίστις σου σέσωκέ σε. <sup>h</sup> πορεύου εἰς εἰρήνην.

VIII. <sup>i</sup> Καὶ ἐγένετο <sup>k</sup> ἐν τῷ καθέξῃ, <sup>i</sup> καὶ αὐτὸς διώδεν <sup>m</sup> κατὰ πόλιν καὶ κώμην κηρύσσων καὶ <sup>i</sup> εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ ἐώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ γυναῖκες τινες αἱ ἦσαν <sup>o</sup> τεταπεινωμέναι <sup>o</sup> ἀπὸ ἈΒΔΡ πνευμάτων <sup>p</sup> πονηρῶν καὶ <sup>q</sup> ἄσθενειῶν, Μαρία ἡ καλουμένη Μαгдаληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθαι, <sup>3</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ <sup>r</sup> ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, <sup>1r</sup> αἵτινες <sup>s</sup> διηκόνουν \* αὐτῷ <sup>t</sup> ἐκ τῶν ὑπαρχόντων αὐταῖς.

<sup>4u</sup> Συνιόντος δὲ ὄχλου <sup>v</sup> πολλοῦ καὶ τῶν <sup>w</sup> κατὰ πόλιν <sup>x</sup> ἐπιπορευομένων πρὸς αὐτὸν, εἶπε <sup>y</sup> διὰ παραβολῆς <sup>z</sup> Ἐξήλθεν <sup>yy</sup> ὁ σπείρων <sup>z</sup> τοῦ σπείραι τὸν <sup>zz</sup> σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν, <sup>a</sup> ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ <sup>b</sup> κατεπατήθη, καὶ τὰ <sup>c</sup> πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. <sup>6</sup> καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ <sup>d</sup> φυνὲν <sup>e</sup> ἐξηράνθη διὰ τὸ μὴ ἔχειν <sup>f</sup> ἱκμάδα. <sup>7</sup> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν <sup>g</sup> ἄκανθων, καὶ <sup>h</sup> συμφυεῖσαι αἱ ἄκανθαι <sup>i</sup> ἀπέπνιξαν αὐτό. <sup>8</sup> καὶ ἕτερον ἔπεσεν \* ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν <sup>k</sup> ἐποίησε καρπὸν <sup>l</sup> ἑκατονταπλασίονα. ταῦτα λέγων <sup>m</sup> ἐφώνει Ὁ ἔχων ὦτα ἀκούειν  
<sup>15</sup> Ἰω. i. 21. <sup>b</sup> Matt. v. 13. ch. xii. 1. 2 Chron. xxv. 18. <sup>c</sup> J. Deut. xiv. 19, 20. <sup>d</sup> Jer. 8 and Heb. xii. 15 (but intr.) only. Ezek. xxxvii. 8. <sup>e</sup> J. ch. xxi. 19, 20. Ps. cxviii. 6, 7. <sup>f</sup> There only. Jer. xvii. 8. <sup>g</sup> J. Is. v. 6. <sup>h</sup> here only. <sup>i</sup> J. Matt. x. 13. <sup>j</sup> Tobit iii. 8. <sup>k</sup> Matt. iii. 10 al. <sup>l</sup> Matt. xix. 29. Mark x. 30 f. <sup>m</sup> — ver. 54. ch. xvi. 24. Dan. iv. 11.

. . . . . ἀγαπᾷ om. D.—aft. ἀφίεται ins. και B.—50. aft. γυναῖκα ins. γύναι D.—ἐν εἰρήνῃ D abc. txt A B P.

CHAP. VIII. 1. ἐξῆς A.—οἱ ἐώδ. μετ' αὐτοῦ D.—2. ἐπτά om. F. for ἐπ., πολλὰ G.—3. ἰταί(ε)ραι A.—αἵτινες και D 3 ac.—ἐν κ. αὐτοῖς D E F G H K S V 43 c Syr. txt A B.—rec. ἀπὸ, qu. ? with txt A B D K L 10 abcdv Orig.—4. συνελθόντος D 4.—τὴν πόλιν D.—εἶπ. παραβολὴν τοιαύτην πρὸς αὐτοὺς D bc (τοι. om. c).—5. τοῦ om. D K L.—αὐτὸν om. D.—for ὁ, ἂ B.—τοῦ οὐρανοῦ om. D ab.—6. καὶ ἄλλο D abcn.—κατέπεσεν B L.—7. ἄλλο D abcn.—μέσον τ. ἄκ. D.—8. ἄλλο D abcn.—εἰς τὴν γ. A B F G H K L M S V 27 b. txt D ac.—ἀγ. και καλὴν D cd Syr. Arm.—φυνὲν και

sence of John's messengers.—50.] See on ver. 47. The woman's faith embraced as her's, and awoke her deepest love on account of, that forgiveness, which the Lord now first formally pronounced.—εἰς εἰρήνην, <sup>1</sup> Sam. i. 17; not only 'in peace,' but implying the state of mind to which she might now look forward.

CHAP. VIII. 1—3.] Peculiar to Luke. A general notice of the Lord's travelling and teaching in Galilee, and of the women, introduced again in ch. xiii. 55. xxiv. 10, who ministered to Him.—2.] δαίμόν. ἐπτά; see ver. 30.—3.] Prof. Blunt has observed in his Coincidences, that we find a reason here why Herod should say to his

servants (Matt. xiv. 2), 'This is John the Baptist,' &c., viz.—because his *steward's wife* was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod's court.—This is Herod Antipas.—<sup>1</sup> δηκ.] providing food, and other necessary attentions.

4—15.] Matt. xiii. 1—8, 18—23. Mark iv. 1—21. For the parable and its explanation, see notes on Matt., where I have also noticed the varieties of expression here and in Mark. On the relation of the three accounts to one another, see notes on Mark.—The Lord had retired to Capernaum, — and thither this multitude were flocking together to Him.—<sup>1</sup> Συνιόντος

ἀκουέτω. <sup>9</sup> ἡ ἐπὶ τῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ [λέγοντες] <sup>ο</sup> Τίς εἴη ἡ παραβολὴ αὕτη; <sup>10</sup> ὁ δὲ εἶπεν Ὑμῖν <sup>π</sup> δέδοται <sup>q</sup> γινώσκειν τὰ <sup>q</sup> μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν. <sup>11</sup> ἔστι δὲ αὕτη ἡ παραβολή. ὁ <sup>ς</sup> σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. <sup>12</sup> οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, <sup>εἴτα</sup> ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. <sup>13</sup> οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι <sup>u</sup> μετὰ χαρᾶς <sup>v</sup> δέχονται τὸν λόγον, καὶ οὗτοι <sup>ρ</sup> ῥίζαν οὐκ ἔχουσιν, οἱ <sup>w</sup> πρὸς καιρὸν πιστεύουσι, καὶ ἐν <sup>x</sup> καιρῷ <sup>y</sup> πειρασμοῦ <sup>z</sup> ἀφίστανται. <sup>14</sup> τὸ δὲ εἰς τὰς ἀκάθαρτας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ <sup>a</sup> μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι <sup>b</sup> συμπνίγονται καὶ οὐ <sup>c</sup> τελεσφοροῦσι. <sup>15</sup> τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν <sup>d</sup> οἵτινες ἐν καρδίᾳ <sup>e</sup> καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον <sup>f</sup> κατέχουσιν καὶ <sup>g</sup> καρποφοροῦσιν ἐν <sup>h</sup> ὑπομονῇ. <sup>16</sup> Οὐδεὶς δὲ ἐλχὼν <sup>i</sup> ἄσπας καλύπτει αὐτὸν

h Rom. viii. 25. Heb. xii. 1. ich. xi. 33. xv. 8. xxii. 55. Judith xiii. 13.

D.—9. λέγοντες om. B D L 4. ins. A?—τὸ, τίς εἴη D. τίς αὕτη εἴη π. B. εἴη om. L 1.—10. for βλέπωσι, εἰδῶσιν D L 2.—ἀκούσαντες A.—bef. συνιῶ, ins. μὴ ἀκούουσι μηδὲ F Corp.—12. ἀκούσαντες L 4. ἀκολουθοῦντες D.—for εἴτα, ὦν D d.—13. ἐπὶ τὴν πέτραν D F X Orig.—οὗτοι om. D. Syr. Arm.—14. aft. ἀκούσ. ins. τὸν λόγον X ac.—aft. μεριμν. om. kai D cd.—bef. ἡδον. ins. ὑπὸ A.—15. εἰς τὴν καλὴν γῇ D Ven Orig. καλῇ καὶ om. D bc.—aft. λόγον ins. τοῦ θ. D.—for καρποφ., τελεσφοροῦσιν L.—aft. ὑπομ. ins. ταῦτα λέγων ἐφώνει ὁ ἔχων ὡτα ἀκούει, ἀκούετω F H M X 35.—

is the present participle, which the E. V. overlooks.—τῶν κατὰ πόλιν.—ex quāvis urbe erat cohors aliqua,' Bengel.—ἐπιπορ., coming up one after another. It was the desire of those who had been impressed by His discourses and miracles, to be further taught, that brought them together to Him now.—He spoke this parable sitting in a boat, and the multitude on the shore.—14.] ὑπὸ must not be taken (Meyer) as belonging to πορευόμενοι (ὑπὸ μέρ. ἀντὶ τοῦ μετὰ μέρ., Euthym.), for no such usage of the preposition is found in the N. T., and the sense would be tame and frigid in the extreme; but ὑπὸ belongs to συμπνίγονται, and πορευόμενοι (which Meyer contends would have no meaning in this case (!)) is in its ordinary sense of 'going their way,' namely, after having heard the word: see for this usage of πορεύομαι Matt. ii. 8. ix. 13. xi. 4 al. (but not Mark, except xvi. 10 ff., where see note,) and Luke vii. 22. ix. 13 al. freq. It is surprising that such a critic as Meyer should have upheld so absurd an interpretation as that impugned above.—τοῦ βίου belongs to all three substantives.—15.] It has been

said, on Matt. ver. 23, that all *receptivity* of the seed is from God—and all men have receptivity enough, to make it matter of condemnation to them that they receive it not in earnest, and bring not forth fruit;—but there is in this very receptivity a wide difference between men;—some being false-hearted, hating the truth, deceiving themselves,—others being earnest and simple-minded, willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that the Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, p. 50.—καλὸς κάγαθος has here nothing to do with its classical sense of *eúgenēs*, but is purely ethical,—and to be rendered as in E. V., 'honest and good.'—ἐν ὑπομ., 'in patience'—consistently, through the course of a life spent in duties, and amidst discouragements—ὁ ὑπομείνας εἰς τέλος, ὁ ὅς σωθήσεται, Matt. xxiv. 13.

16—18.] Mark iv. 21—25, where see notes. The sayings occur in several parts



b Mark xi. 16.  
John xix. 22.  
Exod. iii. 22.  
c Mark vi. 11 al.  
Ezek. xxiv.  
5.  
d J. Heb. ix. 2.  
Rev. i. 12 al.  
Exod. xxxv.  
31.  
e = ch. xi. 33.  
xix. 30.  
f [ Mk. Dan.  
xi. 43.  
g ch. vii. 4, 29.  
xi. 6. Acts  
xx. 18 only.  
Job ii. 11.  
h here only f.  
2 Mac. viii.  
14.  
i see Matt.  
xxvi. 26  
and reff.  
k = ch. vi. 47.  
J. and  
l ch. v. 17.  
xx. 1.  
m [ Mt. and al.  
n [ Mk. ch. ii.  
15. Acts ix.  
35.  
o Acts xiii. 13  
and pass.  
p here only f.  
[ Mk. 2 Pet.  
ii. 17 only.  
Jer. xxxiii.  
(xxxv.) 32.  
r = here only f.  
see ch. ix. 61.  
s [ Mk. Matt. i.  
24. see John  
vi. 18. 2 Pet.  
i. 13. iii. 1 f.  
t ver. 45. ch. v.  
5. ix. 33. 40.  
xvii. 13 only.  
4 Kings xxxv.  
19 al.  
u J. Ps. cv. 9.

<sup>16</sup> σκέυει ἡ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ <sup>17</sup> λυχνίας <sup>18</sup> ἀποκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. <sup>19</sup> βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

<sup>20</sup> Παρεγένοντο δὲ <sup>21</sup> πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο <sup>22</sup> συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. <sup>23</sup> καὶ ἀπηγγέλη αὐτῷ [λεγόντων] Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες.

<sup>24</sup> ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί <sup>25</sup> εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ <sup>26</sup> ποιῶντες τ.

<sup>27</sup> Καὶ ἐγένετο ἐν <sup>28</sup> μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς <sup>29</sup> ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς <sup>30</sup> Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. καὶ <sup>31</sup> ἀνήχθησαν πλεόντων δὲ αὐτῶν <sup>32</sup> ἀφύπνωσε. καὶ κατέβη <sup>33</sup> λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ <sup>34</sup> συνεπληροῦντο καὶ ἐκινδύνουν.

<sup>35</sup> προσελθόντες δὲ <sup>36</sup> διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγεροθεὶς <sup>37</sup> ἐπετίμησε τῷ

16. for λυχνίας, τὴν λυχνίαν D K M X 7.—for ἐπιτίθ., τίθησιν B F K L 11. τιθεῖ D. txt A.—ἴνα . . . βλέπωσι om. B. — 17. for γινήσεται, ἵσται D (not C, as Scholz and Lachmann affirm, C being deficient).—ὃ οὐ μὴ γνωσθῇ B. ἀλλ' ἴνα γνωσθῇ D. — 19. παρεγένετο D X. — 20. λεγόντων om. B D L abev 7. ins. A.—for ἰδ. σε θέλ., ζητοῦντές σε D. — 21. εἶπεν αὐτοῖς D c (not C).—ἡ μήτ., οἱ ἀδ., D X 3.—rec. aft. ποιῶντες ins. αὐτόν. om. A B D L V 13 al. abev Aeth. Arm. Syr. Theophyl. — 22. for κ. αὐτ. ἐν., ἀναβῆναι αὐτόν D. ἀνέβη F L M 26 Theoph.—τὸ πλοῖον M V 9. — 23. aft. ἀνέμ. ins. πολλῇ D. — 24. for ἐπισ. ἐπισ.,—κύριε, κύριε D.—ἐγεγροθεὶς B L 4.

of Matt. (v. 14. x. 26. xiii. 12), but in other connexions. Euthym. remarks well, εἰκὸς δὲ κατὰ διαφόρους καιροὺς τὰ τοιαῦτα τὸν χριστὸν εἰπεῖν. On the meaning of the separate sayings, see notes on the passages in Matt. Observe that ver. 18, πῶς ἀκούετε = τί ἀκούετε Mark, and δοκεῖ ἔχειν = ἔχει Mark.

19—21.] Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in Matt., who says, after the discourse in ch. xii., ἐν τῷ αὐτοῦ λαλοῦντος τοῖς ὄχλοις . . . and Mark ἔρχονται οὖν . . . having before stated, ver. 21, that His relations went out to lay hold of Him,—for they said, “He is beside Himself.” We must conclude therefore that they have it in the exact place, and Luke only inserts it among the events of this series of discourses, as indeed it was, but without fixing

its place. His account is abridged, and without marks of an eye-witness, which the others have.

22—25.] Matt. viii. 18—34. Mark iv. 35—v. 20. The chronology of this occurrence would be wholly uncertain, were it not for the precision of Mark, who has introduced it by ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψιας οὕσης, — i. e. on the same day in which the preceding parables were delivered. Now it has come to be misplaced in Matthew, must ever be matter of obscurity. The fact that it is so, is no less unquestionable, than the proof that it furnishes of the independence of the two other Evangelists. — 22.] ἐν μιᾷ τ. ἡμ. This serves to show that Luke had no data by which he could fix the following events. If he had seen the Gospel of Mark, could this have been so? — 23.] ἀφύπ. belongs to the later Greek, and even there more commonly signifies

ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. <sup>25</sup> εἶπε δὲ αὐτοῖς Ποῦ [ἐστὶν] ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους <sup>a</sup> Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις <sup>b</sup> ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

<sup>26</sup> Καὶ <sup>c</sup> κατέπλευσαν εἰς τὴν χώραν τῶν \* Γαδαρηνῶν, <sup>d</sup> ἣτις ἐστὶν \* ἀντιπέραν τῆς Γαλιλαίας. <sup>27</sup> ἐξελθόντι δὲ <sup>e</sup> αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν <sup>f</sup> αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὅς <sup>g</sup> ἔειχε δαιμόνια <sup>h</sup> ἐκ χρόνων <sup>i</sup> ἱκανῶν, καὶ ἰμάτιον οὐκ <sup>j</sup> ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ <sup>k</sup> ἔμενεν, ἀλλ' ἐν τοῖς <sup>l</sup> μνήμασιν. <sup>28</sup> ἰδὼν δὲ τὸν Ἰησοῦν [καὶ] <sup>m</sup> ἀνα-  
 ABCD κράζας <sup>n</sup> προσέειπεν αὐτῷ καὶ φωνῇ μεγάλη εἶπε <sup>o</sup> Τί μοι καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου μὴ με <sup>p</sup> βασιάνῃς. <sup>29</sup> <sup>q</sup> \* παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις <sup>r</sup> συνηρπάκει αὐτὸν, καὶ <sup>s</sup> \* ἔδεσμεῖτο <sup>t</sup> ἄλυσέσι καὶ <sup>u</sup> πέδαις φυλασσόμενος, καὶ <sup>v</sup> \* διαρρήσων τὰ <sup>w</sup> δεσμά <sup>x</sup> <sup>y</sup>

q Mark viii. 6. Acts xvi. 18. 1 Cor. vii. 10. r dat. Acts viii. 11. Rom. xvi. 25. s Acts vi. 12. xvii. 15 only. Prov. vi. 25. t here only † Job xl. 20 Ag. u † Mk. Eph. vi. 20. Acts xii. 6, 7. 2 Chron. iii. 16 compl. v † Mk. only. Ps. civ. 18 al. w Matt. xxvi. 65. ch. v. 6. Josh. vii. 6. x Acts xvi. 26. xx. 23 only.

—τοῦ ὕδ. om. D.—ἐπαύσατο F G 10 c al. Syr.—γαλ. μεγάλη K 17 b Copt. Æth.—25. aft. τοῦ om. ἐστὶν A B L X 9. ins. D abc.—καὶ ὑπ. αὐτ. om. B.—26. Γαδαρηνῶν B D aft. γεργαστηρῶν L X 6 Copt. Æth. Arm. txt A.—ἀντιπέρα A D G H K V X 24. πέραν M S 4. txt B.—27. καὶ ἐξ. ἐπ. τ. γ. καὶ D.—aft. ὑπῆντ. om. αὐτῷ B 3 Arm.—τις om. D a Æth.—ἐχων εἰμ. B.—ἀπὸ χρόνων D.—ὅς ἰμάτ. D.—for ἐκ χρ. ικ. καὶ, καὶ χρ. ἱκανῶν B L 3 Copt. Æth. Arm.—οἰκῷ D.—ἔμενεν A.—μνημείοις D. aft. μνήμ. ins. καὶ . . . λίθοις (from Mark v. 5) X.—28. aft. Ἰησ. om. καὶ B D L X 4 abcn. ins. A.—for ἀνικ. προς. αὐτ., ἀνέκραζεν D.—Ἰησοῦ om. D 7 Copt.—τοῦ θ. om. D.—29. παρήγγειλλεν A C G K L V X 5. ἔλεγεν D. txt B.—τῷ δαιμονίῳ D.—ἐξέλεθε C †? D.—ἀπ' αὐτοῦ L.—ἔδεσμεῖτο B L X 1. txt A C D.—ἐήρπασε D.

'to awaken.'—κατέβη—from the sky—or perhaps from the mountain valleys around: see Matt. vii. 27.—συνεπλ. They (= their ship) were 'filling'—24.] see notes on Matt.—25.] In Matt. this reproof comes before the stilling of the storm. But our account, and that in Mark, are here evidently exact.

26—39.] Matt. viii. 20—34. Mark v. 1—20, in both of which places see notes.—26.] ἀντ. τ. Γ., a more precise description than τὸ πέραν Matt., or τὸ π. τῆς θαλ. Mark.—27.] ἐκ τῆς πόλ. belongs, not to ὑπῆντ. (Meyer and E. V.), but to ἀνὴρ τις—'a certain man of the city.' The man did not come from the city, but from the tombs.—I put to any reader the question, whether it were possible for either Mark or Luke to have drawn up their account from Matt., or with Matt. before them, seeing that he mentions *two* possessed throughout? Would no notice be taken of this? Then indeed would the Evangelists be but

poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. I believe that the *plurality of the demons* in the accurate accounts of Mark and Luke, is the real key to the *duality of persons* in the evidently not so full nor precise account of Matt.—ἰμάτ. οὐκ ἐν. is to be taken literally. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, Miracles, p. 167, note †.—29.] There is no occasion to render παρήγγ. as a pluperfect: perhaps the imperfect is the better reading, 'Jesus was ordering,' &c. On χρόνοις πολλ. see reff. Plutarch, Thes. 6, uses χρόνοις πολλοῖς ὕστερον—not, 'for many years,' still less, 'oftentimes,' E. V., Grot.;—but 'during a long time.'—συν-ηρπ., 'it seized him and carried him:' see reff.—ἔδεσμ.: notice the imperfect, giving the sense, 'it was attempted to bind him.'—διαρρ. τ. δ. The unnatural increase of muscular strength is also observed in cases

v — here only. <sup>v</sup> ἤλαυνετο ὑπὸ τοῦ \* δαίμονος εἰς τὰς ἐρήμους. <sup>30</sup> ἔφη- ABCD  
 ρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι ἐστὶν ὄνομα; ὁ  
 δὲ εἶπε <sup>w</sup> Λεγεὼν, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.  
 31 καὶ <sup>x</sup> \* παρεκάλει αὐτὸν ἵνα μὴ <sup>y</sup> ἐπιτάξῃ αὐτοῖς εἰς τὴν ABC  
<sup>z</sup> ἄβυσσον ἀπελθεῖν. <sup>32</sup> ἦν δὲ ἐκεῖ ἀγέλη χοίρων <sup>a</sup> ἰκανῶν DP  
 \* βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα  
 ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν  
 αὐτοῖς. <sup>33</sup> ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου  
 \* εἰσῆλθεν εἰς τοὺς χοίρους, καὶ <sup>c</sup> ὤρμησεν ἡ ἀγέλη κατὰ  
 τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ <sup>d</sup> ἀπεπνίγη. <sup>31</sup> ἰδόντες δὲ  
 οἱ βόσκοντες τὸ <sup>†</sup> γεγονός ἐφυγον, καὶ [ἀπελθόντες]  
 ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. <sup>35</sup> ἐξῆλ-  
 θον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ  
 εὔρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξελη-  
 λυθι <sup>e</sup> ἱματισμένον καὶ <sup>f</sup> σωφρονοῦντα παρὰ τοὺς πόδας  
 τοῦ Ἰησοῦ, καὶ ἐφύβηθησαν. <sup>36</sup> ἀπήγγειλαν δὲ αὐτοῖς  
 [καὶ] οἱ ἰδόντες <sup>ff</sup> πῶς <sup>a</sup> ἐσώθη ὁ <sup>b</sup> δαιμονισθείς. <sup>37</sup> καὶ  
<sup>k</sup> ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς <sup>k</sup> περιχώρου τῶν  
 \* Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ  
<sup>l</sup> συνείχοντο· αὐτοὺς δὲ ἐμβὰς εἰς [τὸ] πλοῖον, <sup>m</sup> ὑπέ-

<sup>e</sup> Mk. only <sup>†</sup>.  
<sup>f</sup> Mk. 2 Cor.  
<sup>ff</sup> Mk. ch.  
<sup>g</sup> Mk. ch.  
<sup>h</sup> Mk. ch.  
<sup>i</sup> Mk. ch.  
<sup>j</sup> Mk. ch.  
<sup>k</sup> Mk. ch.  
<sup>l</sup> Mk. ch.  
<sup>m</sup> Mk. ch.

δαρησῶν A C. txt B.—ἀπὸ τ. δ. B. txt A C D.—δαμονίου C D *ber.* txt A B.—τὴν  
 ἱερὸν D.—30. λέγων om. B 3 *abc* Syr. txt A C D v.—ἐστιν om. C.—*ast.* *leg.* ins. ὄνομά  
 μοι D *cd* *Æth.*—πολλὰ γὰρ ἦσαν δαιμόνια D.—31. παρεκαλουν C D F L 5 al. txt  
 A B.—ἐπιτάξει A.—32. for *ικ.*, πολλῶν X. om. D c.—βοσκομένη B D K 8 a Syr.  
*Æth.* txt A C P *bed.*—*ast.* ἵνα ins. μὴ A. ἵνα εἰς τοὺς χοίρους εἰσελθῶσιν D c.  
 ἀπελθόντες G.—33. εἰσῆλθον A C E G H K L M P V X 23.—ὤρμησαν D. txt B.  
*ast.* ὤρμησ. ins. πᾶσα (as in || Matt.) X.—ἀπεπνίγοντο C. ἀπεπνίγησαν S. txt A B D.  
 —34. rec. τὸ γεγεννημένον, with many const. MSS., but txt A B C D K L P 24.—  
 ἀπελθόντες om. A C D E F G H K L M P S V 30 *abcv* Syrr. Copt. Arm. Euthym.  
 Theophyl. ins. B.—for ver. 35, παραγενομένων ἐκ τῆς πόλεως καὶ θεωρησάντων  
 καθήμενον τὸν δαιμονιζόμενον σωφ. κ. ἱμ., καθήμενον π. τ. π. τοῦ Ἰησ. ἐφύβηθησαν  
 D d.—τὸν ἀνθ. καὶ P 5 *bc.*—ἐξῆλθεν B.—36. for δὲ, γὰρ D.—καὶ om. B C D L P.  
 ins. A v.—for ὁ δαιμ., ὁ ληγαιῶν D.—37. ἠρώτησιν A B C K M P X (*ἐπηρ.* X) 7 a.  
 txt D *bcv.*—for ἅπαν τ. πλ. τ. περ., τὸν Ἰησοῦν πάντας καὶ ἡ χώρα D.—γεργησι-  
 νῶν L P X 10 Copt. (not C, as Wets., Lachm., and Scholz assert.) γερασινῶν B C D  
*abcv.* txt A.—αὐτοὺς om. D.—ἐκ om. A. txt B C P *abcv.*—τὸ om. B C L X 13 al.

of raving madness: see Trench as above.—  
 30.] Lightfoot (on Mark v. 9) quotes in-  
 stances of the use of *πλῆ*, for a great num-  
 ber, in the Rabbinical writings. The fact  
 of many devils having entered into this  
 wretched man, sets before us terribly the  
 utter break-up of his personal and rational  
 being. The words will not bear any figura-  
 tive rendering, but must be taken literally  
 (see ver. 2 of this chap., and ch. xi. 24 ff.);  
 viz. that in the same sense in which other  
 poor creatures were possessed by one evil  
 spirit (see note on || Matt.), this man, and  
 Mary Magdalene, were possessed by many.

—31.] παρεκάλει—most probably singular,  
 —for the plural is used of the demons in the  
 next verse. There is throughout this nar-  
 rative an interchange of the personality of  
 the man and the devils: see on Matt. as  
 above.—τ. ἄβυσσον. This word is some-  
 times used for Hades in general (Rom. x.  
 7), but more usually in Scripture for the  
 abode of damned spirits: see *reft.* This  
 last is certainly meant here—for the request  
 is co-ordinate with the fear of torment ex-  
 pressed above (see Gresswell on the Parables,  
 v. (pt. 2) 365, and note on ch. xvi. 23).—  
 35.] ἐξῆλ., viz. the people in the town and

στρεψεν. <sup>38</sup> \* ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξηληλύθει <sup>const. Acts</sup>  
τὰ δαιμόνια εἶναι σὺν αὐτῷ. <sup>o</sup> ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς <sup>o Matt. xiv. 15</sup>  
λέγων <sup>39</sup> Ὑπόστρεψε εἰς τὸν οἶκόν σου, καὶ <sup>p</sup> διηγοῦ ὅσα <sup>p Mark x. 16 al.</sup>  
<sup>q</sup> ἐποίησέ σοι ὁ θεός. καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν <sup>Ps. xlvii. 13.</sup>  
<sup>r</sup> κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. <sup>q ch. i. 49.</sup>  
<sup>s</sup> <sup>o</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

<sup>40</sup> Ἐγένετο δὲ <sup>s</sup> ἐν τῷ ὑποστρέφαι τὸν Ἰησοῦν, <sup>t</sup> ἀπε-  
δέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες <sup>u</sup> προσδοκῶντες  
αὐτόν. <sup>41</sup> καὶ ἰδοὺ ἦλθεν ἀνὴρ ὃν ὄνομα Ἰαίριος, καὶ  
\* αὐτὸς ἀρχὼν τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ  
τοὺς πόδας τοῦ Ἰησοῦ <sup>a</sup> παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν  
οἶκον αὐτοῦ, <sup>42</sup> ὅτι θυγάτηρ <sup>b</sup> μονογενῆς ἦν αὐτῷ ὡς ἐτῶν  
ἑξάδεκα, καὶ αὕτη ἀπέθνησκει. \* ἐν δὲ τῷ ὑπάγειν \* αὐ-  
τόν, οἱ ὄχλοι <sup>c</sup> συνέπνιγον αὐτόν. <sup>43</sup> καὶ γυνὴ οὖσα <sup>d</sup> ἐν  
<sup>del</sup> ῥύσει αἱματος <sup>e</sup> ἀπὸ ἐτῶν ἑξάδεκα, ἣτις [†] ἰατροῖς προσ-  
αναλώσασα ὅλον τὸν βίον] οὐκ <sup>f</sup> ἴσχυσεν \* ὑπ' οὐδενὸς  
θεραπευθῆναι, <sup>44</sup> προσελθοῦσα ὅπισθεν ἤψατο τοῦ <sup>g</sup> κρα-  
σπέδου τοῦ ἱματίου αὐτοῦ, καὶ <sup>h</sup> παραχωρήμα <sup>i</sup> ἔστη ἡ ῥύσις

ins. A P. — 38. ἰδεῖτο B L X. ἰδεῖτο A P. ἡρώτα δὲ D. txt C. — αὐτόν D. —  
for εἶναι, ἵνα ὅ P. — ἀπέστρεψε L. — 39. for ὑπόστ., πορεύου D ed. — πρὸς τοὺς σοῖς  
(as in || Mark) X. — for καὶ ὅρη., διηγούμενος D. — for ὅσα, ἃ D. — ὅσα σοι ὁ κύριος  
πεποίηκεν καὶ ἡλέησεν σε C. txt A, and (with σοι ἐπ.) B L P X 4 ac. — ἀπελθὼν κατὰ  
τ. πόλιν ἐκέρυσσεν D. — 40. ἐν δὲ τῷ ὑποστρέφειν B L 4 (ὑποστρέφαι L) Syr. Copt.  
Sahid. Eth. Arm. txt A C D P. — ἀποτίξασθαι D. — ὑπέδεξατο X 1. — τὸν ὄχλον D.  
ὁ om. C<sup>1</sup>. — 41. for ἰδ., ἦλθ., ἔλθων D c. — αἶρος D, but iairus d. for ὃ ὄν. ἴαει. καὶ,  
τῆς συναγωγῆς πεσὼν D\*. — for αὐτὸς, οὗτος B D 7 ad. txt A P b (C uncertain). —  
ὑπῆρχεν καὶ om. D c Syr. Sahid. — ὑπάρχων καὶ K L. — ὑπὸ τ. πόδ. D d. — 42. for ὅτι,  
ἦν γὰρ D. — αὐτῷ μονογ. (omg. ἦν and ὡς) D. — for καὶ αὐτ. ἀπὸ θ., ἀποθνήσκουσα  
D. — for ἐν δ. τ. ὑ., — καὶ ἐγένετο ἐν τῷ πορεύεσθαι C D P abcd. txt A B C<sup>3</sup>. — συν-  
έθλιβον C L 12. txt A B D (— an D) P. — 43. for ἦτις, ἦν (quam) D d. — ἰατρ. . . . .  
βίον om. B D. ins. A C P. — rec. εἰς ἰατροὺς with many const. MSS., but txt  
A C E F G H K L M P S V 62 al. — aft. βίον ins. αὐτῆς C X 3 abc Copt. Arm. om.  
A P. — οὐδὲ εἰς ἴσχυεν θεραπεῦσαι D. ἀπ' οὐδενὸς A B. txt C P. — 44. προσελθοῦσα

country, = πᾶσα ἡ πόλις, Matt.; here under-  
stood in ἀπῆλθ. εἰς τ. πόλ. κ. εἰς τ. ἀγ.  
— παρὰ τ. π. τ. Ἰη. This particularity de-  
notes an eye-witness. The phrases common  
to Mark and Luke, e.g. ἱμ. καὶ σωφ., οἱ  
ἰδόντες, denote a common origin of the  
two narratives, which have however become  
considerably deflected, as comparison will  
show. — 38, 39.] see notes on Mark.

40—56.] Matt. ix. 1. 18—26. Mark v.  
21—43. Our account is that one of the  
three which brings out the most important  
points, and I have therefore selected it for  
full comment.—40.] ἐν τῷ ὑπ., 'when Jesus  
had returned.'—ἀπ., 'welcomed Him' see  
reff. — ἦσαν γ.: here we have an eye-wit-  
ness again.—41.] ἀρχων—a ruler = εἰς  
τῶν ἀρχισυναγωγῶν Mark;—in Matt. only  
ἀρχων.—42.] μονογ., peculiar to Luke,

but perhaps implied in τὸ θυγάτριον of  
Mark.—ἀπέθν., was dying. In Matt. she  
is represented as *already dead*. He is not  
aware of the subsequent message to Jairus,  
and narrates concisely and generally.—The  
crowd seems to have followed to see what  
would happen at Jairus's house: see ver.  
54.—43.] προσαναλ. having, *besides all  
her suffering*, spent, &c. Mark adds, that  
she grew nothing better, but rather worse.  
—44.] Her inner thoughts are given in  
Mark, ver. 28.—There was doubtless a  
weakness and error in this woman's view;  
—she imagined that healing power flowed  
as it were magically out of the Lord's per-  
son; and she touched the fringe of His  
garment as the most *sacred*, as well as the  
most accessible part: see Matt. xxiii. 5.  
Num. xv. 37—40. But she obtained what

τοῦ αἵματος αὐτῆς. <sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς Τίς ὁ ἀψάμενός μου ; ἀρνούμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ \* μετ' αὐτοῦ Ἐπιστάτα. οἱ ὄχλοι <sup>k</sup> συνέχουσίν σε καὶ <sup>1</sup> ἀποθλίβουσι, καὶ λέγεις Τίς ὁ ἀψάμενός μου ; <sup>46</sup> ὁ δὲ Ἰησοῦς εἶπεν Ἠψάτο μου τις· ἐγὼ γὰρ ἐγνων <sup>m</sup> δύναμιν <sup>n</sup> ἐξελοῦσαν ἀπ' ἐμοῦ. <sup>47</sup> ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπετοῦσα αὐτῷ εἰ ἦν αἰτίαν ἣ ψατο αὐτοῦ ἀπήγγειλεν [αὐτῷ] <sup>o</sup> ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. <sup>48</sup> ὁ δὲ εἶπεν αὐτῇ [Θάρσει] θύγατερ, ἡ πίστις σου <sup>p</sup> σέσωκέ σε, <sup>q</sup> πορεύου εἰς εἰρήνην.

k - here only.  
see ch. xii.  
43. 1 Sam.  
xxiii. 8.  
l here only.  
Num. xxi.  
23.  
m = ch. vi. 10.  
n 1 Mark. ch.  
vi. 19.

o ch. xii. 9.  
Eph. ii. 9.

p ver. 26.  
q ch. vii. 50  
and reff.

.. ὁπισθεν C. ὁπισθ. om. D.—τοῦ κρασπ. om. D a.—45. ὁ δὲ Ἰησ. γνούς τὴν ἐξελοῦσαν ἐξ αὐτοῦ δύναμιν ἐπηρώτα· τίς μου ἥψατο D d. txt A B C P.—καὶ οἱ μετ' αὐτ. om. B. καὶ οἱ σὺν αὐτῷ A C D P abc.—τίς μου ἥψατο (2nd) D beu. txt A B C<sup>2</sup> P.—46. ἐξεληλυθυῖαν B L Orig. txt A C D P Orig.—47. for τρέμ., ἔντρομος οὖσα D.—ἥψατο αὐτοῦ om. A<sup>1</sup>.—aft. ἀπήγγ. om. αὐτῷ A B D L X 10 Syr. Copt. Arm. ins. C<sup>1</sup> (probably) P:—for ὡς, ὅτι D.—48. θάρσει om. B D L abcdv.

she desired. She sought it, though in error, yet *in faith*. And she obtained it, because this faith was known and recognized by the Lord. It is most true objectively, that there did go forth from Him, and from His Apostles (see Mark vi. 56. Luke vi. 19. Acts v. 15. xix. 12), healing virtue; but it is also true that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them. —45.] We are not to imagine that the Lord was *ignorant* of the woman, or any of the circumstances. The question is asked to draw out what followed.—See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19.—and note there. The healing took place by *His will*, and *owing to His recognition of her faith*:—see similar questions, 2 Kings v. 25, and Gen. iii. 9.—ὁ Πέτρ. κ. οἱ μ. αὐ.] a detail contained only here.—On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir., p. 192 note—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, ‘Sic etiam nunc est corpus ejus, id est, Ecclesia ejus. Tangit eam fides paucorum, premit turba multorum’ (Serm. lxii. 4). And Chrysostom, ὁ πιστεύων εἰς τὸν Σωτῆρα ἁπτεται αὐ-

τοῦ· ὁ δὲ ἀπιστῶν θλίβει αὐτὸν καὶ λυπεῖ.—47.] It is not necessary (though perhaps probable), from the ἀρν. δὲ πάντων ver. 45, that the woman should also have denied with them. She may have hidden herself among the crowd. The Lord (Mark, ver. 32) looked around to see τὴν τοῦτο ποιήσασαν—a wonderful precision of expression, by which His absolute knowledge of the whole matter is set before us.—τρέμ. + εἰδὺν α ὁ γέγονεν ἐπ' αὐτῇ, Mark—which is implied here. All this is omitted in Matt.;—and if we had only his account, we should certainly *derive the wrong lesson* from the miracle;—for there we miss altogether the reproof, and the shame to which the woman is put;—and the words of the Lord look like an encomium on her *act itself*. Her confession ἐνώπ. παν. τ. λ., is very striking here—as showing us that Christ *will have Himself openly confessed, and not only secretly sought*: that our Christian life is not, as it is sometimes called, merely ‘a thing between ourselves and God;’ but a good confession to be witnessed ἐνώπιον παν. τ. λ.—48.] How lovingly does the Lord re-assure the trembling woman;—her faith saved her—not merely in the act of touching, but now completed by the act of confession;—it saved her *mediately*, as the connecting link between herself and Christ: ‘but the δύναμις ἐξελοῦσα ἀπ' αὐτοῦ, working through that faith, saved her *energetically*, and as the working cause;—τῇ χάριτι, διὰ τῆς πίστεως, Eph. ii. 8.—εἰς εἰρ.] see ch. vii. 50 and note.—Mark’s addition, ἵσθι υγ. ἀπὸ τ. μαστιγῶς σου, is important, as conveying to her an assurance that the effect which she felt in her body should be per-

<sup>49</sup> ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις \* παρὰ τοῦ ἀρχι-  
 ABCD συναγώγου λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ  
 ῥ σκύλλε τὸν διδάσκαλον. <sup>50</sup> ὁ δὲ Ἰησοῦς ἀκούσας ἀπε-  
 κριθὲν αὐτῷ λέγων Μὴ φοβοῦ, <sup>51</sup> μόνον \* πίστευε, καὶ  
 σωθήσεται. <sup>51</sup> [εἰς] ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ᾤφηκεν  
 εἰσελθεῖν \* οὐδένα εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάν-  
 νην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. <sup>52</sup> ἔκλειον  
 δὲ πάντες καὶ ἔκκοπτοντο αὐτήν. ὁ δὲ εἶπε Μὴ κλαίετε,  
 \* οὐκ ἀπέθανεν ἀλλὰ καθεύδει. <sup>53</sup> καὶ <sup>b</sup> κατεγέλων αὐτοῦ,  
 εἰδότες ὅτι ἀπέθανεν. <sup>54</sup> αὐτὸς δὲ [ἐκβαλὼν ἔξω πάντας  
 καὶ] <sup>d</sup> κρατήσας τῆς χειρὸς αὐτῆς <sup>e</sup> ἐφώνησε λέγων Ἡ  
 παῖς, \* ἐγείρου. <sup>55</sup> καὶ <sup>f</sup> ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ  
 ἀνέστη παραχρῆμα, καὶ <sup>g</sup> διάταξεν αὐτῇ δοθῆναι φαγεῖν.  
<sup>56</sup> καὶ <sup>h</sup> ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ <sup>i</sup> παρήγαγεν αὐ-  
 τοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

1 Mk. Matt.  
ix. 36. var.  
read. ch. vii.  
6 only t.  
s 1 Mk.  
Matt. viii. 8.  
t = ver. 30.  
u = Matt. xxiii.  
14 al.  
a ch. xxiii. 27.  
2 Kings xxi. 26.  
b y only.  
Gen. xxxviii.  
23.  
c 1 Mk. John  
vi. 37. Acts  
ix. 40.  
d 1 Mk. Gen.  
xix. 16.  
e = ver. 8, ch.  
xvi. 24. Dan.  
ix. 11.  
f Judg. xv. 19.  
3 Kings xviii.  
21.  
g Acts xviii. 2.  
h Matt. xii. 23  
al.  
i ch. v. 14, &c.

ins. A C P.—θυγάτηρ B.—ἐν ἱρήνῃ D abc.—49. ἔρχονται D.—τις om. D abc.—for  
 παρὰ, ἀπὸ A D 5. txt B C P.—λίγοντες D.—for μὴ, μηκέτι D. μὴ μηκέτι B. txt  
 A C P.—50. ἀκούσας τὸν λόγον D.—πιστεύσον B L. txt A D.—51. ἐλθὼν  
 A C F H K L M S 55 abcν Theophyl. txt B D d.—for οὐδένα, τινα σὺν αὐτῷ (or σ.  
 α. τ.) B C D X 5 abcν. txt (οὐδένα σὺν αὐτ. L) A L Iren.—καὶ Ἰωάν. om. Iren.—τοῦ  
 κορασίου D.—52. οὐ γὰρ ἀπίθαν. B C D L X 12 ac Copt. Sabid. txt A b Orig.  
 aft. add τὸ κοράσιον F L M X 11 c Copt.—53. ἰδόντες X.—54. ἐκβ. . . . καὶ om.  
 B D L X 4. ins. (ἔξω om. C) A C K S al.—ἐγείρει B C D X 2. ἐγείρει(ε) L 1. txt  
 A.—55. ὑπέστρεφ. D.—ἐπέταξεν D.—56. οἱ ἐξ γονεῖς αὐτῆς θεωροῦντες ἐξέστησαν  
 D c (θεωρ. om. c).—for μηδενί, μηδὲ D.

manent—that the healing about which she  
 might otherwise almost have doubted, as  
 being surreptitiously obtained, was now  
 openly ratified by the Lord's own word.—  
 49.] Little marks of accuracy come out in  
 each of these two accounts. Here we have  
 ἔρχεται τις, which was doubtless the *exact*  
 fact:—in Mark ἔρχονται,—generally ex-  
 pressed. In Mark again we learn not only  
 that Jesus heard,—but heard τὸν λόγον λα-  
 λούμενον, i. e. it was not reported to Him,  
 but He overheard it being said, which is  
 a minute detail not given here. Nothing  
 could more satisfactorily mark the inde-  
 pendent authority of the two narratives.—  
 50. καὶ σωθ. is only here.—51.] The Lord  
 had entered the house, where He found  
 θόρυβον, τοὺς αὐλητάς, καὶ τὸν ὄχλ. . . .  
 (Matt., Mark), who were all following Him  
 into the chamber of death. On this He  
 declared who were to follow Him (οὐκ  
 ἀφῆκεν, κ.τ.λ.),—and uttered the words  
 ἀναχωρεῖτε· οὐ γὰρ κ.τ.λ.—Then He en-  
 tered with His three Apostles and the pa-  
 rents. I say this, not for the sake of har-  
 monizing, but to bring out the sequence in  
 our narrative here, which, unless we get the

right meaning for ἀφῆκε, seems disturbed.  
 —53.] The maiden was *actually dead*, as  
 plainly appears from the εἰδότες ὅτι ἀπέθ.  
 The words οὐκ ἀπ. ἀλ. κ. are no ground  
 for surmising the contrary: see note on  
 Matt. ver. 24.—54.] Mark gives the actual  
 Aramaic words uttered by the Lord, ταλιθὰ  
 κοῦμι.—If we had *only Luke's narrative*,  
 we should suppose, by the ἐκβαλὼν ἔξω  
 πάντας, that the Lord was *alone* with the  
 maiden.—55.] 'Her spirit returned:—  
 see reff., in the former of which death *had*  
*not* taken place, but in the latter it *had*;—  
 so that no inference adverse to her actual  
 death can be derived from the use of the  
 word.—The command to *give her to eat*,  
 shows that she was restored to actual life  
 with its wants and weaknesses; and in that  
 incipient state of convalescence, which would  
 require *nourishment*.—The testimony of  
 Mark here precludes all idea of a recovery  
 from a mere paroxysm—καὶ περιεπάτει.  
 One who ἰσθάτως εἶχεν at the time of the  
 father's coming, and then died, so that it  
 could be said of the minstrels and others  
 who had time to assemble, εἰδότες ὅτι ἀπέ-  
 θανεν,—could not, supposing that they

IX. <sup>1</sup> Συγκαλεσάμενος δὲ τοὺς δώδεκα [μαθητὰς αὐ-<sup>ABCD</sup>  
 τοῦ] ἔδωκεν αὐτοῖς δύναμιν καὶ <sup>k</sup> ἐξουσίαν ἐπὶ πάντα τὰ  
 δαιμόνια καὶ νόσους θεραπεύειν. <sup>2</sup> καὶ ἀπέστειλεν αὐτοὺς  
 κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς \* ἀσθε-  
 νούντας. <sup>3</sup> καὶ εἶπε πρὸς αὐτοὺς Μηδὲν <sup>l</sup> αἶρετε εἰς τὴν  
 ὁδὸν, μήτε \* ῥάβδους μήτε <sup>m</sup> πήραν μήτε ἄρτον μήτε ἄρ-  
 γύριον, μήτε <sup>n</sup> [ἀνὰ] δύο χιτῶνας ἔχειν. <sup>4</sup> καὶ εἰς ἣν ἂν  
 οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. <sup>5</sup> καὶ  
 ὅσοι ἂν μὴ \* δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως  
 ἐκείνης [καὶ] τὸν <sup>o</sup> κοριοστὸν ἀπὸ τῶν ποδῶν ὑμῶν <sup>l</sup> ἀπο-  
 τινάξατε εἰς μαρτύριον ἐπ' αὐτούς. <sup>6</sup> ἐξερχόμενοι δὲ  
<sup>q</sup> ἐδήρχοντο κατὰ τὰς κώμας <sup>r</sup> ἐναγγelizόμενοι καὶ θερα-  
 πεύοντες πανταχοῦ. <sup>7</sup> ἤκουσε δὲ Ἡρώδης ὁ τετράρχης  
 τὰ γινόμενα [ὑπ' αὐτοῦ] πάντα, καὶ διηπόρει διὰ τὸ λέ-  
 γεσθαι ὑπὸ τινων ὅτι Ἰωάννης \* ἐγήγερται ἐκ νεκρῶν,  
<sup>s</sup> ὑπὸ τινων δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης  
<sup>a</sup> \* εἷς τῶν ἀρχαίων ἀνέστη. <sup>9</sup> καὶ εἶπεν ὁ Ἡρώδης Ἰω-  
 ἀννην ἐγὼ <sup>b</sup> ἀπεκεφάλισα, τίς δὲ ἐστὶν οὗτος περὶ οὗ [ἐγὼ]

CHAP. IX. 1. for μαθ., ἀποστόλους C L X 6 *acv* Copt. Æth. Syr. μαθ. αὐτοῦ om. A D K M S V 31 Syr. Sahid. Arm. Euthym. Theophyl. txt B C<sup>2</sup>.—2. for ἀσθενούν-  
 τας, ἀσθενεῖς A D L 5 *abc*. τοὺς ἀσθ. om. B. txt C.—3. ῥάβδον C<sup>1</sup> D E<sup>1</sup> F K L M  
 22 *abc* Syr. Sahid. Æth. Arm. txt A B C<sup>2</sup>.—ἀνὰ om. B C F L *abc* Syr. Æth. Arm.  
 ins. A D.—ἐγερτε F L 2 *abcv* Syr. Copt. Arm.—4. ὅ ἂν M X.—5. ἐξωνται  
 A B C K L V 10. txt C<sup>2</sup> D *abc*.—for ἀπὸ, ἐκ D.—bef. τὸν κ. om. καὶ B C D L X *ac*  
 Sahid. Arm. ins. A *bc*.—ἐκτινάξατε τ. κ. τ. π. ὑμῶν D *c*. ἀποτινάσσετε B.—ἐπ'  
 αὐτοῖς X.—6. for διήρ. . . κώμας.—κατὰ πόλεις καὶ ἐρχοντο (κατήρχοντο?) D. trans-  
 ibant d.—7. ὑπ' αὐτοῦ om. B C D L 3 *ab* Sahid. Arm. Copt. ins. A C<sup>2</sup> *cv*.—πάντα  
 om. D *abc*.—ἡγήθη B C L 7 *ab*. ἐκ γ. ἀνέστη D *cd*. txt A.—8. ἄλλοι δὲ D.—εἰς  
 om. D.—9. τίς B C L X 11. txt A *bcv*.—ἐγὼ ταῦτα ἀκούω D. ἐγὼ om. B C L. ins.

were mistaken and she was only in a trance, *have risen up and walked*, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was real, and the miracle *a raising from the dead*, in the strictest sense.—56.] The injunction however was not observed; for we read in Matt., ἐξηλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

CHAP. IX. 1—5.] Matt. x. 5—14. Mark vi. 7—13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matt., where see notes.—1.] *θεραπεύειν* belongs to *δύν. καὶ ἐξουσ.* as in I Cor. ix. 5; some join it with *ἔδωκεν*, as in John v. 26. Matt. xiii. 11.—3.] *μήτ. ἀνὰ δύο χ. ἔχειν*—a mixed construction;—the former clause having been in the second person, this is added as if it had been in the infin., *αἶρην*. The infinitive *for the imperative*

would not be in place here,—see Winer Gram. § 45, 7.—It is remarkable that in || Mark, there is also a mixed construction, *ἵνα μηδὲν αἰρώσω . . . ἀλλ' ὑποδεδεμένους . . . καὶ μὴ ἐνδύσθητε . . .*—On *ἀνὰ*, see reff.—5.] *ἐπ' αὐτούς*, 'against them';—more determinate than *αὐτοῖς*, Mark.

7—9.] Matt. xiv. 1—12. Mark vi. 14—20. How inexplicable would be the omission of the death of John the Baptist, by the Evangelist who has given so particular an account of his ministry, (ch. iii. 1—20,) if Luke had had before him the narratives of Matt. and Mark!—7.] *ὑπ' αὐτοῦ*, if it is to remain in the text, presents no difficulty. Herod (see Mark) heard the account of the miracles wrought by the twelve; but even then it was *τὸ ὄνομα αὐτοῦ* which was spread abroad. These works were done in their Master's Name, and in popular rumour *passed for*

ἀκούω τοιαῦτα; καὶ ἐξήτει ἰδεῖν αὐτόν. <sup>10</sup> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησε κατ' ἰδίαν εἰς \*τόπον ἔρημον πόλεως καλουμένης\* Βηθσαιῶν. <sup>11</sup> οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς<sup>1</sup> χρεῖαν ἔχοντας<sup>2</sup> θεραπείας ἰάτο. <sup>12</sup> ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ Ἀπολυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγρούς καταλύσωσι καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. <sup>13</sup> εἶπε δὲ πρὸς αὐτοὺς Δότε αὐτοῖς ἡμεῖς φαγεῖν. οἱ δὲ εἶπον Οὐκ εἰδὼν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μῆτι πορευθίντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. <sup>14</sup> ἦσαν γὰρ ὥσει ἄνδρες πεντακισχίλιοι. εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας \*ὕ ἀνὰ πεντήκοντα. <sup>15</sup> καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν

<sup>1</sup> Gen. xlii. 7. <sup>2</sup> u ver. 3. Mark viii. 19, 20. John vi. 9. <sup>3</sup> v || and Judg. iii. 29. <sup>4</sup> w ch. xiv. 8. xxiv. 30 only. <sup>5</sup> 1 Kings xvi. 11. <sup>6</sup> x here only. <sup>7</sup> y ch. x. 1. <sup>8</sup> z || Mk. ch. ii. 7. Matt. viii. 11.

A D. — 10. aft. ἐποίησαν ins. καὶ ὅσα ἐδίδαξαν Α.—ἀνεχώρησεν D.—εἰς πόλιν καλουμένην B L X Copt. Sahid. εἰς κώμην λεγομένην D. txt A C. — 11. ἀποδεξάμενος B D L X 15. txt A C.—aft. αὐτοῖς ins. τὰ M G.—aft. θεραπ., ins. αὐτοῦ πάντα D. — 12. for ἡ δε, ἡδη B.—for ἀπελθόντες, πορευθέντες A C D K L G. euntes *acd*. eant et b. txt B.—for τοὺς ἀγρ., villas *bdv*. τοὺς om. B X G.—καὶ . . . ἐπισιτ. om. D C? ins. A B *abedv*. — 13. πλεον D. πλείους M.—ἐπτά ἄρτοι C. — 14. for ὥσει ἄνδρες, ἄνδρες ὡς D a.—aft. κλισίας, ins. ὡσεὶ B C D L Orig. om. A bc. — 15. καὶ ἀνέκ. ἄπ. om. D X. κατέκλιναν L. — 16. aft. οὐρ., ins. προσηγύξατο καὶ D.—ἐλλόγ.

*His*. — 9.] The repetition of ἐγὼ implies personal concern and alarm at the growing fame of Jesus; see notes on Matt.

10—17.] Matt. xiv. 13—21. Mark vi. 30—44. John vi. 1—13. Compare the notes on each of these. — 10.] He went in a ship (Matt. Mark, John), of which our Evangelist seems not to have been aware; for we should gather from our text, that it was by land. A great difficulty also attends the mention of Bethsaida here. It is apparently meant to be the well-known Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) the Lord was on this side before,—see ch. viii. 37; and (2) Mark (ch. vi. 45) relates that after the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were two places of this name:—another Bethsaida (Julias) lay at the top of the lake, on the Jordan. Now it is very likely that the Lord may have crossed the lake to this Bethsaida, and Luke, finding that the miracle happened near Bethsaida, and not being aware of the crossing of the lake, may have left the name thus

without explanation, as being that of the other Bethsaida. Mark gives us the exact account: that the Lord and the disciples, who went by sea, were perceived by the multitude, who went by land, πᾶσι, and arrived before Him. How any of these accounts could have been compiled with a knowledge of the others, I cannot imagine. — 11.] see note on Mark ver. 34.—δεξάμ. This word includes what Mark tells us of His going forth from His solitude, or perhaps landing from the ship, and seeing a great multitude, and having compassion on them:—‘having received them,’ i. e. not sent them away. — 12.] As the three agree in their account here, and John differs from them,—see the difference discussed in notes there. In his account, the inquiry proceeds from the Lord Himself, and is addressed to Philip, and answered by Philip and Andrew. — 13.] εἰ μῆτι—unless indeed we were to go and buy, &c. On the constr. see 1 Cor. xiv. 5. Rev. xi. 5, and Winer, § 42. p. 243. — 14.] κλισίας—‘by companies’—the accusative of the manner, or situation, or time, in which; see Winer,



ἅπαντας. <sup>16</sup> λαβίων δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἈΒC D  
 ἰχθύας, <sup>a</sup> ἀναβλέψας εἰς τὸν οὐρανὸν <sup>aa</sup> ἐυλόγησεν αὐτοὺς  
 καὶ <sup>b</sup> κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς <sup>c</sup> \* παρὰ τίθεναι  
 τῷ ὄχλῳ. <sup>17</sup> καὶ ἔφαγον καὶ <sup>d</sup> ἔχορτάσθησαν πάντες, καὶ  
 ἦρθη τὸ <sup>e</sup> περισσεῦσαν αὐτοῖς <sup>f</sup> κλασμάτων <sup>g</sup> κόφινοι δύο-  
 δεκα.  
<sup>18</sup> Καὶ ἐγένετο <sup>h</sup> ἐν τῷ εἶναι αὐτὸν προσευχόμενον  
<sup>i</sup> καταμόνας, <sup>k</sup> συνῆσαν αὐτῷ οἱ μαθηταί. καὶ <sup>l</sup> ἐπηρώτη-  
 σεν αὐτοὺς λέγων <sup>m</sup> Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;  
<sup>19</sup> οἱ δὲ ἀποκριθέντες εἶπον Ἰωάννην τὸν βαπτιστὴν,  
 ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων  
 ἀνέστη. <sup>20</sup> εἶπε δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι;  
 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε Τὸν χριστὸν τοῦ θεοῦ. <sup>21</sup> ὁ  
 εἶπεν <sup>n</sup> ἐπιτιμήσας αὐτοῖς <sup>o</sup> παρήγγειλε μηδεὶν εἰπεῖν τοῦτο,  
<sup>22</sup> εἰπὼν ὅτι <sup>p</sup> δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν  
 καὶ <sup>q</sup> ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιε-  
 ρῶν καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ

ἐπ' αὐτοὺς D ab. αὐτοὺς om. X Syr. Æth.—καὶ κατ. om. D.—παρὰ τίθεναι B C X 3.  
 txt A D.—17. τὸ περισσεῦμα τῶν κλασμάτων D.—ἐκάλεον D.—18. for αὐτὸν  
 προσευχ., αὐτοὺς D.—for ὄχλοι, ἄνθρωποι A 3 Sahid.—19. for ἄλλοι . . . ἀνίστη,  
 —ἢ ἕνα τῶν προφητῶν D d. prophetam surrexisse magnum c.—20. bef. τοῦ θ., ins.  
 υἱὸν D Orig. ms.—22. καὶ μεθ' ἡμέρας τρεῖς D b.—ἀναστῆναι A C D F<sup>1</sup> K 14 Orig.

§ 32, 6.—ἀνὰ π. Mark gives ἀνὰ ἑκατὸν  
 καὶ ἀνὰ π. with his usual precision.  
 Besides these companies, there were the  
 women and children, *unarranged*; see on  
 John vi. 10.—16.] On the symbolic im-  
 port of the miracles, see notes on John  
 vi.—17.] κλασ. in Matt. is joined with  
 τὸ περισσεῦον,—in Mark with κοφίνους  
 πλήρεις: here it may be taken with  
 τὸ περισσ. (ordinarily, and De Wette) or  
 κόφ. (Meyer), but best, it appears to me,  
 the latter,—because the article is not ex-  
 pressed as in Matt.—Immediately after  
 this miracle, Matt. Mark, and John relate  
 the walking on the sea, which, and the  
 whole series of events following as far as  
 Matt. xvi. 13,—the healings in the land of  
 Gennesaret, the discourse about unwashed  
 hands, the Syrophenician woman, the heal-  
 ing of multitudes by the sea of Galilee,  
 the feeding of the 4000, the asking of a  
 sign from Heaven, and the forgetting to  
 take bread,—are *wholly omitted* by our  
 Evangelist. Supposing him to have had  
 Matt. before him, how is this to be ex-  
 plained?—It is also an important observa-  
 tion, that the omission by Luke of the  
 second miracle of feeding is not to be  
 adduced against its historical reality, as  
 Schleiermacher has done (transl. p. 144),

since it is only omitted as *occurring in the  
 midst of a large section, which the accounts  
 gathered by Luke did not contain*. We  
 see also, that the characteristic κοφίνους of  
 the first feeding is preserved, without any  
 confusion of terms: σπυρίδας being always  
 used in relating and referring to the second,  
 —Matt. xv. 37. xvi. 10. *Mark viii. 4. 20.*

18—27.] Matt. xvi. 13—28. Mark viii.  
 27—ix. 1. The Lord had gone into the  
 neighbourhood of Cæsarea Philippi;—see  
 notes on Matthew.—19.] ὅτι πρ. τις τ.  
 ἀρχ. ἄν. see ver. 8. There is no improb-  
 ability, nor contradiction to John's ac-  
 count that the multitudes sought to make  
 him a king, in the Lord's asking this  
 question. We must remember that such  
 inquiries were not made by Him *for in-  
 formation*, but as a means of drawing out  
 the confessions of others, as here.—20.]  
 See the important addition, the promise to  
 Peter, in Matt. vv. 17—20.—22.] as far  
 as ἀποκταν. is verbatim with Mark: the  
 last clause verbatim with Matt. And yet,  
 according to the commentators, Mark has  
 compiled his account from Matt. and  
 Luke! The almost verbal agreement of  
 the three in so solemn and sad an an-  
 nouncement, is what we might expect.  
 Such words would not be easily forgotten.

ἡμέρᾳ \* ἐγερθῆναι. <sup>21</sup> ἔλεγε δὲ πρὸς πάντας ἑῷ τις  
 θέλει ἵππίσω μου ἐλθεῖν, [ἀπ]αρνησάσθω ἑαυτὸν καὶ  
 ἁρτάω τὸν σταυρὸν αὐτοῦ [καθ' ἡμέραν], καὶ ἀκολου-  
 θεῖτω μοι. <sup>24</sup> ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,  
 ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ  
 ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. <sup>25</sup> τί γὰρ \* ὠφελεῖται  
 ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπ-  
 ολέσας ἢ \* ζημιωθείς; <sup>26</sup> ὃς γὰρ ἂν ἐπαισχυνοῖ με καὶ  
 τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαι-  
 σχυνθήσεται ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς  
 καὶ τῶν ἀγγέλων. <sup>27</sup> λέγω δὲ ὑμῖν ὅτι ἀληθῶς, εἰςί-  
 τινες τῶν ὧδε \* ἐσθηκότων, οἳ οὐ μὴ † γέυσονται θανά-  
 του ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ. <sup>28</sup> Ἐγένετο  
 δὲ μετὰ τοὺς λόγους τούτους ὥς ἐι ἡμέραι ὀκτώ, καὶ  
 παραλαβὼν [τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον  
 ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. <sup>29</sup> καὶ ἐγένετο ἐν τῷ  
 προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἠέτε-  
 ρον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. <sup>30</sup> καὶ  
 ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μω-  
 σῆς καὶ Ἠλίας, <sup>31</sup> οἳ ὁφθέντες ἐν δόξῃ \* ἔλεγον τὴν  
 ἔξοδον αὐτοῦ ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλὴμ. <sup>32</sup> ὁ

A B C  
 D P

n Ps. ci. 17. o = Mark x. 32. p = 2 Pet. i. 15. Wisd. iii. 2. q = Matt. i. 22 al. 3 Kings ii. 27.

txt B. — 23. ἀρνησάσθω A B D K L 8 Orig. txt C abc. — καὶ . . . . . ἡμέραν om. D a. καθ' ἡμέραν om. C E F G H I S V X 33 bc Orig. Chrys. Euthym. Theophyl. Ambr. Jer. ins. A B K L 8 v al. Syr. Æth. — 25. ὠφελεῖ C D. txt A B. — ἀνθρώπου κερδή-  
 σαι D, and ἀπολέσαι ἢ ζημιωθῆναι D cd. — 26. γὰρ om. X. — λόγους om. D a. — aft.  
 πατρὸς ins. αὐτοῦ D. — 27. ὅτι ἀληθῶς D al. ἀλ. ὅτι K M al. — for ὧδε, αὐτοῦ B L. —  
 ἐστώτων A C D E F G H I K M S V 41 Orig. txt BP. — οἵτινες A K Orig. — rec. γέ-  
 ύονται, with many const. MSS., and abcdv Orig., but txt A B C D F K L P S V 15. —  
 for τὴν β. τ. θ., — τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ δόξῃ αὐτοῦ D d Orig.  
 (expressly). — 28. ἐγένετο P. — aft. ὀκτώ om. καὶ B H Sahid. Arm. — bef. II. om. τὸν  
 A B C D G H L S V 26 al. ins. P. — Ἰάκ. κ. Ἰω. D L X 9 al. v Syr. Copt. Æth. Arm.  
 — προσεύξασθαι om. L. — 29. for τὸ εἶδος, ἢ ἰδέα D Orig. — for ἔτερον καὶ, — ἡλωιδῶ  
 καὶ D Copt. Sahid. ἑτέρα καὶ ἡλλ. Orig. Arm. — 30. οἳ ἦσαν C. ἦν δὲ D abc. txt  
 A B P Orig. — οἳ om. D abc. — 31. aft. ὁφθ. ins. αὐτῷ M. — τῇ ἐξῆρ A. — ἔλεγον ἐξ C D c

— 23.] πρὸς πάντας—'having called the  
 multitude with His disciples,' Mark. There  
 is no allusion to what He had said to Peter  
 in this πάντας. — 25.] ἑαυτὸν = τὴν  
 ψυχὴν αὐτοῦ, Matt. Mark:—'his life,' in  
 the highest sense. — 26.] after λόγους,  
 Mark adds ἐν τῇ γεν. ταύτῃ τῇ μοι-  
 χαλίδι καὶ ἀμαρτωλῷ. — Meyer remarks:  
 'the Glory is threefold: (1) His own, which  
 He has to and for Himself, as the exalted  
 Messiah: (2) the Glory of God, which  
 accompanies Him as coming down from  
 God's Throne: (3) the glory of the angels,  
 who surround Him with their brightness.'  
 — 27.] see note on Matt. ver. 28.

28—36.] Matt. xvii. 1—8. Mark ix. 2  
 — 8. I have commented on the relation of  
 the three accounts in the notes on Mark,  
 and on the Transfiguration itself in those  
 on Matt., which treat also of the additional  
 particulars found here. — 28.] ἐγένετο—  
 'it was,' see Matt. xv. 32. — ὥς ἐι ἡμ. ὀκτ.  
 = μεθ' ἡμ. ἔξ Matt. and Mark, the one  
 reckoning being exclusive, the other in-  
 clusive. — προσεύξ. see on ch. v. 16. This  
 Gospel alone gives us the purpose of the  
 Lord in going up, and His employment  
 when the glorious change came over him.  
 — 31.] This ἔξοδος could be no other than  
 His death—see reff. — πληροῦν—to fulfil

<sup>r</sup> Matt. xxvi. 43. <sup>ch.</sup> xxi. 34. <sup>2</sup> Cor. i. 8. <sup>s</sup> here only. <sup>t</sup> here only. <sup>1</sup> Kings xvii. 26. <sup>u</sup> ver. 29. <sup>v</sup> here only. <sup>w</sup> Gen. xii. 9. <sup>x</sup> ver. 49. <sup>y</sup> vii. 21. <sup>v.</sup> 5. <sup>z</sup> xxi. 12 only. <sup>1</sup> Kings xxy. 19 al. <sup>x</sup> Matt. xxvi. 21. <sup>1</sup> Cor. vii. 8. <sup>S.</sup> xiv. 3. <sup>z</sup> 1 Kings x. 3. <sup>1</sup> Mark. Num. x. 31. <sup>zz</sup> Mk. ch. i. 33. <sup>1</sup> Acts v. 15. <sup>Exod.</sup> xl. 35. <sup>a</sup> Acts ii. 6. <sup>xix.</sup> x. 13. <sup>Rev.</sup> xi. 15. <sup>aa</sup> 1. Gen. xxii. 2. <sup>b</sup> ver. 29. <sup>c</sup> Rev. xvi. 20. <sup>Dan.</sup> ii. 35. <sup>d</sup> ch. vii. 11 and <sup>rell.</sup> <sup>e</sup> ch. xxii. 10. <sup>Acts</sup> x. 25. <sup>Gen.</sup> xxxiii. 3. <sup>f</sup> Matt. xxvii. 46. <sup>Mark</sup> xv. 34 only. <sup>Num.</sup> xx. 16. <sup>g</sup> ch. i. 48. <sup>James</sup> ii. 3 only. <sup>h</sup> ch. viii. 42 al. <sup>i</sup> = ch. v. 26. <sup>vii.</sup> 16. <sup>Exod.</sup> xv. 15. <sup>k</sup> ch. ii. 13. <sup>Acts</sup> ix. 3. <sup>xxii.</sup> 6. <sup>Prov.</sup> vi. 15. <sup>1</sup> Mark i. 26. <sup>ix.</sup> 20, 26 only. <sup>2</sup> Kings xxii. 8. <sup>m</sup> see Matt. xxvii. 66. <sup>n</sup> here only. <sup>o</sup> here only. <sup>p</sup> Matt. vii. 23. <sup>Acts</sup> xiii. 13 only. <sup>2</sup> Macc. iv. 33. <sup>q</sup> Matt. xii. 20. <sup>Rom.</sup> xvi. 20. <sup>Gen.</sup> xix. 9.

Syrr. καὶ ἔλ. M *bn* Arm. οἱ ἔλεγον P Sahid. txt A B a Orig.—for ἐξοδ., consummationem a.—μέλλει D.—εις Ἱερ. D.—33. διαχωρισθῆναι D.—for ἐπισ., ἐιδάσκαλε X.—for καὶ ποιήσωμεν,—θέλεις ποιήσω ὥδε D d.—for ὁ, ἂ D.—34. ἐπισκιάζειν B a.—ἐν τῇ εἰσελθεῖν αὐτοὺς B L. txt A D P.—35. for ἀγαπ., ἐκλεγεμένους B a Copt. Sahid.—add ἐν τῇ εὐδόκησα C in marg. D M 3.—36. rec. ὁ Ἰησ. with qu? txt A B C D H S V W I l al.—ἐώρακαν B L X. ἐθέασαν D<sup>1</sup>. -αὐτο D<sup>2</sup>.—37. ἐν om. B.—for ἐν . . . ἡμ.,—διὰ τῆς ἡμέρας D *ab* Sahid.—κατελθόντα αὐτὸν D.—συνιλεῖν αὐτ. ὄχλον πολὺν D d.—38. ἐβόησεν B C D L 6 al. txt A.—ἐπιβλέψαι A C G H K L M S V 16 al. Theophyl. txt B D.—39. καὶ ἰδοὺ om. D.—λαμ. γὰρ αὐτ. ἐξαίφ. πν. κ. ῥήσσει D. aft. κράζ., ins. καὶ ῥήσσει X Copt. Æth. Arm. txt A B C.—μόλις B. txt A C D.—καὶ συντρίβει D. txt A B C.—40. rec. ἐκβάλλωσιν, with many const. MSS.

by Divine appointment. — 32.] διαγρ. not 'when they were awake,' as E. V.—but 'having kept awake' through the whole. The word is expressly used to show that it was not merely a vision seen in sleep. Meyer quotes from Hierodan 3, 4, 8, πάσης τῆς νυκτός . . . διαγρηγορήσαντες. — 33.] 'while they were departing'—with a desire to hinder their departure.—μὴ εἶδ. 8 λ.—from fear and astonishment—ἦσαν γὰρ ἐκφοβοί, Mark.—34.] There is no difference in the accounts, as Meyer thinks: ἐν τῇ διαχωρίξ . . . , ver. 33, is only an additional particular, and the rest is exactly

in accordance. — 36.] Luke gives the result of the Lord's command to them; the command itself is related in Matt. ver. 9, and Mark ver. 9.

37—42.] Matt. xvii. 9—21. Mark ix. 9—29. The narrative in Mark is by far the most copious, and I have commented at length on it.—37.] ἐν τ. ἐξ. ἡμ. The Transfiguration probably took place at night,—see on Matt. xvii. 1,—and this was in the morning. Luke omits the whole discourse concerning Elias (Matt. and Mark vv. 9—13). — 38.] μόν. ἐστὶ μοι is peculiar to Luke. — 39.] κράζει—i. e. the

καὶ οὐκ ἠδυνήθησαν. <sup>41</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ὦ γενεὰ ἄπιστος καὶ διαστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; <sup>42</sup> προσάγαγε ὧδε τὸν υἱόν σου. ἔτι δὲ προσερχομένου αὐτοῦ ἐρρήξεν αὐτὸν τὸ διαμόνιον καὶ συνεσπάραξεν. <sup>2</sup> ἐπιτίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. <sup>43</sup> ἐξεπλήρουντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἔποιεῖ ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ <sup>44</sup> Ἔσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδεσθαι εἰς χεῖρας ἀνθρώπων. <sup>45</sup> οἱ δὲ ἡγνούν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

<sup>46</sup> Εἰκήλθε δὲ διαλογισμοὶ ἐν αὐτοῖς, τὸ τίς ἂν εἴη μεζίων αὐτῶν. <sup>47</sup> ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμόν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ ἐν αὐτοῖς. <sup>48</sup> ἕως πότε ΚΧ 15 al.—ὡς om. D d.—42. συνετράραξεν D d.—for ἴασατο . . . αὐτὸν.—ἀρῆκεν αὐτὸν καὶ ἀπέδωκε τὸν παῖδα D.—43. rec. ἐποίησεν. txt A B C D L W 11 al.—ὁ Ἰησ. om. D abc.—ins. dixit ei Petrus, Domine, propter quid nos non potuimus ejicere illud? quibus dixit, quoniam hujusmodi orationibus et jejuniiis ejicietur c.—45. παρακεκαλυμμένον X. κεκαλυμμένον D.—ἐπερωτῆσαι C D K M 6 al. txt A B.—αὐτὸν om. D d.—47. εἰδώς F K 9 al. Syrr. Æth.—παιδίον D.—παρ' αὐτὸν

child—there is a rapid change of subject, see ch. xix. 4. xvii. 2 al. and Winer, § 65, 7.—συντρίβον is perhaps literal—'bruising him.'

43—45.] Matt. xvii. 22, 23. Mark ix. 30—32.—43 ff.] πάντες—the multitude—in contrast with ὑμεῖς of ver. 44.—τοὺς λ. τ., not (Meyer), 'the foregoing discourses and wonders:'—that would give no sense,—for the disciples were thinking exclusively of those already: nor strictly (Stier) 'what I am about to tell you,' so that τοὺς λ. τ. should be || with τὸ ῥῆμα below: but 'these sayings,' of which this was now the second;—these intimations which I make to you from time to time respecting My sufferings and death.' The Resurrection, expressly mentioned in the others, is omitted here.—45.] ἵνα—not to be evaded by forcing it to mean 'so that they did not . . .,' but to be rendered 'that they might not,' as in Matt. i. 22 al. It was the Divine purpose, that they should not at present be aware of the full significance of these words.

46—50.] Matt. xviii. 1—5. Mark ix. 33—40. The most detailed account is in

Mark, where I have discussed the differences in the three narratives.—46.] There is not the least occasion to confine διαλ. to the sense of an inward doubt and questioning in the heart of each; indeed I will venture to say that no interpreter would have thought of doing so, had not the narratives of Matt. and Mark, by mentioning an outward expression of this thought, offered a temptation to discover a discrepancy,—of which Meyer, as usual, has not failed to avail himself. Had our narrative stood by itself, we should have understood it, as I do now, of a dispute which had taken place or was taking place, and which, though not actually spoken out before the Lord, was yet open to His discerning eye, so that not only the words, but the disputing of their thoughts, was known to Him.—The idea of τὸ τίς ἂν εἴη μ. meaning that each one thought 'Who is greater than I?' (Meyer in loc.) is absurd enough. Still more absurd however is the Harmonistic attempt of Greswell, to make two distinct events out of (1) the incident in Mark and Luke, and (2) that in Matthew; one, 'absente Petro,' the other, 'reverso Petro,

f. = John xix. 25, see ch. xix. 7.  
 g. = Matt. xix. 9. Acts iv. 21.  
 h. = Matt. x. 12. Jud. vi. 15. i. ch. viii. 21 and ref.  
 k. Mk. vi. 11. Acts iv. 17, 18.  
 l. Mk. ch. xi. 52. Acts xi. 17.  
 m. Matt. xiii. 4 al. Loeck. iv. 8.  
 n. Acts ii. 1. see Dan. ix. 2. ch. viii. 23 only l.

ἡ παρ' ἑαυτῷ <sup>48</sup> καὶ εἶπεν αὐτοῖς Ὁς ἐὰν δέξηται τοῦτο τὸ ABCD  
 παῖδιον <sup>49</sup> ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἐὰν ἐμὲ  
 δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ <sup>h</sup> μικρό-  
 τερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος \* ἔσται μέγας.  
<sup>49</sup> ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν Ἐπιστάτα, εἰδομέν τινα  
 ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα † δαιμόνια, καὶ ἰερωλύ-  
 σαμην αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. <sup>50</sup> καὶ εἶπε  
 πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετι \*· ὅς γὰρ οὐκ ἔστι  
 καθ' ἡμῶν, ὑπὲρ † ἡμῶν ἔστιν.  
<sup>51</sup> Ἐγένετο δὲ <sup>m</sup> ἐν τῷ <sup>n</sup> συμπληροῦσθαι τὰς ἡμέρας τῆς

D. txt A B C. — 48. αὐτοῖς om. D *abcd*.—aft. δέχεται (1st),—καὶ τὸν ἀποστείλαντά με D *d*, omg. ὅς ἐὰν . . . δέχεται.—for 2nd δέχ., non me recipit, sed *abc*.—ὑπάρχων D *abc* Cyp. — ἐστι B C L X ac 5 Orig. (who however notices *ἔσται*). txt A D *d* Cyp. — 49. for ἐπὶ, ἐν B L X 5 al. in *abc*. txt A C D.—rec. before δαίμ. ins. τὰ with many MSS., but txt A B C D E H K L S V X 36 all.—ἐκωλύομεν B *l*, *ab*. txt A C D *c*. — 50. πρὸς αὐτὸν om. D. ad illos *bc*.—aft. κωλύετε ins. αὐτὸν C D L M al. αὐτοῖς X. txt A B.—rec. ἡμῶν, ὑπὲρ ἡμῶν, with (Scholz) most const. MSS. ὑμῶν, ὑπ. ἡμῶν A, and the codex Leicestrensis. txt B C D K L M 15 al. *abce* Syrr. Eth. Euthym.

discipuli sponte contentionem suam ad Jesum referunt; de qua Ille uti prius, sed uberius, disserit." (!) (Harmony p. 192, 3.) He has been led into this partly by the lower, literal-harmonistic spirit which pervades his school,—and partly by the assumption which connects this strife and discourse immediately with the incident about the tribute-money,—for which there is *not the least ground* in the text of Matt.—48.] The discourse as here related has the closest connexion and harmony:—the dispute had been,—who (among the twelve) should be greatest,—i.e. greatest *in the kingdom of heaven*:—for other greatness is not to be thought of,—as the minds of the disciples were always on this, as just about to appear (against De Wette and Meyer);—the Lord reminds them that no such precedence is to be thought of among those sent in His name—for that even a little child, if thus sent, is clothed with His dignity—and, if there be any distinction among such, it is this, that he who is like that child, humblest and least, i.e. nearest to the spirit of his Lord, *he is the greatest*.—"The whole discourse in Luke is without connexion," De Wette (! !); who also says, κ. ὅς ἐὰν ἐπὶ δέξ. . . is borrowed from Matt. x. 40; and that ὁ γὰρ μικρ. . . ὀψθός *ἔσται* . . . ought to stand at the beginning of the discourse, as in Matt. (! !) I quote this as one among continually recurring specimens of the criticism which would cut our precious and most truthful Gospels into fragments without meaning or connexion. We live in times when such criticisms are making way among shallow

minds: let the student judge from the above sample, what they are generally worth. Schleiermacher has some excellent remarks on this discourse and the circumstances, Essay on Luke, translation, pp. 159—162.—49, 50.] On the connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. The Lord had declared the *absolute equality* of all sent in His name—and that if there were any difference, it was to be made by a *deeper self-renouncing*. Then arises the thought in the mind of the ardent son of Zebedee, of the *exclusive and peculiar dignity* of those who were thus sent, the ἀπόστολοι: and he relates what they had done, as a proof of his fully appreciating this exclusive dignity. The link to what has preceded, is in the words ἐπὶ τῷ ὀν. σου . . . See the rest in Mark.

51—56.] We now enter upon a long and most important portion of our Gospel, peculiar in *this form*, and most of it *entirely* peculiar, to Luke. The matter so described extends from ch. ix. 51 to ch. xviii. 14, where he again joins the narrative of Matt. and Mark within a few verses of where he parted from them.—Respecting this portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to the Lord's *last journey from Galilee to Jerusalem*; see below on ver. 51. (2) that evidently that journey was *not a direct one*, (see ch. x. l. xiii. 22, 31. xvii. 11. xviii. 31, and notes,)

ο ἀναλήψεως αὐτοῦ, <sup>1</sup> καὶ αὐτὸς τὸ <sup>2</sup> πρὸς ὥπον αὐτοῦ <sup>3</sup> ἐστῆριξε <sup>4</sup> τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. <sup>52</sup> καὶ ἀπέ-  
 στειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες  
 εἰσῆλθον εἰς κώμην Σαμαρειτῶν, <sup>5</sup> ὥστε ἐτοιμάσαι αὐτῷ.  
<sup>53</sup> καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρὸς ὥπον αὐτοῦ ἦν

o here only f.  
 see Acts i. 2.  
 11, 22. Mark  
 x. 13.  
 1 Tim. iii. 16.  
 1 Kings ii. 10.  
 p = ch. ii. 15 al.  
 q here only.  
 Jer. xxi. 10.  
 Ezek. vi. 2 al.  
 4 Kings xii.  
 17.

r Matt. xiii. 3, &c.

s constr. here only.

t see Jer. xlix. 15. 2 Kings xvii. 11.

Matth. C. G. § 532. var. read., ch. iv. 29.

Ambr. Aug. Jerome. — 51. πληροῦσθαι D. — αὐτοῦ (both) om. B. — ἐστῆριξε B L V X.

cither in *time*, or in the *road chosen*. (3) that in each of the two other Gospels there is a journey placed at this very time, described Matt. xix. 1, μετῆρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, and Mark x. 1, ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδ. διὰ τοῦ πέραν τοῦ Ἰορδάνου, —which, in their narrative also, is the *last journey from Galilee to Jerusalem*. (4) that in John x. 22, we find the Lord at Jerusalem, at the feast of dedication, in the winter (about the end of December), without however any hint as to *how* or *whence* He came there. (5) that the whole time between that feast and His Passion is spent thus:—after the attempt to stone Him, ch. x. 31, He retired to Bethabara (or Bethany) beyond Jordan;—was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—retired to Ephraim, somewhere beyond Jericho, on the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.;—this whole time being *three months* and a few days. (6) I believe then that we have obtained a *fixed critical point* in all the four Gospels for the last journey from Galilee, after which He never returned (*in the flesh*) thither again. And this last journey was *to the feast of dedication*, or at all events brought Him in time for that feast (for it does not look like a journey specially *to a feast* at Jerusalem. It was between the feast of tabernacles in John vii. 1, to which He went up privately (ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first Evangelists know nothing (*I mean by this, relate nothing*) of the being in Jerusalem at the feast of dedication, or indeed at all, except at the last passover. We therefore find in them nothing of the retirements to Bethabara (Bethany) and Ephraim; but the removal of the Lord from Galilee to the confines of Judæa through the parts beyond Jordan is described as *uninterrupted*. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey, beginning

its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13. 16), the final resolve of the Lord to go up to Jerusalem (ch. ix. 51), and,—which in its wider sense (that sense being, however, unknown to our Evangelist) it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places *disclaimed* it (see ch. ix. 57. x. 1. 25. 31. xi. 1. 14. xii. 1. xiii. 1. 10. 22. xiv. 1. 25. xv. 1. xvii. 1. 5. 11. 20. xviii. 1. 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur. — 51.] συμπλ. not *past*—not, ‘when the days were fulfilled;’ but ‘*were being fulfilled*!’ i. e. approaching their fulfilment. ‘When the time was come,’ E. V. is too strong: ‘when the days were come’ would be better, for that would include the whole of the journey in those days. See *reff.*—ἀνάληψις can have but one meaning, (which, as the word itself is not found elsewhere, must be determined by the sense of the cognate verb; see *reff.*)—‘*His assumption*,’ i. e. ascension into heaven. ἡμέρας τῆς ἀναλήψεως αὐτοῦ λέγει τὸν καιρὸν τὸν ἀφορισθέντα μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀπὸ γῆς εἰς οὐρανόν. Euthym. — αὐτὸς resumes the *subject*, not without some emphasis implying His own voluntary action. — τὸ πρὸς. αὐ. ἐστ., a Hebraism, see *reff.*, implying determinate fixed purpose. — 52.] ἀγγέλους, who have been assumed without reason to have been James and John. — Σαμαρ. On the enmity of the Jews and Samaritans, see note John iv. 9. The publicity now courted by the Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the *close of His ministry*, giving rise to the accusation of ch. xxiii. 5. — ὥστε ἐτ. αὐτῷ, must mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce

<sup>a</sup> constr. Matt. vi. 4. <sup>b</sup> = Mark x. 49. <sup>c</sup> ch. xix. 15. <sup>d</sup> Matt. vii. 25. <sup>e</sup> Gal. v. 15. <sup>f</sup> 2 Thess. ii. 8 only. <sup>g</sup> Joel ii. 3. <sup>h</sup> 4 Kings i. 10, 12. <sup>i</sup> Matt. vii. 6. <sup>j</sup> vi. 23. <sup>k</sup> Matt. xvi. 22. <sup>l</sup> Zech. iii. 1. <sup>m</sup> = Matt. xxvi. 41. <sup>n</sup> 1 Pet. iii. 4. <sup>o</sup> = 1 Mt. vi. 11. <sup>p</sup> = 1 Mt. xiv. 25. <sup>q</sup> = 1 Mt. only. <sup>r</sup> 1 Mark vi. 36. <sup>s</sup> = 1 Mt. vi. 20. <sup>t</sup> = 1 Luke xxiv. 5. <sup>u</sup> = 1 John xix. 30.

πορευόμενον εἰς Ἱερουσαλὴμ. <sup>51</sup> ἰδόντες δὲ οἱ μαθηταὶ <sup>ABCD</sup>  
 αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον Κύριε, <sup>a</sup> θέλεις <sup>b</sup> εἰπω-  
 μεν <sup>c</sup> πῦρ <sup>d</sup> καταβῆναι \* ἀπὸ τοῦ οὐρανοῦ καὶ <sup>e</sup> ἀναλῶσαι  
 αὐτοὺς, <sup>dd</sup> ὥς καὶ Ἠλίας ἐποίησε; <sup>55</sup> στραφεῖς δὲ <sup>f</sup> ἐπετί-  
 μησεν αὐτοῖς. [καὶ εἶπεν Οὐκ οἶδατε οἷον <sup>g</sup> πνεύματός  
 ἐστε†;] <sup>56</sup> † καὶ ἐπορεύθησαν εἰς ἕτεραν κώμην. <sup>h</sup> \* ἐγέ-  
 νετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἰπέ τις πρὸς αὐτὸν  
 Ἀκολουθήσω σοι ὅπου ἂν <sup>i</sup> ἀπέρχῃ [κύριε]. <sup>58</sup> καὶ εἶπεν  
 αὐτῷ ὁ Ἰησοῦς Αἰ ἀλώπεκες <sup>k</sup> φωλεοὺς ἔχουσι καὶ τὰ  
 πετεινὰ τοῦ οὐρανοῦ <sup>l</sup> κατασκηνώσεις, <sup>m</sup> ὁ δὲ υἱὸς τοῦ ἀν-  
 θρώπου οὐκ <sup>n</sup> ἔχει πού τὴν κεφαλὴν <sup>o</sup> κλίνῃ. <sup>59</sup> εἶπε δὲ  
 πρὸς ἕτερον Ἀκολουθεῖ μοι. ὁ δὲ εἶπε Κύριε ἐπίτρεψόν

— 52. for ὥστε, ὥς B. — 53. for πορ., euntis *bn*. — 54. for ἀπὸ, ἐκ C D Chrys. *bc*. txt A B. — ὥς κ. Ἠ. ἐπ. om. B L al. v. ins. A C D *abc*. — 55. καὶ εἰπ. . . . ἴστε is inserted by rec. on the auth. of D *abc*, and some few MSS. verss. and fathers, Clem. Alex. Cyp. Aug. Ambr. (ποιον D. alt. ἴστε rec. ins. ὑμῖς, but om. D *abc*), but om. ABC EGHLSV X 33 al. Copt. Eth. Eus. (apparently) Theophyl. — 56. rec. ins. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει φυχὰς ἀνθρώπων ἀπολῆσαι, ἀλλὰ σώσει, with many mss., but om. A B C D E G H I L S V X all, and those cited above. — 57. for ἐγέν. εἰ, — καὶ B C L X al. Syr. Copt. Arm. καὶ ἐγέν. D — for ἀπέρ., ὑπάγεις D. — κύρ. om. B D L 5 al. *acd* Copt. Arm. ins. A C. — 59. ἀπελθῆν A K 7 al. ἀπελθόντα D. txt B C. — 60.

the coming of Jesus as the Messiah, which He did not conceal in Samaria, as in Judæa and Galilee,—see John iv. 26;—and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shown for the Jewish rites and metropolis.—They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them. — 54.] The disciples whom He named ‘sons of thunder,’ Mark iii. 17. They saw some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. It happened also in Samaria. — πῦρ, not lightning, but fire, as in the passage alluded to, and in 1 Kings xviii. 38. — 55.] Besides the mistaken ways of explaining this question of the Lord (e. g. Do you not see what a (bad) spirit you are showing? Bornemann) there are two senses which it may bear: (1) affirmative—‘putatis vos agi Spiritu tali quali olim Elias . . . sed erratis. Habetis quidem ζῆλον sed οὐ κατ’ ἐπίγνωσιν, et qui provide humani est affectus, non divinæ motionis. Grot.; or (2) interrogative—‘Know ye not what manner of Spirit ye belong to? (are of?) the Spirit

meant being the Holy Spirit. The Spirit in Elias was a fiery and judicial Spirit, as befitted the times and the character of God’s dealings then; but the Spirit in Me and Mine is of a different kind—a Spirit of love and forgiveness.—The latter of these is the better suited to the context.—The remainder of this verse, as ordinarily read, is a gloss which has crept into the text on next to no authority.—It is very interesting to remember that this same John came down to Samaria (Acts viii. 14—17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.

57—62.] Matthew (viii. 19—22) relates the contents of vv. 57—60, but at a totally different period of the Lord’s ministry, viz. His crossing the lake to go to Gadara. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place. When we once begin to speculate on such things, it is easy to find a fitness, in whichever side of the argument we range ourselves. Only (see notes on Matt.) we must not adopt the wretched subterfuge of the humanists, and maintain that the two events took place *twice, each time consecutively, and each time with the same reply from our Lord (!)* — 57, 58.] see notes on Matt. — 59.] This command is implied in Matthew’s κύριε, ἐπίτρεψόν μοι πρῶτον . . . which words could hardly be spoken without a

μοι \* ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. <sup>60</sup> εἶπε <sup>n = Matt. xxiii. 14.</sup>  
 δὲ αὐτῷ [ὁ Ἰησοῦς] <sup>a Rom. ix. 17.</sup> ἡ Ἄφες τοὺς νεκροὺς θάψαι τοὺς  
 ἑαυτῶν νεκροὺς, σὺ δὲ ἀπελθὼν <sup>b Exod. ix. 13.</sup> διάγγελλε τὴν βασιλείαν  
 τοῦ θεοῦ. <sup>c Acts xxi. 26.</sup> <sup>d = Mark vi. 10.</sup> <sup>e Acts xviii. 18, 20.</sup> <sup>f ch. xiv. 35.</sup> <sup>g pp ch. xi. 7 and reil.</sup> <sup>h q = here only.</sup> <sup>i Deut. xii. 7.</sup> <sup>j 18 al.</sup> <sup>k here only.</sup> <sup>l Is. vi. 42.</sup> <sup>m John vi. 66.</sup> <sup>n xx. 14.</sup> <sup>o t ch. xiv. 35.</sup> <sup>p Heb. vi. 7.</sup> <sup>q Ps. xxxi. 6.</sup> <sup>r a Acts i. 24.</sup> <sup>s only.</sup> <sup>t 11ab. iii. 2.</sup> <sup>u = 2.</sup> <sup>v Mace. ix. 23.</sup> <sup>w see ch. i. 80.</sup> <sup>x b ch. ix. 14.</sup> <sup>y n = Matt. xxviii. 16.</sup>  
 πρῶτον δὲ ἐπίτρεφόν μοι <sup>1</sup> ἀποτάξασθαι ταῖς <sup>pp</sup> εἰς τὸν  
 οἶκόν μου. <sup>61</sup> εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς Οὐδεὶς <sup>9</sup> ἐπι-  
 βαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων <sup>5</sup> εἰς τὰ  
 ὀπίσω <sup>1</sup> εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

X. <sup>1</sup> Μετὰ δὲ ταῦτα <sup>a</sup> ἀνέδειξεν ὁ κύριος καὶ ἑτέρους  
 ἐβδομήκοντα \*, καὶ ἀπέστειλεν αὐτοὺς <sup>b</sup> ἀνὰ δύο πρὸς πρὸς-  
 ὧπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον <sup>bb</sup> οὗ ἐμελλεν

ὁ Ἰησ. om. B D L a. ins. A C.—for ἀπελθ., πορευθεὶς D.—61. for ἀποτ., nuntiare ab. renuntiare cv Iren.—62. πρὸς αὐτ. om. B.—οὐδεὶς εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χ. αὐτοῦ ἐπὶ ἄροτρον D d abc Cyrp. αὐτοῦ om. B (ἐπιβάλλων A?). txt A B C Origen.—τῇ βασιλείᾳ B L al. txt A C D.

CHAP. X. 1. for μετὰ . . . κύριος,—ἀπιδείξεν δὲ D abc.—καὶ (1st) om. B L.—ἐβδ. δύο B M. <sup>ωβ</sup> D acd Arm. Hil. Aug. txt A C b Iren. Euth. Ambr. Hier.—ἀνὰ εὐὸ

reference in the πρῶτον to it.—60.] **διάγγ.** . . . peculiar to Luke, and shows the independence of his source of information. An I wrong in supposing also, that it connects this incident with the sending out of the seventy, which follows immediately afterwards?—61, 62.] Peculiar to Luke.—ταῖς εἰς . . . a mixture of two constructions—ἀπέρχασθαι εἰς τ. οἶκ. μου καὶ ἀποτάξ. ταῖς ἐν τ. οἴκῳ μου. The meaning is, to bid farewell to the persons, not to set in order the things, as some have rendered it.—The answer of the Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be explained simply from agricultural operations—for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred. Hesiod's precept is very similar, *ἔργ. ii. 60, ἰθείην αὐλακ' ἐλαύνω, μηκέτι παπταίνων μεθ' ὀμήλικας, ἀλλ' ἐπὶ ἐργῷ θυμὸν ἔχων.*—εὐθετός, not, 'fit,' but, 'well adapted,' 'the right sort of workman.' The sense is more immediately applicable to the ministry of the Gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

CHAP. X. 1–16.] It is well that Luke has given us also the sending of the twelve;—or we should have had some of the commentators asserting that this was the same

mission. The discourse addressed to the seventy is in substance the same as that to the twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked (iii. 101), this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, *co-extensive*, both in space and duration, *with the world*. Here, we have *no such prospective view* unfolded. The whole discourse is confined to the *first division* there (vv. 1–15), and relates entirely to *present duties*. Their sending out was not to prove and strengthen their own faith, as Hase supposes (Leben J. p. 194),—but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,—and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we *hear nothing of them in the Acts*. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts is written by *this same Evangelist*, and the omission is therefore an argument *for*, and not against, that truth.—1.] **μετὰ ταῦτα**—chronological—'after these things,' not 'besides these things' as Schleiermacher and Olsh. render it.—**ἀνδ.**, an official word; see *reff.*—καὶ *ἐτ. ἐβδ.*, not, 'other seventy also,' but 'others also, seventy in number,' see ch. xxiii. 32. The



αὐτὸς ἔρχεσθαι. <sup>2</sup> ἔλεγεν \* οὖν πρὸς αὐτοὺς Ὁ μὲν ABCD

<sup>c</sup> C Mt. John. <sup>d</sup> Jn. 35. Jer. <sup>e</sup> XXIV. 16. <sup>f</sup> Matt. XX. 1. <sup>g</sup> 2. x. 10. <sup>h</sup> John X. 4. <sup>i</sup> 1 Mac. XII. 27. <sup>j</sup> = here only. <sup>k</sup> ch. xii. 33 and <sup>l</sup> XXII. 35, 36 only. <sup>m</sup> Job xiv. 17. <sup>n</sup> h j. ch. xxiii. 16. <sup>o</sup> i = ch. xvi. 9. <sup>p</sup> John xii. 26. <sup>q</sup> Eph. ii. 2. <sup>r</sup> v. 6. <sup>s</sup> k = here only. <sup>t</sup> Num. xi. 25. <sup>u</sup> see Rom. ii. 17. <sup>v</sup> 1 Matt. vi. 1ak. <sup>w</sup> m = here only. <sup>x</sup> see Matt. ii. 12. <sup>y</sup> Exod. XXXII. 27. <sup>z</sup> n John xvii. 7. <sup>aa</sup> Phil. iv. 18. <sup>ab</sup> o John xiii. 1. <sup>ac</sup> vii. 3 al. <sup>ad</sup> p Mark vi. 41. <sup>ae</sup> Gen. xviii. 8. <sup>af</sup> q = here only and ver. 11. <sup>ag</sup> Matt. iii. 2 al. <sup>ah</sup> Lam. iv. 18. <sup>ai</sup> r ch. ix. 5 and <sup>aj</sup> reff. <sup>ak</sup> a = Ps. ci. 5. <sup>al</sup> b = here only t. <sup>am</sup> c = Matt. xi. 22 al. <sup>an</sup> ce with <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> 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<sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> 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<sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <

οὐαί σοι Βηθσαιῖδᾰ, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι \* ἐγένοντο <sup>c</sup> αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν <sup>f</sup> σάκκῳ καὶ σποδῷ \* καθήμεναι μετενόησαν. <sup>14</sup> πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ <sup>g</sup> κρίσει ἢ ὑμῖν. <sup>15</sup> καὶ σὺ Καπερναοὺμ \* ἡ ἕως τοῦ οὐρανοῦ \* <sup>h</sup> ὑψωθείσα, ἕως ἧδου <sup>i</sup> \* καταβιβασθήσῃ. <sup>16</sup> ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ <sup>k</sup> ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. <sup>17</sup> Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα \* <sup>l</sup> μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια <sup>m</sup> ὑποτάσσεται ἡμῖν <sup>n</sup> ἐν τῷ ὀνόματί σου. <sup>18</sup> εἶπε δὲ αὐτοῖς ὁ <sup>o</sup> Ἐθεώρουν τὸν σατανᾶν ὡς ὁ ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. <sup>19</sup> ἰδοὺ \* δίδωμι ὑμῖν τὴν <sup>p</sup> ἐξουσίαν τοῦ <sup>q</sup> πατεῖν ἐπάνω ὄφρων καὶ <sup>r</sup> σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν <sup>s</sup> τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ \* <sup>t</sup> ἀδικήσῃ. <sup>20</sup> πλὴν

p constr. 1 Cor. vii. 37.

Rev. ix. 3, 5, 10 only.

q ch. xxi. 24. Rev. xi. 2. Isa. xlii. 5.

t = here only.

r Matt. v. 14 al. Is. xiv. 14.

u = Rev. vi. 6 and al. Isa. x. 20.

s ch. xi. 12.

ζαῖν D abc and Latin Fathers.—βηθσαιῖδᾰ A α. βεῖδ. D. txt B C.—ἐγενήθησαν B D L 4 al. txt A C.—καθήμενοι A B C L W X al. txt D.—14. ἐν τ. κρ. om. D.—15. for ἡ, μὴ B D. numquid ad, quid b. txt A C ev.—ὑψωθείσα B D L ab Aeth. txt A C ev.—bef. ἕως ins. ἡ (aut) D abd.—καταβιβασθῇ B D. txt A C.—16. for ὁ δὲ ἐμὲ ἀθ. . . ., ὁ δὲ ἐμοῦ ἀκούων ἀκ. τοῦ ἀποστείλ. με D abd.—17. aft. ἐβδ. ins. εἰς B ac.—οἱ ὄβ. D. txt A C.—19. εἰδωκα B C L X al. b Orig. Hil. Lucif. (Origen once cites

tions here are different. — 9.] ἤγγικεν ἐφ' ὑμᾶς ἡ β. τ. θ. is a later announcement than generally ἤγγ. ἡ βασ. τ. οὐρ. Matt. x. 7.—13.] In these words, which the Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn farewell of the cities where the greatest number of His miracles had been done, and discourses uttered: they being awful examples of the ἡ πόλις ἐκείνη just described. It is wonderful how De Wette can write of these four verses 'falsche Reminiscenz, s. z. Matt. xi. 20'—and this when he believes Luke to have had Matt. before him (!)—16.] see Matt. x. 40 and notes.

17—24.] As in ch. ix. 6—10, Luke attaches the return of the seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised,—which commissioned them only to heal the sick, not to cast out devils, as He did the apostles, ch. ix. 1. That this was a ground of joy not to be *prominently brought forward*, is the purport of the Lord's answer; the whole of which as far as ver. 24 incl. is in the strictest connexion, and full of most weighty and deep truth.—17.] The ἐν τῷ ὀν. σου

is perhaps too much lost sight of in the ἡμῖν here—though I would not lay so much stress on this as Stier has done.—18.] This verse has been generally misunderstood, and its force lost, by imagining it to refer to some triumph *just gained*, which the Lord announces as the reason for their newly manifested power. The truth is, that in this brief speech He sums up *prophetically*, as so often in the discourses in John, the whole great conflict with and defeat of the Power of evil, from the first even till accomplished by His own victory. The θεώρ. τ. σ. refers to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus who was made lower than the angels. And this θεώρουν belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the Great Victor over the Adversary, and this victory began when Satan fell from heaven.—ὡς ἀστ. not the suddenness only of the fall, but the brightness of the fallen Angel is thus set forth;—the description is not figurative, but literal:—i. e. as far as Divine words can be said to be literal, being accommodated to our sensuous conceptions. See on this verse, Is. xiv. 9—15, to which the words

ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, <sup>†</sup> Matt. v. 12. <sup>†</sup> Acts ii. 26. <sup>†</sup> Ps. ii. 11. <sup>†</sup> w = ch. i. 80. <sup>†</sup> x = Rom. xiv. 11. <sup>†</sup> xv. 9. <sup>†</sup> 2 Kings xxiii. 50. <sup>†</sup> y 1 Cor. ii. 7. <sup>†</sup> Ps. cxviii. 19. <sup>†</sup> z 1 Mt. Acts xiii. 7. <sup>†</sup> Prov. xvi. 21. <sup>†</sup> a Matt. xvi. 17. <sup>†</sup> 1 Cor. ii. 10. <sup>†</sup> Exod. xx. 20. <sup>†</sup> aa Phil. ii. 13. <sup>†</sup> Ps. cxviii. 14. <sup>†</sup> b 1 Mt. and xvi. 14. <sup>†</sup> Isa. xlv. 1. <sup>†</sup> bb = Mark i. 24. ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, ABCD χαίρετε δὲ [μᾶλλον] ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς. <sup>21</sup> ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι \* [ὁ Ἰησοῦς] καὶ εἶπεν ὁ Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ <sup>2</sup> συνετῶν, καὶ <sup>3</sup> ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο <sup>aa</sup> εὐδοκία <sup>b</sup> ἐμπροσθέν σου. <sup>21</sup> καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει <sup>bb</sup> τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱός,

δεδοκός ὑμ., and once ὑμῖν δόντα) Cyril. Copt. Æth. Ambr. txt A D c Iren.—τῶν ὀφ. κ. τῶν σκ. D.—aft. δύναμι. ins. τὴν B.—οὐ μὴ om. D.—ἀδικήσαι A B D Orig. txt C.—20. for πν., δαιμόνια D.—μᾶλλον om. A C D E F G H K L V 28 all. abc Syrr. Copt. Æth. Arm. Orig. Eus. Ath. Chrys. Ambr. Aug. ins. B.—ἐγγέγραπται B L X. txt A C D.—τῷ οὐρ. D abc IIII.—21. ταύτη A.—ἐν τῷ πν. D ab. aft. πν. ins. τῷ ἁγίῳ B C D K L X 7 al. abc Syr. Copt. Æth. Arm. Aug. txt A.—ὁ Ἰησ. om. B D abc. ins. A C.—22. καὶ . . . εἶπε om. D L ab 16 al. Copt. Æth. Arm. ins. A B C.—

have a reference—and Rev. xii. 7—12.—19.] The Lord here,—including all the evil and poison in nature in the δύναμις τοῦ ἐχθ.,—from the power given Him over that Enemy, gives to them, extended afterwards to all believers (Mark xvi. 18), authority to ‘bruise the head of the serpent’ (Gen. iii. 15). There is an evident allusion to Ps. xci. 13.—20.] The connexion is—‘seeing that the power which I grant to you is so large, arising from My victory over the enemy,—make not one particular department of it your cause of joy, nor indeed the mere subjection of evil to you at all—but this,—the positive and infinite tide of God’s mercy and goodness to you, that He hath placed you among His redeemed ones.—τὰ πνεύμ. is something different from τὰ δαιμόνια in these words above, and denotes a wider range of influence—influence over spirit for good—whereby the πνευματικά τῆς πονηρίας are subjected to the believers in Christ.’—The ἐγγράφη ἐν τοῖς οὐρανοῖς is an expression in various forms frequent in Scripture, and is opposed to ἐπὶ τῆς γῆς γραφήτωσαν, Jer. xvii. 13, said of the rebellious. But no immutable Predestination is asserted by it;—in the very first place where it occurs, Exod. xxxii. 32, 33, the contrary is implied, see Ps. lxxix. 20. Is. iv. 3. Dan. xii. 1. Phil. iv. 3. Heb. xii. 23. Rev. iii. 5. xiii. 8. xv. 12. 15. The τὰ ὀνόμ. ὑμ. seems to be a reference to ἐν τῷ ὄν. σου above, which perhaps was with them a *meditation of self-praise*, as so often with Christians. The Lord says, the true cause of joy for you is, not the power shown forth by or in you in *My Name*, but that

you, *your names*, are in the book of life—to be known by the πνεῦμα which συμ-μαρτυροῖ τῷ πν. ὑμῶν ὅτι ἐσμέν τέκνα Θεοῦ, Rom. viii. 16. And this brings us to ver. 21, where the Lord rejoices in the revelation of these things even to the babes of the earth by the will and pleasure of the Father:—*these things*—not, the power over the Enemy—but all that is implied in ἐγγράφη ἐν τ. οὐρ.—This, which is the true cause of joy to the believer, causes even the Saviour Himself to triumph, anticipating Is. liii. 11.—The ascription of praise, and the verses following, are here in the very closest connexion, and it is perfectly unimaginable that they should have been inserted here arbitrarily. The same has been said of their occurrence in Matt. xi. 23; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that the Lord did utter, on the two separate occasions, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a rejoicing before (in Matt.), but a confession—compare the whole discourse and notes.—That the introductory words ἐν ἐκ. τ. ὤρ. = ἐν ἐκ. τῷ καιρῷ, may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful; not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics do mention, and rest upon such—on vv. 21, 22. See notes on Matt. xi. 25—27, observing here the gra-

καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. <sup>23</sup> καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. <sup>24</sup> λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

<sup>25</sup> καὶ ἰδοὺ ὁ νομικός τις <sup>c</sup> ἀνέστη <sup>d</sup> ἐκπειράζων αὐτὸν καὶ λέγων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον <sup>dd</sup> κληρονομήσω; <sup>26</sup> ὁ δὲ εἶπε πρὸς αὐτὸν Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; <sup>27</sup> ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις κύριον τὸν θεόν σου \* ἐξ ὅλης τῆς καρδίας σου καὶ \* ἐξ ὅλης τῆς ψυχῆς \* σου καὶ \* ἐξ ὅλης τῆς ἰσχύος \* σου καὶ \* ἐξ ὅλης τῆς διανοίας \* σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. <sup>28</sup> εἶπε δὲ αὐτῷ Ὁρθῶς ἀπεκρίθης·

c Matt. xxiii.  
33 al. 4.  
ce = Mark xiv.  
57, 60.  
d 1 Cor. x. 9.  
Deut. viii. 16.  
dd Mark x. 17  
al. 17. Gen.  
xx. 7.  
e 1 Macc. Eph.  
vi. 6. 1 Tim.  
i. 5. Diat.  
vi. 5. x. 12.  
f Rom. xv. 2.  
Eph. iv. 23.  
Exod. xx.  
17. Lev.  
xix. 18.

for ὑπό, ἀπό D.—μου om. D ac.—ἐπιγινώσκει C F II 9 al.—βουλεῖται(αι) A.—23. κατ' ἰδίαν om. D abc.—ins. αὐτοῖς aft. εἶπ. D.—aft. βλέπ. ins. καὶ ἀκούοντες ἃ ἀκούετε D d.—24. καὶ βασιλ. om. D a.—ιδαν (ειδαν) B C L al.—aft. ἀκοῦσαι ins. μου B.—bef. ἀκούετε ins. ὑμεῖς D bc.—25. ἀνέστ. δὲ τις νομ. D d.—καὶ (2nd) om. B.—εἰδᾶσκαλε om. D.—27. ἐν ὅλῃ τ. κ. D abc. txt (om. τῆς B) A B C v.—ἐν ὅλ. τ. ψ. B D ab. txt A C cv.—ἐν ὅλ. τ. ισχ. B D bc. txt A C a.—ἐν ὅλ. τ. ε. B. om. D abc. txt

deal narrowing of the circle to which the Lord addresses Himself,—ver. 22, **στραφ. πρ. τ. μ.**,—then ver. 23 the same, with *κατ' ἰδίαν* added.—23.] This verse should not be marked off from ver. 22 by a new paragraph, as is done in the E. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as showing us how the *grace of Christian love*, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of the Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a different connexion.—24.] **προφ. κ. βασ.** David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1—5, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, “This is all my salvation, and all my desire, though He make it not to grow,” see also Gen. xlix. 18.

25—37.] As Stier remarks (iii. 112), it is well that Luke has related the other incident respecting an inquiry of the same kind, for the critics would be sure to have maintained that this incident was another report of Matt. xix. 16. Such clear cases as this should certainly teach us caution,

where *no such proof is given* of the independence of different narratives: and should show us that both questions addressed to the Lord, and answers from Him, were, as matter of fact, repeated.—See however a case to which this remark does not apply, ch. ix. 57 ff.—25.] No immediate sequence from ver. 24 is implied.—**νομικός**, a kind of scribe = *νομοδιδάσκαλος*, ch. v. 17—whose especial office it was to teach the law, see Tit. iii. 13; = *εἰς τῶν γραμματέων*, Mark xii. 28.—There is no reason to suppose that the lawyer had any hostile intention towards Jesus,—rather perhaps a self-righteous spirit (see ver. 29), which wanted to see what this Teacher could inform *him, who knew so much already*. Thus it was a *tempting or trying* of Jesus, though not to *entangle* Him;—for whatever had been the answer, this could hardly have followed.—**τί ποιήσας**—he doubtless expects to hear of *some great deed*—but the Lord refers him back to the Law of which he was a teacher.—26.] **πῶς ἄν.**; A common rabbinical formula for eliciting a text of Scripture.—**πῶς** is not merely = *τί*, but implies *how?* i. e. to what purport—so that the answer should contain a summary of his reading in the Law.—27.] The first part of this, together with Deut. xi. 13 ff., the Jews had written on their phylacteries, and recited night and morning:—but not the second; so that Kuinoel's idea that Jesus pointed to the phylactery of the lawyer;

g Matt. xii. 57. τούτο ποίει, καὶ ζήσῃ. <sup>29</sup> ὁ δὲ θέλων \* εἰ δικαιοῦν ἑαυτὸν ABCD  
 1 Cor. iv. 4. εἶπε πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστὶ μου <sup>ε</sup> πλῆσιον; <sup>30</sup> ὁ ὑπο-  
 Gen. xlii. 16. ληζὼν ἐπὶ ὁ Ἰησοῦς εἶπεν Ἀνθρωπὸς τις κατέβηκεν ἀπὸ  
 g without arti- Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λησταῖς περιέπεσεν, οἱ καὶ  
 cle ver. 36 only. ἰ ἐπιδύσαντες αὐτὸν καὶ πληγὰς <sup>μ</sup> ἐπιθέντες ἀπῆλθον <sup>ν</sup> ἀφ-  
 h = here only. 31. James i. 2 ἐντες ὁ ἡμιθανὴς [ῥ τυγχάνοντα]. <sup>31</sup> κατὰ <sup>α</sup> συγκυρίαν δὲ  
 Job ii. 1. iv. 1. ἰ ἐρευνῶν τις κατέβαινε ἐν τῇ ὁδῷ ἐκεῖνη, καὶ ἰδὼν αὐτὸν  
 1 Mark iii. 22. k Acts xxvii. 23. ἀντιπαρήλθεν. <sup>32</sup> ὁμοίως δὲ καὶ Λευίτης, γενόμενος  
 31. James i. 2 only. 2 Kings i. 6. c κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν \* ἀντιπαρήλθεν.  
 1 = Matt. xxvii. 23. n = Matt. iv. 11, xvi. 3. 33. Σαμαρείτης δὲ τις <sup>δ</sup> ὁδεύων ἦλθε <sup>ε</sup> κατ' αὐτὸν, καὶ ἰδὼν  
 m = Acts xvi. 23. Rev. xxii. 18. αὐτὸν <sup>ι</sup> ἐσπλαγχνίσθη. <sup>31</sup> καὶ προσελθὼν <sup>ε</sup> κατέδησε τὰ  
 n = Matt. iv. 11, xvi. 3. οὐκ ἐπιδύσαντες αὐτὸν καὶ πληγὰς <sup>μ</sup> ἐπιθέντες ἀπῆλθον <sup>ν</sup> ἀφ-  
 p = here only. a here only. b here only. c = Acts xxvii. 23. 7. Matt. xxiv. 4, 16. d here only. 3 Kings vi. 12 alex. e constr. here only. f Matt. xv. 32 al. g here only. Ezek. xxiv. 4, 16. h here only. Isa. i. 6. i here only. Gen. xxviii. 18. k ch. xix. 35. Acts xxiii. 24. 2 Kings vi. 3.

A C.—ἐάντων A V 17 al. Orig. (once).—28. for ἀπεκ., ἐκρινας L al.—ζήσεις D.—29. εἰκαιῶσαι B C D L X al. txt A.—30. εἰ om. B.—aft. εἶπεν ins. αὐτῷ D.—bef. λησταῖς om. καὶ C.—ἐξιδύσαν E G H S V 16 al. b.—ἀφικαν C.—τυγχάνοντα om. B D L al. ac Copt. Arm. ins. A C.—31. for συγκ., τυχα D.—εἰ om. D abc.—καταβαίνων D.—ιρ om. B.—32. γειόμενος om. B X 3 al. Copt.—ἐλθὼν om. D bd al. Arm.—aft. ἰδὼν ins. αὐτὸν A D 8 al. abc Syr. Theophyl. om. B C.—33. aft. ἰδὼν om. αὐτὸν B L b. ins. A C D a.—34. καὶ ἐπιβίβασας D abc. txt A B C.—35. τῷ

will not hold.—Meyer thinks the man answered thus, because he had before heard the Lord cite these in connexion, and with an especial view to asking the question τίς ἐστὶ μου πλῆσιον; It may have been so;—but I should rather believe the same spirit with which he begun, to have carried him on to this second question. The words θέλ. δικ. ἐαυτ. seem to imply this, but see below.—29.] Meyer explains this; The questioner, having been by the Lord's inquiry, πῶς ἀνὰ, himself thrown into the position of the answerer, yet, θέλων δικ. ἐαυτ., wishing to carry out the purpose with which he asked at first, and to cover what otherwise would be his shame at being answered by so simple a reply, and that his own,—asks τίς . . . —I may observe that we need not take the whole of this explanation, but may well suppose that ἐκαιοῦν ἐαυτ. may mean, 'to get himself out of the difficulty:' viz. by throwing on Jesus the definition of ὁ πλῆσιον, which was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles.—30.] ὑπολ., 'taking him up'—implies that the question was mere an occasion of saying more than the mere answer. See Herod. vii 101. Thucyd. v. 49. —κατέβ., both because Jerusalem was higher, and because 'to go up' is the usual phrase for journeying towards a metropolis.—ἀπ. Ἱερ. εἰς Ἱεριχὼ, about 150 stadia distant. The road passed through a wilderness (Josh.

xvi. 1) which was notorious for the robberies committed there. 'Arabas . . . quæ gens latrociniiis dedita, usque hodie incurSAT terminos Palestinæ, et descenditibus de Iherusalem in Ihericho obsidet vias, ejus rei et Dominus in Evangelio recordatur.' Jerome, Comment. on Jer. iii. 2. The same Father mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers (De locis Hebræis, under Adomim).—περιέπ. exactly 'fell among.' They surrounded him.—ἐκδύσ., not merely of his clothing, but of all he had;—'despoliaverunt eum,' Vulg.—τυγχάνοντα is not = ὄντα: ὄντα is understood with ἡμῶ. 'in a state of (being) half-dead.'—31.] Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning (κατέβαινε).—The Law and Prophets enjoined this act of mercy which this priest refused; see Exod. xxiii. 4, 5. Deut. xvii. 1—4. Is. lviii. 7, not, it is true, literally, —and therefore he neglected it.—ἀντιπαρήλθεν, he did not even go up to him to examine him—but passed by on the opposite side of the road.—32. The Levite, the inferior minister of the law, did even worse; when he was at the place, he came and saw him;—came near—and then passed, as the other.—33—35.] The

δὲ αὐτὸν ἐπὶ τὸ ἴδιον <sup>1</sup> κτῆνος ἤγαγεν αὐτὸν εἰς <sup>m</sup> παν-  
δοχείον καὶ <sup>n</sup> ἐπεμελήθη αὐτοῦ. <sup>35</sup> καὶ <sup>o</sup> ἐπὶ τὴν αὐριον  
[ἐξελθὼν] <sup>p</sup> ἑκβαλὼν δύο <sup>q</sup> δηνάρια ἔδωκε τῷ <sup>r</sup> πανδοχεῖ  
καὶ εἶπεν [αὐτῷ] <sup>s</sup> Ἐπιμελήθητι αὐτοῦ, καὶ <sup>t</sup> ὅ τι ἂν <sup>u</sup> ἔσῃ  
δαπανήσῃς ἐγὼ <sup>v</sup> ἐν τῷ <sup>w</sup> ἐπ' ἀνέροχυσθαί με <sup>x</sup> ἀποδώσω σοι.  
<sup>36</sup> τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησιόν γεγενῆσθαι  
τοῦ ἐμπεσόντος εἰς τοὺς ληστές; <sup>37</sup> ὁ δὲ εἶπεν Ὁ <sup>x</sup> ποι-  
ήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν <sup>y</sup> οὖν αὐτῷ ὁ Ἰησοῦς  
Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

A B C  
D P

u Matt. xiii. 4 al. Ezek. ix. 8. v ch. xix. 15 only. Gen. 1. 5. w ch. xix. 8. Gen. xlii. 28. x ch. i. 72 and reff.

ἐπαύριον A al.—ἐξελθὼν om. B D L G al. *abon* Syr. Æth. Ambr. ins. A C.—aft. ἐξελθ. ins. καὶ C.—αὐτῷ om. B D L 7 al. *bcn* Copt. Arm. ins. A C.—σοι om. D.—36. *τίνα* οὖν δοκεῖ πλ. D d. οὖν om. B L *ab*. ins. A C c.—37. for οὖν, ἐξ B C D F L X 10

Samaritans were *entirely, not half*, Gentiles (= ἀλλογενής, ch. xvii. 18).—Why the Lord mentions the name here, see below.—*ἐσπλαγγν*. This was the *great difference* between the Samaritan and the others;—the actions which follow are but the expansion of this compassion.—*ἐλαιον κ. αἶνον*. These were usual remedies for wounds in the East; Galen, cited by Wetstein in loc., prescribes thus for a wound in the head, *ἐλαίας φύλλα τὰ ἀπαλώτατα τριψας παρῆχει ἐλαίου καὶ οἴνου μέλανος καὶ κατὰ μασσε*:—see also Isa. i. 6.—*ἐπὶ τὸ ἴδ. κτ.* 'upon his own ass':—thereby denying himself the use of it.—*πανδοχείον*, the Attic form is *πανδοκεῖον*. This is the only place where *an inn*, as we understand the word, *a house for reception of travellers kept by a host*, as distinguished from an empty caravanserai, is mentioned. The Rabbinical writings frequently speak of such, but under a name adopted from this word, *פאנדרע* (Wetstein).—*ἐξελθ.* . . . when he went on his journey.—*δύο δην.* some see in this, *two days' wages* (Matt. xx. 2).—36.] It will be observed that the Lord not only elicits the answer from the questioner himself, but that it comes in an *inverted form*. The lawyer had asked, *to whom* he was to understand himself obliged to fulfil the duties of neighbourship? but the answer has for its subject *one who fulfilled them to another*. The reason of this is to be found,—partly in the relation of neighbourship being *mutual*, so that if this man is my neighbour, I am his also;—but chiefly in the wish of the Lord to bring out a strong contrast by putting the hated and despised Samaritan in the *active* place, and thus to reflect back the *ὁμοίως* more pointedly.—37.] The lawyer does not answer—'The Samaritan;'—he avoids this;

but he cannot avoid it in conviction and matter of fact.—*ποιεῖ ὁμ.*, i. e. 'count all men thy neighbours and love them as thyself.' The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which—while disclaiming all fanciful allegorizing of the text—I do not hesitate to say that the Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of *that one great act of mercy* which the Saviour came on earth to perform. And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26. 1 Kings xvi. 34),—*the race of man,—the Adam who fell*;—in the robbers and murderers, *him who was a murderer from the beginning* (John viii. 44);—in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall;—in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal and clothe us: Gal. iii. 21. (Trench remarks, (Parables, 285, note) that the Church, by joining the passage Gal. iii. 16—23 as Epistle, with this Parable as Gospel for the 13th Sund. after Trinity, has stamped this interpretation with her ap-

<sup>38</sup> Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλ- ABC  
 θεν εἰς κώμην τινά· γυνή δέ τις ὀνόματι Μάρθα D P  
 δέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. <sup>39</sup> καὶ τῇδε ἦν ἀδελφή  
 καλουμένη Μαρία, ἣ καὶ \* <sup>2</sup> παρακάθισα \* παρὰ τοὺς  
 πόδας τοῦ \* Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. <sup>40</sup> ἡ δὲ Μάρθα  
 περιεσπᾶτο περὶ πολλὴν <sup>b</sup> διακονίαν. <sup>c</sup> ἐπιστάσα δὲ  
 εἶπε Κύριε οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με \* κατ-  
 ἔλιπε διακονεῖν; <sup>d</sup> εἶπέ οὖν αὐτῇ ἵνα μοι <sup>e</sup> συναντιλάβηται.  
<sup>41</sup> ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα,

al. txt A P. — 38. ἐν δὲ τῷ πορ. B L al. Copt. Æth.—αὐτοὺς om. D. txt A C P.—  
 εἰς τ. οἶκ. αὐτ. om. B. ins. (τὴν οἰκίαν C L) A C D P L. (αὐτῆς om. L.)—39. παρα-  
 καθίσασα A B C L. παρακαθίσασα K ß. txt D P.—for παρὰ, πρὸς B C L. txt  
 A D P.—for Ἰησ., κυρίου B D L acv Copt. Æth. Arm. txt A C<sup>2</sup> P.—αὐτοῦ om. D.—  
 40. for ἐπιστάσα, ἐπισταθείς D.—κατέλιπεν A B C K P. txt D.—ἔλιπον D L al.—  
 41. for ὁ Ἰησ., ὁ κύριος B a. txt A C D P.—θουρβάξῃ B C D (D omits the rest of

proval)—in the good Samaritan, Him of whom it was lately said, "Say we not well that thou art a Samaritan, and hast a devil?" (John viii. 48)—Who came to bind up the broken hearted, to give them the oil of joy for mourning (Is. lxi. 1 ff.);—Who for our sakes became poor, that we through His poverty might become rich,—Who, though now gone from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them when the Chief Shepherd shall appear, a crown of glory that fadeth not away (1 Pet. v. 2. 4). Further perhaps it is well not to go;—or, if we do, only in our own private meditations, where if we have the great clue to such interpretations, —*Knowledge of Christ for ourselves*, and a sound mind under the guidance of His Spirit,—we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

38—42.] It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics Bengel believes them not to δὲ the sisters of Lazarus, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi.—Greswell believes the persons to be the same, but that they had another residence in Galilee (!), and endeavours to establish this from John xi. 1 (where he says ἀπὸ only indicates residence, ἐκ origin; and the κώμη is not Bethany but the village in Galilee (!), see notes there). I shall, as elsewhere, take

the text in its most obvious and simple interpretation—and where nothing definite is asserted in it, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany.—38.] ἐν τῷ πορ. need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to the last journey of the Lord from Galilee, which ended in the triumphal entry into Jerusalem;—see note on ch. ix. 51. The Lord, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He 'loved'—(only used in this sense by John with regard to this family, and to himself)—Martha and Mary and Lazarus—and this word implies surely hospitality and intercourse.—γυνή τις—it does not follow that Martha was a widow—the incident brings out the two sisters, and therefore no others are mentioned. She may have had a husband or a father living. At all events it is a consistency belonging to real life, that we find the same person prominent in the family in John, as here.—39.] It does not appear that the meal had begun—far rather is it likely that Martha was busy about preparing it. Mary sat at Jesus' feet, as His disciple, while He was discoursing.—40.] περιεσπ. is a word of later Greek. It exactly answers to the Latin 'torqueor' used in the same connexion by Horace, sat. ii. 8, 67, and to our midland provincial expression 'to be put about,' meaning, 'to be distracted with officious care.'—ἐπιστ. generally, but not always, used by Luke of a sudden coming into presence. It looks here as if the Lord were teaching

<sup>f</sup>μεριμνᾷς καὶ \* <sup>e</sup>τυρβάζῃ περὶ πολλὰ· <sup>42</sup> \* <sup>g</sup>ἐνὸς δὲ ἐστὶ <sup>f</sup>Ματτ. vi. 25 al.  
<sup>h</sup>χρεία\*. Μαρία δὲ τὴν ἀγαθὴν <sup>i</sup>μερίδα <sup>k</sup>ἐξέλεξατο, <sup>l</sup>ἥτις <sup>g</sup>here only f.  
 οὐκ ἀφαιρεθήσεται [ἀπ'] αὐτῆς. <sup>h</sup>— Heb. vii.  
<sup>i</sup>— here only  
<sup>k</sup>— 11. Sic. vi. 22.  
<sup>l</sup>— Ps. lxxiii. 26.  
<sup>m</sup>— 2 Cor. vi. 15.

XI. <sup>1</sup>Καὶ ἐγένετο <sup>n</sup>ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ <sup>o</sup>προσευχόμενον, ὥς ἐπαύσατο, <sup>p</sup>εἰπέ τις τῶν μαθητῶν αὐ-  
 τοῦ πρὸς αὐτὸν Κύριε διδάξον ἡμᾶς προσεύχεσθαι, καθὼς <sup>q</sup>καὶ <sup>r</sup>Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. <sup>2</sup>εἶπε δὲ αὐ-  
 τοῖς "Ὅταν προσεύχησθε, λέγετε Πάτερ [ἡμῶν ὁ ἐν τοῖς <sup>s</sup>οὐρανοῖς], <sup>t</sup>ᾧ ἁγιασθῇ τὸ ὄνομά σου, <sup>u</sup>ἐλθέτω ἡ βασιλεία <sup>v</sup>σου.  
<sup>o</sup>— 1 Mt. = 1 Pet.  
<sup>p</sup>— 11. 13. 18.  
<sup>q</sup>— 11. 13. 18.  
<sup>r</sup>— 11. 13. 18.  
<sup>s</sup>— 11. 13. 18.  
<sup>t</sup>— 11. 13. 18.  
<sup>u</sup>— 11. 13. 18.  
<sup>v</sup>— 11. 13. 18.

the clause) L al. txt A P. — 42. for ἐνὸς δὲ ἐ. χρ.,—δίδων δὲ χρεία ἐστὶν ἡ ἐνός (ιστ. χρ. C) B C<sup>2</sup> L 2. om. D abc. txt A P.—for δὲ, γάρ BL al. om. D abc. txt A C P.—ἀπ' om. B D L al. ins. A C P.

CHAP. XI. 1. ἐγ. δὲ A.—bef. ὥς ins. καὶ D M abc al. — 2. προσεύχεσθε A C P 7 al. txt B D Orig.—ins. μὴ βαττολογεῖτε ὥς οἱ λοιποὶ· δοκοῦσι γάρ τινες, ὅτι ἐν τῇ πολυ-  
 λογίᾳ αὐτῶν ἐξακουσθήσονται· ἀλλὰ προσευχόμενοι D d.—ἡμῶν ὁ ἐν τοῖς οὐρ. om.

in another apartment from that where the *διακονία* was going on :—this appears also in the *κατέλιπε*. — 41, 42.] The repetition of her name indicates reproof.—*μεριμνᾷς* expresses the inner anxiety (from *μερίζω*), *τυρβάζῃ* the outer bustle and confusion.—*πολλὰ*, 'many things'—*ἐνός*, 'of one thing' : perhaps we should not express the two words more definitely, for fear of narrowing the wide sense in which they are spoken. I can hardly doubt that the Lord, in the *first* and *most obvious* meaning, indicated that simpler preparation would have been all that was needful, but the *πολλὰ* leads to the *ἐν*, and that to the *ἀγαθὴ μερίς*, the *ἐν* being the middle term of comparison between the *natural πολλὰ* and the *spiritual ἀγαθὴ μερίς*. So that the whole will imply—only *within* the circle of Christ's disciples, those who act from love (mistaken or otherwise) to Him,—much as John vi. 27,—and set before us the bread which perisheth on one hand, and that which endureth to everlasting life on the other. The *ἀγαθὴ μερίς*, 'the good portion,' is the *ἐν* which is needful—see John vi. 53,—the *feeding on the bread of life by faith*,—which faith cometh by hearing, and hearing by the *λόγος τοῦ Ἰησοῦ* which Mary was now receiving into her soul, and which (John vi. 54) shall never be taken away, but result in everlasting life.—The two types of character have ever been found in the Church; both, caring for Him,—and for love to Him doing what they do: but the one busy and restless, anxious and stirring; the other, quiet and humble, content to sit at His feet and learn. We see here which of the two He praises. But on the other hand we must not derive any argument hence against an

active Christian life of doing good: *this is*, in fact, to sit at His feet and learn—to take His yoke on us, and learn of Him. It is the bustling about the *πολλὰ* of which there is no need, which is blamed; not the working out the fruits of the Spirit, which are needful,—being parts themselves of the *ἀγαθὴ μερίς*.

CHAP. XI. 1—13.] The locality and time of the following incident are alike indefinite. The only limits are those of the great journey which is the subject of this section. There is no reason for supposing this to be the *only occasion* on which the Lord delivered this prayer to His disciples. In the Sermon on the Mount, it stands in close connexion with what goes before;—and here also. In so weighty a summary of His teaching as that was, He was not likely when speaking of prayer, to omit it;—when asked by His disciples to teach them to pray, He was not likely to depart from the form once given them. Such are ordinary probabilities, antecedent to every question affecting the two Gospels: and those critics who throw aside all such, are *far more prejudiced* in reality, than those who allow them full weight. "The peculiar and abridged form in Luke," says Meyer, "*is a proof that the Apostolic Church did not use the Lord's Prayer as a form.*" Rather, we may say, a proof of the fidelity with which our Evangelist reproduced his original reports, not correcting them as others after him did (see var. read.) to suit the forms most probably in use. If the Apostolic Church did not use the Lord's Prayer as a form,—*when did it use begin*, which we find in every known Liturgy? (see Bingham, *Antiqq.* xiii. 7.)—1.] *καθ. κ. Ἰω.* . . . of this fact we know



σου, [ῥ γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ  
 [τῆς] γῆς.] <sup>3</sup> τὸν ἄρτον ἡμῶν τὸν <sup>4</sup> ἐπιούσιον δίδου ἡμῖν  
 τὸ καθ' ἡμέραν. <sup>4</sup> καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,  
 καὶ γὰρ αὐτοὶ ἡμῶν πασι ὀφείλουσι ἡμῖν. καὶ μὴ  
 εἰσενέγκῃς ἡμᾶς εἰς <sup>5</sup> πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ  
 τοῦ πονηροῦ]. <sup>5</sup> καὶ εἶπε πρὸς αὐτοὺς Τίς ἐξ ὑμῶν ἔξει  
 φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσουκτιῶν καὶ εἴπῃ  
 αὐτῷ Φίλε, <sup>6</sup> χρῆσόν μοι τρεῖς ἄρτους, <sup>6</sup> ἐπειδὴ φίλος  
 μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παρα-  
 ὀλήσω αὐτῷ. <sup>7</sup> κακεῖνος ἐσώθη ἀποκριθεὶς εἰπὼν Μὴ μοι  
 κόπους παρέχε' ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδια  
 μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν. οὐ δύναμαι ἀνα-  
 στας δοῦναί σοι. <sup>8</sup> λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ

B L 6 al. Orig. (once), but ins. A C D K P abc Orig. and all other versions and Fathers.  
 —τό om. D K.—ἀφ. σου ins. εἰς ἡμᾶς D.—γενηθήτω . . . γῆς om. B L v al. Orig. ex-  
 pressly. ins. A C D P abc. τῆς om. A C D 4 al.—3. for δίδου, δὸς D.—for τὸ καθ'  
 ἡμ., σήμερον D 7 al. abcn. txt A B C P.—4. for τὰς ἁμ., τὰ ὀφλήματα D bed.—rec.  
 ἀφίμεν. txt A B C D (ἀφίμεν D) E K 8 al.—τοῖς ὀφειλέταις ἡμῶν D bc Ambr.—  
 ἀλλὰ . . . πον. om. B L 9 al. v Orig. expressly. ins. A C D bc.—5. πρὸς αὐτοὺς  
 om. D.—for εἰπῃ, ἐρεῖ A D K M 17 al. bc Sahid. Bas. txt B C Orig.—6. μου om.  
 C E K S V 24 al. Syr. Sahid. Euthym. Theoph. μοι D M 8 al. c. txt A B b Orig.—  
 παρέστιν ἀπ' ἀγροῦ D d.—7. ἐκείνος ἐξ D Sahid.—εἰρεῖ D b.—ἐν τῇ κοίτῃ D Sahid.—

nothing beyond the allusion here.—2.]  
 ὅταν πρὸς. λέγ. . . more definite than  
 αὐτὸς πρὸς. . . in Matt. On the prayer  
 itself, see notes on Matt. vi. 9—13.—  
 3.] τὸ καθ' ἡμ. . . 'for that day's need,'  
 or 'for that day,' i. e. 'day by day.' No  
 substantive need be supplied after τό.—  
 4.] καὶ γὰρ αὐτ. . . expressed here more  
 strongly than in Matt., as the plea for the  
 exercise of the Divine forgiveness to us,—  
 'for it is our own practice also to forgive.'  
 but notice the difference,—there is no  
 ἁμαρτία here between man and man, only  
 the ordinary business word of this world,  
 —π. ὀφείλουσι ἡμ. This may serve to  
 show how far 'Luke's reporter' (De Wette)  
 was from misunderstanding the words of  
 the Lord: that reporter, as Stier well ob-  
 serves, (Reden Jesu, iii. 142,) being no  
 other than the Holy Spirit Himself, whose  
 special guidance was promised in bringing  
 to mind the things said by Jesus (John xiv.  
 26).—5.] Now follows a parable on con-  
 tinuing instant in prayer, of the same nature  
 as that in ch. xviii. 2 ff. In both parables,  
 the argument is 'à fortiori'; "if selfish  
 man can be won by prayer and importunity  
 to give, and unjust man to do right, much  
 more certainly shall the bountiful Lord  
 bestow, and the righteous Lord do justice."  
 Trench, Parables, p. 291, who further re-

marks, that here *intercessory* prayer is the  
 subject of the Parable: there, *personal*.  
 And, that we must remember that all reluc-  
 tance on the part of God to answer our  
 prayers is not real, but *apparent* only, and  
 arises from deeper reasons working for our  
 good: whereas the reluctance in these two  
 parables is *real*, arising from selfishness  
 and contempt of justice.—The interroga-  
 tive form continues to σοι, ver. 8, 'Who  
 of you shall be in these supposed circum-  
 stances?' λέγω ὑμ. . . κ.τ.λ.—6.] παρ.  
 ἐξ ὁδ. In the East it was and is the custom  
 to travel late at night, for coolness' sake.—  
 Why τρεῖς ἄρτους, does not appear. I  
 forbear to give the allegorical interpretations  
 of the number, which abound: the signifi-  
 cance of the thing asked for, see below on  
 ver. 13.—7.] We have an interesting frag-  
 ment of domestic life here given us. The  
 door is 'barred,' not only 'shut'; there is  
 the trouble of unbarring it: the father and  
 children are in bed (εἰς τ. κ. εἰσ. ellipt.  
 for 'have gone τῆς τ. κ. and are ἐν τῇ κ.'  
 see refl.); (observe how in all the parables  
 which place the Father, or the Husband,  
 before us, the Mother, or the Bride, does  
 not appear;) and he cannot (i. e. will not,  
 cannot from being overcome by reluctance)  
 rise and give to him.—8.] ἀνάδεια is too  
 mildly rendered by 'importunity,' E. V.

ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν <sup>d</sup> ἀναίδειαν <sup>d</sup> here only f.  
αὐτοῦ <sup>e</sup> ἐγεροθὲς δώσει αὐτῷ ὕσων χορῆς. <sup>9</sup> καὶ γὰρ ὑμῖν <sup>e</sup> Matt. ii. 13  
λέγω Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· <sup>al. Gen. xli. 4, 7.</sup>  
<sup>f</sup> κρούετε, καὶ ἀνοιγίσεται ὑμῖν. <sup>10</sup> πᾶς γὰρ ὁ αἰτῶν <sup>f</sup> Matt. vii. 7, 8.  
λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι <sup>Rev. iii. 20.</sup>  
<sup>\*</sup> ἀνοι- <sup>Judg. xix. 22.</sup>  
γίσεται. <sup>11</sup> τίνα δὲ <sup>†</sup> ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς  
ἄρτον, μὴ λίθον· <sup>ε</sup> ἐπιδώσει αὐτῷ; <sup>†</sup> ἢ καὶ ἰχθύν, μὴ ἀντὶ <sup>g</sup> = ch. iv. 17.  
ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; <sup>12</sup> ἢ καὶ ἐὰν αἰτήσῃ ὠδόν, μὴ <sup>John xiii. 20 f.</sup>  
ἐπιδώσει αὐτῷ <sup>h</sup> σκορπίον; <sup>13</sup> εἰ οὖν ὑμεῖς πονηροὶ ὑπά- <sup>h</sup> ch. x. 19 and  
χοντες οἴδατε ἀγαθὰ <sup>i</sup> δόματα διδόναι τοῖς τέκνοις ὑμῶν, <sup>i</sup> Mt. Eph.  
πόσω μᾶλλον ὁ πατὴρ ὁ <sup>j</sup> ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον <sup>iv. 8. Phil. iv. 17. 2</sup>  
τοῖς αἰτοῦσιν αὐτόν; <sup>j</sup> <sup>Chrys. xxi. 3.</sup>  
<sup>j</sup> = here only.  
<sup>see Matt. xxiv. 17.</sup>

<sup>14</sup> Καὶ ἦν ἐκβάλλων δαιμόνιον[ καὶ αὐτὸ ἦν] κωφόν·  
ἐγένετο δὲ τοῦ δαιμονίου <sup>\*</sup> ἐξελθόντος, ἐλάλησεν ὁ κωφός.

ἔστι D.—B. ins. et si ille perseveraverit pulsans *cr.*—*εἰ καὶ om.* D.—αὐτὸν φίλον A al.  
αὐτὸν φίλον αὐτοῦ D.—αὐτῷ (2nd) om. D.—ὕσων D E H L S V 43 al. Orig. (once)  
Eas. Theophyl. txt ABC Orig.—9. ἀνοιγίσεται D.—10. ἀνοιχθήσεται A E G H K S V  
23 all. ἀνοίγεται B D. txt C.—11. τίς D L X 5 al. *c* Orig. txt A B C.—rec. om.  
ἐξ, with (Scholz) nearly all const. MSS., but ins. A B C D K M 19 al. *bede* Orig. Syrr.  
Arm.—aft. υἱός, B Orig. om. ἄρτον . . . ἢ καὶ incl. rec. *εἰ καὶ*, with many MSS., but txt  
A C D E F G K L S V 23 al. *abc* Copt. Syr. Theoph. Euth.—aft. *ix.* ins. αἰτήσῃ D *bd*  
al.—for μὴ, καὶ B.—12. αἰτήσῃ A D K L 11 al.—μὴ om. B.—13. for ὑπάρχ., ὄντες  
D K M X.—aft. πατὴρ ins. ὑμῶν C *bc.*—for πν. ἁγ., ἀγαθὸν δόμα D *bed* Orig. πν.  
ἀγαθὸν L al.—14. ταῦτα ἐκ ἐπόντος αὐτοῦ, προσφέρεται αὐτῷ δαιμονιζόμενος κωφός·  
καὶ ἐκβαλόντος αὐτοῦ (*ejecto illo d*) πάντες ἰθαύμαζον D.—καὶ αὐτὸ ἦν om. B. *c.* αὐτ.

It should be 'shamelessness.' It is pre-  
supposed here that the postulant goes on  
knocking and asking.—9.] What follows  
is in the closest connexion, and will not bear  
the idea that it is transferred here merely  
as being appropriate. The αἰτεῖν, ζητεῖν,  
κρούειν, all answer to the *features of the*  
*parable*.—10.] declares to us not merely  
a result observable here among men, (in  
which sense it is *not universally true*), but  
*a great law of our Father's spiritual King-*  
*dom*; a clause out of the eternal covenant,  
which cannot be changed.—11—13.] The  
Lord sets forth the certainty of our obtain-  
ing the Holy Spirit (the *unspeakable gift*,  
in which all other ἀγαθὰ δόματα are in-  
cluded,) from our Father, by another 'à for-  
tiori' argument, drawn from the love of  
earthly parents, so far less careful and  
tenderly wise than He is over His children.  
—The construction, as before (ver. 5), is a  
mixed one: half interrogative, half hypo-  
thetical. For the rest, see notes on Matt.  
vii. 7 ff. The egg and scorpion are added  
here. The serpent and scorpion are the  
*positively mischievous*: the samples, ch. x.  
19, of the δύναμις τοῦ ἔχθρου:—the stone,  
that which is simply *unfit for food*. So  
that God's answers to our prayers consist

of neither useless nor mischievous things,  
but of His best gift—His Holy Spirit—  
in all the various and fitting manifestations  
of His guidance and consolation and teach-  
ing in our lives. This is (because this  
takes of and imparts to us, by leading us  
continually to Him who is,) the *ἀρτος* of  
the parable;—the 'paterfamilias' is our  
Father in Heaven, with whom however the  
night is as the day, who never slumbers  
nor sleeps. It has been noticed how by  
the hungry traveller coming to the man,  
may be imported, in the depth of the para-  
ble, the awakening in a man's own soul  
(which is so precious to him) of that hunger  
which he has nothing to satisfy, and which  
none but God can satisfy. The student  
may, as in the foregoing parable, follow out  
this clue for himself (provided it be done  
soberly) with much interest and profit.—  
Notice that when we address God (ver. 2),  
He is ὁ πατὴρ ὁ ἐν τ. οὐρ.—when He an-  
swers us, He is ὁ πατὴρ ὁ ἐξ οὐρ. In the  
former case we go up into Him and His  
abode; in the latter He comes down to us.  
The construction is not (Meyer) ὁ ἐν οὐρα-  
νῷ ἐξ οὐρ. δώσει: but the one so common  
in good Greek, ὁ ἐκ Πελοποννήσου πόλε-  
μος, denoting the quarter whence the in-

καὶ ἐθαύμασαν οἱ ὄχλοι <sup>15</sup> τινὲς δὲ ἐξ αὐτῶν εἶπον <sup>k</sup> Ἐν <sup>ABCD</sup>  
 Βεελζεβοὺλ \* ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμό-  
 νια \*. <sup>16</sup> ἔτεροι δὲ <sup>l</sup> πειράζοντες <sup>m</sup> σημείον παρ' αὐτοῦ  
<sup>n</sup> ἱζήθουν ἐξ οὐρανοῦ. <sup>17</sup> αὐτὸς δὲ εἰδὼς αὐτῶν τὰ <sup>o</sup> δια-  
 νοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ' ἐαυτήν <sup>p</sup> διαμε-  
 ρισθεῖσα <sup>q</sup> ἑρημῶνται, καὶ οἶκος ἐπὶ οἶκον πίπτει. <sup>18</sup> εἰ δὲ καὶ  
 ὁ σατανᾶς ἐφ' ἐαυτὸν διμερίσθη, πῶς σταθίσει αἱ βασι-  
 λεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ  
 δαιμόνια. <sup>19</sup> εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμό-  
 νια, [οἱ] υἱοὶ ὑμῶν <sup>a</sup> ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ

ἦν κ. om. A. txt C.—ἐκβληθέντος A C L X 4 al. txt B. — 15. bef. ἀρχ. ins. τῷ  
 B C K L M 12 al.—τῶν A. txt D.—ins. ὁ δὲ ἀποκριθεὶς εἶπεν πῶς δύναται σατανᾶς  
 σατανᾶν ἐκβάλλειν (ἐκβαλεῖν D) A D K M X 13 al. Æth. txt B C. — 17. μερι-  
 σθεῖσα C M X 10 al. txt A B D *ben*. — 18. ἐμερίσθη C 8 al.—for πῶς, οὐ D. — 19. οἱ

fluence implied in the *substantive* comes, which here is the result of that relation im-  
 plied in *πατήρ*.

14—36.] Matt. xii. 25—45. Mark iii. 23—29. The reasonings of Greswell to show that Luke relates an entirely different incident from Matt. and Mark, able and well conducted as they are, fail to carry conviction to my mind.—The marks of identity are too many and striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened, just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of Luke's Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think with Schleiermacher (transl., p. 190), that the section from xi. 14—xii. 53 (or rather perhaps 59) is a connected whole, or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly.—On the other hand, the narrative in Matt. is introduced by his usual *τότε*, following upon a very general description of a retirement of the Lord, and His being pursued by multitudes, all of whom He healed; but whether the οἱ ὄχλοι are the same, and the *τότε* meant to specify that this incident occurred *then and there*, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences ἐν ἐκείνῃ τῇ ἡμέρᾳ, and can hardly be said with certainty to define the *very same natu-*

*ral day*. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20. iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection; only observing, that the important incident and discourse grounded on it is no way thereby invalidated in authority. It seems to have been a portion of the evangelic history, the position of which was not exactly and satisfactorily fixed; of which there have been already some instances (see ch. ix. 57—62) and there are, as will be seen, yet more as we proceed.—14.] *κωφὸν*—and blind, Matt. ver. 22, where see notes on all the common matter.—15.] *τινὲς ἐξ αὐτ.* No inference can here be drawn that these persons were not Pharisees (as Greswell has done), and consequently that the charge proceeded from a different quarter.—16.] This is not mentioned *here* by Matt., but further on in the discourse, ver. 38. No distinction (Gresw.) can be drawn between *σημ.* and *σημ. ἐξ οὐρ.*, for (1) the Lord answers the demand in both places *by the same reply*,—the sign of Jonas, see also Matt. xvi. 1—4; and (2) the ordinary Jewish idea attached to *σημ.* would imply *ἐξ οὐρ.*: see notes on Matt. xvi. 1.—17.] *εἰδὼς*: so Matt., also ver. 25.—*οἶκ. ἐπὶ οἶκ.*] The ordinary rendering, 'and house (divided) against house, falleth,' is certainly right. Before Meyer charged this interpretation with having entirely arisen out of harmonistic considerations, he should have ascertained whether such an expression as a *Kingdom* falling *οἶκος ἐπὶ οἶκον* is even tolerable. The ruling idea of the saying having been given by *θεὸς βασιλ. ἐφ' ἐαυτήν*, the emphatic pronoun need not be ex-

ὑμῶν αὐτοὶ ἔσονται. <sup>20</sup> εἰ δὲ <sup>b</sup> ἐν δακτύλῳ θεοῦ ἐκβάλλω <sup>b</sup> here only. Exod. vii. 19. Ps. viii. 4. c Mt. i. Thess. ii. 16. Dan. ix. 22. d Mt. xxv. 28. Rom. i. 17. e here only. f Jer. xxxi. 9. g = Matt. xxvi. 3. 1 Chron. ix. 22. h = Matt. xix. 21 al. Job xvi. 7. i = here only. 1 Kings xxix. 23. j Eph. vi. 11, 13 only. k 2 Kings ii. 21. l ch. xviii. 9. m Mark x. 24. n = here only. Zech. xiv. 1 al. o ch. xviii. 22. John vi. 11. p Acts iv. 33. Josh. xiii. 6. q see Rev. xvii. 13. r Mt. 2 Pet. i. 11. Mt. ch. xv. 8.

ὑμῶν αὐτοὶ ἔσονται. <sup>20</sup> εἰ δὲ <sup>b</sup> ἐν δακτύλῳ θεοῦ ἐκβάλλω <sup>b</sup> here only. Exod. vii. 19. Ps. viii. 4. c Mt. i. Thess. ii. 16. Dan. ix. 22. d Mt. xxv. 28. Rom. i. 17. e here only. f Jer. xxxi. 9. g = Matt. xxvi. 3. 1 Chron. ix. 22. h = Matt. xix. 21 al. Job xvi. 7. i = here only. 1 Kings xxix. 23. j Eph. vi. 11, 13 only. k 2 Kings ii. 21. l ch. xviii. 9. m Mark x. 24. n = here only. Zech. xiv. 1 al. o ch. xviii. 22. John vi. 11. p Acts iv. 33. Josh. xiii. 6. q see Rev. xvii. 13. r Mt. 2 Pet. i. 11. Mt. ch. xv. 8.

τὰ δαιμόνια, ἄρα <sup>c</sup> ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. <sup>21</sup> ὅταν <sup>d</sup> ὁ ἰσχυρὸς <sup>e</sup> καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ <sup>f</sup> αὐλήν, ἐν εἰρήνῃ ἐστὶ <sup>g</sup> τὰ ὑπάρχοντα αὐτοῦ. <sup>22</sup> ἐπὰν δὲ [ὁ] ἰσχυρότερος αὐτοῦ <sup>h</sup> ἐπελθὼν νικήσῃ αὐτὸν, τὴν <sup>i</sup> πανοπλίαν αὐτοῦ αἶρει <sup>k</sup> ἐφ' ἣ ἐπεποίθει, καὶ τὰ <sup>l</sup> σκῦλα αὐτοῦ <sup>m</sup> διαδίδωσιν. <sup>23</sup> ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι, καὶ ὁ μὴ <sup>n</sup> συνάγων μετ' ἐμοῦ <sup>o</sup> σκορπίζει. <sup>24</sup> ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ <sup>p</sup> τοῦ ἀνθρώπου, διέρχεται δι' <sup>p</sup> ἀνύδρων τόπων ζητοῦν <sup>q</sup> ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. <sup>25</sup> καὶ \* ἐλθὼν εὐρίσκει \* <sup>r</sup> σεσαρωμένον καὶ <sup>s</sup> κεκοσμημένον. <sup>26</sup> τότε πορεύεται καὶ <sup>t</sup> παραλαμβάνει ἐπτὰ ἕτερα πνεύματα <sup>u</sup> πονηρότερα ἑαυτοῦ, καὶ ἐσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνε-

om. A D. ins. B C. — 20. εἰ δὲ ἐγὼ D c Ambr. Aug., and bef. ἐκβάλλω C L. — 21. φυλάσσει D B. txt A B C. — 22. ἐὰν D. — ὁ om. B D L al. ins. A C. — αὐτοῦ om. D. — νικήσῃ αὐτὸν om. D. — ἐποίθειν D. — σκεύη K al. — 23. ἀφ. σκορπίζει ins. με L 1. — 24. ὅταν δὲ D X G b Syr. Copt. txt A B C. — διὰ τῶν ὑδρῶν τόπων D. — τότε λέγει B L X 2 b Copt. Syr. txt A C D c. — 25. ἐλθὼν C D K S' X 12 al. txt A B. — ἀφ. εὐρίσκει ins. σχολάζοντα B C L 8 Copt. Æth. txt A D. — καὶ om. D L. — 26. τότε om. D. — ἀφ. παραλ. ins. μεθ' ἑαυτοῦ C X. — for ἐπρ. ins., ἄλλα ἐπτά D a. — ἐλθὼντα E G M S V

pressed again. Similarly we have, 1 Cor. ii. 11, *τίς οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πν. τοῦ ἀνθρώπου τὸ ἐν αὐτῷ*; the *ὁ ἀνθρ.* being the same throughout. — 20.] *ἐν δακτύλῳ θ.* = *ἐν πνεύματι θ.* Matt. No distinction can be established, as Gresw. attempts. The one expression explains the other. What was done (Hebraistically speaking) by the *finger* of God, was done by the Spirit of God. We have much greater variations than this in sayings demonstrably the same. And as to what the same author maintains about the relative magnitude of the works of the *finger*, *hand*, and *arm* of God, a reference to Ps. viii. 4, where the *heavens* are 'the works of Thy fingers,' will sufficiently show how little reliance is to be placed on such subtilties. — 21.] This parabolic sentence is in close connexion with many prophetic sayings, Is. xl. 10 marg. liii. 12, and most pointedly Is. xlix. 24, 25. It will be remembered that the Baptist called the Lord by this name, ὁ ἰσχυρότερος—placing after it, it is true, *μου*, but still using it as indicative of the Almightyness of the Son of God, rather than in comparison with himself. See Col. ii. 15.—The *ἰσχυρὸς* is the adversary, Satan; his *αὐλή*, this present world,—John xii. 31. xiv. 30. xvi. 11. His goods, or tools, or spoils,—τὰ ὑπάρχοντα Vol. I.

= τὰ σκεύη = τὰ σκῦλα,—are the *sons of men*.—2 Tim. ii. 26. 1 John v. 19 (Greek). With these is he clothed and armed, or rather with their *evil capacities*, which he furbishes and brightens for his use: with the *πανοπλία τοῦ διαβόλου*, compare, by way of contrast, the *πανοπλία τοῦ θεοῦ*, Eph. vi. 11, 20. Without these arms and tools he would be powerless:—the evil one must have evil men—something receptive of evil—to work upon. But these the *ἰσχυρότερος* takes from him, and divides his spoils, Is. liii. 12. In Col. ii. 15 we have the word *ἀπὸκύνσμενος*—referring probably to this very saying of the Lord. He *divides his spoils*—turns to His own use and that of His followers all that good which the enemy had corrupted into evil. — The Stronger had already come into the strong man's house—the *Saviour*—into the *world*—and was robbing him of his captives, and making them into His own disciples,—e. g. Mary Magdalene and others:—but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death, i. e. the devil.—And that His great victory is still proceeding;—He is still taking from him one and another,—rescuing the sons of men by the power of His Gospel, till the end, when He shall (Rev. xx. 1) bind C c

α. 1. 2. Pet. ii. 20, Ps. lxxii. 17. ται <sup>α</sup> τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν ABCD πρώτων.

ν. Matt. xlii. 4. Ezek. ix. 8. w. = Acts ii. 14 al. Judg. ix. 7. x. = ch. i. 41 al. John iii. 4. Ps. xxi. 10. y. = here only. z. ch. xxiii. 4. Rev. i. 13 only.

a. = Job iii. 12. Joel ii. 16. b. Rom. ix. 20. x. 18 only. c. = Acts vii. 53 al. Eccles. xii. 13. d. here only. e. Matt. xi. 7. Acts i. 4. 1 Macc. vi. 32 al. 1 King. xx. 4. f. 1 Macc. i. Cor. xv. 12. 1 Macc. xxvi. 19. 2 Chron. ix. 1. h. = ch. x. 14 al. i. = Rom. xiv. 23. Wisd. iv. 10.

27. Ἐγένετο δὲ <sup>ν</sup> ἐν τῷ λέγειν αὐτὸν ταῦτα, <sup>ω</sup> ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ <sup>κ</sup> κοιλία ἡ <sup>γ</sup> βαστάσασά σε καὶ <sup>z</sup> μαστοὶ οὐς <sup>α</sup> ἐθήλασας. 28. αὐτὸς δὲ εἶπε <sup>β</sup> Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ <sup>ε</sup> φυλάσσοντες. 29. τῶν δὲ ὄχλων <sup>δ</sup> ἐπαθροισμένων <sup>ε</sup> ἤρξατο λέγειν Ἡ γενεὰ αὕτη \* ποιηρὰ ἐστὶ σημεῖον \* <sup>ε</sup> ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάν[α τοῦ προφήτου]. 30. καθὼς γὰρ ἐγένετο Ἰωάν[ας σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεῇ ταύτῃ. 31. βασίλισσα νότου <sup>ε</sup> ἐγερθήσεται ἐν τῇ <sup>β</sup> κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ <sup>ι</sup> κατακρινεῖ αὐτοὺς, ὅτι

23 al. Euth.—ἐκεῖ om. D ab. —28. ὁ δὲ εἶπε D.—μενοῦν A L 2.—rec. aft. φυλ. ins. αὐτὸν, but om. A B C D L 10 al. abc Æth. Arm. Aug.—29. bef. ποιηρ. ins. γενεᾶ A B D L abcv 9 al. Copt. Arm. Ambr. om. C.—ζητεῖ A B L 2 al. txt C D.—τοῦ προφ. om. B D L al. abc Copt. Arm. ins. A C.—30. alt. ταύτῃ D d ins. καὶ καθὼς Ἰωάν[ας ἐν τῇ κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ

him in the abyss; and though loosed for the final conflict by His sufferance, shall cast him overthrown into the lake of fire for ever.—Rev. xx. 14.—23.] see on Matt. ver. 30.—24—26.] see on Matt. xii. 43.—27, 28.] This little but most instructive incident, here interposed, serves to show the originality of Luke's account, and that, whatever its *position* may be, it is *itself* of the highest authority. The woman apparently was influenced by nothing but common-place and unintelligent wonder at the sayings and doings of Jesus:—and she broke out, with true womanly feeling, into a blessing of the mother who bare such a wonderful Teacher. Such seems to be the account of the incident itself.—The Lord's reply is indeed wonderful:—(1) In *reproof*. He corrects in her the unapprehensiveness of His word, which had caused her to go no further into the meaning of it than this ordinary eulogy imported,—and gives her an admonition how to profit better by it in future.—(2) In *humility*:—He disclaims all this kind of admiration for *His humanity*: and says not 'My word,' but 'the word of God,' which is in fact the same, but takes the view off from Him in His abasement, unto the Father who sent Him.—(3) In *truth*: He does not deny the honour hereby pronounced upon His mother, but beautifully turns it to its true side—viz. that which was given her long since—*μακαρία ἡ πιστεύουσα*, ch. i. 45.—Her blessedness consisted not so much in

being His mother, as in her lowly and faithful observance of the word of the Lord spoken to her. On *φυλάσσειν αὐτόν*, see ch. ii. 19. 51.—Nor again does He deny that to have borne Him was an honour—*μενοῦνγε* is 'imo vero'—'yes indeed, but.'—(4) In prophetic discernment. It will be seen that this answer cuts at the root of all Mariolatry, and shows us in what the true honour of that holy woman consisted,—in *faith and obedience*. As the mother of the Lord, she represents our human race, unto whom a child is born, a son is given; no *individual* exclusive honour is due to her, any more than to Cornelius, who was singled out from the Gentile world, and honoured by an angelic message relative to the divine purposes:—if she were, as there is every reason to conclude she was, a believer in her Son, *the Son of Man*, she bore *Christ* in a far higher and more blessed sense than by being His mother in His humanity. And this honour may all believers in Him partake of with her—therefore the Lord says not *ἡ ἀκούουσα* τ. λ. . . . but *οἱ ἀκούοντες*. —29.] This is now in answer to those who sought of Him a sign from Heaven.—*τῶν ὄχλ. ἐπαθρ.* . . . perhaps in expectation, as He paused in His discourse, that the sign was now about to be shown:—see notes on Matt. for the main subject.—Here we have one part of the sign of Jonas brought out, which is not touched on in Matt., viz. his *preaching after his resurrection* to the Ninevites—

ἦλθεν ἐκ τῶν <sup>d</sup> περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν  
 \* Σολομῶντος· καὶ ἰδοὺ <sup>e</sup> πλείον \* Σολομῶντος ὤδε.  
 32 ἄνδρες † Νινευίται <sup>f</sup> ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς  
 γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτὴν, ὅτι μετενόησαν  
<sup>g</sup> εἰς τὸ <sup>h</sup> κήρυγμα Ἰωάν· καὶ ἰδοὺ πλείον Ἰωάν ὤδε.  
 33 οὐδεὶς δὲ <sup>i</sup> λύχνον <sup>j</sup> ἄσας <sup>k</sup> εἰς <sup>l</sup> κρύπτην τίθησιν οὐδὲ  
 ὑπὸ <sup>m</sup> τὸν <sup>n</sup> μόδιον, ἀλλ' ἐπὶ <sup>o</sup> τὴν <sup>p</sup> λυχνίαν, ἵνα οἱ  
<sup>q</sup> εἰσπορευόμενοι τὸ \* φέγγος βλέπωσιν. 34 ὁ λύχνος τοῦ  
 σώματος ἐστίν ὁ ὀφθαλμός † σου· ὅταν [οὖν] ὁ ὀφθαλμός  
 σου <sup>r</sup> ἀπλοῦς ᾖ, [καὶ] ὅλον τὸ σῶμά σου <sup>s</sup> φωτεινὸν ἐστίν·  
 ἐπὰν δὲ <sup>t</sup> πονηρὸς ᾖ, καὶ τὸ σῶμά σου <sup>u</sup> σκοτεινόν.  
 35 <sup>v</sup> σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος <sup>w</sup> ἐστίν. 36 εἰ  
 οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος σκοτει-  
 νόν, ἐστὶν φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ <sup>x</sup> ἀστραπῇ  
 οἱ <sup>y</sup> ch. viii. 16. Heb. ix. 2. Exod. xxx. 31. <sup>z</sup> ch. xix. 30. <sup>aa</sup> Matt. vi. 22 only. Prov. x. 9. <sup>ab</sup> Matt. xvii.  
 5. vi. 22 only. Sir. x. 11. 19. <sup>ac</sup> s = Matt. vii. 17, 18. Rev. xvi. 2. Jer. xxiv. passim. <sup>ad</sup> t only. Prov. iv. 19.  
 u = Gal. vi. 1. <sup>ae</sup> uu indic. Col. ii. 8. Heb. iii. 12. Gal. iii. 11. <sup>af</sup> v = here only. Deut. xxxiii. 41.

ἀνθρώπου ἐν τῇ γῇ. — 31. ἐν τῇ κρ. om. D.—τῶν ἀνδρῶν om. C.—σολομῶντος  
 A D E G H S V X 30 all. txt B C.—πλείον D.—32. om. D.—rec. νινευί, with many  
 MSS., but txt A B C (νινευίται A C ab) L M X 45 all. abcv Syr.—33. δὲ om. D 9 al.  
 ac Syr.—οὐδεὶς ὅτι. τ. μόδ. om. L 5 al.—for φέγ., φῶς C D X 16 al. Theoph. txt A B.—  
 34. aft. σώματος ins. σου D abc Syr. Æth. Jer.—rec. om. σου, with nearly all (Scholz)  
 const. MSS., but ins. A B C D M al. abcdv Syr. Copt. Æth. Jer.—οὖν om. B D L  
 abcd Copt. ins. A C.—bef. ὅλον om. καὶ C D d 3 al. abcd. ins. A B. for ὅλον, πᾶν D.  
 —for ἐστίν, ἐσται K L M X 15 al. bv.—for ἐπὰν, ὅταν D al.—σκοτεινόν A B C D, and  
 below. ἐστίν σκοτεινόν ἐστίν D.—for vv. 35, 36, D abd have εἰ οὖν τὸ φῶς τὸ ἐν σοὶ  
 σκότος, τὸ σκότος πόσον; — 36. τὶ om. C.—ἐν τῇ ἀστρ. B. illuminabit cv.—37. aft.

announcing—for that would necessarily be involved in that preaching—the wonderful judgment of God in bringing him there, —and thus *making his own deliverance*, that he might *preach to them, a sign to that people*; which sign (ver. 32) they received, and repented:—but a greater than Jonas, showing and preaching a greater sign by far, this generation shall reject.—32. πλείον Ἰωάν, not, 'a greater than Jonas,' or 'than Solomon;' but Jonah = the sign of Jonah,—so that πλείον is *He who is the sign* to this generation:—a sign, πλείον, both in its actuality,—its significance,—and its consequences. The order, here, seems to be for the sake of climax;—for the undervaluing and not appreciating His wisdom, will not lie so heavy on them in the judgment, as the rejection of His preaching of repentance. — 33—36.] The Lord goes on to speak of His teaching and miracles, which this generation despised, and demanded a sign from Heaven in preference; He tells them that they will not see the significance of them, because they shut the eyes of their understanding, which should be the light of the soul;—this is set before them in a parable concerning the light of the

body, which is the outward eye. The sentences are repeated from the Sermon on the Mount, see Matt. v. 15. vi. 22 f. (where see notes on all that is common,) and Luke viii. 16: but, as has been shown, the truth shines from a different side of them here. —33.] κρύπτην, (for so it should be accentuated,) 'a crypt,' or covered passage; τὴν ἀπόκρυφον οἰκίαν, Euthym. Athenæus, v. 205, describing a splendid ship built by Ptolemy Philopator, speaks of a κρύπτη φραγμοῖς καὶ θυρίσι περιεχομένη πάντοθεν. —35.] σκόπει . . . μὴ . . . 'take heed, lest' . . . and the ἐστίν, more forcible than ᾖ, implies the actual existence, in the hearers, of the state against which they are cautioned:—σκόπει, μὴ ὁ νοῦς ὁ φωταγωγὸς τῆς ψυχῆς σου σκοτισθῇ ὑπὸ τῶν παθῶν. Euthym.—36.] "Tautological: the second member contains the same assertion as the first" (De Wette).—Let us examine this. 'When thine eye is single (ver. 34),—i. e. simple,—straight and single-seeing,—thy whole body will be light.' Then (ver. 36),—'if this be so,—if thy whole body be light, having no part dark,—then it shall all be light as when a lamp with its brightness illuminates thee.' Of what is the Lord  
 C c 2

<sup>w</sup> φωτίζῃ σε. <sup>37</sup> <sup>x</sup> ἐν δὲ τῇ λαλήσῃ <sup>y</sup> ἡρώτα αὐτὸν Φα- <sup>ABCD</sup>  
<sup>v</sup> ρισαῖός τις <sup>y</sup> ὅπως <sup>z</sup> ἀριστήσῃ <sup>za</sup> παρ' αὐτῶ, εἰσελθὼν  
<sup>x</sup> δὲ <sup>a</sup> ἀνέπεσεν. <sup>38</sup> <sup>o</sup> δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ  
<sup>y</sup> πρῶτον <sup>b</sup> ἐβαπτίσθη πρὸ τοῦ <sup>c</sup> ἀρίστου. <sup>39</sup> εἶπε δὲ ὁ κύριος  
<sup>z</sup> πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι <sup>d</sup> τὸ ἔξωθεν τοῦ  
<sup>e</sup> ποτηρίου καὶ τοῦ <sup>f</sup> πίνακος <sup>g</sup> καθαρίζετε, τὸ δὲ ἔσωθεν  
<sup>z</sup> ὑμῶν <sup>h</sup> γέμει ἀρπαγῆς καὶ <sup>i</sup> πονηρίας. <sup>40</sup> <sup>k</sup> ἄφρονες, οὐχ ὁ  
<sup>a</sup> <sup>ch. xiv. 10.</sup> ποιήσας τὸ <sup>\*</sup> ἔξωθεν καὶ τὸ <sup>\*</sup> ἔσωθεν ἐποίησε; <sup>41</sup> <sup>l</sup> πλὴν  
<sup>ch. xiii. 12 al. John xiii. 10.</sup> <sup>b</sup> Mark vii. 1. <sup>4</sup> Kings v. 14. <sup>c</sup> ch. xiv. 12. <sup>2</sup> Matt. xxii. 4. <sup>2</sup> Kings xxiv. 15.  
<sup>41</sup> <sup>1</sup> Pet. iii. 3. <sup>1</sup> Tim. iii. 7. <sup>Rev. xi. 2.</sup> <sup>e</sup> Matt. x. 42 al. <sup>Gen. xl. 11.</sup> <sup>f</sup> Matt. xiv. 8, 11. <sup>g</sup> Mark vi. 25, 28 only t.  
<sup>h</sup> Matt. vii. 2 al. <sup>Lev. xiv. 8, 9.</sup> <sup>i</sup> see 4. <sup>1</sup> Matt. Rom. iii. 14. <sup>Rev. iv. 6 al. tr. Gen. xxviii. 25.</sup> <sup>j</sup> Rom. i. 29  
<sup>al. Is. i. 10.</sup> <sup>k</sup> ch. xiii. 20. <sup>ch. xv. 36.</sup> <sup>l</sup> = Matt. xi. 22. <sup>Judg. iv. 9.</sup>

λαλ. ins. αὐτὸν Α.—for ἐν . . . τις,—ιδεῖθθαι δὲ αὐτοῦ τις Φαρισαῖος ἵνα D. τις om.  
 B L 6 Copt.—for παρ' αὐτῶ, μετ' αὐτοῦ D a.—38. for ἰδὼν ἐθαύμ. ὅτι,—ἤρξατο  
 διακρινόμενος ἐν αὐτῷ λέγειν D <sup>abcdv</sup> Aug. retractabat penes se, cur. . Tert.—  
 39. αὐτ. Φαρ. ins. ὑποκριταὶ D b.—40. οὐχ ὁ π. τὸ ἔσωθ. καὶ τὸ ἔξωθ. ἐπ. C D 5 al Cyp.

speaking? Of *His teaching*, as apprehended by the simple, single-seeing soul. If then the soul be so,—having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as by the candle of the Lord searching its inward parts. So this saying, which, even as it stands, is not tautological,—for the second clause expresses the further result and waxing onward of the shining light, arising from the singleness of the eye,—becomes, in its spiritual significance, a weighty declaration of truth, answering to ch. viii. 15:—see also John viii. 12.

37—54.] There can be no antecedent improbability in the supposition that the Lord spoke on various occasions, and with various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. *That was spoken* in the temple, during the last week of His ministry;—it formed the *solemn close of His public teaching*,—and at the end of it He departed out of the temple to return no more. I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea,—and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact. There is then but one supposition left, unless we suppose Luke to have put together at random a number of fragments, and to have inserted them here, *creating an occasion for them* (for it amounts to this), which is equally inconceivable. And that is, that the Lord *spoke at this meal*, the occasion being the wonder of the Pharisee at His not washing before sitting down to meat, *parts of that discourse*, with which He

afterwards solemnly closed His public ministry. See throughout, notes on Matt. xxiii.—37.] ἀριστήσῃ, the morning meal.—εἰσελ. δ. ἀνέπεσεν] i.e. without any delay; as soon as He had entered, He sat down.—38.] The expression of this wonder is not stated, but is probable. The Lord would hardly have so suddenly begun, ὑμεῖς οἱ φ., unless something had been said, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40.—ἐβαπτ. . . . This use of the word shows that it *did not imply necessarily immersion of the whole body*;—for it was only the hands which the Pharisees washed before meat.—39.] There is not the least improbability or incongruity in the Lord's having thus spoken as a guest at a meal (as Strauss, Schlieiermacher, De Wette, &c., maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object: see vv. 53, 54, and comp. also ch. vii. 44—46. Observe also, that the *severest parts* of the discourse in Matt. (vv. 13—22, 33) were not uttered on this occasion.—νῦν, i.e. as instanced by your present conduct,—Here is an instance of your' &c.—τοῦ ποτ. κ. τ. πίν.—understand, 'in the proverb'—or perhaps the application is left to be enthymematically filled up, for the next clause presuppōses it.—τὸ ἔξωθεν καὶ τὸ ἔσωθεν of a man, are not the outside and inside of the body—but the outside apparent conduct, and the inner unseen motives.—40.] seems clearly to me to be a question, and to mean, as

<sup>b</sup> τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ <sup>b</sup> ὑμῖν ἐστίν. <sup>42</sup> ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι <sup>c</sup> ἀπο- <sup>c</sup> δεκατοῦτε τὸ <sup>d</sup> ἡδύοσμον καὶ τὸ <sup>e</sup> πῆγανον καὶ πᾶν <sup>f</sup> λά- <sup>d</sup> χανον, καὶ <sup>e</sup> παρέρχεσθε τὴν <sup>h</sup> κρίσιν καὶ τὴν ἀγάπην τοῦ <sup>e</sup> Θεοῦ. ταῦτα ἔδει ποιῆσαι, καὶ ἐκεῖνα μὴ \* <sup>i</sup> ἀφίεναι. <sup>43</sup> οὐαὶ <sup>d</sup> ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν <sup>k</sup> πρωτοκαθεδρίαν <sup>e</sup> ἐν ταῖς συναγωγαῖς, καὶ τοὺς <sup>l</sup> ἄσπασμους ἐν ταῖς ἀγο- <sup>i</sup> ραῖς \*. <sup>11</sup> οὐαὶ ὑμῖν, [γραμματεῖς καὶ Φαρισαῖοι ὑποκρι- <sup>l</sup> ται,] ὅτι ἐστὲ ὡς τὰ <sup>m</sup> μνημεῖα τὰ <sup>n</sup> ἄδηλα, καὶ οἱ ἄνθρωποι <sup>l</sup> [οἱ] περιπατοῦντες <sup>o</sup> ἐπάνω οὐκ <sup>p</sup> οἶδασιν. <sup>45</sup> ἀποκριθεὶς <sup>m</sup> δέ τις τῶν <sup>q</sup> νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων <sup>n</sup> καὶ ἡμᾶς ὑβρίζεις. <sup>16</sup> ὁ δὲ εἶπε Καὶ ὑμῖν τοῖς νομικοῖς

o = ch. x. 19. Isa. iv. 14.

p = Mark iv. 27. John ii. 9 al.

q Matt. xxiii. 35 al.

txt A B b Tert. Aug.—τὰ ὄντα L Syrr. quod superest acv. om. Cypr.—ἔστα D X 7 al. a.—42. ταῦτα . . . ἀφίεναι om. D bd. παραφίεναι A. παρῑέναι B L 2. txt C.—43. for τ. Φ., φαρισαῖοι D abc.—alt. ἀγοραῖς ins. καὶ τὰς (om. D) πρωτοκλισίας ἐν τοῖς δέιπνοις C D 5 al. bd. txt A B ac.—44. γρ. . . . ὑποκριταὶ om. B C L 9 al. ac Copt. Arm. Aug. ins. A D (ὑποκ. om. D Lucif.) b Syr. Æth. al.—ἔστὲ μνημεῖα ἄδηλα

E. V., 'Did not He, who made the outside, make the inside also?'—i. e. if His works have become unclean and polluted through sin, what is the use of *only partially* purging them,—not *accomplishing* the purgation?—must not the cleansing, to be good for any thing, *extend to the whole*?—The making ὁ ποιήσας to mean 'he who has cleansed,' and a negative, instead of an interrogative sentence—'ye fools, he who has cleansed the outside has not cleansed the inside also'—gives, especially as the same was more strongly implied in ver. 39, the most frigid sense imaginable; and I can only wonder that Stier, after Kuinoel and others, should have adopted it. —41.] Here again I am compelled entirely to differ from Stier, who, with Erasmus, Lightfoot, Kuinoel, Schleiermacher, &c., understands this as *ironical*—'but ye give alms of their contents, and behold, all things are clean (in your estimation) to you.' But (1) this is inconsistent with the imperative δότε. (2) It would require ἐκ τῶν ἐνόντων, for the Pharisees did not give τὰ ἐνόντα in this sense. (3) It would be altogether irrelevant to the matter in hand, which was reproof to the Pharisees for their *care about outward cleanliness, when the inside was left unclean*. (4) It would be altogether contrary to the Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21. Luke xii. 33, where the expression is very similar to this.—The command is a *rebuke for their covetousness* (see ch. xvi. 14),

which follows in close connexion with ἀρπαγὴν and πονηρίαν, ver. 39. The τὰ ἐνόντα are the *contents of the vessel*, which vessel (ver. 39) is ὑμεῖς: = therefore in its meaning the τὰ ὑπάρχοντα of ch. xii. 33,—and the πάντα καθαρὰ ἐστίν answers to the θησαυρὸς ἐν οὐρανῷ of that verse, the *result of which* is the καρδία ἐν οὐρανῷ:—and such persons being καθαρὸι τῇ καρδίᾳ, to them, as τοῖς καθαροῖς, πάντα καθαρὰ (Tit. i. 15).—42.] 'But woe unto you, for ye do not this,—but make the most trifling payments, &c. The connexion, which is thus so close, is quite destroyed by the *ironical* interpretation of ver. 41. See note on Matt. xxiii. 23.—43.] Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.—44.] see Matt. ver. 27;—but here the point of comparison is different. *There* (see note) *the sepulchres are whitened, that men may not pass over them unawares*; and the comparison is to the outside fairness, and inside abomination. *Here*, the graves are *not seen*, and men thinking they are walking on clean ground are *defiled* by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees in the metropolis, where Matt. xxiii. was spoken.—45.] This man appears to have been not a common Pharisee merely, but besides, a νομικὸς, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure



οὐαὶ, ὅτι <sup>s</sup> φορτίζετε τοὺς ἀνθρώπους <sup>t</sup> φορτία <sup>u</sup> ἐνερβά- ABCD  
 στακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ἡμῶν οὐ <sup>v</sup> προσψάυετε  
 τοῖς φορτίοις. <sup>47</sup> οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα  
 τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.  
<sup>48</sup> ἄρα μαρτυρεῖτε καὶ <sup>w</sup> συνευδοκεῖτε τοῖς ἔργοις τῶν  
 πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ἡμεῖς δὲ  
 οἰκοδομεῖτε [αὐτῶν τὰ μνημεῖα]. <sup>49</sup> διὰ τοῦτο καὶ ἡ <sup>x</sup> σοφία  
 τοῦ θεοῦ εἶπεν Ἀποστέλω εἰς αὐτοὺς προφήτας καὶ ἀπο-  
 στόλους, καὶ <sup>a</sup> ἐξ αὐτῶν ἀποκτενοῦσι καὶ <sup>b</sup> ἐκδιώξουσιν,  
<sup>50</sup> ἵνα <sup>c</sup> ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ \* <sup>d</sup> ἐκ-  
 χυνόμενον ἀπὸ <sup>e</sup> καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς  
 ταύτης, <sup>51</sup> ἀπὸ [τοῦ] αἵματος Ἀβελ ἕως [τοῦ] αἵματος  
 Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ <sup>f</sup> θυσιαστηρίου καὶ  
 τοῦ <sup>h</sup> οἴκου. καὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς  
 ταύτης. <sup>52</sup> οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι <sup>i</sup> ἤρατε τὴν <sup>k</sup> κλεῖδα  
 τῆς <sup>l</sup> γνώσεως· αὐτοὶ οὐκ <sup>m</sup> εἰσήλθατε, καὶ τοὺς εἰσερ-  
<sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> 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<sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

D abc Lucif.—οἱ bef. περ. om. A C D K S V X 24 all. ins. B.—46. aft. φορτ. ins. βαρέα kai C X al.—aft. αὐτοὶ ins. ἡμεῖς B.—for ἐν, ἐπὶ C.—τοῖς φορτίοις om. D b. ca a.—47. μάστιγες ἔσται B L.—for καὶ συνευθ., μὴ συνευδοκεῖν D abd Lucif.—αὐτῶν τὰ μνημ. om. B D L abd Copt. ins. A C.—49. καὶ . . . εἶπεν om. D b Lucif. ins. A B C al.—ἀποστέλλω D b Lucif.—bef. ἐξ αὐτ. om. kai A K 7 al. d. ins. B C D abc Lucif.—50. ἐκχυνόμεν. A C D. ἐκκεχυμένον B.—ἕως τῆς γ. τ. D abc Lucif.—51. τοῦ (1st) om. B C D L al. ins. A.—aft. Ἀβελ ins. τοῦ δικαίου K M 8 al. c.—τοῦ (2nd) om. B D L X 2. ins. A C.—ζ. υἱοῦ βαραχίου D al. d Copt.—for τοῦ ἀπ. μετ.—ὅν ἐφόνευσαν ἀνὰ μέσον D a.—for οἶκον, ναὺν D d.—52. for ἡμ., ἐκδιώξατε D abcd.—kai αὐτοὶ D abc.—rec. εἰσήλθατε. txt A B C D E L M 8 al.—εἰσπορευομένους D.—53. for

of ver. 42; or generally among the other Pharisees.—46.] see on Matt. ver. 4.—47.] see on Matt. ver. 29—32.—48.] see on Matt. vv. 34—36.—We have here a remarkable variation of expression in ver. 49. ἡ σοφία τοῦ θεοῦ εἶπεν here, = ἐγὼ, Matt. Various explanations have been given of this. The difficulty is not the variation just noticed, so much as that *no such passage* exists in the O.T. But I have little doubt that the true explanation is this:—*the whole saying* is a reference to 2 Chron. xxiv. 18—22, and so marked a one, that I am surprised no commentators but Olshausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest:—then, ver. 19, 'He sent prophets to them, to bring them again to the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them . . . .

And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. . . . . And when he died, he said, The Lord look upon it, *and require it.*' The words in our text are not indeed a *citation*, but an *amplification* of ver. 19 there—a paraphrase of them,—giving the true sense of what the wisdom of God intended by them;—enlarging the mere historical notice which laid hold of God's purpose only by one thread let down to the earth,—into the *Divine revelation of the whole purpose* of God as the counsel of His will in heaven. In Matt. the *Lord Jesus Himself*, as became the solemnity of that final and awful close of His testimony to His own who received Him not, stands forth as the Doer of this work,—the Sender of the Prophets and Apostles. (On 'son of Barachias' see on Matt. ver. 35.)—Perhaps the strangest solution of the difficulty above noticed is that of Meyer (second ed.), who supposes the words to have been inserted here from Matthew, and introduced as a quotation by ἡ σοφ. τ. θ. εἶπεν (!), which Luke puts

χομένους ἐκωλύσατε. <sup>53</sup> \* λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς \*, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι <sup>m</sup> δεινῶς <sup>n</sup> ἐνέχειν, καὶ <sup>o</sup> ἀποστοματίζεῖν αὐτὸν περὶ πλεόνων, <sup>54</sup> <sup>p</sup> ἐνεδρεύνοντες αὐτὸν, <sup>q</sup> ἠζητούντες <sup>r</sup> θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. <sup>1</sup> <sup>s</sup> Ἐν οἷς <sup>t</sup> ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε <sup>u</sup> καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ <sup>v</sup> πρῶτον <sup>w</sup> Προσεχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, <sup>x</sup> ἥτις ἐστὶν <sup>y</sup> ὑπόκρισις. <sup>2</sup> οὐδὲν

<sup>y</sup> Matt. vii. 15. x. 17. Gen. xxiv. 6.

<sup>w</sup> = ch. ii. 10 al.

<sup>x</sup> Matt. xxiii. 28 al. <sup>2</sup> Macc. vi. 25.

λέγ. . . αὐτοὺς,—κακίῃθεν ἐξελθόντος αὐτοῦ B C L 1 Copt. txt (om. αὐτοῦ and add ἐνώπιον παντὸς τοῦ λαοῦ (ὄχλου X) D X bc) A D X abc.—οἱ φ. κ. οἱ νομικοὶ D ber.—ἔχειν D S al. συνέχειν καὶ H al.—ἀποστοματίζεῖν L S V al. συμβάλλειν αὐτῷ D bc. comminari illi a.—54. ἐνεδρεύνοντες αὐτ. om. D abc al.—rec. hef. ζητ. ins. καὶ, with many mss., but om. A B C D E G H K L M V X 10 all. abc. ζητ. om. B L al. Copt.—for θηρ. . . . στόματος,—ἀφορμὴν τινα λαβεῖν D abc.—κατηγορήσουσιν A. εἴρωσιν κατηγορήσας αὐτοῦ D. txt B C abc.

CHAP. XII. 1. for ἐν . . . ὄχλου,—πολλῶν δὲ ὄχλων συμπεριεχόντων κύκλῳ D bed. and add ad cum c. txt A B C.—ὥστε ἀλλ. συνπνίγειν D d.—ἦτ. ἐσ. ὑπόκρ. τῶν Φαρ.

into the mouth of Jesus Himself, 'Iâft hier Zesum ſelbſt reden.'—52.] ἦρ. τὴν κλ. τῆς γν. = κλείετε τὴν βασιλ. τ. οὐ. ἔμπροσθεν τ. ἀνθ. Matt. ver. 14, which words are the best explanation of our text:—the key of knowledge (i. e. not of, as admitting to, knowledge—but the key *is* the knowledge), being that right understanding of the Law and Prophets, which should show Him to the people, of Whom they testified; this the expounders of Scripture had taken away, neither themselves entering, nor permitting those to enter who were otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.—53.] ἐνέχ., αὐτῷ understood, see reff., 'to press vehemently upon Him' with a hostile view.—ἀποσ.—ἀποστοματίζεῖν φασὶ τὸν διδάσκαλον, ὅταν κεινέει τὸν παῖδα λίγυφ ἄττα ἀπὸ στόματος, Suidas. So it will mean, to *examine* Him,—to *question* Him,—especially, we may suppose, on such things as would require answers out of, or expository of, the Law, as they catechised in schools.—54.] ἐνεδρ. αὐτόν. The accus. is Hellenistic, instead of the usual dative: so ἐνῆδρευσαν τὰς παρθένους, Jos. Antt. v. 2, 12.

CHAP. XII. 1–12.] A discourse spoken immediately or very soon after the former, and in connexion with it,—consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matt. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel.—While the Lord was in the house

of the Pharisee, the multitudes appear to have assembled together again; if, that is, the concluding verses of the last chap. are to be understood of an attack *then and there* made on Him by the Scribes and Pharisees. If so, ἐν οἷς will mean, 'during which things,' viz. those related above.—He comes forth to them in the spirit of the discourse which He has just completed, and cautions His disciples against that part of the character of the Pharisees which was most dangerous *to them*. The connexion of these twelve verses may be thus enunciated:—Beware of hypocrisy (ver. 1), for all shall be made evident in the end (ver. 2), and ye are witnesses and sharers in this unfolding of the truth (ver. 3).—In this your work, ye need not fear men; for your Father has you in His keeping (ver. 4–7)—and the confession of My name is a glorious thing (ver. 8), but the rejection of it (ver. 9), and especially the ascription of My works to the evil one (ver. 10), a fearful one.—And in this confession ye shall be helped by the Holy Spirit in the hour of need (vv. 11, 12).—1.] πρῶτον. I am not convinced by Olsh., De Wette, and Meyer, that this belongs to προσέχ. . . Every instance which they quote of πρῶτον being thus used, is where *some definite matter is subsequent* to the thing said or done; e. g. Matt. vi. 33. But here is *no such matter*:—πρ. would only mean, 'earnestly'—'be sure that you' . . . which meaning I do not think it bears. I have therefore coupled it with τοῖς μ. αὐτ., as distinguishing this section from what follows spoken to the crowd, ver. 13 ff. On the rest, see

<sup>r</sup> here only. <sup>1</sup> Kings xxviii. 9.  
<sup>z</sup> ch. xvii. 30 al. Dan. ii. 22  
<sup>a</sup> — here only. see ch. i. 20.  
<sup>19</sup> ch. ix. 41. Gen. xxi. 18.  
<sup>b</sup> ch. ix. 41.  
<sup>c</sup> Matt. vi. 6 al. Deut. xxviii. 8.  
<sup>ce</sup> only. Lev. xxvi. 2. Jer. i. 17.  
<sup>d</sup> ver. 48. Matt. xxiii. 13.  
<sup>1</sup> Cor. xii. 23. Dan. iv. 33.  
<sup>dd</sup> ch. vi. 47. Acts ix. 10.  
<sup>xx</sup> ch. ii. 22.  
<sup>e</sup> Chron. xv. 3.  
<sup>e</sup> Matt. ix. 6 al. see here only. Gen. xxxviii. 22.  
<sup>f</sup> only. Eccles. xii. 4.  
<sup>g</sup> only. <sup>h</sup> Matt. xvi. 1 al.  
<sup>18</sup> ch. vi. 47.  
<sup>i</sup> and Rev. vii. 4 only.  
<sup>ps</sup> ch. iv. 4.  
<sup>l</sup> — <sup>1</sup> Matt. vi. 26. xii. 12. 2 Macc. xv. 16.  
<sup>1</sup> f. John xii. 42. Rom. x. 9, 10.  
<sup>m</sup> Matt. v. 16 al. 2 Kings iii. 21 al. xx. 11.  
<sup>n</sup> — <sup>1</sup> ch. xxi. 57. 1s. xxxii. 7.  
<sup>o</sup> ch. viii. 47 al. Esth. ii. 9.  
<sup>p</sup> — <sup>1</sup> Mk. Matt. xviii. 15, 21 al.  
<sup>q</sup> <sup>1</sup> Isa. xxii. 14.  
<sup>r</sup> <sup>1</sup> Mk. Bel and Dr. ver. 9.  
<sup>s</sup> — ch. xxi. 14 only.  
<sup>t</sup> — Rom. viii. 38 al.  
<sup>u</sup> — Rom. xiii. 1 al.  
<sup>v</sup> — Matt. vi. 25. Ps. xxxviii. 18. <sup>w</sup> Acts xix. 33. xxiv. 10. xxi. 24. <sup>x</sup> Matt. viii. 19 al.  
<sup>y</sup> Mark v. 43. viii. 7. <sup>z</sup> — here only. Prov. xxix. 24. Mark vi. 41 al.

B L, omg. τ. φ. before.—2. οὐδὲν γὰρ D ad Ir.—for ἀποκ., φανερωθήσεται D.—4. ἀποκτενόντων A E K L V al. ἀποκτενόντων D G H S 20 al. —τινόντων Orig. text B Orig.—for καὶ μετὰ ταῦ. μὴ,—τὴν ἐξ ψυχ. μὴ ἐνταμένων ἀποκτείναν, μὴ δὲ D.—πειρασόν A D K al. txt B Orig.—5. φοβηθήτε om. D a.—εἰς γ. βαλεῖν D al.—6. πωλείται (αι) A. πωλοῦνται B L. cadit sine voluntate dei b.—7. ἡριθμῆναι εἰς D 3 Clem. (once).—οὐν om. B L ab Sahid. Ambr.—aft. πολ. ins. γὰρ D Syr. Æth. Arm.—add ὑμεῖς D G L M 15 al. av Arm. Æth. txt A B Q Orig.—8. ὁμολογήσει A D. txt B Q abec.—9. for ἐνώπ. (1st), ἐμπροσθεν A D K Q 8 al. txt B Orig.—ἀρνῆθ. D.—ἐμπροσθεν D.—10. εἰς δὲ τὸ πν. τὸ ἅγ. D., omg. βλασφημῆσαντε (as also is done in the cod. Leicester).—aft. ἀρεθ. add αὐτῶ οὕτε ἐν τῇ αἰῶνι ταύτῃ οὕτε ἐν τῇ μέλλοντι D c Æth. Lucif. Hier.—11. φέρωσιν B L X 9. txt A Q.—εἰς D.—μεριμνήσαντι B. προμεριμνήσας D. μεριμνήσας L Q X Orig. al. txt A.—ἡ τί om.

on Matt. xvi. 6.—2—9.] see on Matt. x. 26—33.—3.] ἀνθ' ὧν, 'wherefore.'—4.] τοῖς φίλοις μου: see John xv. 13—15.—10.] see on Matt. xii. 31.—11, 12.] see on Matt. x. 19, 20.

13—21.] Peculiar to Luke.—13.] The man was evidently not a disciple, nor preparing to be one, (as Schleierm. thinks,) but some hearer in the crowd, whose mind had been working in him during the Lord's

last sayings about the care of Providence for his friends, and he thought this was just the care his circumstances wanted;—being, as appears, oppressed by his brother in the matter of his patrimony. Possibly too he had an idea that the Messiah, or the great Rabbi to whom he was listening, was come to set all things right;—and with that feeling which we all have of the surpassing injustice of our own wrongs, broke out with

μετ' ἐμοῦ τὴν <sup>a</sup> κληρονομίαν. <sup>14</sup> ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, <sup>a</sup> Matt. xxi. 38. Mark xii. 7. τίς με <sup>aa</sup> κατέστησε \* <sup>b</sup> δικαστὴν ἢ <sup>bb</sup> μεριστὴν <sup>c</sup> ἐφ' ὑμᾶς ; Josh. xvi. 8. <sup>15</sup> εἶπε δὲ πρὸς αὐτοὺς Ὁράτε καὶ <sup>cc</sup> φυλάσσεσθε ἀπὸ Acts xii. 19. 27, 35. Heb. vii. 28. Exod. ii. 11. † πάσης <sup>d</sup> πλεονεξίας· ὅτι οὐκ <sup>dd</sup> ἐν τῷ <sup>e</sup> περισσύνει τινὶ ἢ b Acts vii. 27, 35 only. ζωῇ <sup>ee</sup> αὐτοῦ <sup>ee</sup> ἐστὶν ἐκ τῶν <sup>f</sup> ὑπαρχόντων \* αὐτοῦ. <sup>16</sup> εἶπε Exod. ii. 14. bb here only. c ch. i. 31. xix. 11. c f John v. 21 only. Deut. xxxii. 9. d Mark vii. 22 al. Jer. xxi. 17. Ezek. xxi. 27. dd = Cor. ii. 6. e Mark xii. 41. f = Matt. xix. 21 al. Job xlvii. 7. ff here only. g = John iv. 35. Jam. v. 4. Sir. xliii. 3. h = Matt. xvi. 7, 8.

δὲ παραβολὴν πρὸς αὐτοὺς, λέγων Ἀνθρώπου τινὸς πλουσίου <sup>1</sup> εὐφύρησεν ἡ <sup>5</sup> χώρα. <sup>17</sup> καὶ <sup>h</sup> διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ <sup>i</sup> συνάξω τοὺς καρπούς μου ; <sup>18</sup> καὶ εἶπε Τοῦτο ποιήσω· <sup>k</sup> καθελῶ μου τὰς <sup>1</sup> ἀποθήκας καὶ μίζοντας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ \* <sup>m</sup> γεννήματά μου καὶ τὰ <sup>mm</sup> ἀγαθὰ μου, <sup>19</sup> καὶ <sup>f</sup> ἐρῶ τῇ ψυχῇ μου Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ <sup>n</sup> κείμενα <sup>g</sup> εἰς ἔτη πολλά· <sup>1</sup> ἀναπαύου, φάγε, πίε, <sup>1</sup> εὐφραίνου. <sup>20</sup> εἶπε δὲ αὐτῷ ὁ θεὸς <sup>r</sup> Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου

i = Matt. ii. 12. Lev. xxiii. 3. k = Judg. vi. 25. l Matt. iii. 12. Ezek. xxviii. 13. m = Matt. xxvi. 29 and || only. Deut. xiv. 22. mm = ch. xvi. 25. Gen. xlv. 18, 20. n = here only. Xen. (Econ. vii. 36). o = Mark iii. 29 al. Heb. vii. 3. Exod. viii. 10. p Mark vi. 31. Dan. xii. 13. q ch. xv. 23, 24, 29. xvi. 19. Deut. xiv. 20. r ch. xi. 40. 1 Cor. xiv. 36.

D abc Orig. Syr. Ambr.—13. εἶπον vi.—14. for δικ., κριτὴν B D al. bc. txt A Q.—ἡ μερισ. om. D c.—15. rec. ἀπὸ τῆς πλ. txt A B D K L M Q X 19 al. abedv Syrr. Copt. Sahid. Eth. Arm. Clem. Bas. Ir. Aug.—αὐτῷ (1st) B E G H M S V 28 al. om. D Syr. txt A Q.—αὐτῷ (2nd) D Q. txt A B.—16. ἡψ. . . A D K. txt B Q.—18. for μίζ., οἰκ., ποιῶ αὐτὰς μιζόντας D bed.—γενήματα A D E K V 17 al. Bas. Theoph. —for τὰ γεν., τὸν σίτον B L X 10 Syr. Copt. Sahid. Arm. txt Q.—καὶ τὰ ἀγ. μ. om. D abc al. Euth. Ambr.—19. from κείμενα to πίε om. D abc.—20. for θ., κύριος A.—

this inopportune request.—14.] ἄνθρ., a word of solemn reproof; see Rom. ii. 1. ix. 20. The ἄνθρ. also forms a definite subject for ὑμᾶς to refer to, . . . 'men,' i. e. mankind in general. This question is expressed in almost the very words of the Egyptian rejecting the arbitration of Moses, Exod. ii. 14;—and may show us the essential difference of the two offices of Moses and Christ.—15.] αὐτοὺς, i. e. τὸν ὄχλον. He saw into the covetousness of the man's disposition, and made it an instructive warning for His hearers.—πάσης πλ. There is a meaning in πάσης—every kind of πλ. This kind, of which they had an example before them, was by no means one of the worst; but all kinds must be avoided.—οὐκ ἐν τ. . . .] 'not, because a man has abundance, does his life (therefore) consist in his goods.' That is, 'no man's life' ἐστὶν ἐκ τῶν ὑπαρχ., 'consists in what he possesses;' (οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος) . . . 'nor' ἐν τῷ περισσύνειν τινι, 'by his having abundance, can this be made to be the case.'—Man's life is of God, not of his goods, however abundant they may be. And this is the lesson conveyed by the following parable, and lying at the foundation of the still higher lesson conveyed in ver. 21.—ζωὴ is life in the pregnant sense, emphatically his life;

including time and eternity. This is self-evident from the parable and its application.—16.] The Lord in this parable sets before us one arrived at the very height of worldly prosperity, and that by no unfair means; 'non limite perturbato, non spoliato paupere, non circumvento simplice.' Augustine (Trench, p. 303). It was by God's blessing that he became thus rich, which might have been a real blessing, if he had known how to use it.—17.] 'character animi sine requie quieti, egregie expressus.' Bengel.—οὐκ ἔχω ποῦ συν. . . . Habes apothecas—inopum sinus, viduarum domus, ora infantum . . . . Istæ sunt apothecæ quæ maneat in æternum. Ambrose de Nabuthe, ch. vii.—18.] "His folly is fourfold:—he forgets the Giver, (my fruits, my goods,)—he greedily reserves all for himself, (συνάξω ἐκεῖ πάντα,)—he imagines such things to be food for his soul, (ψυχὴ . . . . ἀναπ., φ., π., εὐφρ.)—he forgets death, which is every day possible." (Stier, iii. 166.) A very striking similarity is found in Sir. xi. 18, 19, ἐστὶ πλουτῶν ἀπὸ προσοχίης καὶ σφιγγίας αὐτοῦ, καὶ αὐτὴ ἡ μερίς τοῦ μισθοῦ αὐτοῦ ἐν τῷ εἰπεῖν αὐτὸν Εὐρον ἀνάπαισιν, καὶ νῦν φάγωμαι ἐκ τῶν ἀγαθῶν μου, καὶ οὐκ οἶδε τίς καιρὸς παρελεύσεται, καὶ καταλείψει αὐτὰ ἐτέροις καὶ ἀποθανεῖται. Stier thinks

s ch. vi. 30. only. Wisd. xvi. 8. Deut. xxi. 2. 9. 12 Cor. xii. 11. Ps. xxxviii. 6. tt = Eph. i. 5. ch. xvi. 5. u 1 Tim. vi. 18. ch. i. 53. v 1. Jer. x. 9. vv = 6. Exod. xxi. 24. w = Matt. xii. 41, 42 and 43. x Matt. iii. 12. Zeph. i. 8. y Acts vii. 31. Isa. v. 12. z James v. 1. Ruth ii. 1. a = here only. Deut. xxxiii. 8. see Matt. vi. 6 and 10. b ver. 18. c ver. 7. d = Matt. xiii. 4. 12. 13. e ch. iii. 20 w. dat. 1 Sam. xii. 19. f = 1. John ix. 21, 23. Heb. xi. 11. g Matt. xii. 4. Mark v. 16. h ch. v. 6. Matt. xi. 28. Ps. cxxvi. 1. i only. Exod. xxxv. 25. k Acts xii. 8 al. Esth. v. 1. l 1. Gen. ii. 5. m Acts xxiii. 15. Isa. xxii. 13. n only. Gen. xv. 17. o 1. Matt. xi. 8 and 1. Job xxxi. 19.

<sup>s</sup> ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, \* τί νῦν ἔσται; <sup>21</sup> οὐ-  
<sup>τ</sup>ως ὁ ἰθυσανρίζων ἐαυτῷ καὶ μὴ ἔς θεὸν ἡ πλουτῶν.  
<sup>22</sup> εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο ὑμῖν λέγω,  
<sup>23</sup> μὴ μεριμνᾶτε τῇ ψυχῇ† τί φάγητε, μηδὲ τῷ σώματι τί ἐν-  
<sup>24</sup>δύσηθε. <sup>25</sup> ἡ νῦν \* ψυχὴ πλεονῶν ἐστὶ τῆς τροφῆς, καὶ  
<sup>26</sup> τὸ σῶμα τοῦ ἐνδύματος. <sup>27</sup> κατανοήσατε τοὺς κόρακας,  
<sup>28</sup> ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι ταμιεῖον  
<sup>29</sup> οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς. πόσῳ μᾶλλον  
<sup>30</sup> ὑμεῖς διαφέρετε τῶν πετεινῶν; <sup>31</sup> τίς ἐξ ὑμῶν μερι-  
<sup>32</sup>μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν  
<sup>33</sup> ἓνα; <sup>34</sup> εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν  
<sup>35</sup> μεριμνᾶτε; <sup>36</sup> κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ  
<sup>37</sup> κοπιᾷ οὐδὲ ῥήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ  
<sup>38</sup> τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>39</sup> εἰ δὲ τὸν  
<sup>40</sup> χρόνον \* ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ αὐριον εἰς  
<sup>41</sup> κλίβανον βαλλόμενον ὁ θεὸς οὕτως \* ἀμφιέννυσσι, πόσῳ  
<sup>42</sup> ἂν ὑμεῖς.

ἄφρον B. txt A D Q X al.—αἰτοῦσιν B L Q?—τίνας D abc Iren. Cyr. txt A B Q Orig.—21. om. D ab.—aft. οὕτως ins. οὐ M.—ἐν ἐαυτῷ L al.—22. rec. aft. ψυχ. ins. ὑμῶν, with qu. ? but om. A B D L Q al. den Arm. Ambr.—aft. σώμ. ins. ὑμῶν B 16 al. a, &c.—23. ἡ γὰρ ψ. B D L M S V X 16; bc Syr. Copt. Aeth. Clem. txt A a.—πλεονῶν D.—24. for τοὺς κ., τὰ πετεινὰ τοῦ οὐρανοῦ D.—αὐτὰ D.—for πόσ. μάλ., οὐχί D c.—25. μεριμνῶν om. D.—ἓνα om. B D Sahid.—for ver. 26, καὶ περὶ τῶν λοιπῶν, τι μερ. D abc.—27. for πῶς αὐξ. οὐ κ. οὐδ. ῥήθ.,—πῶς οὐτε ῥήθει οὐτε ἡρᾶναι D.—28. τὸν χ. τοῦ ἀγροῦ σήμε. ὄντ. D H X al. τ. χ. σήμε. ἐν ἀγρ. ὄντ. A Q? abc. ἐν ἀγρ.

this a convincing proof that our Lord did occasionally refer to the Apocrypha (?).—20.] ἄφρων, opposed to his worldly prudence;—ταύτῃ τῇ ν. to the ἔτη πολλά;—the ψυχὴ in the one case, at its ease, eating, drinking, and making merry, to the ψυχὴ in the other, demanded, rendered up, judged.—'God said unto Him,' perhaps it is meant, by some unmistakable judgment; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely a divine decree to be meant, without personal communication, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man's selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly the Lord intends us to contemplate.—ἀπαιτοῦσιν, not strictly impersonal; there are those whose business it is, even the angels, the ministers of the Divine purposes: see ch. vi. 38 and note.—ἃ ἡτοίμασας, which thou hast made ready; but not for thyself.—21.] οὕτως, thus: in utter confusion, and sudden destitution of all help and provision for eternity.

There is no ἔσται: because the case, alas! is an every-day one in every place.—ἐαυτῷ . . . εἰς θεόν . . The meaning of these expressions will be brought out thus: He who is rich for himself, laying up treasure for himself, is by so much robbing his real inward life, his life in and toward God, of its resources: he is laying up store for, providing for, the flesh; but the spirit, that which God looketh into and searcheth, is stripped of all its riches.—These words may also, as remarked on ch. vi. 20, show that Luke does not, as supposed by some recent critics, use 'riches' as merely this world's wealth, but with a deeper spiritual meaning.

22—31.] In the closest connexion with the preceding;—διὰ τοῦτο, 'quæ cum ita sint,' since worldly riches are of so little real use, &c.: see Matt. vi. 25—33, and notes.—24.] τοὺς κόρακας, who are often spoken of in Scripture as the objects of the divine care: see Job xxxviii. 41. Ps. cxlvii. 9.—26.] ἐλάχιστον: this shows the truth of the interpretation of ἡλικ. given in the note on Matt. A cubit would not be ἐλάχιστον to add to the stature, but a very

μάλλον ὑμᾶς, <sup>1</sup> ὀλιγόπιστοι; <sup>29</sup> καὶ ὑμεῖς μὴ ζητεῖτε τί <sup>1</sup> Matt. viii. 26, xiv. 31, xvi. 8 only; 1. here only; 2. see Matt. xiv. 1.   
 φάγητε \* ἢ τί πίνητε, καὶ μὴ <sup>k</sup> μετεωρίζεσθε. <sup>30</sup> ταῦτα γὰρ <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 πάντα τὰ ἔθνη τοῦ κόσμου \* <sup>m</sup> ἐπιζητεῖ, ὑμῶν δὲ ὁ πατὴρ <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 οἶδεν ὅτι <sup>n</sup> χοιρίζετε τούτων. <sup>31</sup> ὁ πλὴν <sup>p</sup> ζητεῖτε τὴν βασι- <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 λειάν \* τοῦ Θεοῦ, καὶ ταῦτα [πάντα] <sup>q</sup> προστεθήσεται ὑμῖν. <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
<sup>32</sup> μὴ φοβοῦ, <sup>q</sup> τὸ μικρὸν <sup>1</sup> ποιῶνιον, ὅτι <sup>5</sup> εὐδόκησεν ὁ <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. <sup>33</sup> πωλήσατε τὰ <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
<sup>1</sup> ὑπάρχοντα ὑμῶν, καὶ εὐτε ἐλεημοσύνην. <sup>1</sup> ποιήσατε <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 ἑαυτοῖς \* <sup>u</sup> βαλάντια μὴ <sup>v</sup> παλαιούμενα, <sup>w</sup> θησαυρὸν <sup>x</sup> ἀνέκ- <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 λειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ <sup>y</sup> ἐγγίζει <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 οὐδὲ <sup>z</sup> σὺς <sup>a</sup> διαφθείρει. <sup>31</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. <sup>35</sup> ἔστωσαν ὑμῶν <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 αἱ <sup>b</sup> ὀσφύς <sup>c</sup> περιεζωσμένοι καὶ οἱ <sup>d</sup> λύχνοι καιόμενοι. <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
<sup>36</sup> καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.   
 ἑαυτῶν πότε \* <sup>e</sup> ἀναλύσει <sup>f</sup> ἐκ τῶν γάμων, ἵνα ἐλθόντος <sup>1</sup> Matt. xii. 40 al. 1 Kin. 22. 1. n ch. xi. 8. 1.

A B D  
 P Q

n ch. x. 4. xxii. 35, 36 only. Job xiv. 17. v Heb. i. 11. viii. 13. Ps. ci. 26. w Matt. ii. 11. Neh. xiii. 12.   
 x here only. y ch. xviii. 41. xxiv. 15. Gen. xxvii. 26. z only. Isa. li. 8. a = Rev. viii. 9. b Eph.   
 vi. 14. 1 Pet. i. 15. c ch. xvii. 8 al. Dan. x. 5. d Matt. v. 13 al. ch. xv. 8. Exod. xxv. 37. e = here   
 only. Wisd. ii. 1. f = ch. x. 6. John iv. 6.

τ. χ. ὄντ. σήμ. B.—ἀμφιέζει D L. ἀμφιάζει B. txt A Q?—29. for ἢ, καὶ B L Q al.   
 Copt. Sahid. Æth. txt A D abc.—30. ἐπιζητοῦσιν B L X al.—ζητεῖ D Clem. txt   
 A Q.—οἶδεν γὰρ ὁ π. ὁ. D abc.—31. ζ. ἐὶ D a.—for τ. θ., αὐτοῦ B D<sup>1</sup> L ac Copt.   
 Sahid. Æth. txt A Q D<sup>2</sup>.—πάντα om. B E H L Q? S V 15 al. a. ins. A D bc.—   
 32. bef. εὐδ. ins. ἐν αὐτῷ D. in eo d.—33. βαλάντια A D K Q V X al. txt B.—   
 διαφθερεῖ D.—35. ἔστω ὑμ. ἡ ὀσφύς περιεζωσμένη D d.—36. ἀναλύσει ADEHLQSV G

large increase.—29.] μετεωρίζ, certainly   
 not 'nolite in sublime tolli,' Vulg.; which   
 Meyer approves, and Luther has adopted.   
 For what have *high thoughts* to do with the   
 present subject,—which is, the duty of dis-   
 missing anxiety and over-carefulness, in   
 confidence on God's paternal care? It is,   
 'be not anxious,' 'at sea,' tossed about   
 between hope and fear. So Thucyd. (book   
 ii. 8) describes Greece as being *πᾶσα*   
*μετίωρος* when the two first cities were at   
 war.

32—34.] The Lord gives to His own   
 disciples an assurance of the Father's   
 favour as a ground for removing all fear   
 from them, and shows them the true   
 riches, and how to seek them.—τὸ μικ. π.   
 Thus He sets Himself forth as their Shep-   
 herd (John x. 1 ff.), and them (as in Is.   
 xli. 10—14) as a weak and despised people.   
 —33.] Meyer endeavours to evade the   
 force of this, by supposing it addressed only   
 to the Apostles and then existing disciples.   
 But it is said to the μικρὸν ποιῶνιον, who   
 are *all the elect people of God*.—πωλ.   
 This is the true way of investing worldly   
 wealth:—'He that giveth to the poor,   
 lendeth to the Lord.' See on Matt. vi. 19   
 —21.

35—48.] The attitude and employment

of the μικρὸν ποιῶνιον is carried on—   
 even to their duty of continual readiness   
 for their Lord's coming. These verses are   
 connected with ver. 32—'since your Father   
 hath seen fit to give you the kingdom, be   
 that kingdom, and preparation for it, your   
 chief care.' There are continual *points* of   
 similarity, in this part of the discourse, to   
 Matt. xxiv. 42 ff., but *no more*:—and the   
 close connexion quite forbids us to imagine   
 that the sayings have been collected merely   
 by the Evangelist.—35.] There is a slight   
 reference to, or rather another presentation   
 of the truth set forth in, the parable of the   
 virgins, Matt. xxv. 1 ff. But the image   
 here is of servants waiting for their lord   
 to *return from the wedding*;—left at home   
 and bound to be in readiness to receive   
 him. There is only a hint at the cause of   
 His absence—He is gone to a wedding:   
 γάμοι may mean almost any feast or enter-   
 tainment—and the *main* thought here only   
 is that He is away at a feast, and will   
 return. But in the back-ground lies the   
 wedding in all its Truth—not brought out   
 here, but elsewhere, Matt. xxii. 1 ff. xxv.   
 1 ff.—αἱ ὀσφ. περ. see John xiii. 4. Eph.   
 vi. 14. 1 Pet. i. 13.—οἱ λύχνοι, see note   
 on Matt. xxv. 1.—36.] καὶ ὑμεῖς—em-   
 phatic—distinguished from the ὀσφ. and

a Matt. vii. 7, 8. καὶ <sup>a</sup> κρούσαντος εὐθὺς <sup>b</sup> ἀνοίξωσιν αὐτῷ. <sup>37</sup> μακάριοι ABD  
 ch. xi. 9, 10. οἱ δούλοι ἐκείνοι οὗς ἔλθων ὁ κύριος εὐρήσει <sup>c</sup> γρηγοροῦν- PQ  
 Act. xii. 16. τας. ἀμὴν λέγω ὑμῖν ὅτι <sup>c</sup> περιζώσεται καὶ <sup>d</sup> ἀνακλινεῖ  
 Rev. i. 20. αὐτοὺς καὶ <sup>e</sup> παρελθὼν <sup>f</sup> διακονήσει αὐτοῖς. <sup>38</sup> \* καὶ ἐὰν  
 Judg. xix. 22. ἔλθῃ ἐν τῇ δευτέρᾳ <sup>e</sup> φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ  
 habs. Matt. <sup>e</sup> ἔλθῃ, καὶ <sup>f</sup> εὐρῇ \* <sup>39</sup> οὕτω, μακάριοί εἰσιν οἱ δούλοι ἐκείνοι.  
 xxv. 11 al. <sup>39</sup> τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ <sup>i</sup> οἰκοδεσπότης ποία  
 c ver. 35. ὥρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν  
 d Mark vi. 39. ἀφῆκε <sup>10</sup> διοργῆσαι τὸν οἶκον αὐτοῦ. <sup>40</sup> καὶ ὑμεῖς [οὖν]  
 e ch. xxi. 7. γίνεσθε ἑτοίμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου  
 f Matt. viii. 15. and f. ch. <sup>41</sup> εἶπε δὲ αὐτῷ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν  
 xvii. 8. ἔρχεται. <sup>42</sup> \* εἶπε δὲ αὐτῷ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν  
 g Mark vi. 48. παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; <sup>12</sup> \* εἶπε  
 h see ch. xxii. 29. δὲ ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς <sup>o</sup> οἰκονόμος \* καὶ  
 i Matt. x. 25 al. 1 <sup>p</sup> φρόνιμος ὃν <sup>q</sup> καταστήσει ὁ κύριος ἐπὶ τῆς <sup>r</sup> θεραπείας  
 l = Matt. xxi. 14 al. <sup>r</sup> = Matt. xxiv. 43 only. Gen. xlv. 16.  
 m = Matt. vi. 10. Job xxv. 16.  
 o ch. xvi. 1 al. 1 Cor. iv. 2.  
 p Matt. vii. 24. Esai. i. 8.  
 q Matt. xxv. 2 al. Prov. xvii. 10.  
 r = Matt. xxv. 21, 23. Acts vi. 3. Gen. xlv. 43.

al. txt B P.—aft. κρούσαντος ins. αὐτοῦ A.—37. εὐρῇ D *ab*en Iren. Cyr.—38. for καὶ ἐὰν ἔλθῃ, καὶ B L al.—aft. εὐρῇ. om. φυλ. B L al.—for ἐν τ. ἔ. φ., κ. ἐν τ. τρ. φ., —τῇ ἰσπερνῇ φ. D *bc* Iren.—καὶ ἔλθων εὐρῇ οὕτως A K. καὶ εὐρήσει οὗτ. D *bc* Iren. txt (ἐρήσει P) B P Q.—aft. φυλακῇ ins. ποιῶσι καὶ ἐὰν ἐν τῇ ἐντροῇ, καὶ τῇ τρίτῃ, μακάριοι . . . D *cd*.—οἱ δούλοι om. B D.—39. ἐργῇ. ἂν, καὶ om. D d. ἂν (1st) om. B P. (2nd) om. K P S al.—ἀφῆκεν . . . αὐτοῦ om. D d.—διοργῆσαι B al.—40. οὖν om. B Q *bc* Copt. Sahid. *de* D. txt A P d.—41. ἡ καὶ πρὸς π. om. D.—42. καὶ εἶπεν B D L al. txt A P Q.—ἔσται A Iren.—bef. φρόν. for καὶ, ὁ B D E G H K P Q S V *l*. txt A. add ὁ ἀγαθὸς D.—τὴν θεραπείαν D.—τοῦ om. D L Q X Orig. txt A B P

λύχ.above:—‘*ye yourselves*,’ i.e. your whole conduct and demeanour.—κρούσ. αὐτ. . . αὐτῷ—a very common constr. of the Gen. abs.; see ch. xvii. 12. xxii. 10 al.—and Winer, § 30, last Ann., for classical examples.—37.] See Rev. iii. 20, 21, where the same similitude is presented, and the promise carried on yet further,—to the *sharing of his Throne*. The Lord Himself, in that great day of His glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 8), and in the fulness of His grace and love will serve His Brethren:—the Redeemer, His redeemed,—the Shepherd, His flock.—παρελθ., coming in turn to each. Compare the washing of the disciples’ feet in John xiii. 1 ff. which was a foreshowing of this last great act of self-abasing love.—38.] Olsh. observes that the *first* watch is not named, because the marriage itself falls on it: but his view that because the *fourth* is not named, the Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed:—for the *decorum* of the parable.—39.] I am surprised that

Schleiermacher ~~can~~ have imagined (transl. p. 198) that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. The Lord transfers, to show the unexpected nature of His coming, and the necessity of watchfulness, the relation between *Himself* and the *servants*, to that between the *thief* and the *οἰκοδεσπότης*. For the purposes of this verse, *they* represent the *οἰκοδεσπότης*; collectively, as put in charge with the Lord’s house and household (thus the verse is intimately connected with ver. 42):—and in the further application, individually—each as the *οἰκοδεσπότης* of his own σκεῦος, to be kept with watchfulness against that day:—*He* is represented by the thief—*ἰδοὺ ἔρχομαι ὡς κλέπτης*, Rev. xvi. 15. iii. 3.—Olshausen’s view that the *οἰκοδ.* is the *ἀρχὴν τοῦ κόσμ. τούτου*, is surely quite out of keeping with the main features of the parable. That *he* should be put in the place of the watching servants (καὶ ὑμεῖς οὖν) seems impossible: besides that the *πιστὸς οἰκονόμος* below is this very *οἰκοδ.*, being such in the absence of his Lord, but the *οἰκονόμος* when He appears.—41.] τὴν παρ. τ. not, the two last verses (Stier);

ABDP αὐτοῦ [τοῦ] δίδοναι ἔν καιρῷ τὸ 'σιτομέτριον; <sup>43</sup> μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλλῶν ὁ κύριος αὐτοῦ εὐρήσει ποι-  
 οῦντα οὕτως. <sup>41</sup> αὐθιγῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσι τοῖς  
 ABD ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>45</sup> ἂν δὲ εἴπῃ ὁ  
 δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός  
 μου ἔρχεσθαι, καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς  
 παῖδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, <sup>46</sup> ἥξει  
 ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ  
 καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ  
 μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. <sup>47</sup> ἐκεῖνος δὲ ὁ  
 δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ καὶ μὴ  
 ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρή-  
 σεται <sup>48</sup> πολλὰς. ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν  
 δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζήτη-  
 θήσεται παρ' αὐτοῦ· καὶ ᾧ ἐπαρέθετο πολὺ, <sup>49</sup> περι-  
 σσεύσεται.

s [Mt. ch. xx. 10. 1 Pet. v. 10. 1 P. i. 3. t here only f. see Gen. xlviii. 12. u ch. ix. 27. John i. 38 al. Jer. xxi. 7. b. v dat. Mt. Gen. xli. 41. w = Matt. xix. 21 al. Job xxiii. 7. x f. ch. i. 21 al. Gen. xxxiv. 19. y = Matt. viii. 6 al. Gen. ix. 27. y Matt. xxvi. 60 al. Gen. xx. 17. z John ii. 10. 1 Kings i. 14. 22 f Mt. al. Lou. ii. 14. a l. Ex. xl. xxix. 17. b see Rev. xxi. 8. P. xlix. 18. c = here only. d Matt. xxi. 35 al. Prov. x. 8 Aq. e constr. 2 Thess. ii. 15. Mark x. 38. Rev. xvi. 9. f ch. xi. 16 and j. g = here only. Tobit iv. 20. h rev. 4 and refl.

Orig.—τὸ bef. σιτ. om. B. —43. end, οὕτω ποιοῦντα αὐτὸν D. —44. ἡμῖν λ. D. —ὅπ. αὐτῷ P. —45. τυπεῖν D.—ἐσθίων τε κ. πίνων μεθύσκόμενος D. —46. for τὸν ἔ. ἐκ. αὐτοῦ D Iren.—47. for μηδὲ, ἢ B. ἔτ. μηδ. om. D Orig.—48. for ἐδόθη, ἔδωκαν D.—

but *the whole*:—‘Who are they that are thus to wait and watch, and to be thus honoured at the Lord’s coming?’—This question, coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this discourse (against De Wette, &c.).—42 ff.] The Lord does not answer the question directly, but proceeds with His discourse, so as to furnish it with an answer;—viz. that in its highest sense it applies to His Apostles and Ministers, inasmuch as to them most has been given as the *οἰκονόμοι*—but that its application is gradationally downwards through all those who know their Master’s will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42—46 see on Matt. xxiv. 45—51. Notice that ἀπίστων here = ὑποκριτῶν in Matt.—47, 48.] *primarily*, in reference to the question in ver. 41, οἱ γνόντες = ἡμεῖς, the disciples. οἱ μὴ γνόντες = πάντες, the multitude:—but the application is not limited to this:—the truth is one of universal extent. The 47th verse needs little explanation;—after both πολλὰς and ὀλίγας, πληγὰς is to be supplied, see *reft.*—ἐτοιμ., not ἐαυτὸν, but ‘matters, πρὸς τ. θ. αὐ.’:—it refers back to the γίνεσθε ἑτοίμοι of ver. 40; this readiness being not only preparing *himself*, but the matters over which he has charge,

ver. 35. There is reference to Deut. xxv. 2.—δ δὲ μὴ γν. The case is of one (a disciple in the first reference, but then generally of all men) who *bonâ fide* is ignorant of his Lord’s will. That such persons *shall be punished*, is both the sentence of the law, see Levit. v. 17—19, and an inference from the truth set forth ver. 57, and Rom. i. 19, 20. 32. ii. 14, 15,—that the *natural conscience* would have prevented the μὴ ποιῆσαι. (Observe that the two classes *not included here*, are ὁ γνοὺς καὶ ποιήσας, and ὁ μὴ γνοὺς καὶ ποιήσας, as far as that can be said (see Rom. ii. 14);—the reference *here* being only to the μὴ ποιήσας in both cases, or rather to the μὴ π. in the first case and its equivalent π. ἄξια πληγῶν in the second). But the difficulty seems to be to assign a *spiritual meaning* to the δαρήσεται ὀλίγας. That such will be the case, would *a priori* be consonant to the justice of the Judge of all the earth; and we have it here declared, that *it shall be so*;—but *how*, is not revealed to us. It is in vain for the sinner to encourage himself in sin from such a declaration as this: for *the very knowledge of the declaration excludes him from the exemption*. ‘Our ears have heard the voice divine; We cannot be as they.’ (Christian Year).—παντὶ ᾧ, attr. for παρὰ παντός and παρ’ ἐκείνου, ᾧ.—πολὺ, πολὺ. The second πολὺ is not the πολὺ that has been given, but a propor-



f constr. 1 Pet. iii. 15. <sup>1</sup>σότερον <sup>2</sup>αἰτήσουσιν αὐτόν. <sup>3</sup>πῦρ ἦλθον <sup>4</sup>βαλεῖν <sup>5</sup>εἰς <sup>6</sup>ABD  
 1. 15. <sup>7</sup>τὴν γῆν, καὶ <sup>8</sup>τὴ θάλα[.] <sup>9</sup>εἰ ἤδη ἠνέφθη. <sup>10</sup>βάπτισμα  
 11. 15. <sup>12</sup>δὲ <sup>13</sup>ἔχω βαπτισθῆναι, καὶ <sup>14</sup>πῶς <sup>15</sup>συνέχεται ἕως <sup>16</sup>τ' οὗτου  
 12. 15. <sup>17</sup>τελεσθῇ. <sup>18</sup>δοκεῖτε ὅτι εἰρήνην <sup>19</sup>παρεγενόμεν <sup>20</sup>δοῦναι  
 13. 15. <sup>21</sup>ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν, ἄλλ' ἡ <sup>22</sup>διαμερισμὸν. <sup>23</sup>ἔσον-  
 14. 15. <sup>24</sup>ται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ <sup>25</sup>διαμερισμένοι,  
 15. 15. <sup>26</sup>1 Kings xxiv. 7. <sup>27</sup>Acts xxviii. 2. James iii. 5 only. 2 Chron. xlii. 11. <sup>28</sup>k = Matt. xx. 22, 23 and 1. <sup>29</sup>l = 2 Cor. iv. 1.  
 16. 15. <sup>30</sup>Phil. i. 30. Acts xviii. 18. <sup>31</sup>1 = John xi. 30. <sup>32</sup>m = Phil. i. 23. see Matt. iv. 24. <sup>33</sup>n John xix. 30.  
 17. 15. <sup>34</sup>o ch. xix. 16. John iii. 21. Acts v. 21 and freq. Josh. xviii. 8. <sup>35</sup>p = ch. i. 77. Lev. xxvii. 6. <sup>36</sup>q 2 Cor. i. 13.  
 18. 15. <sup>37</sup>Num. xiii. 29. <sup>38</sup>r here only. Ezek. xlviii. 29. <sup>39</sup>s ch. xi. 17.

for πολ. ζ. παρ' αὐ., ζητήσουσιν ἀπ' αὐτοῦ περισσότερον D d.—for *περισσ.* αἰρ., πλείον *ἀπαυτήσουσιν* D al.—49. for εἰς, ἐπὶ A B K L M X 22 all. Syr. Sahid. Orig. (6 times) *Eus.* Chrys. Hil. Hier. Aug. txt D bc.—for καὶ . . . ἀνέφ., καὶ εἰθε εἰ ἐκάη Orig.—50. rec. οὐ, with? txt A B D K L M 18 Orig.—51. for δοῦναι, ποιῆσαι D. mittere

tionable amount of *result of diligence*,—a πολὺ which he is to render.—*περισσ.*, not, *more than from others*; but (most likely) *more than had been deposited with him*, viz. that, and the interest of it;—see Matt. xxv. 15 ff.

49—53.] The connexion appears to be this: the immense and awful difference between the faithful and unfaithful servants brings the Lord to the *ground* of that difference, and its necessary development in the progress of His Kingdom on earth.—49.] πῦρ. It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—αὐτὸς ὑμᾶς βαπτίσει ἐν πν. ἁγ. καὶ πυρὶ—connected with the mention of a baptism here,—with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as διαμερίζονται γλώσσαι ὡς πυρὸς,—have not kept the commentators in general from falling into the blunder of imagining here that the *fire* is synonymous with, and means no more than, the *discord* and *division* which follow. The fire is, *the gift of the Holy Spirit*,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place:—see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the διαμερισμὸς afterwards spoken of.—The construction of τί θέλ. εἰ ἤδ. ἀν. has been ever a matter of dispute, while the meaning is on all hands nearly agreed. The three prevalent explanations of it are: (1) which is Origen's (apparently), and is adopted by Grot., and defended by Meyer and Stier,—making εἰ = εἰθε and rendering, 'And what will I? would that it were already kindled!'—Certainly *thus* there is nothing forced in the construction,—we have εἰ for 'utinam' joined with an aorist in Jos. vii. 7;—but the abrupt short ejaculation seems unlike the usual character of our Lord's discourses. It is true the structure of John xii. 27 af-

fords an instance of a similar question, καὶ τί εἶπω; . . . and under similar circumstances, of His soul being troubled.—(2) Which Theophyl., Kuinoel, Olsh., De Wette, &c. adopt, taking τί = ὥς, as some do in Matt. vii. 14 (but see note there), and εἰ = ὅτι, and rendering, How I wish that it were already kindled! But here we have serious difficulties of an *idiomatic* kind:—τί is apparently never thus used (see as above)—and εἰ only after words of wondering, being grieved, &c.: see Mark xv. 44.—(3) That of Euthym., Beza, &c., and the E. V., 'What will I, if it be already kindled?' i. e. τί πλείον θέλω ἢ ἂν ἀνέφθη; τί πλείον ἀναμένω ἐν τῷ κόσμῳ; Euth. This also presents no *constructional*, but a very great *contextual* difficulty; for by ver. 50 it evidently *was not yet kindled*; and even if this were overcome, the expression, evidently a *deep one of personal anxiety* (and be it remembered Who said it), would be rapid and unmeaning in the extreme.—I cannot say that I am satisfied with either of the above explanations,—but adopt the first, as the best at present suggested, bracketing the note of interrogation as doubtful.

—50.] The symbolic nature of Baptism is here to be borne in mind.—*Baptism = Death*. The figure in the Sacrament is the *drowning*,—the *burial*, in the water, of the *old man*, and the *resurrection of the new man*: see 1 Pet. iii. 20—22, and notes. *The Lord's Baptism was His Death*, in which the Body inherited from the first Adam (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας) was buried, and the new Body (τὸ σῶμα τῆς δόξης αὐτοῦ) raised again: see Rom. vi. 1—11, but especially ver. 10. And He was 'straitened' (the best possible rendering) till this was accomplished:—i. e. in anxiety and trouble of spirit.—The δὲ here implies, *but first*, i. e. before that *fire* can be shed abroad. Here we have then, as Stier expresses it, a 'passio inchoata' of the Lord;—the first utterance of that deep anguish,

τρεῖς ἐπὶ δυοὶ καὶ δύο ἐπὶ τρισί. <sup>53</sup> \* διαμερισθήσεται πατὴρ ἐφ' υἱὸν καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ \* θυγατρὶ καὶ θυγάτης ἐπὶ \* μητρὶ, πενθερὰ <sup>u</sup> ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθερὰν [αὐτῆς]. <sup>54</sup> Ἐλεγε δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδῃτε [τὴν] νεφέλην <sup>a</sup> ἀνατέλλουσιν ἀπὸ <sup>b</sup> ἐυσμῶν, εὐθὺς λέγετε Ὁμβρος ἔρχεται, καὶ γίνεται οὕτω. <sup>55</sup> καὶ ὅταν <sup>c</sup> νότον πνέοντα, λέγετε ὅτι <sup>d</sup> καύσων ἔσται, καὶ γίνεται. <sup>56</sup> ὑποκριταί, τὸ <sup>e</sup> πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ <sup>f</sup> οἴδατε <sup>g</sup> δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον <sup>h</sup> πῶς οὐ <sup>i</sup> \* δοκιμάζετε; <sup>j</sup> τί δὲ καὶ <sup>k</sup> ἀφ' ἑαυτῶν οὐ <sup>l</sup> κρίνετε τὸ δίκαιον; <sup>m</sup> ὡς γὰρ <sup>n</sup> ὑπάγεις μετὰ τοῦ <sup>o</sup> ἀντιδίκου σου <sup>p</sup> ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ <sup>q</sup> ὁ δὸς <sup>r</sup> ἔργασίαν \* <sup>s</sup> ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε <sup>t</sup> κατασύρῃ σε πρὸς

1 = 1, John vi. 21.

m 1. Matt. v. 25. ch. xviii. 3. 1 Kings ii. 10

n = ch. xxiv. 12 al.

o = here only.

p = here only. Ps. cxi. 23. Acts xix. 25.

q 1 Heb. ii. 15. see Acts xix. 12. Job ix. 34.

r here only. Jer. xxix. 10.

(βαλεῖν?) *be* Sahid.—for ἀλλ' ἢ, ἀλλὰ D 3 *be* Sahid.—52. τρεῖς διαμερισμένοι D *ed* (διαμ. om. c)—ἐν δυοὶ . . . ἐν τρισὶ D.—53. διαμερισθήσονται B D L *be* Hll. Euseb. Ambr. txt A.—after πατρὶ ins. αὐτοῦ διαμερισθήσονται . . . D c Ambr.—for θυγατρὶ, τὴν θυγατέρα B D L 4 Eus. also τὴν μητέρα. txt A.—αὐτῆς (2nd) om. B D L. ins. A *be*.—54. bef. νεφ. om. τὴν A B L X 7. txt D.—bef. ὄμβρ. ins. ὅτι A c al. Sahid. Arm. Bas. txt B D b.—55. ὅτι om. D L Æth.—56. τὸ μὲν D.—τοῦ οὐρ. κ. τ. γῆς D K L X 7 al. *be* Copt. Æth. Arm. txt A B.—πλὴν τὸν κ. τοῦτον D *ed* 1. txt (τ. κ. δὲ B) A B.—πῶς om. D *ed*. ins. A B v.—οὐκ οἴδατε δοκιμάζειν B L 1 Copt. Sahid. Æth. txt A D.—57. τί δὲ om. D.—58. ἀπαλλάχθαι A. ἀπαλλάγηται D. txt B.

which afterwards broke forth so plentifully, —but coupled at the same time with holy zeal for the great work to be accomplished. —51—54.] The work of *this fire*, as it burns onward in the world, will not be peace, but division; see Mal. iii. 2, 3. 18. iv. 1, where we have the separating effect of this fire in its completion at the great day: see also Matt. iii. 12.—On the passage itself, see notes on Matt. x. 35, 36.

54—59.] The connexion of this with the foregoing is natural and close. ἀπὸ τοῦ νῦν (ver. 52), the distinction shall begin to be made;—the discord and division between those who discern τὸν καιρὸν τοῦτον (ver. 56) and those who do not. The Lord then turns to the crowd and reproaches them (1) for their *blindness*, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their *want of prudence* (vv. 57—59), in not repenting and becoming reconciled to the law of God while yet there was time. Schleiermacher and De Wette can discover no connexion (!), and yet the latter thinks Luke inserted the sayings of vv. 54—56 out of Matt. xvi., because of ver. 49 ff. (!) —54.] There is a somewhat similar saying of the Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance.—τὴν νεφ., just as τὰς νεφέλας,—‘the cloud,’—that usually

rises there: see 1 Kings xviii. 44. The west, in Judæa, would be the direction of the sea.—55.] ὅταν, sc. ἴδῃτε.—56.] τὸ πρ. τῆς γῆς—perhaps referring to other signs of rain or heat from the appearance of the hills, &c.—τὸν δὲ κ. τ. . . . . The signs of this time were very plain;—the sceptre had departed from Judah;—the general expectation of the coming of the Messiah is testified even by profane authors;—the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.—57.] In what follows, the Lord takes occasion from the *request about the inheritance*, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the κρίνειν τὸ δικ. and the ὁ ἀντιδικός σ. have a reference to that request, in the ability and duty of every man to ‘judge what is right:’—but the sense of the words far outruns that reference, and treats of loftier things.—‘Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going (the course of your life is the journey) with your adversary (the just and holy law of God) before the magistrate (God Himself); therefore, by the way, take pains (ὁδὸς ἐργ., *da operam*)—a Latinism: there is no reference to interest

s Matt. xvii.  
22. Εὐκ.  
xxiii. 28.  
t here only.  
1s. ii. 12.  
u Matt. xviii.  
30. Jer. xlv.  
21.  
v Mark xii. 42.  
ch. xxi. 2  
only t.  
w ch. viii. 13.  
Gen. xiv. 13.

τὸν κριτὴν, καὶ ὁ κριτής σε <sup>s</sup> † παραδώσει τῷ <sup>t</sup> πράκτορι, ABD  
καὶ ὁ πράκτωρ σε \* <sup>u</sup> βάλλῃ εἰς <sup>u</sup> φυλακὴν. <sup>59</sup> λέγω σοι,  
οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως \* οὐ καὶ \* τὸ ἔσχατον <sup>v</sup> λεπτὸν  
ἀποδῶς.

XIII. <sup>1</sup> Πάρησαν δέ τινες ἐν αὐτῇ τῇ καιρῷ <sup>w</sup> ἀπαγ-  
γέλλοντες αὐτῇ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Ἰησοῦς  
ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν. <sup>2</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ  
<sup>a</sup> παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, <sup>b</sup> ὅτι τοιαῦτα  
πεπόνθασιν; <sup>3</sup> οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ \* μετανοήτε,  
πάντες \* <sup>bb</sup> ὡς αὐτὸς ἀπολεισθε. <sup>4</sup> ἡ ἐκείνοι οἱ δέκα [καὶ]  
ὁκτὼ ἐφ' οὓς ἔπescen ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπ-  
έκτεινεν αὐτοὺς, δοκεῖτε ὅτι † αὐτοὶ <sup>c</sup> ὀφειλέται ἐγένοντο  
παρὰ πάντας † τοὺς ἀνθρώπους τοὺς <sup>d</sup> κατοικοῦντας [ἐν]

a -- Rom. xiv.  
5. Ps. cxxxiv.  
5.  
b = Matt. ii. 18.  
v. 3 al. fr.  
bb Matt. xx. 5  
al. Judg. viii.  
8.  
c = Matt. vi.  
12 t.  
d Acts i. 20.  
il. 5 al.

—ἀπ' om. B.—for *κατασύρη, κατακρίνη* D *bd*.—rec. *παραδῶ* with qu. ? txt A B D 4.  
—for *βάλλῃ, βαλεῖ* B D X al. *βάλλῃ* A E G H K L S V 19 all. txt qu. ? —59. for  
οὐ, τοῦ A. om. B. txt D.—ἀποδοῖς τὸν ἔσχ. *κοδράνην* D *bc* Syr. Ir. Ambr. Aug.  
txt (but τὸν) A G H K L V 14 al. txt (τὸ) B.

CHAP. XIII. 1. ἐν om. D.—2. for *τοιαῦτα, ταῦτα* D L 2. txt A B *l*.—3. *μετα-  
νοήτε* A D M 9 *acv*. *μετανοεῖτε* V 4 al. *νοήσετε* X 1. txt B *l*.—for *ὡς αὐτ.*,  
*ὁμοίως* B D L 7 al. txt A.—4. *δέκα ὁκτὼ* B D L Sahid. txt A *ac*.—for ἐν τῷ, τοῦ D.  
in *l*.—rec. *οὗτοι*. om. D. txt A B K L X 7 al. *abv* Sahid.—rec. om. τοὺς bef. ἀνθρ.  
ins. A B D L M 6 al. Sahid. Basil.—*ινοικοῦντας* D. qui sedebant *b*.—ἐν om. B D L X 7

of money, as Theophylact,—who also has the other interpretation,—supposes) to be delivered from him (by repentance, and faith in the Son of God, see Ps. ii. ult.), lest he drag thee to the judge (*κριτής*—who adjudges the case and inflicts the fine;—that is, the Son, to whom all judgment is committed), and the judge deliver thee to the exactor (see Matt. xiii. 41), and the exactor cast thee into prison' (ditto, ver. 42). —59.] see on Matt. v. 25, and, οὐ λεπτὸν, Mark xii. 42.

CHAP. XIII. 1—9.] Peculiar to Luke.—ἐν αὐτ. τ. καιρ., *may mean* 'at that very time'—viz. as He finished the foregoing discourse;—but it is not necessary to interpret thus,—for, Matt. xii. 1. xiv. 1, the similar expression, ἐν ἐκείνῳ τ. κ., is certainly *indefinite*.—πάρ. . . . ἀπαγγ., 'came with the news.'—not, as Stier supposes, were in the crowd, and remarked to the Lord concerning these Galileans, in consequence of what He had said ch. xii. 57:—such a finding of connexion is too fine-drawn, and is a fault which we may excuse in Stier, for his many services in interpreting the Lord's discourses, but must not imitate. It is obvious that no connexion is intended between this incident and the foregoing discourse.—περὶ τ. Γ. The historical fact is

otherwise unknown. The way of speaking here shows that it was well known to the writer. It must have occurred at some feast in Jerusalem, when riots often took place (see Jos. Antt. xvii. 9, 3. 10, 2), and in the outer court of the temple. Such slaughters were frequent, and would not be particularly recorded by the historians. This mingling of their blood with their sacrifices seems to have been thought by the narrators evidence that they were very depraved sinners,—for this was their argument, and is unconsciously that of many at this day,—'the worse the affliction, the more deserved.' see Gen. xlii. 21. Acts xxviii. 4. —2.] The Lord perceives this to be their reasoning—they did not express it, as is plain by the *δοκεῖτε ὅτι* . . . He does not deny that all the Galileans were sinners, and deserved God's judgments, but that these were pre-eminently so. The ὡς-αὐτως (the force of which is lost in the E. V., 'likewise') should be rendered 'in like manner,' as indeed the Jewish people did perish, by the sword of the Romans. —4, 5.] The Lord introduces this incident as showing that whether the hand of man, or (so called) accidents, lead to inflictions of this kind, it is in fact but one Hand which doeth it all—Amos iii. 6. There is also a

Ἰερουσαλήμ; ὃ οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ \* μετανοήτε, πάντες \* ὁμοίως ἀπολείσθαι. ὃ ἔλεγε δὲ ταύτην τὴν παραβολήν. Συκὴν εἶχέ τις ἐν τῷ ἁμπελῶνι αὐτοῦ ἡ πεφυτευμένην, καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν. ὃ εἶπε δὲ πρὸς τὸν ἁμπελουργὸν Ἴδου ἡ τρία ἔτη \* ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω.

al. ins. A. — 5. aft. οὐχὶ, λέγω δὲ ὑμῖν ὅτι D. txt A B. — μετανοήσετε A D L M 11 al. acv Sahid. Euth. Chrys. μετανοήσετε X 1. txt B. — ὡσαύτως B L M 8 al. Bas. txt A D. — 6. rec. καρπὸν ζητῶν with c. txt A B D E G H K L S V 27 all. abv Sahid. Arm. Bas. — καὶ μὴ εὐρῶν, εἶπεν πρὸς . . D. — 7. bef. ἔρχ. ins. ἀφ' οὗ D L 4

transference from the Galileans—a despised people—to the *inhabitants of Jerusalem*, on whom the fulness of God's wrath was to be poured out in case of impenitence. Of the incident itself, or of the *tower in Siloam* (probably the district in which the fountain, John ix. 7, was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. Josephus says of the wall of the ancient city, πρὸς νότον ὑπὲρ τὴν Σιλωάμ ἐπιστρέφον πηγὴν, B. J. v. 4, 2: see also Neh. iii. 15. In B. J. vi. 7, 2, he uses μέχρι τοῦ Σιλωάμ, as here, meaning apparently a district of the city: see on John i. c. — ὀφειλέται, 'sinners,'—see Matt. vi. 12;—perhaps the same thought pervades the saying as vv. 58, 59 of the last chapter. (No such idea as that the tower was a *prison for debtors* (!) is for a moment to be thought of.)—ὁμοίως is emphatic: see on ὡσαύτως above,—*similarly*—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege. — 6—9.] This Parable has perhaps been interpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily (also in Trench, Par. 314 ff.) the owner of the vineyard is explained to be the *Eternal Father*; the dresser and intercessor, the *Son of God*—the fig-tree, the *whole Jewish people*—the vineyard, the *world*. But it may be objected to this, that the owner *comes* to seek the fruit, which can be properly said only of Him who εἰς τὰ ἴδια ἦλθε—who is even in Matt. ὁ κληρονόμος—and by implication there, the *possessor of the vineyard* ὅταν ἔλθῃ (for that destruction He universally represents as *His* coming). The other objections will come out in the direct exposition of the Parable, which I take to be this:—The link which binds it to the foregoing is ἐὰν μὴ μετανοήτε . . ;—and it is

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addressed rather to individuals than to the whole nation—though of course to the whole nation as made up of individuals. The vineyard is not the *world*, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to ἡ βίβλος. τ. οὐρ.—the *Gospel dispensation*, in which the field—not the vineyard—is the whole world); but, as in Is. v. 7, the *house of Israel*, and the *men of Judah* (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard—among the vines—(an usual thing) denotes an *individual application*,—fixing each man's thought upon *one tree*—and that one, *himself*;—just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard (—'All things that the Father hath, are Mine'—John xvi. 15), came seeking fruit, and found it not: see Matt. xxi. 19 and note. (The Vine-dresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive: see *reff.*); three years has He been coming and seeking fruit in this tree, and He findeth none. Then, at the intercession of the vine-dresser, He consents (for this is implied) to spare it this year also, until it has been manured; if that fail, the Intercessor himself has no more plea to urge—it is to be cut down.—Now *who is this Intercessor*? First look at the matter of fact. *Who were the vine-dressers* of God's vineyard? They were many. Moses, the Prophets, the Baptist, the Lord Himself, the Apostles and Teachers after Him. But what *One Personality* might be set forth as pervading all these, 'striving with man' in them all—as being ὁ ἁμπελουργός? Clearly, it seems to me, THE HOLY SPIRIT OF GOD. In the passage just alluded to, Gen. vi. 3, we can hardly but recognize the main features of our present parable; especially when the *days of Noah* are compared by the Lord Himself to His own coming to vengeance. The intercessory office of the Spirit (ὁ παράκλητος, see on John xiv. 16), pleading with

D D

k Matt. iii. 10. <sup>1</sup> ἐκκοψον \* αὐτήν· <sup>1</sup> ἵνα τὴν καὶ τὴν γῆν <sup>m</sup> καταργεῖ; <sup>δ</sup> ὁ δὲ <sup>ABD</sup>  
 vii. 19. Dan.  
 iv. 11.  
 1 Matt. ix. 4.  
 xxvii. 46.  
 ch. xiii. 7.  
 Gen. iv. 6.  
 m 1 Cor. xiii. 8.  
 Rom. iii. 3.  
 Ezra iv. 21.  
 n = Matt.  
 xxiv. 2.  
 4 Kings xliii.  
 18.  
 o ch. vi. 48.  
 xvi. 3 only.  
 Isa. v. 6.  
 p = John xviii.  
 11. James iii.  
 3.  
 pp here only t.  
 see 1 Kings ii.  
 8.  
 q apocryp. ch.  
 xix. 42. xxii.  
 42. Acts  
 xxiii. 9.  
 1 Kings xli.  
 14.  
 r 1 Tim. vi. 19.  
 ch. iv. 31. vi. 2 only.  
 see Acts xvi. 35, 30, also Gen. xv. 2.  
 a constr. ch. i. 10, 20 al. Jer. xxxiii. 20.  
 b = ch. v. 17 al. Deut. xix. 6.  
 c Mark ii. 23, 24.  
 d here only. Job ix. 27.  
 e ch. xxi. 28. John viii. 7.  
 f Heb. vii. 23 1. Jos. Ant. vi. 2, 3.  
 g ch. xxiii. 20. Acts xxi. 40.  
 h = here only.  
 i Acts xv. 10. Heb. xii. 12. Ps. xviii. 35.

abc<sup>h</sup> Copt. Arm. txt A B.—bef. ἐκκοψ. ins. φέρε τὴν ἀξίην D d. aft. ἐκκοψ. ins.  
 οὖν A L X 4 al. abc<sup>h</sup> Copt. Sahid. Æth. om. B D.—8. for καὶ τ. τὸ ἔτος,—ἐπὶ τοῦτον  
 τὸν ἑνιαυτὸν D.—rec. κοπρίαν with many MSS. κόφριν κοπρίων D abc. txt  
 A B L M S V 35 al. Orig. Æth. Naz. Theoph.—9. καρπὸν εἰς τὸ μέλλον εἰς τὴν μέγαν...  
 B L 2 Copt. Cyr. txt A D.—10. ἐν om. D bc. ins. A B.—σαββάτω D.—11. ἦν  
 om. B L X al. Sahid.—ἐν ἀσθενείᾳ ἦν πνεύματος D. txt A.—ἐκα ὁκτώ B. .ιη. D.  
 txt A c.—συνκάπτουσα D<sup>1</sup>. συνκάπτουσα D<sup>2</sup>.—12. προσεφ. καὶ om. D.—aft.

man and for man, and resigning that blessed conflict when met with inveterate obduracy, is often set before us in Scripture. (See the whole history of Saul; Zech. vii. 12—14; Prov. i. 23—32; Is. lxiii. 10; Neh. ix. 20; Rom. viii. 26, 27.)—7.] **τρία ἔτη ἔρχ.** I have little doubt that an *allusion* is intended to the *three years of our Lord's ministry*. The objection to this, that the cutting down ought then to have taken place *at the end of τοιοῦτο τὸ ἔτος*, does not apply; for all is left indefinite in the request and the implied answer. In the individual application, *many thousands did bear fruit this very year*; and of those who did not, who shall say *when* the Spirit ceased pleading with them, and the final sentence went forth?—καὶ τ. γ. κατ., 'Why, besides bearing no fruit, is it impoverishing the soil?'—8.] **σκα. καὶ βάλλ. κ.**, dig holes about the root, and fill them with manure, as is done (Trench, p. 319) to orange-trees in the south of Italy.—9.] After καρπὸν, λέπει, τὸ εὖ ἔχει, Euth., but not without reason: to fill up the apostrophe *did not belong to the purpose of this parable*.—εἰς τὸ μέλλον, not ἔτος (Meyer), but indefinite (see reff.), 'hereafter';—and purposely so;—because, in the *collective sense*, the sentence lingered.—ἐκκόψεις, Thou shalt cut it down—not ἐκκόψω; and I find in this an additional proof of the correctness of the foregoing interpretation. It is the κύριος τ. ἀμπελωνος who ὅταν ἔλθῃ,

κακοῦς κακῶς ἀπολέσει αὐτούς. *All judgment is committed to THE SON*:—it is not the work of the Holy Spirit to cut down and destroy, for He is the Lord and giver of life.—The above interpretation is partially given by Stier, who has however in my view quite missed the ἀμπελονργός, understanding by him the *husbandmen in Matt. xxi.*—forgetting that they are *destroyed* in the sequel of that parable, and that their position, that of the *tenants of the vineyard*, does not appear at all in this, any more than does the ἀμπελονργός in that.

10—21.] Peculiar to Luke, except the parables, which are in Matt. xiii. 31—33. Mark iv. 31.—10.] Time and place alike indefinite.—11.] **πν. ἀσθ.** Her weakness was the effect of permitted power of the evil one (ver. 16); but whether we are to find here a direct instance of *possession*, seems very doubtful. There is nothing in the Lord's words addressed to her, to imply it: and in such cases He did not *lay on His hands*, or *touch*,—but only in cases of sickness or bodily infirmity.—εἰς τὸ παντελὲς belongs to ἀνακύψαι, not to ἔνναμι: see note on Heb. vii. 25.—12.] There is no reason to suppose any eminence of faith in her—though we may fairly conclude that she was there with *some expectation of a cure*: see on ver. 14.—ἀπολέλ. expresses the setting free of her muscles from the power which bound

θεόν. <sup>11</sup> ἀποκριθεὶς ἐξ ὧ ἀρχισυνάγωγος, ἡ ἀγανακτῶν <sup>12</sup> ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ. <sup>13</sup> Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. <sup>14</sup> ἀπεκριθὼν οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, Ὑποκριταῖ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; <sup>15</sup> ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἐδῆσεν ὁ σατα-  
<sup>16</sup> νᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; <sup>17</sup> καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ. <sup>18</sup> ἔλεγε δὲ Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίτις ὁμοιώσω αὐτήν; <sup>19</sup> ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον αὐτοῦ· καὶ ἤρῳσε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. <sup>20</sup> [καὶ] πάλιν εἶπε Τίτις ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; <sup>21</sup> ὁμοία ἐστὶ ζύμη, ἣν λαβοῦσα γυνὴ ἐνέ-  
<sup>22</sup> κερψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐφύμωθη ὁ λῶνος.

a ; and Matt. xii. 6, 12. 1 Cor. v. 7, 8. Exod. xii. 15. b Matt. xiii. 31, 33. Num. iii. 6. c || Matt. only. Gen. xxi. 8. Ezek. iv. 12. d || only. Num. v. 15. e || only. Gen. xxi. 8. Aq. and Symm. f || 1 Cor. v. 6. Hosea vii. 4.

ἀπολὲλ. ins. ἀπὸ A D X 4 abc. txt B Orig.—13. ἀνορθώθη A D. txt B ?—14. αὐταῖς A B L X 8 Sahid. txt D abcd.—15. for οὖν, δι B D L 6 al. abcν Syr. Copt. Sahid. Arm. txt A.—Ἰησοῦς D 8 Syr.—ὑποκριταὶ A B E K L M S 24 al. abcv Copt. Arm. Æth. Euth. Iren. Ambr. txt D.—ἐν τ. σαβ. A.—καὶ τὸν ὄνον D.—16. τοῦ Ἀβρ. D.—17. for καὶ . . . πάντες,—καὶ κατησχύνθησαν D.—ἐν πᾶσιν οἷς ἐθεωροῦν ἐν-  
<sup>18</sup> δόξοις ὑπ' αὐτοῦ γινομένοις D bc. txt (γενομ. B) A B.—18. for ἐξ, οὖν B L 5 abdv Copt. Sahid.—19. τὸν κ. αὐτοῦ D.—bef. δένδ. om. εἰς D abd. ins. A B.—20. δένδ. om. μέγα B D L ab. txt A.—κατεσκήνωσεν D.—νοῦν A. txt B acv.—20. ἡ τῆν ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίτις ὁμοιώσω αὐτήν D.—bef. πάλιν om. καὶ A E K M S V X 34 all. ins. B.—21. ἐκρυσεν B K L 21 all. Theophyl. txt A D.—

them down,—and then, ver. 13, the laying on of the Divine Hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years,—and another to have strength at once conferred to stand upright.—14.] The ruler speaks not either to Jesus or to the woman—but covertly and cowardly, to the multitude. Stier notices the self-stultification of this speech, in making *θεραπεύεσθαι*, a reception of Divine grace and help, a species of *ἐργάζεσθαι*!—15.] ὑποκριτά. The Lord saw the real thoughts of his heart, that they were false, and inconsistent with his pretended zeal. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his

violation of truth. That by-end *here* was enmity to and jealousy of Jesus.—The instance chosen *exactly fits* the circumstances. A beast tied to the manger is *compared* down as this poor woman was.—16.] The contrast is strongly drawn—between a *dumb animal*, and (not merely a human creature, but) a *daughter of Abraham*—one of the chosen people (I cannot see any necessity for a spiritual daughtership (Gal. iii. 7) being here implied),—between a *few hours*, since the watering of the morning, and 'lo these *eighteen years*' (comp. ver. 7, ἰδοὺ τρ. ἔτ.).—17.] So far am I from thinking a description of this kind to be a mere general close, put in by the Evangelist, that I would take it as an accurate and graphic account of the immediate effect of the Lord's power and irresistible words,  
D d 2

g ch. xliiii. 36. <sup>22</sup> Καὶ <sup>h</sup> διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων A B D  
 Gen. xliiii. 36. καὶ <sup>h</sup> πορείαν ποιούμενος εἰς Ἱερουσαλὴμ.  
 h = here only. <sup>23</sup> Εἶπε δὲ τις αὐτῷ Κύριε, <sup>i</sup> εἰ ὀλίγοι οἱ <sup>ii</sup> σωζόμενοι;  
 Jonah iii. 3. ὁ δὲ εἶπε πρὸς αὐτοὺς <sup>21 k</sup> Ἀγωνίζεσθε <sup>i</sup> εἰσελθεῖν διὰ τῆς  
 see Jam. i. 11. στενῆς \* πύλης, ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰς-  
 i = Matt. xii. 10, xiii. 3. ελθεῖν καὶ οὐκ <sup>m</sup> ἰσχύσουσιν. <sup>25 n</sup> ἀφ' οὗ ἂν <sup>o</sup> ἐγερθῇ ὁ  
 ch. xiv. 3. ὁ οἰκοδεσπότης καὶ <sup>ρ</sup> ἀποκλείσῃ τὴν θύραν, καὶ <sup>τ</sup> ἄρξῃσθε  
 2 Kings xii. 19. ἔξω ἐστάναι καὶ <sup>s</sup> κρούειν τὴν θύραν λέγοντες Κύριε  
 ii = Matt. x. 22 al. κύριε ἀνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα  
 k I Cor. ix. 25 al. ὑμᾶς πόθεν ἐστέ, <sup>16</sup> τότε \* ἄρξεσθε λέγειν Ἐφάγομεν  
 al. Dan. vi. 14. ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς <sup>i</sup> πλατείαις ἡμῶν  
 I Matt. xix. 24. εἰδίζας. <sup>27</sup> καὶ ἐρεῖ Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν  
 vii. 13. John X. 2. ἐστέ. <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
 m = Mark ix. 18. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 n ch. xxiv. 21. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 Hos. x. 10. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 o = Mark iv. 27 al. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 p Matt. x. 25 al. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 q here only. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 Gen. xix. 10. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 r Matt. iv. 17 al. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 Gen. xi. 6. <sup>18.</sup> <sup>u</sup> = ch. ii. 37. iv. 13 al.  
 s constr. Acts xii. 13. Judith xiv. 14. see Judg. xix. 22. t Matt. vi. 5. Prov. vii. 6. u = ch. ii. 37. iv. 13 al.  
 Ezek. xx. 8. v = here only. 1 Macc. iii. 6. τῶν καλῶν κ- σεμνῶν ἐργάτην. Xen. Mem. ii. 1, 27. w = Acts i. 18.  
 1 Kings iii. 13, 14.

Ζυμωθῇ D. — 23. aft. ὀλίγ. ins. εἰσιν D *abon* al. — 24. for πύλης, θύρας B D L 2 Orig. txt A.—for ἰσχ., ἐμῆσουσιν D. — 25. for ἐγερ., εἰσελθῇ D.—τὴν θύραν om. D *bd* Lucif. — κύριε (once only) B L *ac* Copt. Sahid. — 26. ἀρξῃσθε A D K L X 10 al. txt B *abedn* Lucif.—aft. λέγ. add κύριε D. — 27. λέγων B. txt A D.—ὑμᾶς om. B L al. *b* Lucif. Ambr. ins. A *acv*.—οὐδέποτε εἶδον ὑμᾶς D, omg. πόθεν ἐστέ.—οἱ om. D G H L S V X 10 Clem. r. Justin. Orig.—τῆς om. B D L Clem. r. Justin. ins. A.—ἀνωμῆας D Clem. r.

and the following parables as spoken *immediately thereupon*, showing the people the ultimate conquest which the Kingdom of God should obtain over all opposition, however strong. On the parables themselves, see on Matt. xiii. 31—33.

22—30.] The Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below.—22.] This notice includes what follows in the cycle of this last journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after the Lord's solemn warnings to repentance at the beginning of this chapter.—The inquirer can hardly have been a disciple of Jesus (see ver. 28), but most likely a *Jew from the multitude*, who had heard His discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question.—23.] αὐτοὺς, the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict.—24.] see on Matt. vii. 13.—The description of the broad and narrow ways is not here inserted, as probably by this time ἡ στενὴ πύλη was a familiar image.—ζητ. εἰς κ. οὐκ ἰσχ., not, 'shall seek to enter *by it*, and shall not be able.' The emphasis of the command is, 'seek to enter at the *strait gate*: for many shall seek to *enter* (elsewhere), and shall not be able.' After εἰσελθ. is to be supplied in

both places, εἰς σωτηρίαν, or εἰς τ. βασ. τ. θεοῦ.—25.] A reason why this ἀγωνίζεσθαι is so important;—because there will be a day when the gate will be *shut*. The figure is the usual one,—of a *feast*, at which the Householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted.—The ἀφ' οὗ extends to ἐστέ, end of ver. 25,—and the second member of the sentence begins with τότε.—ἔξω ἐστάναι and κρούειν both depend on ἀρξῃσθε. [Hearing that the door is shut, ye begin to stand and knock.] On the spiritual import, see note on Matt. xxv. 11.—οὐκ οἶδ. ὑμ. π. ἐστέ, 'Ye are none of my family—have no relationship with me.'—26.] ἐφάγ. ἐν. σου κ. ἐπ. As applied to the *then assembled crowd*, these words refer to the miracles of feeding,—perhaps also to His having so often sat at meat in the houses of various persons (the κ. ἐπίομεν must not be pressed as meaning any thing different from ἐφάγ.;—the expression is a general one for taking a meal);—as applied to *Christians*, to the *eating and drinking* whereof those miracles were *anticipatory*.—Both these are ἐνώπιόν σου merely,—in His presence;—very different from the drinking μεθ' ὑμῶν of which He speaks Matt. xxvi. 29, and from the *εὐπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ*, Rev. iv. 20.—ἐν τ. πλ. ἡμ. ἐδ., applicable directly to those to whom the words were

κίας. <sup>28</sup> ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ <sup>29</sup> ἐκβαλλομένους ἔξω. καὶ ἤξουσιν ἀπὸ ἁνατολῶν καὶ δυσμῶν καὶ [ἀπὸ] <sup>30</sup> βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἱ ἔσονται ἔσχατοι.

<sup>31</sup> Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι λέγοντες αὐτῇ. Ἐξῆλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἠρώδης θέλει σε ἀποκτείνειν. <sup>32</sup> καὶ εἶπεν αὐτοῖς Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ Ἰδοὺ ἐβάλλω δαιμόνια καὶ ἰάσεις <sup>33</sup> ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ <sup>34</sup> τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχόμενῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην

Orig.—28. ὄψεσθε D 12 al. Lucif. txt A B abcdv.—for τοῦ θ., αὐτοῦ A.—29. bef. βορρᾶ om. ἀπὸ A D E H K S V X 28 all. bcv Syr. Sahid. ins. B ad.—31. ὦρα A D L X 12 al. txt B abc.—for θελ., ζητεῖ D 5 al.—32. ἀποτελῶ B L al. ἀποτελοῦμαι D. txt A.—aft. τρίτῃ ins. ἡμέρᾳ B abc Arm. txt A.—33. ἐρχομένη D.—

spoken,—and further, in its fuller sense, to all among whom the Gospel is preached, even till the end.—27.] ἐργάτ. τ. ἀδ. This unusual expression seems to mean, *persons engaged in the hire and receiving the wages of unrighteousness*:—see Matt. vii. 23, where οἱ ἐργαζόμενοι τ. ἀνομίαν is || to it. This meaning of ἐργάτης is very seldom found: see reff. —28, 29.] See Matt. viii. 11, 12, and notes. The verses occur here in a different connexion: 'Ye Jews, who neglect the earnest endeavour to enter *now*, shall weep and gnash your teeth when ye see all the saints, Jews and Gentiles, in the Kingdom of God, and yourselves excluded' (see ch. xvi. 23).—In these two verses is the real answer to the question of ver. 23 given:—'they shall be many—but what is that to you, if you be not among them?'—30.] As the words here stand—somewhat different from those in Matt. xx. 16—they seem to be a prophetic declaration of what shall be in the course of the ingathering of these guests;—viz. that some who were the first, or among the first, to believe, shall fall from their high place, and vice versâ. This former has, as Stier notices (iii. 200), been remarkably the case with the Oriental Churches, which were the first founded and flourishing:—and, we may add, with the mother church of Jerusalem, which has declined, while her Gentile-offsets have flourished.

31—35.] Peculiar to Luke:—the apostrophe in vv. 34, 35 was spoken by the Lord also on another occasion, Matt. xxiii. 37—39.—31.] ἐν αὐτ. τ. ἡμ. not necessarily definite,—nor even if ὦρα is read.—These Pharisees appear to have been sent by Herod for the purpose of getting rid of Jesus out of his jurisdiction. Considering his character, it is hardly possible that he should really have wished to kill *one who was so popular*;—he refused to do so when Jesus was in his power afterwards in Jerusalem;—but, as great multitudes were now following Him about, and superstitious fears, as we know, agitated Herod,—he wished to be quit of Him, and took this means of doing so. I think this view is necessary to justify the epithet applied to Herod, which certainly implies *cunning on his part*. Stier thinks the Pharisees *invented* the tale about Herod: but then how can the *epithet applied to him* be explained? I cannot for a moment believe, as he does, that the Lord saw through the lie of the Pharisees, and yet *adopted* it, meaning the ἀλώπηξ to signify themselves.—A fixed locality is given to the incident, as having happened in Galilee—see ch. xvii. 11.—32, 33.] The interpretation of this answer is difficult, for two reasons—(1) that the signification of the σήμε., αὔρ., and ἡ τρίτῃ is doubtful—(2) that the meaning of τελειοῦμαι is also doubtful.—The days men-



<sup>n</sup> Acts xiv. 19.  
<sup>o</sup> Neh. xiii. 20.  
<sup>p</sup> Matt. xxi.  
<sup>q</sup> 35 al. Exod.  
<sup>r</sup> viii. 30.  
<sup>s</sup> = ch. i. 43.  
<sup>t</sup> Is. xxii. 16.  
<sup>u</sup> Heb. Rev.  
<sup>v</sup> xviii. 24.  
<sup>w</sup> = Matt. xxi.  
<sup>x</sup> 21 only. Ps.  
<sup>y</sup> lxxviii. 10.  
<sup>z</sup> = Moab. i. 33.  
<sup>aa</sup> ch. xii. 1.  
<sup>ab</sup> xxiv. 31.  
<sup>ac</sup> 2 Chron. xxi.  
<sup>ad</sup> 20.  
<sup>ae</sup> Isa. xiv. 20.  
<sup>af</sup> 21. Dan. ii. 45.  
<sup>ag</sup> = John ii. 4. 2 Pet. iii. 10.  
<sup>ah</sup> u = || only.  
<sup>ai</sup> y Psa. cxvii. 20.  
<sup>aj</sup> v here only. = νοσσία || Mt. Gen. vi. 14.  
<sup>ak</sup> w = Matt. iv. 11, &c.

ἀπολίσθαι <sup>n</sup> ἔξω Ἱερουσαλήμ. <sup>ai</sup> Ἱερουσαλήμ Ἱερουσαλήμ, ABD  
 ἢ \* ἀποκτείνουσα τοὺς προφήτας καὶ ὁ λιθοβολοῦσα τοὺς  
 ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυν-  
 ἄζει τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσ-  
 σίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; <sup>35</sup> ἰδοὺ ἄφ-  
 ἔται ὑμῖν ὁ οἶκος ὑμῶν [ἐρημος]. † λέγω δὲ ὑμῖν ὅτι  
 οὐ μὴ με ἴδητε ἕως [ἀν] \* † ἡξει ὅτε εἶπητε ὕψι  
 ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

34. ἀποκτείνουσα A K 4 al. -τένουσα X 17 al. txt B D Orig.—τὰ αὐτῆς νοσσία (τ. γ. αὐ. D) A D K M 9 al. Sahid. txt B. — 35. ἐρημος om. A B K L S V 31 all n. Copt. Sahid. Arm. Euth. Theoph. Cyr. Orig. txt D abc Iren.—rec. αἰμὴν δὲ λέγω, with qu. ? txt A B D E G H K M S V X 28 all. aben Syrr. Copt. Sahid. Arm. Theoph. —ἕως εἶπητε B. ἕως ἡξει ὅτε εἶπ. D. ἕως ἀν ἡξει ὅτε εἶπ. A V al. donec veniam et dicatis c. rec. ἡξῃ with qu. ?

tioned are ordinarily supposed to be proverbially used; σήμε., for His present working—αὔριον, for that between the present time and His arrival at Jerusalem—ἡ τρ., for that arrival, and the end of His work and course by His Death.—Against this, is (1) the positive use of the *three days*, in an affirmative sentence,—of which no instance can be brought where the proverbial meaning is implied:—(2) the *πορεύεσθαι* belonging to *all three* in ver. 33, whereas thus it only belongs to the two first.—The interpretation adopted by Meyer is this:—In three days (literal days) the Lord's working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and then He would leave the territory, not for fear of Herod, but because He was going to Jerusalem to die. The objection to this is, that the sense—of *ending these present works of healing, &c.* does not seem a sufficient one for *τελειοῦμαι*. Meyer takes it as *middle*—but qu., is a *middle present* ever thus placed alone? Is not such a form, when standing thus, necessarily passive? And though the word *τελειοῦμαι* is not found earlier than the writings of the Fathers in the sense of 'suffering martyrdom,' it is found in that of 'being perfected'—which, as applied to the Lord, included His death:—see *refl.* I own that neither of the above interpretations satisfy me,—and still less the various modifications of them which have been proposed (e.g. by Stier and Wieseler; De Wette adopts none). Nor can I suggest any less open to objection:—but merely state my conviction, (1) that the days mentioned must have some *definite fixed reference to three actual days*: (2) that *τελειοῦμαι* is the *pres. pass.*, and is used in the solemn sense elsewhere (*refl.*) attached to the word.

—If Luke's Gospel had been a chronological calendar of the Lord's journey, the meaning would probably have been clear: but as we have none such, it is, and I believe must remain, obscure. — τῇ ἐχ. = τῇ τρίτῃ above—and is not *less precise* (Stier). — *πορεύεσθαι*, to journey—the very word in which they had addressed Him, *πορ. ἐντρέθεν*. — οὐκ ἐνδ., a *monomely* not without exceptions—for John had been put to death by Herod out of Jerusalem. But the Lord's saying is not to be so literally pressed;—He states the general rule, which in His own case was to be fulfilled. There is no reference to the power of the Sanhedrim to judge and condemn false prophets (as Grot., Lightf., &c. think), for the fact of ἀπολίσθαι only is here in question;—and the Lord never would place Himself in such a category (Meyer). — 34, 35.] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as Grotius, Meyer, De Wette, Neander, and even Schleiermacher suppose: and their variations from those in Matthew (xxiii. end) are striking and characteristic. For γὰρ, which *there* accounts for the ἐρημία of the temple, then for the last time left by the Lord, *does not appear here*, but εἰ, introducing a fresh saying, *having* I believe *another meaning*; and the words ἀπ' αὐτοῦ, which follow ἴδτε there, marking *that moment* as the *commencement* of the dereliction, are here omitted. Surely these differences indicate an uttering of the words *prophetically*, previous to their utterance in the act of departure. He overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the Holy City should be desolate and trodden down of the Gen-

XIV. <sup>1</sup> Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. <sup>2</sup> καὶ ἰδὼν ἄνθρωπος τις ἦν ὑδρωπικός <sup>3</sup> ἐμπροσθεν αὐτοῦ. <sup>4</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους [λέγων] <sup>5</sup> [Εἰ] ἔξεστι τῷ σαββάτῳ \*θεραπεύειν; <sup>6</sup> οἱ δὲ ἠσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσε. <sup>7</sup> καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε Τίνος ὑμῶν \* ὄνος ἢ βοῦς εἰς <sup>8</sup> φρέαρ <sup>9</sup> ἐμπεσεῖται, καὶ οὐκ εὐθὺς <sup>10</sup> ἀνασπάσει αὐτόν [ἐν] τῇ <sup>11</sup> ἡμέρᾳ τοῦ σαββάτου; <sup>12</sup> καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα. <sup>13</sup> ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, <sup>14</sup> ἐπὶ ἔχων <sup>15</sup> πῶς τις <sup>16</sup> πρωτοκλισίας <sup>17</sup> ἐξέλεγοντο, λέγων πρὸς αὐτοὺς <sup>18</sup> Όταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ <sup>19</sup> κατακληθῇς εἰς τὴν πρωτοκλισίαν, μήποτε <sup>20</sup> ἐντιμότερός σου <sup>21</sup> ᾧ κεκλημένος

p = Matt. viii. 29 al. q = here only. see Rom. ix. 20. Judg. v. 29 alex. r constr. here only. Acts iii. 5. 1 Tim. iv. 16. see Job xviii. 2. s Matt. x. 11. t ch. x. 42. Gen. xiii. 11. u ch. ix. 14. xxiv. 30 only. 1 Kings xvi. 11. u ch. vii. 2. Phil. ii. 29. 1 Kings xxvi. 21.

CHAR. XIV. 1. εἰσελθεῖν D. — 2. τις om. D al. bc. — 3. λέγων om. A D a. ins. B. — εἰ om. B D L Copt. ins. A abc. — θεραπεύσαι ἢ οὐ B D L. txt A. — 5. for ὄνος, νόος A B E G H M S V 23 all. Syrr. Sahid. Theoph. Euth. πρόβατον D. txt abcr. — πεσεῖται A 13 al. — τῇ ἡμ. τ. σαβ. bef. καὶ οὐκ ἐνθ. D. ἐν om. A D K L X β al. bc. ins. B. — 6. for ἴσχ. ἀντ. αὐτ., ἀπεκρίθησαν D. αὐτῷ om. B L. — 7. aft. ἐλ

tiles. — That the very words εὐλ. ὁ ἐρχ. κ.τ.λ. were used by the multitude at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose that these words found any sufficient fulfilment in that entry (Erasmus, Paulus, Wieseler).

CHAR. XIV. 1—6.] Peculiar to Luke. — 1.] ἐν τῷ ἐλθ. αὐτ., viz. during the πορεύεσθαι, ch. xiii. 33. — 2. ἀρχ. τ. Φ., 'of the chief men of the Pharisees;' not 'of the Pharisees who were rulers,' which would be ungrammatical. Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai, Gamaliel, &c. (Meyer.) — 3. ἄρτ. The Jews used to give entertainments on the Sabbath, see Neh. viii. 9—12. Tobit ii. 1. The practice latterly became an abuse, — 'Hodiernus dies sabbati est: hunc in presenti tempore otio quodam corporaliter languido et fluxo et luxurioso celebrant Judei.' Aug. Enarr. in Ps. xci. 2. Again, 'observa diem Sabbati, non Judaicis deliciis...' Enarr. ii. in Ps. xxxii. 6. — καὶ, usual after ἐγένετο: not 'also,' or 'even.' — 2.] ἔμπρ. αὐτ. not as a guest; see ver. 4. ἡν ἰσάμενος καὶ μὴ τολμῶν μὲν ζητῆσαι θεραπείαν διὰ τὸ σάββ. καὶ τοὺς Φαρ. φαινόμενος δὲ μόνον, ἵνα ἰδῶν οἰκτερήσῃ τοῦτον ἀφ'

ἐαυτοῦ καὶ ἀπαλλάξῃ τοῦ ὑδρωπος. Euthym. It does not appear, though it is certainly possible, that he was set there by the Pharisees on purpose. This was before the meal (ver. 7). — 5.] There is a strict propriety in the comparison: the accident and disease are analogous. The reading νόος is strange enough, and certainly furnishes a fair case for internal evidence to determine. It is surely hardly possible that the Lord can have so spoken. The argument *à minori ad majus* would thus be completely invalidated. Besides, see Exod. xxi. 33.

7—11.] The three first divisions of this chapter consist of separate doings and sayings of the Lord, all occurring at this Sabbath feast. It does not appear that the foregoing miracle gave occasion to this saying; so that it is no objection to it, that it has no connexion with it. The Lord, as was His practice, founds His instructions on what He saw happening before Him. — As Trench remarks, (Par. 321,) it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12). — 7.] πρωτοκλ., see Matt. xxiii. 6, the middle place in the triclinium, which was the most honourable. At a large feast there would be many of these. — 8.] The whole of this has, besides its plain reference, a deeper one, linked into it by the pregnant

v Mark iii. 6. al. 1 Chron. xxix. 22. w = Matt. xxi. 38. x ch. xi. 37. xvii. 7 al. John xiii. 12 al. Judith xii. 16. y here only. Evod. xix. 23. yy = Acts vi. 5 al. Num. xiii. 34. z Matt. ix. 10 and l. ver. 15 f. zz ch. i. 52 al. Mt. xi. 23. Gen. xlviii. 19. a 2 Cor. xi. 7. Jam. iv. 10 al. Isa. xl. 4. a ch. xi. 38. Matt. xxii. 1 only. 2 Kings xxiv. 15. b = here only. c here only f. d Rom. xi. 19. Ps. cxviii. 4. e = Matt. xxii. 2. Mark vi. 21. ch. v. 29. h John xii. 2. Gen. xxi. 8. f ch. v. 29 only. g. xxvi. 30. g here and ver. 21 only f. 2 Macc. viii. 24. h Rom. xi. 35 al. Isa. lxxiii. 7. i see John v. 29. Rev. xx. 5, 6.

ὕπ' αὐτοῦ, <sup>9</sup> καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι ABD  
Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ <sup>v</sup> μετ' αἰσχύνης τὸν  
ἐσχατον τόπον <sup>w</sup> κατέχειν. <sup>10</sup> ἀλλ' ὅταν κληθῇς, πορευ-  
θεῖς † <sup>x</sup> ἀνάπεσε εἰς τὸν ἐσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ  
κεκληκός σε, \* εἶπῃ σοι Φίλε, <sup>y</sup> προσανάβηθι ἀνώτερον·  
τότε ἔσται σοι δόξα <sup>yy</sup> ἐνώπιον τῶν <sup>z</sup> συνανακειμένων σοί.  
<sup>11</sup> ὅτι πᾶς ὁ <sup>zz</sup> ὑψῶν ἑαυτὸν <sup>a</sup> ταπεινωθήσεται, καὶ ὁ ταπει-  
νῶν ἑαυτὸν ὑψωθήσεται. <sup>12</sup> ἔλεγε δὲ καὶ τῷ κεκληκóτι  
αὐτὸν Ὅταν ποιῇς <sup>aa</sup> ἄριστον ἢ δεῖπνον, μὴ <sup>b</sup> φώνει  
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγ-  
γενεῖς σου μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε  
ἐντακαλέσωσι, καὶ γένηταί σοι <sup>d</sup> ἀνταπόδομα. <sup>13</sup> ἀλλ'  
ὅταν <sup>c</sup> ποιῇς <sup>f</sup> δοχὴν, κάλει πτωχοὺς, <sup>e</sup> ἀναπήρους,  
χωλοὺς, τυφλοὺς· <sup>14</sup> καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν  
ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ  
ἀναστάσει τῶν δικαίων.

ins. καὶ D a. — 8. ὑπό τινας om. D. — γάμον D. — for ἡ κεκλ., ἦξει D. — ὑπ' αὐτοῦ om. D abc. — 9. for ἄρξῃ, ἔσῃ D. — τὸν om. D<sup>1</sup>. — 10. rec. ἀνάπτεσον with (Scholz) many recent MSS., but txt (-σαι B L M 12 all) A B E H K L V X 37 all. — εἰς τ. ἐσχ. τόπον ἀνάπιπτε (omg. πορευθεῖς) D. — for εἶπῃ, ἐρεῖ B L X 5 al. txt A D. — aft. ἐνώπ. ins. πάντων A B L X 10 al. Syrr. Copt. Sahid. Æth. — σοί om. D abc. — 11. ταπεινοῦται D. ὑψοῦται D. — aft. φίλους om. σου D a. — μηδὲ τ. συγ. σου om. D a Cyp. — bef. γείτ., μὴ B. μὴδὲ τ. γείτ. μηδὲ τοὺς πλουσίους D abc Cyp. Arm. — 13. ἀναπείρους

word γάμον, relating to the Kingdom of God. Both meanings are obvious, and only one remark needed; — that all that false humility, by which men put themselves lowest and dispraise themselves of set purpose to be placed higher, is, by the very nature of the Lord's parable, excluded: for that is not bonâ fide ταπεινοῦν ἑαυτόν. The exaltation at the hands of the Host is not to be a subjective end to the guests, but will follow true humility. — 9 ] σὲ καὶ αὐτόν, not, 'thyself also,' (see ch. ii. 35,) but 'thee and him,' as E. V. — ἐρεῖ, not dependent on μὴ, but future. — ἄρξῃ κατ. The form of expression sets forth the reluctance and lingering with which it is done. — 10.] ἵνα, not expressing the view with which thou art to do it (Meyer, 'bezeichnend die Absicht des ἀνάπτεσ.'), but a consequence which may follow; as the μήποτε in ver. 8. — 11.] As an example of the first clause, see Isa. xiv. 13—15; of the second, Phil. ii. 5—11.

12—14.] The composition of the company before Him seems to have given occasion for this saying of the Lord. The Pharisee his host had doubtless, with the view mentioned in ver. 1, invited the principal persons of the place, and with the intention of courting their favour and getting a

return. The Lord rebukes in him this spirit; — and it has been well remarked, that the intercourse and civilities of social life among friends and neighbours are here pre-supposed, (inasmuch as for them there takes place an ἀνταπόδομα, and they are struck off the list by this means,) with this caution, — that our means are not to be sumptuously laid out upon them, but upon something far better, — the providing for the poor and maimed and lame and blind. When we will make a sacrifice, and provide at some cost, let us not throw our money away, as we should if an ἀνταπόδομα is made to us in this world: but give it to the poor, i. e. lend it to the Lord; and then, as in ver. 14, there will be an ἀνταπόδ. ἐν τ. ἀνασ. τ. δικ., — which shall not be a mere equivalent, but a rich reward. — 14.] ἀναστ. τ. δικ., the first resurrection, here distinctly asserted by the Lord; otherwise τ. δικ. would be vapid and unmeaning. See 1 Cor. xv. 22 f. 1 Thess. iv. 16. Rev. xx. 4, 5.

15—24.] One of the guests takes this literally, and imagines the great feast to which the Jews looked forward to be meant. He spoke as a Jew, and probably with an idea that, as such, his admission to this feast was sure and certain. — The Lord

<sup>15</sup> ἀκούσας δέ τις τῶν <sup>κ</sup> συνανακειμένων ταῦτα, εἶπεν BDP αὐτῷ, Μακάριος \* ὅς <sup>1</sup> φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <sup>16</sup> ὁ δὲ εἶπεν αὐτῷ Ἀνθρωπὸς τις ἐποίησε δεῖπνον μέγα καὶ ἐκάλεσε πολλοὺς, <sup>17</sup> καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις Ἑρχεσθε, ὅτι ἤδη ἑτοιμὰ ἐστὶ πάντα. <sup>18</sup> καὶ ἤρξαντο <sup>α</sup> ἀπὸ μῆς <sup>ο</sup> παριτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ Ἀγρόν <sup>β</sup> ἡγόρασα, καὶ <sup>γ</sup> ἔχω ἀνάγκην <sup>δ</sup> ἐξελθεῖν [καὶ] <sup>ε</sup> ἰδεῖν αὐτόν. <sup>ε</sup> ἔρωτῶ σε <sup>ε</sup> ἔχε με παρητημένον. <sup>19</sup> καὶ ἕτερος εἶπε <sup>ζ</sup> Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι <sup>η</sup> δοκιμάσαι αὐτά. <sup>ε</sup> ἔρωτῶ σε <sup>ε</sup> ἔχε με παρητημένον. <sup>20</sup> καὶ ἕτερος εἶπε <sup>θ</sup> Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἔλθειν. <sup>21</sup> καὶ <sup>α</sup> παραγενόμενος ὁ δούλος [ἐκεῖνος] <sup>β</sup> ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ Ἐξέλαθε ταχέως εἰς τὰς <sup>γ</sup> πατάρας καὶ <sup>δ</sup> ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ <sup>ε</sup> ἀναπίρους BDP

Λ B D. — 15. ἔστις B L P X 9 al. txt A D.—for ἄρτον, ἄριστον E K M S V 34 al. Arm. Clem. Bas. Euthym. Theoph. — 16. τις om. P Orig.—μέγαν B D 11 al. txt A P Orig. — 17. τοὺς δούλους P.—τῇ ὥ. τ. δείπ. om. P.—πάντα om. B L bc. — 18. bef. ἰδεῖν om. καὶ B D L. ins. A P abc. — 19. for ἔρωτ. σ. ἐχ. μ. παρ. . ., —εἰὸ οὐ δύναμαι ἔλθειν D abc and some mss. mentioned by Orig. — 20. for ἕτερος, ἄλλος D abc.—for ἔγγμ., ἔλαβον D.—for κ. διὰ τ., εἰὸ D. — 21. ἐκεῖνος om. A D K L P 9 al. abcv Copt. Arm. ins. B.—πάντα ταῦτα D d.—for τότε, καὶ D.—ἀναπίρους B D P.—καὶ χ. om.

answers him by the parable following, which showed him that true as his assertion was, (and He does not deny it,) the blessedness would not be *practically* so generally acknowledged nor entered into.—The Parable, whatever analogy it may bear with that in Matt. xxii. 1 ff., is *wholly different from that in many essential points*.—16.] The δέιπ. μέγ. is the βασιλεία τ. θεοῦ, the feast of fat things in Isa. xxv. 6; completed in the marriage-supper of the Lamb; but fully prepared when the glad tidings of the Gospel were proclaimed.—ἐκάλ. πολ.; these first κεκλημένοι are the Pharisees and Scribes and learned among the Jews.—17.] The δούλος is one *spirit*, one *message*; but not necessarily, in the three cases, one and the same *person*. The three messages were delivered (1) by John the Baptist and the Lord; (2) by the Lord and the Apostles; (3) by the Apostles and those who came after. The elder prophets cannot be meant, for ἑτοιμὰ ἐστὶ πάντα was the message = ἡγγικεν ἡ βασ. τ. οὐρ.—18—20.] ἀπὸ μῆς, suppl. γνώμης: so ἀπὸ τῆς ἰσῆς, Thucyd. i. 15; so (ch. vii. 30) they had rejected John's baptism, and (John vii. 46) the Lord Himself. The saying is not to be taken strictly without exception, e. g.

Nicodemus; but generically. So also ver. 24.—The *temper* of these self-excuers is three-fold; the *excuses* themselves are three-fold; their *spirit* is one. The first alleges an ἀνάγκη,—he *must* go and see his land: the second not so much as this, only his own plan and purpose—πορεύομαι: the third not so much as either of these, but rudely asserts οὐ δύναμαι (i. e. οὐ βούλομαι) ἔλθειν. Also the *excuses themselves* are three-fold. The first has his *worldly possession* ('one to his farm,' Matt. xxii. 5) to go and see: the second his purchase ('another to his merchandize,' *ibid.*) of stock to prove: the third his home engagements and his lust to satisfy. *All* are detained by *worldliness*, in however varied forms.—21.] τῆς πόλεως, still, in the city (Matt. xxii. 7); still, *among the Jews*.—πλατ. κ. ῥύμ., the broad and narrow streets; perhaps the πόλις κ. κῶμαι through which the Lord and His Apostles journeyed preaching.—Here appear again the very persons of ver. 13; the representatives of the wretched and despised; = ὁ πολὺς ὄχλος, Mark xii. 37: not perhaps without a hint, that only those who knew themselves to be spiritually poor and maimed and halt and blind would come to the Gospel feast.—22.] The palace is large,

f = Matt. vi. 10 and 7. ch. xxiii. 24.  
 g = Mark vi. 39.  
 h = ver. 9. ch. ii. 7. Gen. xiv. 23.  
 i = Matt. xxi. 33. Num. xxii. 24.  
 k = Mark iv. 37. Gen. xiv. 17.  
 l = ch. vii. 11. xxiv. 15.  
 m = Judg. xi. 8. Alex.  
 n = ch. vii. 9 al. n = Matt. vi. 24 and 7.  
 o = John xix. 17. Acts xv. 10. Gal. vi. 23.  
 p = ver. 31 only.  
 q = Rev. xiii. 18 only.  
 r = here only.  
 s = see Acts xxviii. 10. ver. 32.  
 t = here only.  
 u = Dion. Hal. de comp. verb. 24 only.

καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. <sup>22</sup> καὶ εἶπεν ὁ ἈΒΔΡ  
 δούλος Κύριε, ' γέγονεν ὡς ἑπέταξας, καὶ ἐστὶ <sup>h</sup> τόπος  
 ἐστί. <sup>23</sup> καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον "Εξέλθε εἰς  
 τὰς ὁδοὺς καὶ ἰσραηλιτοὺς. καὶ ἀνάγκασον εἰσελθεῖν, ἵνα  
 γεμισθῇ ὁ οἶκός μου. <sup>24</sup> λέγω γὰρ ὑμῖν ὅτι οὐδεὶς  
 τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ  
 δεῖπνου.  
<sup>25</sup> ὁ συνέπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ στρα-  
 φεὶς εἶπε πρὸς αὐτοὺς <sup>26</sup> Εἴ τις ἔρχεται πρὸς με, καὶ ἈΒΔ  
 οὐ <sup>n</sup> μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν  
 γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελ-  
 φάς, ἐτι δὲ καὶ τὴν αὐτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς  
 εἶναι. <sup>27</sup> καὶ ὅστις οὐ <sup>o</sup> βαστάζει τὸν σταυρὸν αὐτοῦ καὶ  
 ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητής. <sup>28</sup> τίς  
 γὰρ ἐξ ὑμῶν θέλων ὑπερβῆναι οἰκοδομησάσαι οὐχὶ πρῶτον  
 καθίσας ὑψηλίζει τὴν ῥαπανάην, εἰ ἔχει [τὰ] <sup>†</sup> εἰς ἄπ-

A M 2.—καὶ τυφ. om. P.—for εἰσάγ., ἐνεγκε D.—22. κύρ. om. D.—for ὡς, ὅ B D L  
 Copt. Arm. Aug. (once.) txt A P abc.—24. for ἀνδ. ἐκ., ἀνθρώπων D.—25. πολλοὶ  
 om. D abc.—26. for ἐτι εἰ καὶ, ἐτι τε B d Hil. txt A D.—27. ὅς D.—28. for γὰρ,  
 εἰ D. om. ab Orig.—ὁ βουλ. E H M S V 17 all.—rec. εἰ ἐχ. τ. πρὸς ἀπ. with? εἰ ἐχ.  
 εἰς ἀπαρτ. B D L al. εἰ ἐχ. τὰ εἰς ἀπαρτ. A E G H M S 11 al. Theophyl.—29. for

and the guest-room: 'nec natura nec gratia patitur vacuum;' Bengel.—23.] The calling of the Gentiles, *outside the city; in the country* (Matt. xxiii. 9, 10).—ἀνάγκασον εἰς. Is there not here an allusion to Infant Baptism? for remember, the εἰσελθόντες are good and bad. (Matt. l. c.)—24.] I think with Stier, (iii. 231,) that the Lord here speaks in His own Person.—ὑμῖν will fit no circumstance in the parable; for the householder and his servant are alone: the guests are not present.—The Lord speaks, with His usual λέγω γὰρ ὑμῖν, to the company present: and half-continuing the parable, half-expounding it, substitutes Himself for the master of the feast, leaving it hardly doubtful who ἄνδρες ἐκείνοι οἱ κεκλημένοι are.

25—35.] The Lord is, at some time further on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes His disciple.—26, 27.] see Matt. x. 37, 38, and note. The remark there made of the strangeness of this sound of the Cross, still applies: the Lord had not yet announced His death by crucifixion.—μισέ. It is well to inquire what sense this word here bears. That no such thing as active hatred can be meant, is plain: the Lord Himself is an example to the contrary,—John xix. 25—27;

the hate is the general, not personal, feeling of alienation in the inmost heart,—so that this world's relationships, as belonging to the state of things in this world, are not the home and rest of the heart. This is evident from the ἐτι δὲ κ. τ. ἐαυ. ψυχὴν which follows. Let the hate begin here, and little explanation will be further wanted. This addition also shows that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but for all time: for ἡ αὐτοῦ ψυχὴ is equally dear to every man in every age. It hardly need be observed that this hate is not only consistent with, but absolutely necessary to the very highest kind of love. It is that element in love which makes a man a wise and Christian friend,—not for time only, but for eternity.—28—30.] Peculiar to Luke. The same caution is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that entire self-reuneration is requisite, to become a disciple of Christ. This man wishes to build a tower (there is a reference doubtless to the attempt at Babel, to raise a tower which might reach to heaven). He is advised to count the cost, to see whether he have enough thoroughly to finish it. If he begin, lay

ἀρτισμόν; <sup>29</sup> ἢ <sup>u</sup> μήποτε <sup>v</sup> θέντος αὐτοῦ θεμέλιον καὶ μὴ <sup>w</sup> ἰσχύοντος <sup>x</sup> ἐκτελέσαι, πάντες οἱ <sup>y</sup> θεωροῦντες ἄρξονται <sup>z</sup> ἐμπαίξεν αὐτῷ <sup>30</sup> λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ <sup>a</sup> ἰσχυσεν ἐκτελέσαι. <sup>31</sup> ἢ τίς βασιλεὺς πορευόμενος <sup>b</sup> συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ <sup>c</sup> καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν <sup>d</sup> ἐν δέκα χιλιάσιν <sup>f</sup> ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; <sup>32</sup> εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρῳ ὄντος <sup>g</sup> πρεσβείαν ἀποστείλας <sup>h</sup> ἐρωτᾷ <sup>i</sup> τὰ πρὸς εἰρήνην. <sup>33</sup> οὐτως οὖν πᾶς ἐξ ὑμῶν ὅς οὐκ <sup>j</sup> ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ <sup>k</sup> ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής. <sup>34</sup> καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας <sup>m</sup> μωρανθῇ, <sup>n</sup> ἐν τίνι <sup>o</sup> ἁρτυθήσεται; <sup>35</sup> οὔτε εἰς γῆν οὔτε εἰς <sup>p</sup> κοπρίαν <sup>q</sup> εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὥτα ἀκούειν ἀκου-

ικετέλ., οἰκοδομῆσαι D.—for ἄρξ. . . . λέγοντες,—μέλλουσιν λέγειν D d.—31. for οὐχί, οὐκ εὐθέως B.—βουλευέται B b.—rec. ἀπαντῆσαι. txt A B D X al.—32. ἐρωτᾷ εἰς εἰρήνην. B. txt A D v. pacem abc.—33. πᾶσι om. D.—34. aft. καλὸν ins. οὖν B L X 3 al.—bef. τὸ ἄλ. (2nd) ins. καὶ B D L X a.—35. τὴν γῆν D.

the foundation,—however seemingly well it may be done, it is *not well done*, because he has not enough to complete it: and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in a discovery of the utter inadequacy of his own resources, and the entire relinquishment of them all, and the scheme itself. For the *tower* must not be compared with the *Christian life*;—*this is not meant*: the building of the tower is *altogether a vain idea*, to be relinquished as soon as the discovery is made that he has not funds to finish it. To raise a tower on earth that may reach to heaven, is not the Christian's aim,—but to follow and go up into Christ. The train of thought is altogether different from that in Matt. vii. 24 ff.—31—33.] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The *two kings* here are,—the *man desirous to become a disciple*, to work out his salvation,—and God, with whose just and holy law he is *naturally at variance*;—it is his *ἀντιδικος*, see ch. xii. 5b, and note;—these two are going to engage in war:—and the question for each man to sit down and ask himself is, 'Can I, with (ἐν, because it is *all that I*

*have*, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (not ἐν—but μετὰ, being *only as many as He pleases to bring with Him* for the purpose—see Ps. lxxviii. 17) twenty thousand?'—see Job xv. 24—26.—Here the inadequacy of man's resources is *plainly set forth*, not left, as in the former parable, to be inferred.—Then, finding that he has no hope of prevailing,—ἔτι αὐτοῦ πόρρῳ ὄντος, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict:—throwing himself upon the mere mercy and grace of God;—ἀποτασσόμενος πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, in both cases.—The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the *ἄρχων τοῦ κόσμου τοῦτου*—which *destroys all the sense*;—for with him the *natural man is at peace*, but the *disciple of Christ at war*.—31.] εἰς πόλ. belongs to συμβ., not to πορευόμεν.—συμβαλεῖν πρὸς μάχην occurs Polyb. x. 37, 4 (the instance from Xenoph. Cyrop. vii. 1, 20, cited by Meyer, does not apply, being συμβ. πρὸς τὸ μαχόμενον).—32.] τὰ πρὸς εἰρ. So, τὰ πρὸς πόλεμον, Xen. Anab. iv. 3, 10, but there 'the resources of war';—here 'conditions, preliminaries, of peace.'—34, 35.] For the third time, the Lord repeats the saying concerning salt:—see Matt. v. 13, Mark ix. 50, and

ἔτω. XV. <sup>1</sup> ἦσαν δὲ <sup>2</sup> ἐγγιζόντες αὐτῷ πάντες οἱ ABD  
 τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. <sup>3</sup> καὶ <sup>4</sup> διεγύγ-  
 γυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος  
 ἁμαρτωλὸν <sup>5</sup> προσδέχεται καὶ <sup>6</sup> συνεσθίει αὐτοῖς. <sup>7</sup> εἶπε  
 δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων <sup>8</sup> Τίς  
 ἄνθρωπος ἐξ ἑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας  
 ἓν ἐξ αὐτῶν, οὐ <sup>9</sup> καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ  
 ἐρήμῳ καὶ πορεύεται <sup>10</sup> ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό;  
<sup>11</sup> καὶ εὕρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, <sup>12</sup> καὶ  
 ἐλθὼν εἰς τὸν οἶκον, <sup>13</sup> συγκαλεῖ τοὺς φίλους καὶ τοὺς  
 γείτονας, λέγων αὐτοῖς <sup>14</sup> Συγχαρήτε μοι ὅτι εὗρον τὸ πρό-

CHAP. XV. 1. bcf. ἁμαρτ. om. οἱ D. — 2. οἱ τε Φ. B D L. — 4. for ἔχων, ὡς ἔξει D. — ἀπολέσῃ D. — οὐκ ἀφίησι D. — for πορ. ἐπὶ τ. ἀπ., — ἀπελθὼν τὸ ἀπολ. ζητῇ D d. —

notes. The salt, in Scripture symbolism, is the whole life-retaining antiseptic influence of the Spirit of God:—this, working in the *μου εἶναι μαθητῆς*, is good: but if the mere appearance of this, and not the veritable salt (which is the *savour*), be in you,—wherewith &c. Such a disciple is *ἔξω βλητέος*. Salt was not used for *land*, Ps. cvii. 34, nor for *mingling with manure*: it is of no use for either of those purposes, but must be utterly cast out.

CHAP. XV. 1—10.] It does not appear where or when this happened,—but certainly in the progress of this same journey, and, we may well believe, *consecutively* on the discourses in the last chapter. This first parable had been spoken by the Lord before, Matt. xviii. 12—14; but, as Trench has remarked, (Par. p. 331,) with a different view: there, to bring out the *preciousness of each individual little one in the eyes of the good Shepherd*; here, to show that *no sheep can have strayed so widely, but He will seek it, and rejoice over it when found*. The second is peculiar to Luke. — 1.] ἦσαν ἐγγ. ‘were busied in drawing near’—‘were continually about Him,’ struck perhaps with penitence,—found, by His seeking them:—having come from the husks of a life of sin, to the bread of life;—so the three Parables seem to imply.—πάντες, a general term, admitting of course of exceptions, see ch. xiii. 33 and note. — 2.] προσδέχ. into His circle of adherents.—συνεσθ., allows them to sit at meat with Him;—on the journey, or at entertainments, as in Matt. ix. 10. Stier remarks (iii. 243) that this ἁμαρτ. προσδέχ. is an important and affecting testimony, from the mouth of the enemies of the Lord, to His willingness to receive sinners. — The διεγύγ. implies either

‘throughout the journey’—or rather, ‘one to another,—responsively.’—3—7.] The man having the hundred sheep, is plainly *the Son of God,—the Good Shepherd*. This had been His prophetic description, and that in *this very connexion,—of seeking the lost*,—Ezek. xxxiv. 6, 11—15. This it is which gives so peculiar an interest to David as a type of Christ—that he was a *shepherd*;—*ibid.* ver. 23. The Lord plainly declares then by this parable—and that I take to be the reason why it is placed *first* (see below)—that the matter in which they had found fault with Him was the *very pursuit most in accordance with His divine Office of Shepherd*. — 4.] It is the *Owner Himself* who goes to seek—see Ezek. v. 11;—*God in Christ*.—The ἐκατὸν πρόβ. are the house of Israel, see Matt. x. 6; but in the *present* application, mankind: (not, ‘*believers in Christ*,’ see on ver. 7.)—The argument is to *their self-interest*: but the act on the part of the good Shepherd is, from the nature of the case, one of *love*; or, as Stier remarks, also human love for *His own*; for in Him, Love, and His glory, are one and the same thing.—καταλ. τὰ ἐνν. These pass altogether into the background, and are lost sight of. The character of the good Shepherd is a sufficient warrant for their being well cared for.—The ἐρημος is not a barren place, but one abounding in pastures (John vi. 10 compared with Matt. xiv. 15). — 5.] Not mere self-interest, but *love* comes forward here;—see Is. xl. 11:—no blows are given for the straying,—no hard words;—mercy to the lost one,—and joy within Himself,—are the Shepherd’s feelings; the sheep is weary with long wandering,—He gives it rest. Matt. ix. 36. xi. 28.—6.] In this return to His house,

βατόν μου τὸ ἀπολωλός. <sup>7</sup> λέγω ὑμῖν ὅτι οὕτω χαρὰ <sup>a ch. i. 14.</sup>  
 ἔσται ἐν τῷ οὐρανῷ <sup>b Rom. xvi. 19.</sup> ἐπὶ ἐνὶ <sup>c Prov. xii. 21.</sup> ἁμαρτωλῷ <sup>d Matt. iii. 2.</sup> μετανοοῦντι  
 ἢ ἐπὶ <sup>e 1 Kings x. 27.</sup> ἐννενηκονταεννέα δικαίοις οἵτινες οὐ <sup>f Gen. constr. Gen. xxi. xiii. 20.</sup> χροίαν <sup>g Matt. xvi. 8.</sup> ἔχουσι <sup>h ch. xviii. 14.</sup> μετανοίας. <sup>i Matt. xviii. 12.</sup> ἢ τίς γυνή <sup>j 1 Tim. i. 16.</sup> δραχμὰς ἔχουσα <sup>k Prov. xvi. 2.</sup> δέκα, <sup>l Matt. iii. 11.</sup> εἰάν ἀπολέσῃ <sup>m Wisd. xii. 19.</sup> δραχμὴν <sup>n Gen. xxiv. 22.</sup> μίαν, οὐχὶ <sup>o ch. xiii. 8.</sup> ἅπτει <sup>p ch. xiii. 16.</sup> λύχνον, καὶ <sup>q Judith xiii. 13.</sup> ἰσαροῖ τὴν οἰκίαν καὶ ζητεῖ <sup>r</sup> ἐπιμελῶς <sup>s</sup> ἕως ὅτου εὑρῇ;  
<sup>9</sup> καὶ εὐροῦσα <sup>t</sup> συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας,  
 λέγουσα Συγχάροτέ μοι ὅτι εὑρον τὴν δραχμὴν ἣν ἀ-  
 ὥλεσα. <sup>10</sup> οὕτω, λέγω ὑμῖν, χαρὰ γίνεται <sup>u</sup> ἐνώπιον τῶν  
 ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι. <sup>11</sup> εἶπε

i ch. xi. 23 and 4 Mt. only +  
 ix. 18. 1 King. xxx. 4.

k here only. Gen. vi. 6.  
 o ch. xiii. 8 al. Isa. lvi. 10.

l ch. xiii. 8. John

ἕως οὗ Α Μ 19 al. txt B D. — 7. λέγω δὲ ὑμῖν. D. — 8. for *ἐάν* . . . *μίαν*,—καὶ ἀπολέ-  
 σασα *μίαν* D abc. — 9. συγκαλεῖται B K L X al. txt A D.—bef. φιλ. om. τὰς B.—

must be understood the whole course of seeking and finding which the good Shepherd, either by Himself or His agents, now pursues in each individual case, even until He brings the lost sheep home into heaven to Himself—not in *reality*, so that it should not take place till the death of the penitent—but *proleptically*,—till the name is written in heaven;—till the sinner is penitent. This is clear from the interpretation in ver. 7. The φίλοι καὶ γείτονες = the angels (and spirits of just men made perfect?).—τὸ πρόβ. τὸ ἀπολωλός breathes a totally different thought from τ. δραχμὴν ἣν ἀπώλεσα. There is pity and love in it, which, from the nature of the case, the other does not admit of.—7.] λέγω ὑμῖν. In these words the Lord often introduces His revelations of the unseen world of glory;—see Matt. xviii. 10.—On these δίκαιοι see note at Matt. ix. 12, 13. They are the *subjectively* righteous, and this saying respects their own view of themselves. (Or if it be required that the words should be literally explained, seeing that these ninety-nine *did not err*,—then I see no other way but to suppose them, in the deeper meaning of the parable, to be the *worlds that have not fallen*;—and the one that has strayed, our human nature, in this our world.) But we have yet to inquire, *what sort of sinner* this parable represents: for each of the three sets before us a *different type* of the sinner sunk in his sin. Bengel, in distinguishing the three, says, ‘Ovis, drachma, filius perditus—peccator (1) stupidus,—(2) sui plane nescius,—(3) sciens et voluntarius.’ This one is the *stupid* and *bewildered* sinner, erring and straying away in ignorance and self-will from his Shepherd, but sought by the Shepherd, and fetched back with joy.—8—10.] In the following wonderful

parable, we have the next class of sinners set before us, sought for and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly this interpretation comes out, not as a fancy, but as the *very kernel and sense* of the parable. The γυνή cannot (as probably in Matt. xiii. 33) be the Church absolutely, for the Church herself is a lost sheep at first, sought and found by the Shepherd. Rather is the οἰκία here the Church—as will come out by-and-by,—and the γυνή the *indwelling Spirit*, working in it. All men belong to this Creator Spirit—all have been stamped with the *image of God*. But the sinner lies in the dust of sin and death and corruption—‘sui plane nescius.’ Then the Spirit, lighting the candle of the Lord (Prov. xx. 27. Zeph. i. 12), searching every corner and sweeping every unseen place, *finds out* the sinner;—restores him to his true value as made for God’s glory. This lighting and sweeping are to be understood of the office of the Spirit in the Church, in its various ways of seeking the sinner—by the preaching of repentance, by the Word of God read, &c. Then comes the joy again.—αἱ φίλαι κ. γείτονες are invited—but there is *no return home now*—nor in the explanation, ver. 10, is there any ἐν οὐρανῷ, because the Spirit *abides in the Church*—because the *angels are present in the Church*,—see 1 Cor. xi. 10:—nor is it ἔσται (as in ver. 7 at the return of the Redeemer then future) but γίνεται—the ministering spirits rejoice over every soul that is brought out of the dust of death into God’s treasure-house by the searching of the Blessed Spirit.—In this parable then we have set before us the sinner who is unconscious of *himself* and *his own real worth*—who is lying, though



p. — here only.  
 1 Macc. x. 30.  
 Herod. iv.  
 115.  
 q here only †.  
 John xvi. 13.  
 r 1 Cor. xii. 11  
 only. Josh.  
 xviii. 5.  
 s Mark xvi.  
 41. Ch. viii.  
 41. Prov.  
 xxviii. 11.  
 t Ch. xi. 23.  
 John vi. 12.  
 xv. 6. Enod.  
 xviii. 10.  
 u Matt. xxi. 33 †.  
 x here only †. see Prov. xxviii. 7. y = ch. xix. 12. Prov. vii. 10. w = ch. xvi. 1 only. see Ps. cxi. 9.  
 z = Matt. xiv. 30. Gen. xli. 31.

δὲ Ἄνθρωπος τις εἶχε δύο υἱούς. <sup>12</sup> καὶ εἶπεν ὁ νεώτερος ἈΒΔ  
 αὐτῶν τῷ πατρὶ Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος  
 τῆς οὐσίας. \* καὶ διέδωκεν αὐτοῖς τὸν βίον. <sup>13</sup> καὶ ἈΒΔΡ  
 μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος  
 υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ <sup>14</sup> διεσκόρ-  
 πισε τὴν οὐσίαν αὐτοῦ ζῶν ἄσώτως. <sup>15</sup> ὁ δὲ πατήρ αὐτοῦ  
 ἐδὲ αὐτοῦ πάντα ἐγένετο λιμὸς \* ἰσχυρὸς κατὰ τὴν χώραν ἈΒΔ  
 Ρ Q

10. *χαρὰ ἐσται* D *aber* Eth. Arm. Jer.—*hef. āgg.* om. τῶν B.—12. for καὶ, ὁ ᾧ A B. *txt D abc.*—13. καὶ οὐ μετὰ D *abc.*—for τὴν οὐ. *ab.*, αὐτοῦ τὸν βίον D.—14. *ισχυρὰ*

in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are here assured.

11—32.] Peculiar to Luke. 'If we might venture here to make comparisons, as we do among the sayings of men, this parable of the Lord would rightly be called *the crown and pearl of all His parables.*' Stier, iii. 260.—We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of His Heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the *δικαιοὶ* who murmured at the publicans and sinners are represented under the figure of the elder son:—see below.—11.] *ἀνθ. τις* — *Our Heavenly Father*—the Creator and Possessor of all: not, Christ, who ever represents Himself as a *Son*, although frequently as a possessor or lord.—*δύο υἱούς*, not, in any direct sense of the Parable, *the Jews and the Gentiles*: that there may be a partial application to this effect, is only owing to the parable grasping the *great central truths*, of which the Jew and Gentile were, in their relation, illustrations,—and of which such illustrations are furnished wherever such differences occur.—The two parties standing in the foreground of the parabolic mirror are, the *Scribes and Pharisees* as the elder son—the *publicans and sinners* as the younger:—all, *Jews*: all belonging to God's family. The mystery of the admission of the Gentiles into God's Church was not yet made known in any such manner as that they should be represented as of one family with the Jews;—not to mention that this interpretation fails in the very root of the Parable,—for in strictness the Gentile should be the *elder*—the Jew not being constituted in his superiority till 2000 years after the Creation.—The upholders of this interpretation forget that when we speak

of the Jew as elder and the Gentile as younger, it is in respect not of birth, but of *this very* return to and reception into the Father's house, which is *not to be considered yet*. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; *νεώτερον δὲ ὀνομάζει τὸν ἁμαρτωλὸν ὡς νηπιόφρονα καὶ ἐξεσπότητον*. Euthym.—12, 13.] The part of the parable relating to the prodigal himself divides itself into three parts—1. *his sin*: 2. *his misery*: 3. *his penitence*. In these verses his *sin* is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,—to live a life of what the carnal man calls *liberty*.—12.] *τὸ ἐπιβάλλον μέρος* is classical Greek—*ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον*, Herod. iv. 115.—Such a request as this is shown by Orientalists to have been known in the East, though not among the Jews.—*βίος* = *οὐσία*:—no distinction is implied, as some (Paulus, Stier) have thought. The first-born had *two-thirds* of the property—see Deut. xxi. 17. The Father, as implied in the parable, reserves to himself the power during his life over the portion of the first-born—see ver. 31.—The Parable sets before us very strikingly the *permission of free will* to man.—13.] *μακρὰν*—not adverbial (Stier), but agreeing with *χώραν*, see reff.—The images of both the preceding parables are united here:—in *ἀπεδήμησεν* we have the straying sheep—in *his state when he got into the far country*, the lost piece of money. But in this case the search is to be carried on *within him*—we are now on *higher ground* than in those two parables.—'Regio longinqua est oblivio Dei,' Augustine. (Trench p. 351.)—*ἀσώτως*. The old English word 'retchless' expresses perhaps best the meaning, which is not 'unsparingly' (in which sense of 'saving money' I doubt *σώζω* ever being used), but 'incorrigibly,' past hope

ἐκείνην, καὶ αὐτὸς ἤρξατο ὕστερεῖσθαι, <sup>15</sup> καὶ πορευθεὶς  
ἔκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ  
ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.  
<sup>16</sup> καὶ ἐπεθίμει \* γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ \* τῶν  
κερατίων τῶν ἡσθίων οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.  
<sup>17</sup> εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε Πόσοι μίσθιοι τοῦ πατρὸς  
μου \* περιστεύουσιν ἄρτων· ἐγὼ δὲ \* λιμῶ ἀπόλλυμαι.  
<sup>18</sup> ἡ ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἔρω  
αὐτῷ Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν  
σου, <sup>19</sup> [καὶ] οὐκέτι ἐμὶ ἄξιος κληθῆναι υἱός σου· <sup>1</sup> ποιήσον

a = 2 Cor. xi.  
b Phil. iv.  
12, Sir. xiii. 4.  
c Acts viii. 29.  
d Matt. x. 23.  
e Rom. viii. 1.  
f Gen. xiv. 17.  
g Jer. xxi.  
h Luke i. 1.  
i Acts x. 11.  
j Jer. i. 19 only.  
k Matt. x. 23.  
l subj. Phil. iv.  
m 2 Cor. ix.  
n Mark x. 1.  
o ch. i. 30.  
p xxiii. 3, 19.  
q Matt. x. 23.  
r 1 Cor. vi.  
s 18, sec. 2.  
t Kings xii. 13.

k = here only. 1 Kings xx. 1.  
l = Matt. iv. 19 al. 1 Cor. xlv. 6.

Α Β Δ Λ α λ. txt Q.—bef. ὑστερ. ins. τοῦ Α Μ S 11 α λ. txt B D P Q.—15. ἀποτοῦ  
om. D.—16. for γμ. τ. κ. αὐ. ἀπό.—χορησθῆναι κε B D L 8 α λ. txt Α P Q *abc*  
(*de abc*).—17. περιεσσεύονται Α Β P. txt D Q.—bef. or aft. λιμψ ins. ὧδε B D 10 α λ.  
abc Syr. Copt. Ἰθλ. Arm. Chrys. Ambr. Jer. Aug. om. aft. λιμψ ins.—19. και om.

of reclaim:—*ἄσπτος, ὁ εἰς αὐτὸν ἀπολλύ-  
μενος*, Aristot. Eth. iv. 1.—14—16.] *His  
misery* is set forth in these verses. He  
soon spends all:—there is a fine irony as  
Stier remarks in *δαπανήσαντος*, as com-  
pared with *διασκορπίσει* before—he *spent*  
his money for that which was no bread.—  
*λιμός ισχ.* This famine is the Shepherd  
seeking his stray sheep—the woman sweep-  
ing to find the lost. The famine, in the  
interpretation, is to be *subjectively* taken—  
he begins to be *in want* (no stress on *αὐτός*,  
which is inserted on account of the change  
of subject from the last clause),—to *feel*  
the emptiness of soul which precedes either  
utter abandonment or true penitence.—  
15.] He sinks lower and lower—becomes  
the despised servant of an alien (is there  
here any hint at the situation of the *publi-  
cans*?) who employs him in an office most  
vile and odious to the mind of a Jew.  
—*ἐκολλήθη*—no emphasis—see *rcff.* ‘he  
attached himself.’—16.] *ἐπεθύμει*—not  
*merely* ‘he desired,’ see ch. xvi. 21, where  
the fact is surely implied that Lazarus *did*  
*eat* of the crumbs. The mistake has arisen  
from supplying a wrong object to *ἐδίδου*,  
and that from misunderstanding *κεράτια*.  
‘These are not the husks or pods of some  
other fruit, as of peas or beans, but *them-  
selves* a fruit, that of the carob tree (*κερα-  
τῶνια*). . . . They are in shape something  
like a bean pod, though larger and more  
curved, thence called *κεράτιον* or little  
horn. . . they have a hard dark outside  
and a dull sweet taste . . the shell or pod  
alone is eaten.’ Trench, Par. 355. His  
appetite even drove him to these for food;  
—for—*καί*, (implying his state of destitution)  
no man gave (ought) to him. Meyer,  
De Wette, Greswell, and others supply

καρία after ἰδίδου, but wrongly, I think; the *absolute* use of ἰδίδου being very frequent, and the other construction harsh and unusual.—We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter shame and extremity of need.—17—20.] *His penitence.* And here we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coining till it is picked up,—both these being however true, did not God seek and save the sinner: ‘the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.’ Article X. of the Church of England.—εἰς αὐτὸν ἐλθὼν. Similar expressions occur in the Heb. Deut. xxx. 1. 1 Kings viii. 47. Is. xli. 8. Before this, he was *beside himself*. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this εἰς αὐτὸν ἔλθειν, when too late for repentance.—He now recalls the peace and plenty of *his Father’s house*.—μίσθοι, for he now was a μισθός, but in how different a case!—18.] *ἀνάστης*, see ver. 24, νεκρὸς ἦν καὶ ἀνέστη. This resolution is a further step than his last reflection. In it he *nowhere gives up his sonship*: this, and the *πάτερ*, lie at the root of his penitence:—it is the thought of having sinned against (in the parable *itself*, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made *ἐνα τῶν μισθ.* but *ὡς ἐνα τ. μ.*:—still a *son*, but as an hireling. “And what is it that gives the sinner now a sure ground of confidence, that returning to God he shall not be



<sup>w</sup> χορῶν. <sup>26</sup> καὶ προσκαλεσάμενος ἓνα τῶν <sup>x</sup> παιδῶν αὐ- where only:   
 τοῦ ἐπυνθάνετο <sup>y</sup> τί \* εἶη ταῦτα. <sup>27</sup> ὁ δὲ εἶπεν αὐτῷ ὅτι <sup>x</sup>   
 ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον <sup>y</sup>   
 τὸν σιτευτὸν, ὅτι <sup>z</sup> ὑγιαίνοντα αὐτὸν <sup>a</sup> ἀπέλαβεν. <sup>28</sup> <sup>b</sup>   
 γίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ \* οὖν πατήρ αὐτοῦ <sup>z</sup>   
 ἐξελθὼν <sup>a</sup> παρεκάλει αὐτόν. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπε τῷ <sup>a</sup>   
 πατρὶ † αὐτοῦ Ἰδοὺ <sup>d</sup> τσαῦτα ἔτη <sup>c</sup> δουλεύω σοι καὶ <sup>d</sup>   
 οὐδέποτε ἐντολήν σου <sup>a</sup> παρήλθον, καὶ ἐμοὶ οὐδέποτε <sup>d</sup>   
 ἔδωκας <sup>b</sup> ἔριφον, ἵνα μετὰ τῶν φίλων μου <sup>b</sup> εὐφρανθῶ. <sup>e</sup>   
 <sup>30</sup> ὅτε δὲ ὁ υἱός σου οὗτος ὁ <sup>c</sup> καταφαγὼν σου τὸν <sup>d</sup> βίον <sup>b</sup>   
 μετὰ \* πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν <sup>c</sup>   
 **ABDP** σιτευτόν. <sup>21</sup> ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ' <sup>c</sup>   
 ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σύ ἐστίν· <sup>32</sup> εὐφρανθῆναι δὲ καὶ <sup>c</sup>   
 χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ <sup>d</sup>   
 <sup>f</sup> ἀνέζησε, καὶ <sup>e</sup> ἀπολωλὼς [ἦν] καὶ εὐρέθη. <sup>f</sup>   
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h ch. xii. 42.  
 i Cor. iv. 2.  
 E thes. s.  
 i the only.  
 Rom. vii. 8.  
 vi. 24.  
 k ch. xv. 13  
 only, see Ps. cxi. 9.

# XVI. <sup>1</sup>Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ Ἀν-ABDP

θρωπός τις ἦν πλούσιος ὃς εἶχεν <sup>h</sup>οἰκονόμον, καὶ οὕτως  
<sup>i</sup>διεβλήθη αὐτῷ ὥς <sup>k</sup>διασκορπίζων τὰ <sup>1</sup>ὑπάρχοντα αὐτοῦ.

l Matt. xix. 21 al. Job xviii. 7.

over him;—other reasons might be assigned, and lie indeed in the background, suggested by his tone and words: but this is the soft answer to turn away wrath.—**πάντ. τ. ἐμ. σά ἐσ.**, because the portion of goods which remained was *his*.—**32.]** **ἔδει**—not **σε**, but generally—‘it was right.’ The Father still asserts the restored sonship of his returned prodigal—**ὁ ἀδελφ. σου οὗτος**.—We may remark that the difficulties which have been found in the latter part of the parable, from the *uncontradicted* assertion in ver. 29, if the *Pharisees* are meant,—and the great pride and uncharitableness shown, if *really righteous persons* are meant,—are considerably lightened by the consideration, that the contradiction of that assertion would have been *beside the purpose of the parable*,—that it was the very thing on which the Pharisees prided themselves,—that, besides, it is sufficiently contradicted *in fact*, by the spirit and words of the elder son.—He was breaking his Father’s commandment even when he made the assertion,—and the making it is part of his hypocrisy, see Trench, Par. pp. 374—376.—The result of the Father’s entreaty is left purposely uncertain:—is it possible that this should have been the case, had the *Jewish nation* been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers—containing the seeds of both evil courses in our hearts;—but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1—5.] Peculiar to Luke. No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond the limits of a note to give any thing like a recension of the different views respecting it: the principal ones which differ from that which I have adopted, will appear in the course of my remarks. — 1.] **ἔλεγε δὲ καὶ**—a continuation, I believe, of the foregoing:—certainly closely connected in subject with it, as is the second parable in this chapter also:—see below.—**πρὸς τ. μ. αὐ.**, not to the *twelve only*, but to the

multitude of his disciples,—and more immediately perhaps to the publicans, whose reception by Him had been the occasion of His discourse. I say this because I believe them to hold a place, though not a principal or an exclusive one, in the application of the parable which follows.—**ἀνθρ. τ. ἦν πλούστ.** . . . The history in this parable is, in itself, purely *worldly*. The *master* is a *νιός τοῦ αἰῶνος τούτου* as well as his steward: *bear this in mind*:—the whole parabolic machinery is *from the standing-point of the children of this world*.—In the interpretation, this rich man is the *Almighty Possessor of all things*. This is the *only tenable view*. Meyer, who supposes him to be *Mammon*, (defending it by the consideration that *dismissal from his service*=(ἐντιπρὶχτὴ) *being received into everlasting habitations*, which it does not,—see below) is involved in inextricable difficulties further on. Olshausen’s view, that he = the *Devil*, the *ἄρχων τοῦ κόσμου τούτου*, will be found equally untenable. Schleiermacher’s, that the *Romans* are intended, whose stewards the Publicans were, and that the debtors = the Jews, hardly needs refuting;—certainly not *more* refuting, than any consistent exposition will of itself furnish.—**οἰκονόμον**, a general overlooker—very much what we understand by an *agent*, or a ‘man of business,’ or, in the larger sense, a *steward*. They were generally of old, *slaves*: but this man is a *freeman*, from vv. 3, 4. This steward = especially the *Publicans*, but also *all the disciples*, i. e. *every man in Christ’s Church*. We are all God’s stewards, who commits to our trust His property:—each one’s office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, *especially the Publicans*,—because the twelve, and probably others, had *relinquished all and followed Christ*, and therefore the application of the parable to them would not be *so direct*: and also because I cannot but put together with this parable, and consider as perhaps prompted by it or the report of it, the profession of Zaccheus, ch. xix. 8. Other interpretations have been—the *Pharisees* (Vitranga, and recently Zyro, Theol. Stud. und Krit. for 1831)—but then the parable should have been *addressed to them*, which it was not,—and this view entirely fails in the application:—*Judas Iscariot* (Bertholdt), of the vindication of

<sup>2</sup> καὶ <sup>m</sup> φωνήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; <sup>n</sup> ἀπόδος τὸν <sup>n</sup> λόγον τῆς <sup>p</sup> οἰκονομίας [σου], οὐ γὰρ \* <sup>q</sup> δυνήσῃ ἐτι <sup>r</sup> οἰκονομεῖν. <sup>3</sup> <sup>r</sup> εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; <sup>s</sup> σκάπτειν οὐκ ἴσχύω, <sup>t</sup> ἔπιαιτεῖν αἰσχύνομαι. <sup>4</sup> <sup>v</sup> ἔγνων τί ποιήσω, ἵνα ὅταν <sup>w</sup> μετασταθῶ \* τῆς οἰκονομίας, <sup>x</sup> δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. <sup>5</sup> καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν \* <sup>y</sup> χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ Πόσον ὀφείλεις τῷ

<sup>t</sup> = Matt. viii. 28 al. Deut. xiii. 43. <sup>u</sup> here only. Ps. cviii. 10. <sup>v</sup> constr. Matt. xxv. 24. John v. 42. vi. 69. <sup>w</sup> = Acts xiii. 22. 3 Kings xv. 13. <sup>x</sup> = Acts iii. 21. ch. ix. 53. <sup>y</sup> ch. vii. 41 only. Job xxxi. 37. Prov. xxix. 13.

CHAP. XVI. 2. αὐτὸν om. D.—aft. οἰκ. om. σου A D K L P al. Copt. ins. B abc.—δύνη B D P al. txt A.—3. ἀπ' om. D K L (με τῆς οἰκονομίας μου K). ins. A B P.—καὶ ἐπαυτ. B.—4. ἐκ τῆς οἰκ. BD 7 al. ἀπὸ τ. οἰ. L X 2. txt A P.—ἐαυτῶν B P X.

which view I am not in possession, and therefore can only generally say, that it is perfectly preposterous :—Pontius Pilate (!), &c. &c.—**διεβλήθη**—not *wrongfully*, which the word does not imply necessarily—but *maliciously*, which it does imply. The reason why it has come so generally to signify '*wrongful* accusation,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it.—Meyer (see above), in carrying out his view, would interpret this charge as an accusation by the Pharisees against the disciples that they *wasted the goods of Mammon by entering the service of Christ*;—but then (1) *this other service* never once appears on the face of the parable; and (2) surely it would hardly be within the bounds of decorum that this *διασκορπίζειν* should = the entering Christ's service;—this would bring a train of false interpretations with it, and even hold up the *ἀδικία* of the steward, as *such*, for imitation.—**διασκορπίζω**—not that he *had wasted* (E. V.), but '*was wasting*,' his goods. ὡς διασκορπίζων = ὅτι διασκορπίζει.—So, *διέβαλλον ὡς λυμαινόμενον τὴν πολιτείαν*, Xen. Hell. ii. 3, 23. In this charge (spiritually) we may see the real guilt of every man who is entrusted with the goods of our Heavenly Father. We are all '*scattering His goods*.' If some one is to be found to answer to *οἱ διαβάλλοντες*, the analogy of ὁ *διάβολος*, 'the accuser of the brethren,' is too striking to escape us.—2.] **τί τοῦτο** . . . It makes very little difference either in admissibility of construction or of sense, whether we render '*why do I hear this of thee?*' i. e. '*what is the ground of this report?*'—what occasion hast thou given for this being brought to me?' or, '*What is this that I hear of thee?*' i. e. 'give some account of

it.' I prefer rather the former—because no opportunity of explanation *what* it is, is given him—but he is commanded to produce his books, to show *how* it has arisen.—**ἀπόδος** . . . 'give up the account of thy stewardship; for (taking for granted the correctness of the report, the steward not denying it) thou wilt not be able to retain thy stewardship any longer,'—in ordinary English, '*thou canst not*,' &c.,—**οὐ δυνήσῃ**—in the *nature of things*—'thou wilt be precluded from.'—The interpretation of this announcement to the steward, is *the certainty*, spoken by God in every one of our consciences, *that we must give up and give an account of our stewardship at death*. The great truth lies in the background, that that dismissal, death itself, is the consequence of the *διασκορπίζειν τὰ ὑπάρχοντα αὐτοῦ*,—the *wages of sin*.—3.] The steward sets before himself the certainty of poverty and misery. He has not by his waste of his lord's property been laying up any store *for himself*;—that is not the point of the parable;—he has lived softly and effeminately, and cannot do an honest day's work :—**σκάπτειν**, for all manual labours, so Aristoph. Av. 1432, *σκάπτειν γὰρ οὐκ ἐπίσταμαι*. This speech, of digging and begging, must not be sought for in the interpretation—it belongs to the truth of the parable itself as introducing the scheme which follows, but has no ulterior meaning.—4.] **ἔγνων**—not = *ἐγνώκα*, which would be, '*I know*, as part of my stock of knowledge, I am well aware,'—but implying, '*I have just arrived at the knowledge*,' '*an idea has just struck me*'—'*I have a plan*.'—**δέξωνται**—viz. those who are about to be spoken of,—the *χρεωφειλέται*. He has them in his mind.—Observe, the aim of his scheme is, that they may receive him into their houses—

yy here only 1. Jos. Antt. viii. 2, 9. z = ch. ii. 28. xxii. 17. Eph. vi. 17. zz - here only. Jos. Antt. xviii. 6, 3. ἐπὶ γραμματι καὶ πιστεῖ τῇ αὐτοῦ. a intr. Matt. xxiii. 2. 2 Kings vii. 1. aa here only. 3 Kings iv. 22. b Rom. xv. 11. 1 Cor. xi. 2. 17, 22 only. Gen. xii. 13. bb constr. ver. 9. ch. xviii. 6. Rom. vii. 21. vi. 6. Col. 1. 22. Isa. xxxiii. 6. c here only 1. d ch. x. 6. John xii. 36. Eph. ii. 2. e = Heb. iv. 12. 3 Kings xix. 4. f = ch. xii. 21. Eph. i. 5. g = ch. xii. 33 only. h Matt. vi. 24. ver. 13 only. constr. ver. 8. i = here only. Gen. xxv. 8. xlix. 33. Tobit xiv. 11. k ver. 4.

— 5. *χορηγίῳ* A D K P S V 4. txt B. — 6. for *βάτους*, *κάδους* D<sup>1</sup>. *κάβους* D<sup>2</sup>. *βάδους* L X G al. Orig. vatos a. vathos b. vasos c. siclos d. txt A B P. — τὰ *γράμματα* B D L be Copt. cautionem tuam a Jer. *γραμματέιον* X. txt A P. — *γράφον* ταχ. B. *γράφον* (omg. καθ. and ταχ.) D. — 7. *τῷ ἐτ. D.* — from *σὺ δὲ . . .* εἶπεν om. D, but not d. — τὰ *γράμματα* D? (not B, accg. to Muralt.). — 8. for *ὅτι* (2nd), διὸ λέγω ὑμῖν D. dixit autem ad discipulos suos abc. — 9. *ἀδίκον* μαμωνᾶ Da. — *ἐκλίπη* B (Muralt.) D. *ἐκλείπη* A. *ἐκλείπη* G H K M S V al. (*ἐκλείπη* B, Tisch.

give him shelter. This is made use of afterwards in the interpretation, for which see on ver. 9. — 5.] It is more natural to suppose that these *χορηγίῳ* had borrowed, i. e. not yet paid for these articles of food out of the stores of the rich man, than that they were *contractors* to the amounts specified. — τοῦ κ. *ἐαυτοῦ*, of his own lord—showing the unprincipled boldness of his plan for saving himself; as we express the same when we say, ‘he robbed his own father.’ — *βάτους* — ὁ δὲ *βάτος* δύναται χωρῆσαι ξίστας ἐβδομήκοντα δνο. Jos. Antt. viii. 2, 9; — the same for liquids as the ephah for solids. — *δέξαι σ. τ. γρ.* The steward, not yet out of office, has all the vouchers by him, and returns each debtor his own bond for him to alter the figure (not, to *make another*, which would imply the *destruction* of the old bond, not its *return*). — καθ. *ταχ.* *καθίσας* is graphic. *ταχίως* implies the hurry with which the furtive business is transacted. The debtors seem to be all together, that all may be implicated and none may tell of the other. — 7.] *κόρους* — ὁ δὲ *κόρος* δύναται μεδῖμους ἄττικους δέκα. Jos. Antt. xv. 9, 2. There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors. — 8.] ὁ *κύριος* — of course, *the lord of the steward*. The E. V. ought to have been expressed *his lord*, and there would have been no

ambiguity. — τ. *οἰκ. τῆς ἀδ.*, not ‘*the steward for his injustice*,’ but (see refl.) ‘*the unjust steward*.’ He is not praised for his *injustice*, see below. — *ὅτι φρονίμως ἐπ.*, because he had acted *shrewdly, cleverly for his own interest*. The point brought out is not merely the shrewdness of the steward, but *his lord*, whose injury was wrought by this very shrewdness, *praising it*: ‘for,’ our Saviour adds, ‘the children of this world,’ — to which category *both* belonged — *he who conceived and he who praised* the shrewdness — ‘are more shrewd, *εἰς τ. γ. τ. ἐαν.*’ — for the purposes of *their* self-interest, — ‘than the children of light.’ But this very *τῇ ἐαν.* indicates that there is a *better and a higher γενεά*, the *family of light* (John xiii 36; Rom. xiii. 12; 1 Thess. v. 5; Eph. v. 8), whose interests require a higher and better wisdom and foresight. — 9.] We now pass to the application at once—from the mouth of the Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as a *νῦν τοῦ αἰῶνος τούτου*: — but even in this character there was a point to praise and imitate. And the dishonesty itself is not inserted without purpose—viz. to show us *how little* the *νῦν τ. αἰ. τ. scruple to use it*, — and *how natural it is to them*. Now, however, we stand on higher ground: — *καθαροῖς πάντα καθαρὰ*: — in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off,

<sup>1</sup> σκηνάς. <sup>10</sup> ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. <sup>11</sup> εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἄληθινόν τις ὑμῖν πιστεύσει; <sup>12</sup> καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; <sup>13</sup> οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. <sup>14</sup> Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, ἡ φιλάργυροι ὑπάρχοντες, καὶ ἐξ-

here only.  
a = John i. 9.  
iv. 23. vi. 32.  
xv. 1. Heb.  
viii. 2. ix. 24.  
b = E. cor. ii. 2.  
John iii. 17.  
c = John x. 5.  
Ps. cxxxiii. 11.  
d Matt. vi. 24.  
e 1 Cor. x. 31.  
f 1 Tim. i. 2.  
g 2 Tim. iii. 2  
only.  
h = ch. x. xiii.  
50. Acts iii.  
24. Luke  
only.  
i ch. x. xiii. 35 only. Ps. ii. 4 al.

ed. 2, Scholz, and Lachmann). txt P.—aft. σκην. ins. αὐτῶν P δ Syr. Æth. Chrys. Cyr. Ambr. txt A B D ac Iren. — 10. for ἐλαχίστῳ (2nd), ὀλίγῳ D. modico bed.—for ἔστιν, γίνεται D. — 12. ἡμέτερον B Theophyl. Euthym. Orig. txt A D P acn Cyr.— 13. μαμωνᾷ D' (and above, vv. 9, 10). — 14. πάντα om. D Orig.—bef. οἱ Φ. om. καὶ

and the finer only remain.—*κἀγὼ ὑμῖν λ.* seems to recognize a necessary difference in the two situations:—‘although *you* are children of the light and the day, and *can do no such furtive acts, yet I say to you*’ . . . This view will explain how we may make φίλους ἐκ τοῦ μαμ. τῆς ἀδ. just as we can make an example for ourselves out of the οἰκονόμος τῆς ἀδικ.—that which is of itself τῆς ἀδικίας—which belongs to, is part of a system of, ἀδικία,—which is the very ρίζα πάντων τῶν κακῶν, the result, and the aptest concretion, of that system of meum and tuum (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this Mammon of unrighteousness to make ourselves,—not palaces, nor barns, nor estates, nor treasures,—but *friends*;—i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—compare ὅταν ἐκλείπητε, with θησαυρὸν ἀνέκλειπτον there) that when we *fail* (die, see refl.),—or, according to the reading ἐκλείπη, when *it* fails,—they, i. e. the φίλοι—(compare the joy in heaven ch. xv. and Baxter’s remark cited there by Stier.—‘Is there joy in heaven at thy conversion, and will there be none at thy glorification?’) may receive you into the (or *their*) everlasting tabernacles. See also ch. xiv. 13, 14.—God repays in their name. They receive us there with joy, if they are gone before us:—they receive us there by making us partakers of their prayers, which ‘move the Hand that moves the world,’ even during this life.—Deeds of charity and mercy are then to be our spiritual shrewdness, by which we may turn to our account the ἀδικον μαμωνᾶ,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense

—we are to lighten their burdens by timely relief—the only way in which a son of light can change the hundred into fifty, or fourscore, see Isa. lviii. 6—8. — 10—12.] Closely connected with the foregoing; (against De Wette and Strauss):—the faithfulness in the least is the same as the prudence and shrewdness just spoken of;—in the case of the children of light they run up into one—*τίς ἐστιν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος*, ch. xii. 42;—the ἐλάχιστον=ὁ ἄδικος μαμωνᾶς=τὸ ἄλλοτρίον—the *wealth of this present world*, which is not the Christian’s own, nor his proper inheritance. The πολὺ=τὸ ἀληθινόν=τὸ ὑμέτερον—the *true riches of God’s inheritance*: of which the earth (see Matt. v. 5) forms a part, which ὁ θεὸς (implied in the τίς—for there will be none to give it you if you be untrue during this state of probation;—He will not be your God) shall give to you. The wealth of this world is ἄλλοτρίον—*forfeited by sin*—only put into our hands to try us, and to be rendered an account of.—13.] See note on Matt. vi. 24. The connexion here is,—that we must, while put in trust with the ἀδικος μαμωνᾶς, be serving not it, but God. The saying here applies (as Olshausen remarks) admirably to the Pharisees and Publicans: the former were to outward appearances, the servants of God, but inwardly served Mammon;—the latter,—*by profession* in the service of Mammon,—were, by coming to Jesus, showing that they inwardly served God.

14—31.] The Pharisees were not slow in perceiving that the scope of ταῦτα πάντα was to place this world’s goods, and all that the covetous seek after, at a very low price. It will be observed that the sayings which follow, are in reference to matters mentioned during the discourses, or arising out



εμυκτηρίζον αὐτόν. <sup>15</sup> καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ <sup>k</sup> δι- ABDP  
 καιοῦντες ἑαυτοὺς <sup>1</sup> ἐνώπιον τῶν ἀνθρώπων, ὃ δὲ θεὸς  
 γινώσκει τὰς καρδίας ὑμῶν, ὅτι τὸ ἐν ἀνθρώποις <sup>m</sup> ὑψηλόν  
<sup>n</sup> βδέλυγμα ἐνώπιον τοῦ θεοῦ †. <sup>16</sup> ὁ νόμος καὶ οἱ προ-  
 φῆται ἕως Ἰωάννου. <sup>o</sup> ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ  
<sup>p</sup> ἐπαγγελίζεται καὶ πᾶς εἰς αὐτὴν <sup>a</sup> βιάζεται. <sup>17</sup> ἐνκο-  
 πώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν <sup>a</sup> παρελθεῖν ἢ  
 τοῦ νόμου μίαν <sup>b</sup> κεραίαν <sup>c</sup> πεσεῖν. <sup>18</sup> πᾶς ὁ <sup>d</sup> ἀπολλών  
 τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ [πᾶς]  
 ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. <sup>19</sup> Ἀν-  
 θρώπος δέ τις ἦν πλούσιος, καὶ <sup>e</sup> ἐνεδιέδυσκετο <sup>f</sup> πορφύραν  
 καὶ <sup>h</sup> βύσσον, <sup>i</sup> εὐφραίνόμενος <sup>k</sup> καθ' ἡμέραν <sup>l</sup> λαμπρῶς.  
 k = here only, see ch. xviii. 14.  
 l = ch. i. 6 al. Prov. xiv. 12. (Heb.)  
 m = Rom. xii. 16. 1 Kings ii. 3.  
 n Matt. xxiv. 13 and 14.  
 o Matt. xi. 1. 1.  
 p = Gal. i. 11. 1 Pet. i. 23. iv. 6.  
 q = here only. Exod. xix. 21. see Matt. xi. 12, 13.  
 r Matt. ix. 5. xix. 2 Gal. a = Matt. v. 18 al. Dan. vii. 11.  
 b Matt. v. 18 only †. c = Matt. v. 31, 32 al. †.  
 d Mark xv. 17 var. read. 2 Kings i. 24. e Mark xv. 17, 20. Rev. xvii. 4. xviii. 12. 2 Chron. ii. 7. Prov. xxiii. 22.  
 f Rev. xviii. 12. 2 Chron. ii. 14. 1 ch. xii. 19. v. 24, see. Deut. xiv. 26. k Mark xiv. 12. ch. iv. 24. Num. x. 16.  
 l Here only †. see Rev. xviii. 14.

D L al. *abcv* Syr. Æth. Arm. Orig. Cypr. — 15. rec. ins. *ἐστιν* aft. τοῦ θ., but om. A B D K L P S 34 all. Copt. Theophyl. for τοῦ θεοῦ, κερίον B. — 16. for ἕως, μέχρι B L X 7 al. Clem. Orig. txt A D P Orig.—aft. Ἰωάν. ins. *ἐπροφήτευσαν* D d. — 18. πᾶς (2nd) om. B D L 5 *abcv* Copt. Sahid. Arm. Tert. Ambr. ins. Δ P?—ἀπὸ ἀνδρὸς om. D 2 Copt. Syr. Arm.—19. ins. *εἶπεν δὲ καὶ ἑτέραν παραβολὴν* D (omg. ἐί).

of the character of the Pharisees as commented on in them.—15.] see last note, end.—δικαιοῦντες . . . ἐνώπ. τ. ἀνθρ.—a contrast to ἡμαρτον ἐνώπιόν σου, ch. xv. 18; and βδέλυγ. ἐνώπιον τ. θεοῦ τοῦ χαρά ἐνώπιον τ. ἀγγ. τοῦ θεοῦ, ch. xv. 10.—16.] see Matt. xi. 12 and note. After *προφ. προεφήτευσαν*, not (Meyer) *ἐκηρύσσοντο*, which would be inapplicable to the law and the prophets.—The connexion is,—‘Ye are they that justify yourselves before men;—ye are no publicans and sinners,—no poor and needy,—but righteous, and increased with this world’s goods.—But, since John, a kingdom has been preached, into which every one, publicans and sinners too (πᾶς || πάντες, ch. xv. 1), are pressing in. The true relation however of that kingdom to the law is not as ye suppose, to destroy the law (Matt. v. 17), but to fulfil.’ Then, as an example, the Lord reiterates the decision which He had before given on a point much controverted among the Jews—the law of adultery. But this He does, not *without occasion given*, and close connexion with the circumstances, and with what had before been said. As early as Tertullian, cont. Marc. iv. 34 (Meyer), it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip’s wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil. To this mention of Herod’s crime the *ἕως Ἰωάννου* gave relevance. See on Matt. v. 32.—19—~~20~~] The Lord

in this closing parable grasps the whole covetous and self-seeking character of the Pharisees, shows them a case in which it is carried to the utmost, by one who ‘made no friends’ with the unrighteous Mammon,—places in contrast with it a case of extreme destitution and poverty,—the very thing which the φιλαργυρία most abhorred;—and then passes over into the region beyond the grave, showing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the φιλαργυρία of the Pharisees showed itself in this particular way, the Lord here grasps the depravity by its root, which is, *a godless and loveless self-seeking*—saying in the heart, ‘There is no God’—and acting accordingly.—‘The explanation of particular points,’ see below.—19.] δὲ connects this directly with what goes before;—being an answer, not immediately to *any thing said* by the Pharisees, but to their *scuff* at Him;—q. d. ‘hear now a parable.’—*ἀνθρ. πλ.* Tertullian thought (l. c.) that Herod was meant, and by Lazarus John; and this view has been taken by Paulus and Schleiermacher also: but surely with no probability. The Lord might hint with stern rebuke, as in ver. 19, at the present notorious crime of Herod,—but can hardly be thought to have spoken thus of him. That the circumstances *will in some measure*

<sup>20</sup> πτωχὸς δέ τις [ἦν] ὀνόματι Λάζαρος[ , ὁς ] <sup>m</sup> ἐβίβλητο <sup>m</sup> πρὸς τὸν <sup>n</sup> πυλῶνα αὐτοῦ <sup>†</sup> <sup>o</sup> ἐλκωμένος <sup>21</sup> καὶ <sup>p</sup> ἐπιθυμῶν <sup>q</sup> χορτασθῆναι ἀπὸ [τῶν <sup>r</sup> ψυχίων] τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι \* <sup>s</sup> ἀπέλειχον τὰ ἔλκη αὐτοῦ. <sup>u</sup> ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ <sup>v</sup> ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων <sup>ABD</sup> εἰς τὸν κόλπον [τοῦ] Ἀβραάμ. ἀπέθανε δὲ καὶ ὁ πλού-

s here only f. t Rev. xvi. 2, 11 only. Job ii. 7. u constr. Matt. xviii. 13. Mark ii. 23. ch. iii. 21. v l. 1, 6. Acts iv. 5 and freq. v Mark x v. 1. Hosea x. 6.

—20. ἦν om. B D L 4 a Arm. Clem. ins. A P bc.—rec. ἡλκωμ. txt A B D L P X 5 al.—21. τῶν ψ. om. B L bc Copt. Saliid. Clem. Ambr. ins. A D a.—ἐπέλειχον A B. ἐλειχον D. txt (but ἀπόλειχον) P. —22. τοῦ bef. Ἀβρ. om. A D G H K L M P S V 20 all. Orig. Chrys. ins. B.—23. bef.

apply to these two, is owing, as above in ch. xv., to the parable taking the *general case*, of which theirs was a particular instance.—Observe, that this rich man is *not accused of any flagrant crimes*;—he lives, as the world would say, as *became his means and station*;—he does not oppress nor spoil other men;—he is simply a *νῦός τοῦ αἰῶνος τούτου*, in the highest form.—πορφ. κ. βύσ., the Tyrian costly purple—and the fine linen (for under clothing) from Egypt.—εὐφρ. λαμπ., probably the E.V. is right—‘fared sumptuously:’ ‘epulabatur laute,’ Vulg. Others render it ‘enjoyed himself sumptuously.’—20.] The significant name Lazarus (= Eleazarus = *γὰρ ὁ θεός*, Deus auxilium) should have prevented the expositors from imagining this to be a *true history*.—Perhaps by this name the Lord may have intended to *fill in the character of the poor man*, which indeed must otherwise be understood to be that of one who feared God.—ἐβίβ., ‘was,’ or ‘had been cast down,’ i. e. was placed there on purpose to get what he could of alms.—πυλῶνα, see on Matt. xxvi. 71: it was the portal, which led out of the *προ-αύλιον* into the *αὐλή*.—21.] It would seem that he *did* obtain this wish, and that, as in ch. xv. 16, the *ἐπεθ.* must mean, he ‘looked for’ it, ‘willingly took’ it.—The *ἀλλὰ καὶ* seems also to imply, that he *got the crumbs*: this verse relating the two points of contrast to the rich man: his only food—the crumbs, with which he longed to fill his belly, but could not:—his only clothing—nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who *ἀπέλειχον*—certainly in pity, not ‘dolorem exasperantes’ (Bengel)—his sores, as they do their own. Such was the state of the two in this world.—22.] The *burial* of Lazarus is not mentioned, *διὰ τὸ ἀτημέλητον τῆς τῶν πτωχῶν ταφῆς*, Euthym.

This is the only admissible reason. Meyer rejects it as arbitrary, and not consistent with the received notions about Hades, in which not the soul only, but the whole man was after death—believing it to be meant that the angels carried Lazarus *bodily* into Paradise. But then his interpretation halts, when he comes to the burial of the rich man, whom he makes go down out of his grave into Hell. The fact is, that in both cases the material corpse remains on this earth, buried or unburied;—while that Personality to which universal consent rightly attributes sensibility to bliss and woe, and the feelings and parts of the body, the man’s real *self*, is translated into the other world. (If, when parts of the body are removed, we still believe that we possess those limbs, and feel pain in them, why may not the disembodied spirit still subjectively exist in, and feel the sensations of, that corporeal system from which it is temporarily separated?)—*ἀπενεχ. αὐτ.* . . . . In the whole of this description, the following canon of interpretation may be safely laid down:—Though it is unnatural to suppose that the Lord would in such a parable formally *reveal any new truth* respecting the state of the dead,—yet, in conforming Himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of the Lord’s sayings, if we could conceive Him to have used popular language which *did not point at truth*. And accordingly, where *such* language was current, we find Him not adopting, but protesting against it: see Matt. xv. 5.—The bearing of the spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41. Heb. i. 14.—τ. κόλπ. τ. Ἀβραάμ. The last remark does not apply

w = Matt. xvi. 18. Ps. xv. 10. x = Matt. xvii. 8. John iv. 35. y = Phil. ii. 6. z = Matt. iv. 24 only. 24. Wisd. xix. 4. a Matt. xxvi. 58. Ps. cxxxvii. 6. n John xii. 27. Deut. xii. 6. b = ch. viii. 8. 54. Dan. iv. 11. c John xii. 26. Rev. xix. 13 only. Num. xix. 18. d Matt. xxiv. 31 and Mk. Deut. iv. 32. e couns. Matt. xvi. 28 al. see Winer, § 30, 5. f there only. Gen. xviii. 4. g ch. ii. 48 al. Isa. xl. 23. h Acts vii. 30. i ch. xxvii. 40. Num. xxvii. 14. k = ch. xii. 18, 19. Gen. xiv. 18, 20. m = Acts xx. 12 al. Gen. xxiv. 67. o = ch. iii. 20. Col. iii. 14. 2 Chron. xxix. 10.

Ἰσ. κ. Ἰάκ. ἐποδείξονται εἰς τοὺς κόλπους αὐτῶν.—No pre-eminence is signified, as in John xiii. 23;—*all the blessed* are spoken of as in Abraham's bosom. See also John i. 18.—The death of the rich man *last* should be remarked; Lazarus was taken soon from his sufferings;—Dives was left longer, that he might have space to repent.—κ. ἐτάφη. There can be no doubt that the *funeral* is mentioned as being congruous to his station in life,—and, as Trench observes, 'in a sublime irony,'—implying that he had all things *properly cared for*—the purple and fine linen which he wore in life, not spared at his obsequies. See Meyer's interpretation above.—23.] ἐν τ. ᾤῃ. Hades, ἡιδε, is the abode of *all disembodied spirits* till the resurrection—not, the place of torment,—much less *hell*, as understood commonly, in the E. V.—Lazarus was *also in Hades*, but separate from Dives,—one on the blissful, the other on the reprobate side. It is the *gates of Hades*, the imprisonment of *Death*, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds

the *key of Hades* (Rev. i. 18);—Himself went into the same Hades, of which Paradise is a part.—ἐν βασάνοις—not *eternal condemnation*;—for the judgment has not yet taken place; men can only be judged *in the body*, for the deeds done in the body:—but—the *certainty and anticipation of it*.—ἐπάρας, not necessarily to a *higher place*, though that may be meant:—see reff.—24.] 'superbus temporis, mendicis inferni.' Aug. (Trench, p. 420.)—Ὁ πᾶτερ Ἰσρ. see Matt. iii. 9.—φλογί, not subjective *only*, though perhaps mainly. The omission of the article before βασάνοις points no doubt to *subjective* torments;—but where lies the limit between inner and outer to the disembodied? Hardened sinners have died crying 'Fire!'—Did the fire leave them, when they left their bodies?—25.] The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. (Klopstock, cited by Stier, iii. 368: 'Wehmuth der himmlischen die verlorren Seele begleitet.')—μνήσθητι . . . . Analogy gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller.—ἀπέλαβες—not sufficiently expressed by 'receivedst,' E. V.;—it is analogous to ἀπέχουσι, Matt. vi. fr.—and expresses the receipt in *full*—the exhaustion of all claim on.—Those that were good things to thee, τὰ ἀγ. σου, came to an end in thy lifetime: there are no more of them.—What a weighty,

σιος καὶ ἐτάφη, <sup>23</sup> καὶ ἐν <sup>w</sup> τῷ ᾤῃ <sup>x</sup> ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, <sup>y</sup> ὑπάρχων ἐν <sup>z</sup> βασάνοις, ὅρᾳ [τὸν] Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Ἀάζαρον ἐν <sup>a</sup> τοῖς κόλποις αὐτοῦ. <sup>24</sup> καὶ αὐτὸς <sup>b</sup> φωνήσας εἶπε Πάτερ Ἀβραὰμ, ἐλήσόν με καὶ πέμψον Ἀάζαρον, ἵνα <sup>c</sup> βάξῃ τὸ <sup>d</sup> ἄκρον τοῦ δακτύλου αὐτοῦ <sup>e</sup> ὕδατος καὶ <sup>f</sup> καταψύξῃ τὴν γλῶσσάν μου, ὅτι <sup>g</sup> ὀδυνῶμαι ἐν τῇ <sup>h</sup> φλογὶ ταύτῃ. <sup>25</sup> εἶπε δὲ Ἀβραὰμ Τέκνον, μνήσθητι ὅτι <sup>i</sup> ἀπέλαβες [σὺ] <sup>j</sup> τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Ἀάζαρος ὁμοίως τὰ κακά· νῦν δὲ <sup>k</sup> ἔωδε <sup>l</sup> παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. <sup>26</sup> καὶ <sup>m</sup> ἐπὶ πᾶσι τούτοις

here—for this, as a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the *purposes of the parable* require this, ver. 23, no one would think of pressing *it* into a truth, but all would see in it the graphic filling up of a state which in itself is strictly actual. The expression <sup>23</sup> ἐν τῷ ᾤῃ signified the *happy side of Hades*, where all the Fathers were conceived as resting in bliss. In 4 Macc. xiii. 16 (cited by De Wette) we have οὗτω γὰρ θανόντας ἡμᾶς Ἀβραὰμ κ. Ἰσ. κ. Ἰάκ. ἐποδείξονται εἰς τοὺς κόλπους αὐτῶν.—No pre-eminence is signified, as in John xiii. 23;—*all the blessed* are spoken of as in Abraham's bosom. See also John i. 18.—The death of the rich man *last* should be remarked; Lazarus was taken soon from his sufferings;—Dives was left longer, that he might have space to repent.—κ. ἐτάφη. There can be no doubt that the *funeral* is mentioned as being congruous to his station in life,—and, as Trench observes, 'in a sublime irony,'—implying that he had all things *properly cared for*—the purple and fine linen which he wore in life, not spared at his obsequies. See Meyer's interpretation above.—23.] ἐν τ. ᾤῃ. Hades, ἡιδε, is the abode of *all disembodied spirits* till the resurrection—not, the place of torment,—much less *hell*, as understood commonly, in the E. V.—Lazarus was *also in Hades*, but separate from Dives,—one on the blissful, the other on the reprobate side. It is the *gates of Hades*, the imprisonment of *Death*, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds

ῥ μεταξὺ ἡμῶν καὶ ὑμῶν ἡ χάσμα μέγα ἔστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ θύνωνται, μηδὲ [οἱ] ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. 27 εἶπε δὲ ὁ Ἐρωτῶ οὖν σε, πάτερ, ἵνα ἐπέψης αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου· 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασιλείου. 29 λέγει αὐτῷ Ἀβραὰμ· Ἐχουσι Μωσῆς καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν Οὐχὶ πάτερ Ἀβραὰμ, ἀλλ' ἵαν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. 31 εἶπε δὲ αὐτῷ Εἰ Μωσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ

ἐπὶ, in B.—rec. ἐνταῦθεν. txt A B E G H L M S V 27 all. Chrys. Ephr. om. D ed.—bef. ἐκείθεν om. οἱ B D. ins. A.—for πρὸς ἡμ. διαπερῶσιν.—ὅδε διαπεράσαι D.—27. πάτερ Ἀβραὰμ D.—ἵνα om. D.—29. rec. aft. λέγ. om. ἐ, but ins. A B D (εἶπεν ἔε D al) K L V X 16 all. ad Copt. Arm. Syr.—30. ἐκ νεκρ. D 9 al. abc Theophyl. Aug. txt A B. resurrexerit abc Iren. persuadebit illis bc.—31. aft. ἀναστῇ ins. καὶ ἀπέλθῃ πρὸς αὐτοὺς D Iren. ad illos icrit (abier. bc) abc.—πιστεύουσιν D abc Iren.

precious word is this σου: were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, 'Woe to the rich, but blessed are the poor (!)'—would have found in this verse at least a specious defence for their view:—though even then τὰ αἴγ. would have implied the same, in fair interpretation.—τὰ κακὰ—not αὐτοῦ—for to him *they were not so*.—παράκαλ.: see ch. vi. 24.—26.] *Even if it were not so*,—however, and for whatsoever reason, God's decree hath placed thee there—thy wish is *impossible*.—χάσμα μέγα. In the interpretation,—the irresistible decree—then truly so, but *no such on earth*—by which the Almighty Hand hath separated us and you. In the graphic description, a yawning chasm impassable.—ἐστήρικται, is *fixed* for ever. This expression precludes all idea that the following verse indicates the beginning of a better mind in the rich man.—27.] This is the *believing and trembling* of James ii. 19. His eyes are now opened to the truth—and no wonder that his natural sympathies are awakened for his brethren.—That a *lost spirit* should feel and express such sympathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body keep down here.—29.] ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος θεοῦ. Rom. x. 17. 'Auditu fidei salvamur, non apparitionibus.' Bengel. This verse furnishes a weighty testimony from the Lord Himself of the sufficiency *then* of the O. T. Scriptures for the salvation of the Jews. It is *not so now*.

—30, 31.] οὐχὶ—not, 'they will not hear them:' he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham:—the word deprecates leaving their salvation in *such uncertainty*, as the chance of their hearing Moses and the prophets seems to Him to imply.—'Leave it not so, when it might be at once and for ever done by sending them one from the dead.'—Abraham's answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets:—Christ rose from the dead, but He did not go to *them*;—this verse is not so worded, 'they would have rejected Him, had He done so:'—the *fact* merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not persuaded—did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable.—Observe, Abraham does not say, 'they will not *repent*'—but, 'they will not *believe*, *be persuaded*.' which is another and a deeper thing.—Luther does not seem to conclude rightly, that this *disproves* the possibility of appearances of the dead. It only says, that such appearances will not bring about *faith* in the human soul: but that they may not serve other ends in God's dealings with men, it does not assert. There is no gulf between the *earth* and *Hades*: and the very form of Abraham's answer—setting forth no impossibility in this second case, as in the former,—would seem to imply its

z here only 1.  
 a Matt. xviii.  
 b, 7 only.  
 b Mt. and  
 Mt. xxi. 11.  
 Hos. ix. 17.  
 c ell. Mark x.  
 40. ch. v. 25.  
 Rom. vi. 21.  
 d here only.  
 e Rom. iii. 6.  
 dd Rev. xviii.  
 21, 22.  
 2 Kings xi. 21.  
 e Mt. only 1.  
 ee Acts xviii.  
 26. 10. b. an.  
 14.  
 f ch. ix. 35.  
 Gen. xxi. 15.  
 Rom. ix. ch. xv.  
 c Matt. xv. 32  
 al. 1.  
 gg Matt. x.  
 42. Acts viii.  
 10 al.  
 h ch. xii. 1.  
 Gen. xiv. 6.  
 i Matt. xvi. 22.  
 Zech. iii. 3.  
 k Matt. vi. 12.  
 Isa. xxii. 14.  
 j Acts xiv. 15.  
 Deut. xxx. 2.  
 m ch. xii. 31.  
 Tobit v. 15.  
 n Matt. xiii.  
 31 1.  
 p here only. see ch. xix. 4. 1 Chron. xxvii. 28.  
 q Matt. xiii. 29 al. Jer. i. 10.  
 r ch. xiii. 6. Gen. ix. 20.  
 s 1 Cor. ix. 10 only. Deut. xxii. 10. t 1 Cor. ix. 7. 1 Kings xxv. 10.

CHAP. XVII. 1. rec. bef. *μη ἔλθ.* om. *τοῦ.* ins. A B D E L S V 27 Orig. Chrys.—*πλὴν οὐαὶ* B D L 7 *abc* Copt. txt A v.—2. for *λυσ.*, *συνφέρει* δὲ D. *utilius* autem fuerat (or est) illi ne nasceretur, aut lapis, &c. *abc.*—*λίθος μυλίκος* B D X 6 al. *abev* Copt. Arm. txt A.—*περίκειτο* D.—3. *ἐε* om. B D L 6 al. *abev* Syr. Copt. Æth. Arm. ins. A.—*ἀμαρτήσῃ* D 3 al.—*εἰς σὲ* om. A B L 6 al. *ab* Syr. Copt. Clem. Bas. ins. D c.—bef. *μεταν.* ins. *μὲν* A.—4. rec. *ἀμάρτη.* txt A B D L X al.—bef. *ἐπτ.* (2nd) ins. *ἐὰν* A b. τὸ D.—txt B *acd* Orig. ?—*τῆς ἡμ.* (2nd) om. B D L X al. *abc* Copt. Arm. Orig. Ambr. ins. A v.—rec. *ἐπὶ σὲ.* om. E H K M S V 32 all. Æth. Orig. txt A B D L X al. Clem. ad te *abc.*—*μετανοήσω* D\*.—*ἄφες* D *abedv.*—6. *ὁ δὲ εἶπεν αὐτοῖς* D *bc.*—*ἐχετε* A K V X 7 al.—aft. *ἰλέγ.* *ἀν.*—*τῷ ὅρτῳ τοῦτῳ* *μετάβα* *ἐντεῦθεν* *ἐκεῖ,* *καὶ μετέβανεν* *καὶ τῷ συκαμίνῳ* *μεταφυτεύθη* *εἰς τὴν θάλασσαν* D d.—aft. *ὕπης.* om.

possibility, if requisite.—We can hardly pass over the identity of the name *Lazarus* with that of him who actually was recalled from the dead, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

CHAP. XVII. 1—10.] The discourse appears to proceed onward from the foregoing.—1.] *τὰ σκ.* is perhaps owing to some offence which had happened;—the departure of the Pharisees in disgust,—or some point in their conduct, such as the previous chapter alluded to.—*ἀνένδεκτόν ἐστι* = *οὐκ ἐνδέχεται*, ch. xiii. 33.—2.] see Matt. xviii. 6, 7, and notes.—*τῶν μ.τ.*, perhaps the Publicans and sinners of ch. xv. 1;—perhaps also, repeated with reference to what took place, Matt. i. c.—3, 4.] see on Matt. xviii. 15. 21, 22.—The *προσέχετε* *ἑαυτ.* here is to warn them not to be too readily dismayed at *σκάνδαλα*, nor to meet them in a brother with an unforgiving spirit.—*ἐπιτίμ.*] *ἀγάπη* begins with *ἀληθιεύειν*, Stier;—who remarks, that in the

Church, as in the world, the love of many waxing cold,—not being strong or warm enough for this *ἐπιτίμησον*—is the cause why offences abound.—5.] The only example in the Gospels in which the *Apostles* are marked out as requesting or saying anything to the Lord. They are amazed at the greatness of the faith which is to overcome *σκάνδαλα* and forgive *ἀμαρτήματα* as in vv. 3, 4;—and pray that *more faith* may be added to them.—6.] see on Matt. (xvii. 20) xxi. 21. On this occasion some particular tree of the sort *was* close at hand, and furnished the instance, just as the Mount of Transfiguration in the former of those passages, and the Mount of Olives in the latter.—*συκαμίνος* is the *mulberry-tree*;—not very common in Palestine, but still found there. It must not be confounded with *συκομοραία*, ch. xix. 4, which is the Egyptian fig,—see note there.—*ἐκριζώθ.*] ‘*cum ipsis radicibus, in mari mansura. Tale quiddam fit ipsis fidelibus.*’ Bengel.—7—10.] The connexion is,—‘Ye are *servants* of your Master;—and there-

νοντα, ὅς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ Εὐθέως <sup>u</sup> παρελθὼν <sup>u</sup> ἀνάπαισαι, <sup>v</sup> ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἑτοιμάσον <sup>w</sup> τί δειπνήσω, καὶ <sup>x</sup> περιζωσάμενος <sup>y</sup> διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; <sup>9</sup> μὴ <sup>z</sup> χάριν ἔχει τῷ δούλῳ † ὅτι ἐποίησε τὰ <sup>a</sup> διαταχθέντα [αὐτῷ]; οὐ <sup>b</sup> δοκῶ. <sup>10</sup> οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δούλοι <sup>c</sup> ἄχρειοὶ ἐσμεν, ὅτι ὁ <sup>d</sup> ὠφείλομεν ποιῆσαι πεποιθήκαμεν.

<sup>11</sup> Καὶ ἐγένετο <sup>e</sup> ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, <sup>f</sup> καὶ αὐτὸς διήρχετο διὰ \* μέσου Σαμαρείας καὶ Γαλιλαίας. <sup>12</sup> καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπηντήσαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν <sup>g</sup> πόρρωθεν <sup>h</sup>.

fred. ch. v. 17 al. Gen. xxiv. 30.

g Heb. xi. 13 only. Isa. xxxiii. 13.

ἀν Α. — 7. ἔχων ὑμῶν ἐσθλόν D.—μὴ ἐρεῖ D.—ἀνάπαισε B D K S V 22 al. txt A (but qu. itacism?)—B. οὐχὶ om. bc Cypr. Ambr.—ἕως ἀν Α K L M X 6 al.—σύ om. D. — 9. rec. ins. ἐκείνῳ aft. δούλῳ with v Cypr., but om. A B D L X abc Copt. Ambr. (B om. δούλῳ also?).—αὐτῷ om. A B G H K L M S V 31 al. ins. D abc.—οὐ δοκῶ om. B L X 5 a Copt. Arm. Æth. Cypr. — 10. for πάντα . . . ὑμῖν,—ὅσα λέγω D.—aft. πάντα ins. ταῦτα A.—rec. bef. ὁ ὠφ. ins. ὅτι. om. A B D L 7 Orig. Bas. Theophyl. Cypr. Ambr. Aug. — 11. αὐτὸν om. B L.—διὰ μέσου B L. om. διὰ D. txt A. 12. for ἀπηντ., ὅπου ἦσαν D. et ecce bc.—αὐτῷ om. B D L abc. ins. A v.—for οἱ, καὶ D.—

fore endurance is required of you,—faith and trust to endure out your day's work before you enter into your rest.—Your Master will enter into Iis, but your time will not yet come;—and all the service which you can meanwhile do Him, is but that which is your bounden duty to do,—seeing that your body, soul, and spirit are His.—7.] εὐθέως in the E. V. is wrongly joined with ἐρεῖ: it corresponds to μετὰ ταῦτα in ver. 8. Construendum; 'cito accumbere; cito cupiunt accumbere qui missis creteris officiis fidem sibi summam conferri oportere putant.' Bengel. — 8.] ἕως φ. κ. π., 'till I shall have eaten and drunken;' see ch. xii. 37,—where a different assurance seems to be given. But the Lord is here speaking of what we in our state of service are to expect—there, of what in our state of manumission ('mensæ servos adhibere manumissionis erat species.' Grotius, citing from Ulpian) and adoption, the wonders of His grace will confer on us. Here the question is of right: there, of favour. —9.] The Lord is not laying down rules for the behaviour of an earthly master to his servants,—but (see above) is speaking of the rightful state of relation between us, and Him whose we are, and Whom we serve. — 10.] This shows the sense of the parable, as applying to our own thoughts of ourselves, and the impossibility of any claim for our services to God.—In Rom. vi. 23 (see also the foregoing verses) we

have the true ground on which we look for eternal life set before us;—viz. as the gift of God whose servants we are,—not the wages, as in the case of sin, whose we are not. In the case of men this is different—a good servant is εὐχρηστος (Philem. ver. 11), not ἀχρεῖος, i. e. οὐ μὴ ἔχει τις χρεῖαν, —Etym. Mag. Acts xvii. 25.—The case supposed introduces an argument à fortiori: 'how much more, when ye have failed in so many respects.' 'Miser est quem Dominus servum inutilem appellat Matt. xxv. 30, beatus, qui se ipse.' Bengel.—Thus closes the series of discourses which begun with ch. xv. 1.

11—19.] It does not appear to what part of the last journey this is to be referred. There is no reason for supposing it to have been subsequent to what has just been related:—this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, διὰ μ. Σ. κ. Γ. probably means 'between Samaria and Galilee,' on the frontiers of both. Meyer supposes αὐτοῖς to mean 'He for his part'—separate from the others going up to the feast, who would go direct through Samaria.—Xen. has διὰ μέσου ἐν μετὰ τούτων ποταμῶν, i. e. 'between these walls.' Anab. i. 4, 4.—This seems to be || with Matt. xix. 1.—The journey mentioned there would lead Him διὰ μέσου τ. Σ. κ. Γ. —12.] πόρρωθεν, see Levit. xiii. 46. Num.

b Acts iv. 21. 13 καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ABD  
 Judg. xxi. 2. ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες  
 c ch. v. 5. vii. 24. ix. 33, 49 only. 4 Kings d ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ ἐγένετο ἐν τῷ  
 d Matt. xvi. 19. ch. xx. 21. 15 εἰς δὲ ἐξ αὐτῶν ἰδὼν  
 15. xxviii. 26, but not in 16. 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας  
 16. 17. 17 ὅτι ἰάθη, ὅτι ὑπέστρεψε μετὰ ῥωνῆς μεγάλης δολάζων τὸν  
 17. 18. 18 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας  
 18. 19. 19 αὐτοῦ, καὶ ὑψοῦστων αὐτῶν καὶ αὐτὸς ἦν Σαμαρείτης.  
 19. 20. 20 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρί-  
 20. 21. 21 σθησαν ; οἱ [δὲ] ἐννέα πού ; 13 οὐχ ἑυρίσθησαν ὑποστρέ-  
 21. 22. 22 φαντες δούναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἄλλογενης οὗτος ;  
 22. 23. 23 καὶ εἶπεν αὐτῷ Ἀναστάς πορεύου· ἡ πίστις σου σέσωκέν σε.  
 23. 24. 24 20 ἡ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται  
 24. 25. 25 ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ  
 25. 26. 26 οἱ ἄλλοι. Job xv. 19. p Mark x. 1. Gen. xxii. 3, 19. q Matt. xii. 10 al. Judg. i. 1.  
 r constr. pres. Matt. xii. 3. xvii. 11. John vi. 14.

ἀνίστησαν B. — 13. for ἡρ. φ., ἐκραζαν φωνῇ μεγάλῃ D. — 14. aft. αὐτοῖς ins. *τετε-  
 ραπενεύθε* D d. — 15. for ἰάθη, ἐκαθαρίσθη D 5 al. b Syr. Aeth. — 16. *πρὸς τ. π.* D ad.  
 — *εὐχ.* aut. om. D. — *ἦν δὲ Σ. D.* — 17. *εἶπεν αὐτοῖς D.* — for οὐχὶ οἱ, οὗτοι (hi) D abed.  
 txt (οὐχ οἱ B L) A B L v. — aft. *εἰκα* ins. οὗτοι A. — cē om. A D abc Syr. Copt. ins. B. —  
 18. *ἐξ αὐτῶν οὐδεὶς ἐυρίθη ὑποστρέφων ὡς ἔωσει ἐδξ. τ. θ.* D abcn Ambr. txt A B. —  
 19. *ἡ π. σου σέσ. σε* om. B. ins. (ὅτι ἡ π. . . D abc) A D abc. — 21. *ἰδοὺ* (2nd) om.  
 v. 2. — The Rabbinical prescriptions as to the distance are given in Wetstein. — Their misery had broken down the national distinction, and united them in one company. — On the nature of leprosy and its significance see on Matt. viii. 2. — 14.] One of the Lord's first miracles had been the healing of a leper; then he touched him and said, 'Be thou clean!' now *He said* as it were the healing, and keeps it in the background; — and why so? There may have been reasons unknown to us; — but one we can plainly see, and that is, to bring out for the Church the lesson which the history yields. In their going away, in the absence of Jesus they are healed: what need to go back and give Him thanks? Here was a trial of their *love* — *faith* they had, enough to go, and enough to be cleansed: but *love* (with the one exception) — *gratitude*, they had not. — *ἐπιδείξ.*] see note on Matt. viii. 4. — *ἐν τῷ ὑπ. αὐτ.*] i.e. 'while on their way,' — the meaning evidently being that they had not gone far, and that the whole took place within a short time. They had not been to the priests, as some suppose. — 15.] The *ἰδὼν ὅτι ἰάθη*, and *ὑπέστρ. μ. φ. μεγ. δ. τ. θεόν*, set before us something immediate, and, I should be inclined to think, witnessed by the narrator. — *αὐτ. ἦν Σαμ.*] Strauss supposes (and Hase, but doubtfully) from this that the whole narrative arose out of a parable about Jews and Samaritans (!). Such an absurd notion is however not without its use for

believers. — Every miracle is a *parable* — the Lord did not work mere feats of supernatural power, but *preached by His miracles*, as well as by His discourses. — 17.] Were not the ten cleansed? — 18.] *ὁ ἄλλογ. οὗτ.* The Samaritans were *Gentiles*; — not a *mixed race*, as is sometimes erroneously supposed. They had a *mixed religion*, — but were themselves originally from other countries: see 2 Kings xvii. 24 — 41. There may have been a reason for the nine Jews not returning, — that they held the ceremonial duty imposed on them to be paramount, which the Samaritan might not rate so highly. That he was going to Mount Gerizim does not appear: from his being found with Jews, he probably would act as a Jew. — 19.] *σέσωκέν σε* — in a higher sense than the mere cleansing of his leprosy — *theirs* was merely the beholding of the brazen serpent with the outward eyes, — but his, with the eye of inward faith; and this faith saved him; — not only healed his body, but his soul.

20 — 37.] In this discourse we have several sayings which the Lord afterwards repeated in His last prophetic discourse to the four apostles on Mount Olivet; but much also which is peculiar to Luke, and most precious ('cine kostliche Perle,' De Wette). — 20.] The question certainly is asked by the Pharisees, as all their questions were asked, with no good end in view: to entangle our Lord, or draw from Him some direct announcement which

ἔρχεται ἡ βασιλεία τοῦ θεοῦ <sup>21</sup> μετὰ <sup>22</sup> παρατηρήσεως, οὐδὲ <sup>23</sup> ἐροῦσιν Ἰδοὺ ὧδε ἡ ἰδοὺ ἐκεῖ. ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ <sup>24</sup> ἐντὸς ὑμῶν ἐστίν. <sup>25</sup> εἴπε δὲ πρὸς τοὺς μαθητὰς Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν <sup>26</sup> ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου <sup>27</sup> ἰδεῖν, καὶ οὐκ ὕψεσθε. <sup>28</sup> καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ὧδε [ἡ] ἰδοὺ ἐκεῖ. μὴ <sup>29</sup> ἀπέλθωτε μηδὲ <sup>30</sup> διώζητε. <sup>31</sup> ὥσπερ γὰρ ἡ <sup>32</sup> ἀστραπή ἡ <sup>33</sup> ἀστράπτουσα ἐκ <sup>34</sup> τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως <sup>35</sup> ἔσται [καὶ] ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ]. <sup>36</sup> πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ <sup>37</sup> ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. <sup>38</sup> καὶ <sup>39</sup> καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις

B L.—aft. ἐκεῖ add μὴ πιστεύσητε D d.—22. εἴπ. οὖν D.—for ὅτε ἐπιθ., τοῦ ἐπιθυμῆσαι ὑμᾶς D.—aft. ἡμ. ins. τούτων D.—ἰδεῖν om. D.—23. ἰδοὺ ἐκεῖ, ἰδοὺ ὧδε B.—ἡ om. B D K L X 23 all. ins. A acd.—καὶ M 4 by Syr. Aeth.—ἀπέλθ. μηδ. om. B 7 al. Arm.—24. ἡ bef. ἀστ. om. B.—εἰς τ. ὑπ' οὐρ. om. D.—for λ., ἀστράπτει D. om. abc.—καὶ om. A E G H K L M S V 22 all. v Syrr. ins. B D.—ἐν τῇ ἡμ. αὐτ. om. B D abc. ins. A v.—26. rec. bef. Νῶε ins. τοῦ, but om. A B D K L S V 25 all. Clem. Theophyl.

might be matter of accusation.—μετ. παρατηρ.] 'with (accompanied with) anticipation,' or 'observation.' The word is used ch. xiv. 1 of the Pharisees 'watching' Jesus.—21.] οὐδὲ ἐρ. . . . Its coming shall be so gradual and unobserved, that none during its waxing onward shall be able to point here or there for a proof of its coming.—21.] 'for behold the kingdom of God is (already) among you.' The misunderstanding which rendered these words 'within you,' meaning this in a spiritual sense, 'in your hearts,' should have been prevented by reflecting that they are addressed to the Pharisees, in whose hearts it certainly *was not*. We have the very expression Xen. Anab. i. 10, 3,—ἀλλὰ καὶ ταύτην ἴσωσαν (οἱ Ἕλληνες) καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἴσωσαν:—see also John i. 26. xii. 35, both of which are analogous expressions.—The kingdom of God was begun among them, and continues thus making its way in the world, without observation of men;—so that whenever men can say 'lo here or lo there,'—whenever great 'revivals' or 'triumphs of the faith' can be pointed to, they stand self-condemned as *not belonging to that kingdom*. Thus we see that every such marked event in the history of the Church is by God's own hand as it were *blotted and marred*, so as not to deceive us into thinking that the kingdom has come. So it was at the Pentecostal era:—so at that of Constantine;—so at the Reformation.—The meaning 'among you,' includes of course the deeper and personal one 'within each of you,' but

the two are not convertible.—22.] This saying is taken up from ἐντὸς ὑμῶν ἰστίν.—'He is among you, who is the Bridegroom,—the Son of Man;':—during whose presence ye cannot mourn, but when He shall be taken from you, you shall wish in vain for one of these days of His presence.—Stier (iii. 419) thinks this addressed to the Pharisees also, and to apply to their recognizing too late in their future misery the Messiahship of Jesus:—but this does not appear from the text.—Meyer tries to prove this interpretation altogether wrong, from the ἐν τ. ἡμέραις τ. vi. τ. ἀνθ., ver. 26. But the words have the general meaning of *the days of the Son of Man's Presence*, and this extends on to His future Presence, or παρουσία, as well. Of course, if they hereafter desired to see one of the days of His Presence; it would be a second or future Presence.—23.] καὶ ἐρ. ὑμ. 'Ye shall not see one;—therefore do not run after false reports of My coming.' A warning to all so-called expositors, and followers of expositors, of prophecy, who cry ἰδοὺ ὧδε and ἰδοὺ ἐκεῖ, every time that war breaks out, or revolutions occur.—See on these verses 23, 24, Matt. xxiv. 23—27 and notes.—ἐκ τῆς . . . εἰς τὴν . . .] supply χώρας . . . χώραν.—25—30.] The events which must precede the coming: and (1) ver. 25, as regards *the Lord Himself*,—His sufferings and rejection, primarily by this generation,—but in implication, by the world;—and (2) vv. 26—30, which unfold this implication as regards the whole world, which shall be in its state of carelessness and sensuality at that time;—see

2 Cor. viii. 4.  
1 here only i.  
u = here only.  
see 15. ch. 1.  
Matt. xxiii.  
26  
see John viii.  
56. Amos v.  
18.  
c. Matt. x. 5.  
John xii. 19.  
d = Gen. xxi.  
23.  
e. Matt.  
xxviii. 3.  
Zech. ix. 14.  
f. ch. xxiv. 4.  
only. 2 Kings  
xxii. 15.  
g. ell. ch. vii.  
11 al.  
h. Matt. xxi. 42.  
&c. Jer. vi.  
20.  
i. ch. vi. 31 al.  
fr. Eccl. vi. 4.



<sup>k</sup> Matt. xxii. 34. 1 Cor. vii. 38 f. <sup>h</sup> [ἐξ]εγαμίζοντο, ἄχρῃ ἥς ἡμέρας ἐξῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ <sup>m</sup> κατακλυσμὸς καὶ <sup>n</sup> ἀπόλωσεν ἅπαντας. <sup>28</sup> ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Αὐτῷ ἡσθιον, ἔπινον, <sup>p</sup> ἡγόραζον, ἐπώλουν, ἐφύτευον, ῥοκοδόμουν· <sup>29</sup> ἢ δὲ ἡμέρα ἐξῆλθε Αὐτὸς ἀπὸ Σοδομόων, <sup>r</sup> ἔβρεξε πῦρ καὶ <sup>s</sup> θεῖον <sup>t</sup> ἀπ' οὐρανοῦ καὶ ἀπόλωσεν ἅπαντας· <sup>30</sup> κατὰ ταῦτα ἔσται ἡ ἡμέρα ὃς υἱὸς τοῦ ἀνθρώπου ἐποκαλύπτεται. <sup>31</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται <sup>u</sup> ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβῶτω ἄραι αὐτὰ, καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ <sup>v</sup> ἐπιστρέψατω εἰς τὰ ὀπίσω. <sup>32</sup> <sup>x</sup> μνημονεύετε τῆς γυναικὸς Αὐτοῦ. <sup>33</sup> ὃς ἐὰν <sup>y</sup> ζητήσῃ τὴν <sup>z</sup> ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν, καὶ ὃς ἐὰν ἀπολέσῃ [αὐτήν], <sup>a</sup> ζωογονήσει αὐτήν. <sup>34</sup> λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μίας, [ὁ] εἰς <sup>b</sup> παραληφθήσεται καὶ ὁ ἕτερος <sup>c</sup> ἀφεθήσεται. <sup>35</sup> δύο ἔσονται <sup>d</sup> <sup>e</sup> ἀλήθουσιν καὶ ἐπὶ τὸ αὐτὸ, [ἡ] μία παραληφθήσεται καὶ ἡ ἑτέρα ἀφεθήσεται. <sup>36</sup> [δύο ἔσονται ἐν τῷ ἀγρῷ· εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] <sup>37</sup> καὶ ἀποκριθέντες λέγουσιν αὐτῷ Πού, κύριε; ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ <sup>i</sup> σῶμα, ἐκεῖ <sup>k</sup> συναχθήσονται οἱ <sup>l</sup> αἰετοί.

<sup>f</sup> Mt. only. Eccl. xii. 4. Num. xi. 8. <sup>h</sup> Matt. xxii. 34. Neh. vi. 2. <sup>i</sup> = Heb. xiii. 11. <sup>k</sup> = Matt. xxii. 34. <sup>l</sup> = Mt. Job ix. 26. Prov. xxx. 17.

—27. ἐγαμίζοντο B D L V X 9 all. txt A.—for ἦλθεν, ἐγένετο D.—28. οἰκοδόμουν B.—29. ἐε om. D.—0. καὶ π. ἐξ A D. txt B.—30. for ταῦτα, τὰ αὐτὰ B D K X.—alt. ἔσται, ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἡ (qui) ἀποκαλυφθῇ (revelabitur) D ed, and similarly ab Aug. txt (ἀποκαλύπτεται B) A B v.—31. bef. ἀγρ. om. τῷ B.—ἐπιστραφήτω D.—33. ὃς ἂν θελήσῃ ζωογονῆσαι τ. ψ. αὐτ. D. txt (περιποιήσασθαι B L) A B L abc.—ὃς δ' ἂν B L.—ἀπολέσει A.—αὐτήν (2nd) om. B D al. a Arm. ins. A v. illam propter me bc.—for ζω., salvam faciet abc.—34. μίας om. B c. ins. A D ab.—bef. εἰς om. ὁ A D E G H K L M S V X 19 all. Bas. Theophyl. ins. B.—παραλαμβάνεται D K al. txt A B.—ἀφίεται D K l.—35. bef. μία om. ἡ A K L S V X 18 al. Theophyl. ins. B D.—36. om. A B E G H K L Q S V X 45 all. Copt. Aeth. Bas. Euth. Theophyl. ins. D U 13 all. abc Syr. Arm. Ambr. Aug. (?)—rec. bef. εἰς ins. ὁ, but om. D.—37. ἐκ. καὶ οἱ αἰετ. ἐπισυναχθήσονται B L.

notes on Matt. xxiv. 37—39. The example of the *days of Lot* is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern criticism has laid its unhallowed hands.—ὁμοίως καὶ (ver. 28), *similarly also*. Bornemann joins ὁμοίως with ἅπαντας—but thus the parallelism (see ver. 29, end) is broken.—ἔβρεξε, impersonal, not ὁ θεὸς ἔβρε.—31.] refers immediately to the example of Sodom just related. In Matt. xxiv. 16—18 it finds its place by a reference to the destruction of Jerusalem, see there.—32.] A solemn caution is here added, binding the warning to the example before.—μὴ ἐπιστρέψατω—remember her who did.—

33.] see on Matt. x. 39, and ch. ix. 24. In connexion here, it leads the way to vv. 34, 35.—ζητήσῃ should be rendered literally—'shall have sought,' i.e. during his preceding life,—'shall lose it' then.—34—36.] see on Matt. xxiv. 40, 41. Here, there are two references: (1) to the servants of the Lord in the midst of the world out of which they shall be separated: (2) to the separation of the faithful and unfaithful among themselves.—34.] indicates a closer relationship than that of mere fellow-workmen, and sets forth the division of even families in that day.—37.] ποῦ, not 'how?' (Kuinoel) but literal—'where shall this happen?' The disciples know not the universality of this which the

XVIII. <sup>1</sup>Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς <sup>m</sup> πρὸς τὸ <sup>m constr. here</sup> δεῖν πάντοτε προσέχεσθαι καὶ μὴ † <sup>n</sup> ἐγκακεῖν, <sup>2</sup> λέγων <sup>only. πρὸς =</sup> Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ <sup>10. xxiv.</sup> ἄνθρωπον μὴ <sup>10. ch. xii.</sup> ἐντρέπόμενος. <sup>41.</sup> <sup>n here only f.</sup> <sup>o = Matt. xxi.</sup> <sup>37 and j.</sup> <sup>Exod. x. 3.</sup> <sup>p = Rom. xii.</sup> <sup>19. Ps.</sup> <sup>xxvi. 28.</sup> <sup>q ch. xii. 58.</sup> <sup>1 Kings ii. 10.</sup> <sup>r Acts xviii. 20.</sup> <sup>100m. vii. 1 al.</sup> <sup>s Matt. xxvi.</sup> <sup>10 and j.</sup> <sup>t 1 Thess. ii. 16.</sup> <sup>u = here only.</sup> <sup>1 Cor. ix. 27</sup> ἄπο τοῦ <sup>1</sup> ἀντιδίκου μου. <sup>1</sup> καὶ οὐκ † ἤθελεν <sup>1</sup> ἐπὶ χρόνον, <sup>1</sup> μετὰ δὲ ταῦτα εἶπεν ἐν αὐτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι, <sup>5</sup> διὰ γε τὸ <sup>5</sup> παρέχιν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ <sup>6</sup> εἰς τέλος ἐρχομένη <sup>u</sup> ὑπωπιάζῃ με. <sup>6</sup> εἶπε δὲ ὁ κύριος

CHAP. XVIII. 1. aft. προσέχ. ins. αὐτοὺς A K L M V X 21 al. Arm. Orig.—rec. ἐκακεῖν with Orig. txt A B (αὐτοὺς ἐγκ. B) D K L U al.—2. λέγων om. D Orig. Bas.—ἐν τῇ πόλ. D al.—3. rec. aft. ἐξ ins. τις with abc, but om. A B D E K L M Q S V 20 all. Syr. Bas. Chrys.—4. rec. ἡθέλησεν. txt A B D L Q X 16 al. Chrys.—aft. χρόν. ins. τινὰ D.—for εἰπ. ἐν εἰπ., ἡλάθεν εἰς αὐτὸν καὶ λέγει D.—οὐδὲ ἄνθρ. ἐντρ. B L X abc.

Lord is announcing to them, and which His dark and awful saying proclaims, see note on it Matt. xxiv. 28.—Observe, there is *not* a word, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future παρουσία of the Lord is the *only subject*: and thus it is an entirely distinct discourse from that in Matt. xxiv., or our ch. xxi.

CHAP. XVIII. 1—8.] This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it:—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe that in its *direct* application it is ecclesiastical; and not individual, but by a legitimate accommodation. The widow is the Church; the Judge, her God and Father in heaven. The argument, as in the Parable of the steward τῆς ἀδικίας, so in this of the κριτὴς τῆς ἀδικίας, is *à fortiori*: ‘If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the Just and Holy God in answer to the continued prayers of His Elect!’ even though when this very right is asserted in the world by the coming of the Son of Man, He may hardly find among his people the power to believe it—though few of them will have shown this unweariedness of entreaty which the poor widow showed.—1.] πρὸς, ‘with reference to,’ see reff.—πάντοτε] see 1 Thess. v. 17.—The *mind* of prayer rather than, though of course including, the outward act, is here intended. The earnest desire of the

heart, is prayer.—ἐγκακεῖν = ἐκακεῖν, 2 Cor. iv. 1;—*to languish*,—to give up through the weight of overpowering evil.—2.] see Deut. xvi. 18 and Matt. v. 21, 22.—τὸν θ. μὴ φ. κ. ἄνθ. μὴ ἐντρ.] a common form of expression for an unprincipled and reckless person—see instances in Wetstein.—3. ἐκδίκ.] ‘deliver me from’—the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation—and she wanting a sentence from the judge to stop his practices.—4.] ἐπὶ χρ. . . . *for some time*, not, ‘for a long time.’ τλήτε, φίλοι, καὶ μείνατ’ ἐπὶ χρόνον, Il. B. 239:—‘for a while,’ E. V.—The point of this part of the parable is, the extortion of *right* from *such a man* by importunity. *His act* was not an act of justice, but of injustice—his very ἐκδίκησις was ἀδικία, because he did it from *self-regard*, and *not from a sense of duty*. He, like the steward above, was τῆς ἀδικίας, —*belonging to, being of*, the iniquity which prevails in the world.—5.] εἰς τέλος belongs to ἐρχομένη, as in E. V., but has a stronger force than there—‘lest coming for ever, she’ . . . ὑπωπιάζῃ] from ὑπόπιον, the part of the cheek immediately beneath the eyes, signifies literally ‘to smite in the face;’—and proverbially (see reff.), ‘to mortify or incessantly annoy.’ It answers exactly to the Latin *obtundo*, which Terence has in this sense, Ne me obtundas hac de re sapius, Adelp. i. 2, 33; and al. fr.—Livy, Neque ego obtundam, sapius eadem nequiequam agendo. ii. 15. The Greek word does not appear to be anywhere used in this sense;—so that the use of it here may be a Latinism, as Grotius thought. Meyer inter-

a ch. xvi. 8 and 6. f. b Acts vii. 24. Jude. xi. 36. Micah v. 15. d Mark xiii. 27. Ps. cv. 23. e and constr. Jam. v. 7. Sir. xviii. 11. see Acts xxvi. 3. f Acts xii. 7 al. Rev. i. 11. Rom. xvi. 20. Deut. xxviii. 20. g = Matt. xi. 22. Jude. iv. 9. h Acts vi. 7. i ch. xi. 22. Mark x. 24. 2 Cor. i. 9. Heb. vi. 13. k ch. xliii. 11 al. Prov. i. 7. l = Acts iii. 1. Isa. ii. 3. m ch. xii. 32 al. n ch. xvii. 16. f. Judith viii. 25. o Matt. vii. 15. 1 Cor. v. 10, 11. Gen. xlix. 27. p 1 Cor. vi. 9. Job xxiv. 15.

Ἀκούσατε τί ὁ κριτὴς ἡ τῆς ἀδικίας λέγει· ὁ δὲ θεὸς οὐκ ἀμὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων \* πρὸς αὐτὸν \* ἡμέρας καὶ νυκτὸς, καὶ † μακροθυμεῖ ἐπ' αὐτοῖς ; ὁ λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. ἅπλῃν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει ἡ τὴν πίστιν ἐπὶ τῆς γῆς ; Ἐῖπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι καὶ ἔξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· Ἁνθρωποὶ δύο ἀνέβησαν εἰς τὸ ἱερόν προσιύζασθαι, [ο] εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. Ἦ Ὁ Φαρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσηύχετο Ὁ θεὸς, εὐχαριστῶ σοι ὅτι οὐκ εἰμι \* ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, οὐ ἄρπαγες, ἀδικοί, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·

txt A D Q. — 5. bef. ἐκδ. ins. ἀπελθὼν D. vado et devindico d. — 7. bef. βοών. om. τῶν D. — for πρὸς αὐτ., αὐτῶ B L. αὐτῶν D. txt A cd Iren. — rec. μακροθυμῶν with abc, but txt A B D L Q X G al. Æth. Chrys. — ἐν αὐτοῖς D abc. txt A B Q. — 8. τὴν om. D. — 9. aft. δὲ om. καὶ A E G K S V 28 all. bc Syrr. Copt. Sahid. Æth. Bas. Theophyl. ins. B D Q. — ἔξουθενούντες B al. — aft. λοιπ. ins. ἀνθρώπους (omg. τὴν παρ. τ.) D d. — 10. bef. εἰς om. ὁ B D. ins. A Q. — for ὁ ἕτ., εἰς D cd Cyp. — 17. εἰ

prets it literally—'lest at last she should become desperate and come and strike me in the face' (!). It has been observed that the apostles acted from this very motive when they besought the Lord to send away the Syrophenician woman,—for she *cried after them*. Matt. xv. 23. — 6.] on ὁ κρ. τ. ἄδ. see above, and on chap. xvi. 8. — 7.] The poor widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in which the right of her cause consists,—that she is the Elect (2 John 1. 3 John 1.) of God,—His Beloved.—βοών. πρ. αὐτ.... This answers to the πέντε... in ver. 1, but is an amplification of it.—κ. μακροθυμεῖ... ] 'and He delays His vengeance in their case:' 'and He, in their case, is long-suffering.' 'Est in hac voce dilationis significatio, quæ ut debitori prodest, ita gravis est ei qui vim patitur.' Grotius. The rec. reading, μακροθυμῶν, conveys the same meaning, καὶ being understood as καίπερ. This is perhaps what the E. V. means by 'though He bear long with them,' which is ambiguous as it stands. The μακροθ. has no doubt a general reference also to God's dealing with man, see 2 Pet. iii. 9, 15. — 8.] ἐν τάχει will not bear the meaning 'swiftly,' i.e. 'suddenly,' when it comes,' but (see reff.) is 'shortly'—'soon,' 'speedily,' as E. V. And this is no inconsistency with μακροθυμεῖ:—see 2 Pet. iii. 8, 9.—πλήν... ] see the beginning of this note. This can hardly be,

as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for ἡ πίστις, though 'faith' generally, is yet 'faith' in reference to the object of the parable—faith which has endured in prayer without fainting.

9—14.] This parable is spoken not to the Pharisees, for the Lord would not in their presence have chosen a Pharisee as an example; nor concerning the Pharisees, for then it would have been no parable—but to the people, and concerning some among them (then and always) τοὺς πεπ. ὅτι εἰσὶ δίκ.,—who trusted in themselves that they were righteous, and despised other men.—The parable describes an every day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons. — 9.] πρὸς, to, not concerning: it was concerning them, it is true;—but this word expresses that it was spoken to them. The usage of πρὸς in ver. 1 is no example for the sense concerning, for it is not there so used of persons, but with a neuter article and infinitive: εἶπε πρὸς αὐτοὺς παρ., is too general a phrase, to allow of any other interpretation than the ordinary one, where the context will bear it.—πεποιθ. ἐφ' ἑαυτ., not 'were persuaded of themselves,' as Greswell renders; but as E. V. see reff. — 10, 11.] πρὸς ἑαυτὸν belongs

<sup>12</sup> ἡ <sup>q</sup> νηστεύω δις τοῦ <sup>r</sup> σαββάτου, <sup>s</sup> ἀποδεκατῶ πάντα ὅσα <sup>q</sup> Matt. vi. 10.  
 κτῶμαι. <sup>13</sup> καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν <sup>r</sup> Judg. xx. 26.  
 οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν <sup>a</sup> ἐπάραι, ἀλλ' <sup>t</sup> = Mark xvi.  
 ἔτυπεν <sup>b</sup> [εἰς] τὸ στήθος αὐτοῦ λέγων Ὁ θεὸς, <sup>u</sup> ἰλάσθητί <sup>u</sup> 1 Cor. xvi.  
 μοι <sup>c</sup> τῷ <sup>d</sup> ἁμαρτωλῷ. <sup>14</sup> λέγω ὑμῖν, <sup>e</sup> κατέβη οὗτος <sup>sch. xi. 42 and</sup>  
 ὁ <sup>f</sup> δειδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, \* <sup>g</sup> ἢ ἐκεῖνος. <sup>h</sup> ὅτι πᾶς <sup>i</sup> Heb. vii.  
 ὁ <sup>j</sup> ὑψῶν ἑαυτὸν <sup>k</sup> ταπεινωθήσεται, ὁ <sup>l</sup> δὲ <sup>m</sup> ταπεινῶν <sup>n</sup> ἑαυτὸν <sup>o</sup> ὑψωθήσεται. <sup>p</sup> Gen.  
<sup>q</sup> 1 Cor. xvi.  
<sup>r</sup> John vi. 5.  
<sup>s</sup> Isa li. 6.  
<sup>t</sup> Matt. xxvii.  
<sup>u</sup> here only.  
<sup>v</sup> P. xxvii. 1.  
<sup>w</sup> xi. 46.  
<sup>x</sup> d Matt. ix. 13.  
<sup>y</sup> Prov. xi. 31.

e = Mark xiii. 15. Acts viii. 38 al. f = here only in Gospels. Rom. ii. 13 and passim. James ii. 21. g constr. ch. xv. 7. h ch. i. 52 al. Matt. xi. 23. Gen. xlviii. 19. 12 Cor. xi. 7. Jam. iv. 10 al. Isa. xl. 4.

ἐαυτὸν D.—ὡς οἱ A. D L Q Orig. txt AB.—12. ἀποδεκατεῦν B.—13. ὁ δὲ τ. A. BGL.—εἰς om. B D K L Q X 8 al. abcv Arm. Orig. Cyr. ins. A.—14. ἀφ. ὑμ. ins. ὅτι K Q U 6 al. abc Hil.—εἰς τὸν οἶκ. αὐτ. om. D.—for ἡ ἐκεῖνος, ἡ γὰρ ἐκεῖνος A E G H K M O P Q S U V X Δ 32 all. παρ' ἐκεῖνον B L al. Orig. Copt. μάλλον παρ' ἐκεῖνον τὸν Φαρισαῖον D abc Cyprian (?).—for ὁ δὲ, καὶ ὁ A abcd Cyp. txt B D P Q.—

to προσῆύχ. Mark xiv. 4, not to σταθεῖς : that would be καθ' ἑαυτὸν, see James ii. 17. 'He stood (in the ordinary place), and prayed thus with himself,' as E. V.,—'apud animum suum : '—such a prayer he would not dare to put up aloud. (Meyer.) The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made by a Pharisee, and also on the ground 'that he was not as other men : '—but how different in its whole spirit and effect ! There, in the deepest humility, he ascribes it to the *grace of God* that he laboured more abundantly than they all ;—yet not *I*, but the *grace of God* that was with me.—12.] νηστ. δις τ. σ. 'This was a *voluntary* fast, on the Mondays and Thursdays ; the only prescribed fast in the year being the great day of atonement, see Levit. xvi. 29. Num. xxix. 7. So that he is boasting of his works of supererogation.—ἀπ. πάντ.] Here again, the law probably only required tithe of the fruit of the field and the produce of the cattle, see on Matt. xxiii. 23.—κτῶμαι] not *I possess*, which would be κίεσθαι—but *I acquire* : 'of all my increase.' His speech shows admirably well his *πεισθησας ἐφ' ἑαυτῷ* was.—13.] μακρόθεν—far from the Pharisee ;—a contrast in spirit to the other's *thanks* that he was not as other men is furnished by the poor Publican in his humility acknowledging this by an *act*.—οὐδὲ τ. ὀφθ.—another contrast,—for we must here suppose that the Pharisee prayed with all significance of gesture, with eyes and hands uplifted (see Matt. vi. 5). There is a slight but true difference also in σταθεῖς of the Pharisee—'being put in position' (answering to 'being seated' of the other usual posture) and ἑστὼς of the publican,—'standing ; '—coming in merely

and remaining, in no studied place or posture. So Tacitus, Hist. iv. 72, 'stant conscientia flagitii mœstæ fixis in terram oculis : '—see also Ezra ix. 6.—ἐτυπ. εἰς τ. στ.] see ch. xxiii. 48, 'præ dolore animi : ubi dolor, ibi manus.' Bengel.—There is no stress on τῷ bef. ἁμαρτ., not 'me the sinner,' Gresw.,—see refl. ;—nor are we to find any doctrinal meanings in ἰλάσθ.—we know of *one only way*, in which the prayer could be accomplished : but the words here have *no reference to that, nor could they*.—14.] The sense is, One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins—(so that δεδ. is in the usual sense in the Epistles of Paul, 'justified before God'—see refl.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. On this usage of ἡ, see refl.—Lachmann adopts παρ' ἐκεῖνον—the sense of which is the same. ἡ γὰρ ἐκεῖνος must be interrogative, which would be inconsistent with λέγω ὑμῖν.—ὅτι πᾶς. . . ὑψῶν ἑαυτ. has been illustrated in the demeanour of the Pharisee ;—ταπεινωθ. in his failure to obtain justification from God ;—ταπεινῶν ἑαυτ. in that of the Publican ;—ὑψωθῆσ. in his obtaining the answer to his prayer, which was *this justification*. Thus the particular instance is bound up with the general truth.

15—17.] Here the narrative of Luke again falls in with those of Matthew and Mark, after a divergence of nearly nine chapters, see note on ix. 51.—Matt. xix. 13—15. Mark x. 13—16. The *narrative* part of our text is distinct from the two : the words of the Lord are verbatim as Mark ; see notes on Matt. The place and time indicated here are the same as before,

j art. Matt. vii. 15 Προσέφερον δὲ αὐτῷ καὶ ἡ τὰ βρέφη, ἵνα αὐτῶν  
 u gen. al. k 1 Mk. Mark h ἀπτηται ἰδόντες δὲ οἱ μαθηταὶ \*<sup>1</sup> ἐπετίμησαν αὐτοῖς. ABD  
 l Mt. xvi. 22 al. Zech. iii. 2. 16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν "Ἀφετε τὰ  
 m — Matt. xxi. 11. n Mark ix. 38. Num. xi. 28. o Acts vi. 28. 2 Cor. vi. 1. p — Matt. xii. 10 al. q Matt. v. 3 al. Num. xxxi. 55. r — Mark xii. 47. s only. Lev. xxi. 5. t 3. Acts xxvi. 1. Gen. vii. 21. u — Titus i. 5. iii. 13 only. v ch. xi. 22. John vi. 11. Acts iv. 35. see Rev. xviii. 13. w — Judg. ix. 11. x Matt. xxvii. 38 al. Ps. xli. 11. y = l. and ch. xii. 50. John xi. 56. Matt. xxi. 29. z only f. a f. Matt ix. 5. 1 Marc. iii. 18 f. b. Mk. only. Judg. vi. 2. Jer. xiii. 4. c f. only f. d w. αὐτοῖς, John x. 2. e = ch. x. 20. f. ch. i. 37 al. g — Matt. iv. 20, 22 al. h = ch. vi. 34. xi. 27.

15. και om. D ab.—for τὰ βρ., παιῖα D.—ἄφηται P.—ἐπετίμων B D G L abe. txt A P.—17. ἀμ. γὰρ D.—20. αἰσας ins. ὁ δὲ εἶπεν, ποιας; εἶπεν ἐπὶ τοῦ Ἰησοῦς; τὸ . . . D.—for μὴ (four times), οὐ D abcdv with futures.—rec. aft. μῆρ. ins. σου with E G H S U V Δ abc, but om. A B D K L M P? X 11 al. v Arm. Syr.—21. ἐρύλαξα A B L abc. txt D P.—μον om. B D. ins. A P abc.—22. εὖς πτ. A D L M Δ 13 al. bc Bas. Theophyl. txt B P.—τοῖς οὐρανοῖς A B D L (τοῖς om. A L) al. a. txt P.—23. ἐγενήθη B L.—24. περὶ λ. γιν. om. B L.—εἰς β. τ. θ. ἐκπορεύονται B L.—25. for τρυμ. ἁπλ. τρυμ. ματος βελόνης B D. τρυμπίματος βελ. L. txt A P.—for εἰσελθεῖν (1st), ἐξελθεῖν A D M P 12 al. abcd. txt B.—26. ἀκούοντες D abc.—28. ἡμ. ἀφέντες τὰ ἴδια ἡκολ. B (and τ. ἰδ. ἀφ.) D L al. txt A P.—29. οἰκίας D H 2 al. Syr.—aft. ἀδελφοὺς add ἡ ἀδελφὰς D X Δ Cyp.—aft. τέκν. add ἐν τῇ καιρῷ τοῦτο D.—30. for ὅς οὐ μ.

from xvii. 11.—15.] καὶ τὰ βρέφη—'their infants also;' not the people came only, but also brought their children.—βρ. points out more distinctly the tender age of the children than παιῖα.

18—23.] Matt. xix. 16—22. Mark x. 17—22. The only addition in our narra-

tive is that the young man was a ruler,—perhaps of the synagogue: see notes on Matt. and Mark.

24—30.] Matt. xix. 23—30. Mark x. 23—31; where see notes.—30.] ὅς οὐ μὴ—so Mark xiii. 2.

31—34.] Matt. xx. 17—19. Mark x. 32

<sup>1</sup> πολλαπλασίονα ἐν τῷ <sup>1</sup> καιρῷ τούτῳ, καὶ ἐν τῇ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

<sup>31</sup> <sup>k</sup> Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτοὺς <sup>k</sup> Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ <sup>m</sup> τελεσθήσεται πάντα τὰ γεγραμμένα <sup>n</sup> διὰ τῶν προφητῶν <sup>o</sup> τῷ υἱῷ τοῦ ἀνθρώπου· <sup>32</sup> <sup>p</sup> παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ <sup>1</sup> ἐμπαυχθήσεται καὶ <sup>1</sup> ὑβρισθήσεται καὶ <sup>s</sup> ἐμπτυσθήσεται, <sup>33</sup> καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν, καὶ τῇ ἡμέρᾳ τῇ <sup>r</sup> τρίτῃ ἀναστήσεται. <sup>34</sup> καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ <sup>t</sup> ἐγίνωσκον τὰ λεγόμενα.

ABD  
PQ

<sup>35</sup> Ἐγένετο δὲ <sup>u</sup> ἐν τῷ <sup>v</sup> ἐγγίζειν αὐτὸν εἰς Ἱεριχὰ, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν \* <sup>w</sup> προσκλιτῶν· <sup>36</sup> ἀκούσας δὲ ὄχλου <sup>a</sup> διαπορευομένου, ἐπυνθάνετο <sup>b</sup> τί εἴη τοῦτο. <sup>37</sup> <sup>c</sup> ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος <sup>d</sup> παροίχεται. <sup>38</sup> καὶ <sup>e</sup> ἐβόησε λέγων Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με. <sup>39</sup> καὶ οἱ <sup>f</sup> προάγοντες <sup>h</sup> ἐπετίμων αὐτῷ ἵνα \* σιωπήσῃ· αὐτὸς δὲ πολλῶν μᾶλλον ἔκραζεν Υἱὲ Δαυὶδ, ἐλέησόν με. <sup>40</sup> σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. <sup>i</sup> ἐγγίσαντος δὲ αὐτοῦ <sup>k</sup> ἐπηρώτησεν αὐτὸν <sup>11</sup> λέγων Τί σοι θέλεις <sup>1</sup> ποιήσω; ὁ δὲ εἶπε Κύριε, <sup>m</sup> ἵνα <sup>n</sup> ἀναβλέψω. <sup>12</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ

ABDQ

h Matt. xvi. 22. Zecl. iii. 3. w. ἵνα, Matt. xx. 31. k Matt. xii. 10 al.  
l j. dat. ch. i. 49. m j. John vi. 7. xvii. 24. n Matt. xii. 5. Gen. xv. 5, but not so.

ἀπολ., ἐὰν μὴ λάβῃ D. ὅς οὐχὶ μὴ λάβῃ B. txt A P.—ἐπαπλασίονα D abc Iren. Cyr. Ambr. Aug.—31. for τῷ υἱῷ, περὶ τοῦ υἱοῦ D abcr Syrr. Copt. Eth. Arm.—32. ὅτι παρ. D.—καὶ ὑβρ. om. D L 6 al. abc Syr. Arm.—καὶ ἐμπτ. om P.—34. ἀλλ' ἦν τὸ ῥ. D abcd.—τοῦτο om. D 4 abc.—35. ἐπαυτῶν B D L Orig. txt A P Q.—36. τί ἂν εἴη D K L M Q X Orig. txt A B P bcn.—37. Ναζαρηνὸς D al. a Orig.—38. κράζειν P.—Ἰησοῦ om. A E K Orig. ins. B D P Q abc.—39. προάγοντες A K a. txt B D P Q c Orig.—σιγήσῃ B D L P\* Orig. txt A Q Orig.—πολλῶν om. D c.—υἱὸς D d.

—34. The narrative of the journey now passes to the *last section of it*,—the going up to Jerusalem, properly so called;—that which in Matt. and Mark forms *the whole journey*. We know from John xi. 34 that this journey took place from Ephraim, a city near the desert.—31.] The dative τῷ υἱῷ belongs to γεγραμμένα—as in E. V.—32.] The betrayal is omitted here, which is unaccountable if Luke saw Matthew's account, as also the omission of the crucifying,—this being the *first* announcement of it; see a similar omission in ch. ix. 45.—34.] Peculiar to Luke.—οὐδὲν τούτων—i. e. neither the sufferings nor the resurrection. All was as yet hidden from them, and it seems not to have been till very shortly before the event itself that they had any real expectation of its happening.

35—43.] Matt. xx. 29—34. Mark x. 46

—52, where see notes.—I have on Matt. spoken of the discrepancy of this narrative from the two others. The supposition that they were two miracles is perfectly monstrous; and would at once destroy the credit of Matthew as a truthful narrator. If further proof of their identity were wanting to any one, we might find it in the fact that the following expressions are common verbatim to Mark and Luke.—In Matt. of course they are in the plural, as he has *two* blind men.—ἐκάθητο παρὰ τ. ὁδὸν προσκλιτῶν—Ἰησοῦς ὁ Ναζωραῖος—ἐπετίμων αὐτῷ ἵνα σιωπήσῃ—αὐτὸς δὲ (Δ. Mark) ἐὲ πολλῶν μᾶλλον ἔκραζεν (ὁ Δ. ἐλέησόν με.—τί σοι θέλεις ποιήσω (θ. π. σ. Mark)—κύριε (ράββονι, Mark as usual) ἵνα ἀναβλέψω—ἡ πίστις σου σέσωκέ σε.—36.] τί εἴη. Luke generally inserts αὖ—see ch. ix. 46. Acts v. 24. x. 17 al. and v. readings.

ο John ix. 21.  
 Ps. lxxv. 2.  
 p only. Ps.  
 viii. 2.  
 q ch. i. 61.  
 r here only f.  
 s k only. ch.  
 xx. 28.  
 t = ch. vi. 10.  
 Exod. ii. 13.  
 u Mark i. 24.  
 John viii. 53.  
 v Matt.  
 xviii. 7 al.  
 2 Chron. v. 6.  
 w Matt. vi.  
 27 f. ch. xii.  
 25 f. Ezek.  
 xiii. 18.  
 x John xx. 4  
 only. 1 Kings  
 viii. 11. Tobit  
 xii. 3.  
 y = ver. 28  
 only.  
 z = ch. v. 10.  
 zz here only f.  
 a constr. ch. v.  
 10. ἀνὰ πούς.  
 aa = Mk. xv.  
 14. Gen.  
 xviii. 2.  
 b ch. ii. 16.  
 Acts xxii.  
 18. Gen.  
 xviii. 6.  
 bb = Matt.  
 xxiv. 17 al.  
 c Matt. vi. 11 al. Gen. iv. 14.  
 f ch. xv. 2 only. Exod. xv. 24.  
 d ch. xiii. 33.  
 e ch. x. 38. Acts xvii. 7. James ii. 25 only. Tobit vii. 8.  
 g = ch. xi. 37. Acts x. 6.  
 h Matt. ix. 13.

Ἀνάβλεψον ἡ πίστις σου σέσωκέ σε. <sup>43</sup> καὶ παραχρῆμα ABDQ  
 ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ ἐξοιζάζων τὸν θεόν. καὶ  
 πᾶς ὁ λαὸς ἰδὼν ὅτι ἐδωκεν ἰατρίαν τῷ θεῷ. XIX. <sup>1</sup> Καὶ  
 εἰσελθὼν διήρχετο τὴν Ἱεριχὴν. <sup>2</sup> καὶ ἰδοὺ ἀνὴρ ὀνό-  
 ματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἄρχιτελώνης,  
 καὶ οὗτος ἦν πλούσιος. <sup>3</sup> καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν  
 τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ  
 ἡλικίᾳ μικρὸς ἦν. <sup>4</sup> καὶ προσδραμὼν ἐμπροσθεν  
 ἀνέβη ἐπὶ <sup>zz</sup> συκομωραίαν, ἵνα ἴδῃ αὐτὸν, ὅτι <sup>f</sup> ἐκείνης  
 ἡμελλε διέρχεσθαι. <sup>5</sup> καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀνα-  
 βλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν  
 Ζακχαῖε, σπένδου <sup>bb</sup> κατὰ βῆθι. <sup>c</sup> σήμερον γὰρ ἐν τῷ οἴκῳ  
 σου δεῖ με μέναι. <sup>6</sup> καὶ σπένδου κατέβη, καὶ ὑπεδέξατο  
 αὐτὸν χαίρων. <sup>7</sup> καὶ ἰδόντες ἅπαντες διεγύγνουν λέ-  
 γοντες ὅτι παρὰ ἁμαρτωλῶν ἀνδρῶν εἰσῆλθε καταλῦσαι.  
<sup>8</sup> σταθεῖς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον Ἰησοῦν  
 ὅτι ὁ ὄχλος Q Orig. txt A B D.—δόξαν (for αἰν.) D d.

—40. πρὸς αὐτ. om. D a. — 43. πᾶς ὁ ὄχλος Q Orig. txt A B D.—δόξαν (for αἰν.) D d.

CHAP. XIX. 2. καλούμενος om. D G abcv Syr. Æth. Ambr.—aft. Z. om. kai D.—  
 οὗτος D abcv.—kai οὗτ. om. D.—ἦν om. B K 4 bν Arm. txt A Q ac.—4. προσ-  
 δραμὼν E? F G H L V 8 al. προλαβὼν D. antecedens ab ante d.—bef. ἐμπρ. ins. εἰς τὸ  
 B L.—συκομωραίαν B D Q (Scholz, Lachm. Tisch. ed. 2, not Muralt.) συκομωραίαν (or  
 -ωμοραίαν or -ομοραίαν) AE! F G K M S U V 10 al.—rec. bef. ἐκείνης ins. ἐ, with (Scholz)  
 many const. MSS., but om. A B D E G H K L Q S V 10 al. ἐκείνη D.—5. for ὡς  
 ἦλθ. ἐπὶ τ. τόπ.—ἐγένετο ἐν τῷ διέρχεσθαι αὐτὸν D abcd. txt A B Q v.—ἀναβλ. ὁ  
 Ἰησ. om. D abc.—εἶδεν αὐτὸν καὶ om. B L. ins. A D Q.—ὅτι σῆμ. D abc.—8. τὰ

—39.] οἱ προάγ. = ὁ ὄχλος Matt. = πολλοὶ  
 Mark.—43.] Peculiar (except ἠκολούθει  
 αὐτῷ, which all three relate) to Luke;—his  
 usual way of terminating such narrations,  
 as it certainly was the result of such a mi-  
 racle—see ch. xiii. 17. ix. 43. v. 26. He, of  
 the three evangelists, takes most notice of  
 the glory given to God on account of the  
 miraculous acts of the Lord Jesus.

CHAP. XIX. 1—10.] Peculiar to Luke,  
 and indicating that though in the main his  
 narrative is coincident with, yet it is wholly  
 independent of those of Matt. and Mark.—  
 1.] Ζακχαῖος = זכאי, pure, Ezra ii. 9. Neh.  
 vii. 14; also found in the Rabbinical writ-  
 ings, see Lightfoot. He was not a Gen-  
 tile, as Tertullian supposed, (contr. Marc.  
 iv. 37. Meyer,) but a Jew, see ver. 9.—  
 2.] ἀρχιτ. Probably an administrator of  
 the revenue derived from balsam, which was  
 produced in abundance in the neighbour-  
 hood.—4.] προδρ. ἐμπρ. so Joseph. Ant.  
 vii. 8, 5, προῖπερψεν ἐμπροσθεν.—συκο-  
 μωρ.] The Egyptian fig, a tree (Pliny xiii.  
 14. Dioscor. i. 182, cited by Winer), like  
 the mulberry in appearance, size, and foliage,

but belonging generically to the fig-trees.  
 It grows to a great size and height; see  
 Winer, Realwörterbuch, under Maulbeer-  
 feigenbaum. See also on ch. xvii. 6. Notice  
 the changes of subject here,—ἀνέβη (Ζακχ.)  
 . . . ἵνα ἴδῃ αὐτὸν, ὅτι ἐκείνης ἡμελλε  
 (ὁ Ἰησ.) διέρ. καὶ ὡς ἦλθ. (Ζακχ.) See  
 ch. xv. 15.—5.] The probability is, that  
 the Lord's supernatural knowledge of man  
 (see John i. 48—50) is intended to be un-  
 derstood as the means of his knowing Zac-  
 chæus; but the narrative does not abso-  
 lutely exclude the supposition of a personal  
 knowledge of Zacchæus on the part of some  
 around Him. But of what possible import  
 can such a question be, when the narrative  
 plainly shows us that Jesus saw into his  
 heart? Cannot He who knows the thoughts,  
 call by the name also?—μείναι, probably  
 over the night. See John i. 40.—δεῖ, 'it  
 is my purpose,' or even more, 'I must;'  
 for especially in these last days of the  
 Lord's ministry, every event is fixed and  
 determined by a Divine plan.—7.] The  
 murmurers are Jews who were accom-  
 panying Him to Jerusalem, on the road to

<sup>k</sup> \* τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἔσυκοφάντησα, ἢ ἀποδίδωμι ὁ τετραπλοῦν. <sup>9</sup> εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἔγένετο, ἡ καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. <sup>10</sup> ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ῥητῇ ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. <sup>11</sup> Ἀκουόντων δὲ αὐτῶν ταῦτα ἑκαστὸς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρησάμενοι ἢ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. <sup>12</sup> εἶπεν οὖν Ἄνθρωπος τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. <sup>13</sup> κατέσας δὲ

k here only.  
1 = Matt. xix.  
21 ad. Job  
xviii. 7.  
n ch. iii. 14  
only Eccl.  
iv. 1 ad.  
n = ch. x. 35.  
Gen. xlii. 28.  
o here only f.  
p = dat. here  
ch. i. w. 17.  
ch. iii. 2.  
ch. x. 35.  
John x. 35.  
ch. i. 7.  
Acts ii. 21.  
r = Matt.  
xviii. 12. ch.  
xv. 8.  
s = Ps. cxviii.  
171.  
t ch. x. 11.  
12. Gen. iv. 2.

u Acts xxi. 3 only. Cant. vi. 4.

v 1 Cor. i. 26. Job i. 3.

w = ch. xv. 13. Prov. vii. 19.

x = ch. ii. 40, 43.

ἡμίσηα BL. τὰ ἡμίσηα Q. τὰ ἡμισοὶ D<sup>1</sup>. τὰ ἡμίση D<sup>2</sup>. τὰ ἡμισυ A. txt EFGKM U al.—τὰ ἡμ. μου τῶν ὑπ. κύρ. πτωχοῖς δίδωμι B.—9. ἐν τῇ οἴκ. A D.—11. αὐτοῖς om. D d.—12. for οὖν, δὲ D.—ἑαυτῷ om. D ab Lucif. Ambr.—13. rec. ἕως ἐρχ. txt

which Zacchæus's house lay (see ver. 1). — **παρὰ ἑμ. ἀνδρὶ** belongs to **καταλῦσαι**. — 8.] This need not have taken place in the morning; much more probably it was immediately on the Lord's entrance into the house, while the multitude were yet murmuring in the court, and in their presence. The Lord's answer, **σήμερον . . . τῷ οἴκῳ τούτῳ**, looks as if He were just entering the house, not just leaving it; and the **σῆμ.** must be the same with that in ver. 5. — **τὰ ἡμίση**] see note on ch. xvi. 9. Zacchæus may well have heard of that parable from one of his publican acquaintances, or perhaps repentance may have led him at once to this act of self-denial. — **ἐσυκοφ.**] There is no uncertainty in **εἴ τι**: it = **ὅ τι**: 'whatever I have unfairly exacted from any man;' see Lexicons. — 9.] **πρὸς, to him**, not 'concerning him.' The announcement is made to him, though not in the second person. — **σωτηρ.**] in the stronger sense, 'salvation.' — **υἱὸς Ἀβ. ἐστιν**] not, *has become* (γένετον) *a son of Abraham by his repentance* (Kuinoel, &c.), but is a son of Abraham: though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. — 10.] For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save.

11.—27.] Peculiar to Luke. By the introductory words, the parable must have been spoken in the house of Zacchæus, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. — A parable very similar in some points to this was spoken by the Lord in His last great prophetic dis-

course, Matt. xxv. 14—30. — Many modern commentators (Calv. Olsh. Meyer (on Matt.), but not Schleierm. or De Wette) maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to historical accuracy on the part of our Gospels, (see ver. 11,) but all idea that they furnish us with the words of the Lord any where: for the whole structure and incidents of the two are essentially different. If oral tradition thus varied before the Gospels were written, in the report of the Lord's spoken words, how can we know that He spoke any thing which they relate? If the Evangelists themselves altered, arranged, and accommodated those discourses, not only is the above the case, but their honesty is likewise impugned (see Prolegomena to Gospels). Besides, we shall here find the parable in its very root and point of comparison, *individual and distinct*. Compare throughout the notes on Matt.—11.] The distance of Jericho from Jerusalem was 150 stadia = 15 English miles. — **ὅτι παραχρ.**] They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic Kingdom. — 12.] The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their *βασιλείαν*. On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. Joseph. Antt. xvii. 11, 1 ff. The situation was appropriate; for at Jericho was the royal palace which



<sup>y</sup> here only.  
<sup>1</sup> Kings ix. 19.  
<sup>(s. 22 Vat.)</sup>  
<sup>z</sup> ch. xiv. 32  
 only.  
<sup>a</sup> ch. xii. 11.  
<sup>b</sup> Ma. i. xxi. 42 al.  
<sup>c</sup> ch. x. 35 only.  
<sup>Gen. i. 5.</sup>  
<sup>d</sup> ch. viii. 1.  
<sup>Gen. xxiv.</sup>  
<sup>30.</sup>  
<sup>e</sup> = ch. ix. 54.  
<sup>Mark x. 49.</sup>  
<sup>v. 44. Exod.</sup>  
<sup>xxv. 1.</sup>  
<sup>f</sup> dat. here only.  
<sup>g</sup> here only 1.  
<sup>h</sup> = ch. xii. 51.  
<sup>Josh. xviii. 8.</sup>  
<sup>i</sup> here only 1.  
<sup>k</sup> Matt. x. 3.  
<sup>12 al.</sup>  
<sup>l</sup> constr. i. 10.  
<sup>20. Jer.</sup>  
<sup>xxxiii. 20.</sup>  
<sup>m</sup> Her. xiv. 18.  
<sup>xx. 6.</sup>  
<sup>n</sup> = John iii.  
<sup>34 only. see</sup>  
<sup>Gen. xi. 17.</sup>  
<sup>o</sup> = Matt. xxv.  
<sup>16. Deut.</sup>  
<sup>viii. 15.</sup>  
<sup>p</sup> Col. i. 5.  
<sup>2 Tim. iv. 8.</sup>  
<sup>Joh. xxi. 23.</sup>  
<sup>q</sup> John xi. 41.  
<sup>xx. 7. Acts</sup>  
<sup>xxv. 12 only 1.</sup>  
<sup>r</sup> here only 1.  
<sup>2 Mac. xiv.</sup>  
<sup>30.</sup>  
<sup>s</sup> = Mark xv.  
<sup>21.</sup>  
<sup>t</sup> ch. xiv. 19.  
<sup>see John x.</sup>  
<sup>18.</sup>  
<sup>u</sup> James v. 4.  
<sup>Ruth ii. 4.</sup>  
<sup>v</sup> ch. x. 22.  
<sup>Rev. viii. 3.</sup>  
<sup>Lev. xxv. 37.</sup>  
<sup>w</sup> 1 Mt. only.  
<sup>Exod. xxi.</sup>  
<sup>23.</sup>  
<sup>x</sup> ch. iii. 13. Dan. xi. 20.

δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπε A B D  
 πρὸς αὐτοὺς ὧς Πραγματεύσασθε † ἐν ᾧ ἔρχομαι. <sup>11</sup> οἱ δὲ  
 πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπίστευαν <sup>z</sup> πρεσβείαν  
 ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι  
 ἅ ἐφ' ἡμᾶς. <sup>15</sup> καὶ ἐγένετο ἐν τῷ ἑπανελθεῖν αὐτὸν  
 λαβόντα τὴν βασιλείαν, <sup>d</sup> καὶ εἶπε φωνηθῆναι αὐτῷ  
 τοὺς δούλους τούτους οἷς \* ἔδωκε τὸ ἀργύριον, ἵνα \* γνῶ  
 \* τίς τί \* <sup>e</sup> διεπραγματεύσατο. <sup>16</sup> παρεγένετο δὲ ὁ πρῶτος  
 λέγων Κύριε, ἡ μνᾶ σου <sup>i</sup> προσεργάσατο ἑκα μνᾶς.  
<sup>17</sup> καὶ εἶπεν αὐτῷ \* Εὖ ἀγαθὲ δούλε, ὅτι <sup>k</sup> ἐν ἐλαχίστῳ  
 πιστὸς ἐγένου, <sup>l</sup> ἴσθι <sup>m</sup> ἐξουσίαν ἔχων <sup>n</sup> ἐπάνω δέκα πόλεων.  
<sup>18</sup> καὶ ἦλθεν ὁ δεύτερος λέγων Κύριε, ἡ μνᾶ σου <sup>o</sup> ἐποίησε  
 πέντε μνᾶς. <sup>19</sup> εἶπε δὲ καὶ τούτῳ Καὶ σὺ γίνου ἐπάνω  
 πέντε πόλεων. <sup>20</sup> καὶ \* ἕτερος ἦλθε λέγων Κύριε, ἰδοὺ  
 ἡ μνᾶ σου ἣν εἶχον <sup>p</sup> ἀποκειμένην ἐν <sup>q</sup> συνδαρίῳ. <sup>21</sup> ἔφο-  
 βούμην γάρ σε, ὅτι ἄνθρωπος <sup>r</sup> ἀστηρὸς εἶ, <sup>s</sup> αἶρεις ὁ  
 οὐκ ἔθηκες καὶ <sup>t</sup> θερίζεις ὁ οὐκ ἔσπειρας. <sup>22</sup> λέγει δὲ  
 αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὸς ζῶντε.  
 ἦδεις ὅτι ἐγὼ ἄνθρωπος ἀστηρὸς εἰμι, αἶρων ὁ οὐκ ἔθηκα  
 καὶ θερίζων ὁ οὐκ ἔσπειρα. <sup>23</sup> καὶ διατί οὐκ <sup>v</sup> ἔδωκας τὸ  
 ἀργύριόν μου ἐπὶ [τὴν] τράπεζαν, καὶ ἐγὼ ἔλθων σὺν  
<sup>w</sup> τόκῳ ἂν <sup>x</sup> ἔπραξα αὐτό; <sup>21</sup> καὶ τοῖς παρεστῶσιν εἶπεν  
 Ὑπαγετε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς

A B D K L 9 al. Orig. dum *bedu* Lucif. donec *a*. — 14. αὐτοῦ (1st) om. D b  
 Lucif.—for ἀπίστ., ἐνέπεμψαν D. — 15. ἐν τῷ om. D Δ.—αὐτοῦ τοὺς δ., omg.  
 τοῦτ. D Orig.—ἐδῶκε B D L *a*. txt A *bc*.—γνοῖ B D L. txt A Orig.—τί ἐπραγ-  
 ματεύσατο B D L Copt. Or. (Tisch. ed. 2. *rig* τί B Lachm.) txt A *abc*.—17. εὐγε  
 BD *bc* Orig. txt A.—18. ὁ ἕτερος D *bc* Lucif.—20. ὁ ἕτ. B D L 2. txt A.—22. αἶρων  
 . . . θερίζω D *abcd*.—23. διατί οὐν D.—τὴν om. A D E F G L M S U V Δ 22 all. ins. B.  
 — 24. τὴν μνᾶν om. D *a*.—for ἔδωκε, ἀπενέγκασθε D.—25. om. D b Lucif. al.—26. γὰρ

Archelaus had built with great magnificence.  
 Jos. Antt. xvii. 13, 1. — [13.] δέκα, see on  
 Matt. xxv. 1. The giving the μνᾶ to each,  
 is a totally different thing from giving to  
 one five, to another two, and to a third one  
 talent. The sums given are here all the  
 same, and all very small. The (Attic)  
 mina is  $\frac{1}{60}$  of a talent, and equal to about  
 £3 of our money.—In Matt. the man gives  
 his whole property to his servants; here  
 he makes trial of them with these small  
 sums (ἐλαχίστον, see ver. 17). — πραγμ.]  
 = ἐργάζεσθε, Matt.—ἐν ᾧ ἔρχ.—[14.] The  
 nobleman, Son of a King, εὐγενής, is the  
 Lord Jesus; the Kingdom is that over His  
 own citizens, the Jews. They sent a mes-  
 sage after Him; their cry went up to  
 Heaven, in the persecutions of His servants,

&c.: 'we will not have this man to reign  
 over us.' The parable has a double im-  
 port: suited both to the disciples (οἱ ἐσθλοὶ  
 αὐτοῦ), and the multitude (οἱ πολῖται  
 αὐτοῦ). — 15.] τίς τί, see Mark xv. 24. —  
 διεπρ.] 'what business each had carried  
 on;' not, 'what each had gained.' Dion.  
 Hal. iii. 72, has the word signifying 'to  
 arrange a matter,' which however was not  
 then executed. The sons of Ancus having  
 often arranged (διαπραγματεύσαμένων)  
 a plot to kill Tarquinius . . . — 16—23.]  
 see on Matt. It is observable here how  
 ever how exactly and minutely in keeping  
 is every circumstance. 'Thy pound hath  
 gained ten pounds;' the humility with  
 which this is stated, where no account of ἡ  
 ἰδία δόναμις is taken as in Matt., and  
 then the proportion of the reward, — δέκα

ἔχοντι. <sup>25</sup> καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μῶας. <sup>26</sup> λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθθήσεται ἀπ' αὐτοῦ. <sup>27</sup> πλὴν τοὺς ἐχθρούς μου \* ἐκείνους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὥδε καὶ κατασφάζετε ἐμπροσθέν μου. <sup>28</sup> καὶ εἰπὼν ταῦτα ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα. <sup>29</sup> καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴν καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ <sup>30</sup> εἰπὼν Ὑπάγετε εἰς τὴν κατέναντι κώμην ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν. \* λύσαντες αὐτὸν ἀγάγετε. <sup>31</sup> καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. <sup>32</sup> ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. <sup>33</sup> λύνοντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς Τί λύετε τὸν πῶλον; <sup>34</sup> οἱ δὲ εἶπον ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. <sup>35</sup> καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπὶ ῥίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. <sup>36</sup> πορευομένου δὲ αὐτοῦ ὑπεστρώνουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. <sup>37</sup> ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν

om. B L 6 a Copt. Arm. Theophyl. autem *ber* Lucif.—for ἐδοθήσεται, προστίθεται D.—ἀπ' αὐτοῦ om. B L 7 al. Lucif.—27. for ἐκείν. τοὺς B K L M al. txt A D *abc* Orig. Lucif.—aft. κατασφ. ins. αὐτοὺς B F L 3.—aft. μου ins. καὶ τὸν ἀρχιὸν δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρονθὸς τῶν ἀγγέλων D d.—28. ἐμπροσ. om. D ac.—ἀναβαίνων εἰς τὴν Ἱ. D.—29. Βηθφαγὴ B 8 al. βηθανία D\*—τῶν ἐλαιῶν καλούμενον D.—30. for ἐν ᾗ, καὶ D.—ἐδεῖμ. om. D.—πώποτε om. D Orig. (once) Ambr. txt A B.—καὶ λύσ. B D L. txt A.—31. διατί λύετε om. D c.—32. for *vv.* 32—35 incl., D d have καὶ ἀπελθόντες ἀπεκρίθησαν ὅτι ὁ κ. αὐ. χ. ἔχ. καὶ ἀγαγόντες τὸ πῶλ. ἐπὶ ῥ. τὰ ἱμ. αὐ. ἐπ' αὐτὸν, καὶ ἐπεβ. τ. Ἰησ.—34. rec. om. ὅτι bef. ὁ κ. with c, but ins. A B D K L M 7 al. *av* Syr. Orig.—36. ἐν τῇ ὁδ. om. D.—37. ἐγγιζόντων ἐν αὐτῶν D.—ἤρξ. om. D M a.—τὴν

πόλεις,—so according to the nature of what the Prince went to receive, and the occasion of His return.—25.] is parenthetical, spoken by the standers-by in the parable, in surprise at such a decision: then in ver. 26, the King answers them.—27.] This command brings out both comings of the Lord,—at the destruction of Jerusalem, and at the end of the world: for we must not forget that even now 'He is gone to receive a Kingdom and return:' we see not yet all things put under His feet.

28.] Not immediately after saying these things;—see on ver. 5: unless they were said in the morning on His departure.

29—38.] Matt. xxi. 1—9. Mark xi. 1—

10. John xii. 12—26, where see notes.—29.] The name, when thus put, must be accentuated ἐλαιῶν, for when it is the genitive of ἐλαία the article is prefixed (ver. 37). Luke uses this same expression again Acts i. 12. Josephus has ἐὰν τοῦ ἐλαιῶνος ὄρους, Antt. vii. 9, 2.—33.] τινὲς τῶν ἐκεῖ ἐστηκότων said this, as in the probably more precise account of Mark:—οἱ κύριοι αὐτ. is the natural inference as to who they were.—37.] πρὸς τ. κ. not merely local, 'at the declivity of,' but expressing the result of ἐγγιζόντες—'just about to descend the Mount of Olives.'—τὸ πλῆθ. τ. μ.] in the widest sense; = οἱ ὄχλοι, Matt.—The ἔνναμις, which dwelt

γ = Matt. vii. 22 f.  
 z ch. xiii. 35.  
 Ps. cxvii. 26.  
 a ch. xiii. 35 al.  
 b = Ps. xci. 1.  
 c Matt. xvi. 22.  
 Zecl. iii. 3.  
 d abs. ch. xii.  
 33 al.  
 e = ch. i. 2 f.  
 Lam. i. 15.  
 f = Matt. x. 29.  
 Mark i. 27.  
 g κ. γε. Acts  
 ii. 19.  
 h = ch. i. 80.  
 2 Cor. vi. 2.  
 i ch. xiv. 28.  
 32. Acts  
 xxviii. 16.  
 j Deut. vii. 20.  
 John xii. 36.  
 k = Matt. xxi.  
 36. ch. i. 12.  
 l = Matt. xxvi.  
 43.  
 m = here only.  
 Ezek. iv. 2.  
 n here only.  
 Ezek. iv. 2 al.  
 o here only.  
 4 Kings vi. 14.  
 p = here only.  
 1 Kings xxiii.  
 8.  
 q here only. Isa. iii. 26. Hos. x. 14. xiv. 1 al.  
 r = Matt. xxiv. 2.  
 t ch. i. 20. Dent. viii. 20.  
 u = John i. 10. Rom. vii. 7. v 1 Pet. ii. 12. Job x. 12. see ch. i. 67.

καταβασιν D.—φωνῇ μεγάλῃ om. D.—for παρ., πάντων B D. txt A.—for δυνάμει, γινόμενων D.—38. ὁ ἐρχ. ὁ βασι. B. ὁ ἐρχ. ἐν ὄν. κν. εὐλογημένος ὁ βασι. D ac. txt A.—40. σιωπήσουσιν A B L 3. σιγήσουσιν D 1. txt acd Orig.—κράζονται D. κρά-  
 ζουσι B L Orig. (once.)—41. rec. ἐπ' αὐτῇ with Orig. (once.) txt A B D H L Δ 12  
 Orig. (thrice) Iren. Bas. Theophyl.—42. aft. ἔγνωσ.—ἐν τῇ ἡμ. ταύτῃ καὶ σὺ τὰ πρὸς  
 εἰς. B L Orig. txt (καὶ γε om. D d) A D d.—rec. aft. ἡμ. ins. σου, with ac, but om.  
 A B D L 4 al. Syr. Copt. Arm. Orig. Eus. Bas.—aft. ἐμῇ. om. σου B L Orig. Iren.  
 ins. (σοι D) A D ac Orig.—43. περιβαλοῦσιν C<sup>1</sup> L. βαλοῦσιν D. txt A B C<sup>2</sup>.—  
 σοι om. D ac.—44. ἐν σοὶ (1st) om. D Orig. Eus.—ἐπὶ λίθον ἐν ὧν σοι D 2 c.—

mostly on their minds, was the raising of Lazarus,—John xii. 17, 18:—but as this perhaps was not known to Luke, we must understand him to mean, *all that they had seen during their journey with Him*.—ἐν οὐρανῷ = ἐν ὑψίστοις, and was probably added by them to fill out the parallelism.

39—44.] Peculiar to Luke.—39.] These Pharisees could hardly in any sense be μαθηταὶ of Jesus.—Their spirit was just that of modern Socinianism: the prophetic expressions used, and the lofty epithets applied to Him who was merely in their view a διδάσκαλος, offended them.—40.] A proverbial expression—but probably not without reference to Habakkuk ii. 11.—41.] The Lord stood on the lower part of the Mount of Olives, whence the view of the city even now is very striking. What a history of Divine Love and human ingratitude lay before Him!—When He grieved, it was for the hardness of men's hearts; when He wept, in Bethany and here, it was over the fruits of sin.—42.] εἰ ἔγνωσ—εἰώθασιν οἱ κλαίοντες ἐπικρίπτεσθαι τοῖς λόγοις ὑπὸ τῆς τοῦ πάθους σφοδρότητος. Euthym. Perhaps in the actual words spoken by the Lord there may have been an allusion to the name Jerusalem:—'Uti-

nam quæ diceris Jerusalem re ipsa esses Jerusalem, ac videres ea, quæ pacem tibi præstare possent.' Wetstein.—καὶ σὺ] 'thou also,' as well as these My disciples.—καὶ γε] *et quidem*—'even.'—43.] ὅτι declares, not 'the things hidden from thine eyes,' so that it should be rendered, 'namely, that the days shall come,' &c.: but the awful reason which there was for the fervent wish just expressed—'for,' or 'because,'—χάρακα] a mound with palisades. The account of its being built is in Joseph. B. J. v. 6, 2. When the Jews destroyed this, Titus built a wall round them (Ib. 12, 2),—see Is. xxix. 2, 3, 4,—to which the Lord here tacitly refers.—44. ἐδαφ.] is used in two meanings:—1 shall level thy buildings to the foundation, and dash thy children against the ground: see reff.—τὰ τέκνα is not 'infants,' but thy children, in general.—οὐκ ἀφήσ.] see Matt. xxiv. 2 and note.—ἀνθ' ὧν . . .] not, 'because of thy sins and rebellions,'—those might be all blotted out, hadst thou known, recognized, the time of thy visiting by Me.—ἐπισκ. is a word of ambiguous meaning—*visitation*, either for good or for evil: see reff. It brings at once here before us the coming seeking fruit, ch. xiii. 7—and the returning of the

<sup>45</sup> Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας [ἐν αὐτῷ] καὶ ἀγοράζοντας, <sup>46</sup> λέγων αὐτοῖς Ἰέγραπται \* Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε <sup>w</sup> σπήλαιον ληστῶν.

<sup>47</sup> Καὶ <sup>a</sup> ἦν διδάσκων <sup>b</sup> τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἄρχιερεῖς καὶ οἱ γραμματεῖς <sup>c</sup> ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ, <sup>48</sup> καὶ οὐχ εὗρισκον <sup>d</sup> τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας <sup>e</sup> ἐξεκρέματο αὐτοῦ ἀκούων.

XX. <sup>1</sup> Καὶ ἐγένετο ἐν <sup>f</sup> μιᾷ τῶν ἡμερῶν [ἐκείνων], διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ <sup>ff</sup> εὐαγγελιζομένου, <sup>2</sup> ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, <sup>2</sup> καὶ εἶπον πρὸς αὐτὸν λέγοντες Εἰπέ ἡμῖν, <sup>h</sup> ἐν <sup>i</sup> ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστίν ὁ δούσ σοι τὴν ἐξουσίαν ταύτην; <sup>3</sup> ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα <sup>k</sup> λόγον, καὶ εἰπάτε μοι. <sup>4</sup> τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; <sup>5</sup> οἱ δὲ <sup>m</sup> συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι εἰάν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διατί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ; <sup>6</sup> εἰάν δὲ εἴπωμεν Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς <sup>n</sup> καταλιθάσει ἡμᾶς· <sup>o</sup> πεπεισμένοι γάρ ἐστιν Ἰωάννην προφήτην εἶναι. <sup>7</sup> καὶ ἀπεκρίθησαν μὴ εἰδέναι \* πόθεν. <sup>8</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>9</sup> <sup>p</sup> ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν

for τὸν καιρ. τῆς, εἰς καιρὸν D.—τὸν om. C.—45. ἐλθὼν δὲ D.—ἐν αὐτῷ καὶ ἀγ. om. B L. Copt. Orig. expressly. ἐν αὐτῷ om. C. txt A D ac?—add καὶ τ. τραπέζ. τῶν κολλυβ. ἐξέχεν, κ. τ. καθέδρ. τῶν πωλ. τ. περιστ. D l acd Æth.—46. καὶ ἔσται ὁ οἶκ. μ. οἶκ. πρ. (omg. ἐστίν) B L 8 c Copt. Arm. Orig.—ὅτι ὁ οἶκ. κ.τ.λ. A C D K M 7 al. v Syr.—for ἐστίν, κληθήσεται C<sup>2</sup>.—48. τὸ om. D U Δ 9 Orig.—aft. ποιῇ. ins. αὐτῷ D c Syr. Æth.—ἀκούειν αὐτοῦ D M ac.

CHAP. XX. 1. ἐκείνων om. B D L Q 8 al. ac Syr. Copt. Æth. ins. A C.—ιερεῖς A E (I K U V Δ 30 al.—2. λέγοντες om. C D Syr. Copt. Arm.—καὶ τίς ἐστ. D a.—3. ἐπερωτήσω D.—ἓνα om. B L 6 c Syr. ins. A C D K M Q U.—for καὶ, ὅν D.—5. συνελογίσαντο C D ac.—οὖν om. B E G L U V Δ 22 al. c Syr. Copt. Æth. Euthym. Theophyl. ins. A C D Q a.—6. καὶ εἰάν D ac.—ὅτι ἐξ ἀνθ. (apparently) C.—λιθάσει D.—τοι γὰρ εἰσιν D ac.—γεγονέναι D acd al.—7. αὐτοὺς πόθεν C. αὐτ. τὸ πόθεν D. txt A B Q.—9. for ἤρξ. λέγ., ἐλεγεν D (omg. πρὸς τ. λ. λέγ.)—τις om. B C D E K L M Q S V 23 ac

Lord of the vineyard, ch. xx. 16.—It is however the first or favourable meaning of ἐπισκοπή that is here prominent.

45, 46.] See on Matt. xxi. 12. Mark xi. 15—17.

47, 48.] A general description of His employment during these last days, the particulars of which follow. It is rightly however placed at the end of a chapter—for it forms a close to the long section wherein the last journey to Jerusalem has been described.

CHAP. XX. 1—8.] Matt. xxi. 23—27.

Mark xi. 27—33, where see notes. (The history of the fig-tree is not in our text.) —1.] τῶν ἡμ. without ἐκείνων would be—of the days, viz. of this His being in Jerusalem.—ἐπέστ. without a dative (see ch. ii. 38) does not signify any suddenness of approach.—2.] ἢ—‘or, to speak more definitely.’

9—19.] Matt. xxi. 33—46. Mark xii. 1—12. See notes on Matt. for the sense; and for comparison of the reports, on Mark. 9.] The parable was spoken πρὸς, to, the people—but (ver. 19) πρὸς, at, with

w ll. John xi. 38. Heb. xi. 38. Gen. xxi. 30 al. a ch. i. 19, 20. Jer. xxviii. 20. b ch. xi. 3. Acts xxi. 11. c ch. vi. 19. Exod. ii. 15. d = Mark ix. 23. ch. i. 02 al. e here only. Gen. xlv. 20. f Deut. xii. 14. g ch. ii. 19, 28. Acts xiv. 4. Acts xiv. 7. iv. 1. h Acts iv. 7. ch. i. 17 al. Isa. xxxix. 2. 12 Kings x. 2. k see ch. xxiii. 9. Acts xxviii. 25. Jer. xlv. 14. m here only. see Isa. xliiii. 18.

n here only +. o constr. Mark xv. 7 al.

p = Matt. iv. 17. Gen. xlviii. 27.

τὴν παραβολὴν ταύτην. Ἀνθρωπός [τις] ἠέφύτευσεν <sup>ABC</sup>  
<sup>DQ</sup> ἀμπελῶνα καὶ ἔξιδото αὐτὸν γεωργοῖς, καὶ ἠπέδμησε  
 λόγους ἰκανούς. <sup>10</sup> καὶ ἐν καιρῷ ἀπέστειλε πρὸς  
 τοὺς γεωργοὺς δούλον, ἵνα ἂπὸ τοῦ καρποῦ τοῦ ἀμπε-  
 λῶνος \* δώσιν αὐτῷ. οἱ δὲ γεωργοὶ δείραντες αὐτὸν,  
 ἔξαπέστειλαν κενόν. <sup>11</sup> καὶ προσέθετο πέμψαι ἕτερον  
 δούλον· οἱ δὲ κακῆκνον δείραντες καὶ ἀτιμάσαντες ἔξαπ-  
 ἔστειλαν κενόν. <sup>12</sup> καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ  
 καὶ τοῦτον ἁ τραυματίσαντες ἔξεβαλον. <sup>13</sup> εἶπε δὲ ὁ  
 κύριος τοῦ ἀμπελῶνος Τί ποιήσω; πέμψω τὸν υἱόν μου  
 τὸν ἀγαπητόν· ἴσως τοῦτον [ιδόντες] ἔντραπήσονται.  
<sup>14</sup> ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ ἐδιελογίζοντο πρὸς \* ἐαν-  
 τοὺς λέγοντες Οὗτός ἐστιν ὁ κληρονόμος· ἴ[δεῦτε] ἀπο-  
 κτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.  
<sup>15</sup> καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.  
 τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; <sup>16</sup> ἐλεύ-  
 σεται καὶ ἠπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν  
 ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπον <sup>k</sup> Μὴ γένοιτο.  
<sup>17</sup> ὁ δὲ ἔμβλέψας αὐτοῖς εἶπε <sup>m</sup> Τί οὖν ἐστὶ τὸ γεγραμ- <sup>ABCD</sup>  
 μένον τοῦτο, Λίθον ὃν ἠ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
 οὗτος ὁ ἐγενήθη εἰς <sup>oo</sup> κεφαλὴν γωνίας; <sup>18</sup> πᾶς ὁ πεσὼν  
 ἐπ' ἐκεῖνον τὸν λίθον <sup>p</sup> συνθλασθήσεται, ἐφ' ὃν δ' ἂν πέσῃ,  
 ἠ λικμήσει αὐτόν. <sup>19</sup> καὶ ἔζήτησαν οἱ \* ἀρχιερεῖς καὶ οἱ  
 γραμματεῖς \* ἔπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ  
 ὥρᾳ, καὶ ἐφουζήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι ἠ πρὸς  
 αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

Exod. ii. 15. s Matt. xxvi. 50, Gen. xxii. 12. t ch. vii. 21, xii. 12. n = ch. xvi. 19 and reff.

Orig. ins. A.—bef. ἀπεδ., αὐτὸς δὲ D.—10. ἐν om. B D. ins. A C Q r. ἐν τῷ κ. C Q al.—δωσουσιν A B L M Q 4 al. txt C D.—δείραντες ἐπ' αὐτ. (omg. οἱ δὲ γ.) D.—11. for καὶ πρὸς. π., κ. ἐπέμψεν D.—12. for κ. πρὸς. π. τρ., τρίτον ἐπέμψεν D.—οἱ δὲ om. D ac.—13. for ἴσως, τέχον D.—ιδόντες om. B C D L Q 4 ac Copt. Arm. Ambr. ins. A v.—14. οἱ γ. om. D.—πρὸς ἀλλήλους B D L 6. txt A C Q.—εἵτε om. A B K M Q 7 al. ac Arm. Syr. ins. C D Orig.—καὶ ἡμ. ἔσται C c Copt.—15. λαβόντες αὐτὸν ἔξεβαλον C.—αὐτοῖς om. D ac.—τοῦ ἀμπ. om. Q.—16. τούτους reference to, the chief priests and scribes. Bengel suggests that He addressed it to the people, to guard against interruption on the part of the chief priests.—11.] **πρὸς ἐθ. π.** a Hebraism: see Gen. iv. 2, Hebrew and Greek, and ch. xi. 11.—14.] **ιδόντ. δὲ . . .** This is taken up from the **τοῦτον ιδόντες** of the verse before—and is emphatic—'On the contrary, when they saw him' . . . —17.] **ὁ οὖν** infers the negation of **μὴ γένοιτο**—How then, supposing your wish to be fulfilled, could this which is written come to pass?—19.] **καὶ** bef. **ἐροβήθ.** is not *but*: the clause signifies the state of mind

in which this their attempt was made: 'and they did so in fear of the people.'

20—26.] Matt. xxii. 15—22. Mark xii. 13—17, where see notes as before.—20.] **παρατηρ.**, having watched an opportunity.—**ἐγκαθ.**, see reff., men suborned, instructed and arranged for that purpose.—**ἐπιλ.**, not the spies, but the chief priests.—**αὐτοῦ** is not the genitive after **λόγου**, as in E. V., but after **ἐπιλ.**, as in **ἐπιλαμβάνεται αὐτοῦ τῆς ἰσως**, Xen. Anab. iv. 7, 12, 'that they might lay hold of Him by some saying'; = **αὐτὸν ἀγριώσωσι λόγῳ**, Mark.—**τῇ ἀρχῇ**, to the Roman power (genus)—τῇ

20 Καὶ ὁ παρατηρήσαντες ἀπέστειλαν ἡγεκαθέτους ὑπο-  
 κρινόμενους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται  
 αὐτοῦ \* λόγον, \* εἰς τὸ παραδουναὶ αὐτὸν τῇ ἄρχῃ  
 καὶ τῇ ἑξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπρωτόησαν αὐτὸν  
 λέγοντες Διδάσκαλε, οἶδαμεν ὅτι ὁρθῶς λέγεις καὶ διδά-  
 σκεῖς, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας  
 τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. 22 ἔξεστιν ἡμῖν Καίσαρι  
 φόρον δοῦναι, ἢ οὐ; 23 αὐτὸν κατανοήσας δὲ αὐτῶν τὴν  
 πανουργίαν εἶπε πρὸς αὐτοὺς Τί με πειράζετε; 24 ἐπι-  
 δεῖξάτε μοι δηνάριον. τίνας ἔχει εἰκόνα καὶ ἐπι-  
 γραφήν; ἀποκριθέντες δὲ εἶπον Καίσαρος. 25 ὁ δὲ εἶπεν  
 αὐτοῖς Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ  
 τοῦ Θεοῦ τῷ Θεῷ. 26 καὶ οὐκ ἴσχυσαν ἐπιλαβίσθαι  
 αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ  
 τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν. 27 Προσελθόντες δὲ τινες  
 τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ  
 εἶναι, ἐπρωτόησαν αὐτὸν 28 λέγοντες Διδάσκαλε, Μωσῆς  
 ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα,  
 καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ  
 τὴν γυναῖκα καὶ ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.  
 29 ἐπτά οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν γυ-  
 ναῖκα ἀπέθανεν ἄτεκνος, 30 \* καὶ ἔλαβεν ὁ δεύτερος τὴν  
 γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος, 31 καὶ ὁ τρίτος  
 ἔλαβεν αὐτήν ὥσαύτως δὲ καὶ οἱ ἐπτά \* τοῦ κατέλειπον  
 τέκνα, καὶ ἀπέθανον. 32 ὕστερον δὲ πάντων ἀπέθανε

ABC  
DP

ABDP

11 Cor. ix. 20. James ii. 24. Heb. xiii. 13. Isa. iii. 10. v. 13. m = Matt. viii. 28 al. Deut. xiii. 45. n ver. 20 only.  
 o = Mark ii. 12. Acts viii. 32. Gen. vi. 8. p ch. iv. 22. Acts iii. 12. Isa. iii. 15. q ch. ii. 47. John i. 22. Job

om. D a. — 19. οἱ γρ. κ. οἱ φοριταῖοι C. κ. οἱ ἄρχοντες A B L M al. — 20. for παρατ.,  
 ἀποχωρήσαντες D a. — εἰναι om. D. — αὐτοῦ τῶν λόγων D. αὐτὸν λόγον C. αὐτοῦ  
 λόγον B. txt A. — for εἰς τὸ, ὥστε B C D L. txt A. — for τῇ . . . ἡγεμόνος, — τῷ  
 ἡγεμόνι D. — 21. for οὐ, οὐκ εἰς D Aug. — 22. ἡμᾶς A B L G Aug. txt C D P av. — 23. for  
 καταν., ἐπιγνοὺς D. — πονηρίαν D. — τί με πειρ. om. B L. — add ὑποκριταὶ C. — διδάσκει  
 A B D L M P 14 al. txt C. — for δην., τὸ νόμισμα D. figuram d. — aft. δην. ins. οἱ δὲ  
 εἰδειξαν καὶ εἶπεν C L 19 al. c Copt. Æth. Arm. Syr. om. A B D P av. — κ. τὴν ἐπιγ. D.  
 om. P. — 25. τοῖνυν om. D a. τοῖν. ἀπόδ. B L. — τὰ τοῦ K. τῷ K. C' D L al. Just. τὰ K.  
 τῷ K. C. — 26. ἐπιμ. τοῦ ῥήματος B L. — αὐτοῦ ῥήμα ἐπιλαβ. D. — 27. λέγοντες  
 B C D L G al. Syr. Copt. Æth. txt A P a. — 28. for ἀποθ. (2nd), ὃ B L 7 Copt. Arm. —  
 ἄτεκνος ἔχων γυναῖκα D. — ἐξαναστήσει A E H 9 al. — 29. aft. ἦσαν ins. παρ' ἡμῖν D c.  
 — 30, 31. καὶ ὁ δεύτ., καὶ ὁ τρίτος ὥσαύτως οἱ ἐπτά οὐκ ἀφῆκαν τέκνα καὶ ἀπέθ. D.  
 — καὶ ὁ δ. καὶ ὁ τρ. ἔλαβεν αὐτήν ὥσαύτως, &c. B L. txt A P. — rec. bef. οὐ κατέλ. ins.  
 καὶ with GHIKMU, but om. A B D E L S V Δ 15 al. Copt. Theophyl. — 32. δὲ πάντ.

ἐξ. τ. ἡ, to the authority of the governor (species). The articles render the separation of the two necessary. — 22.] φόρον = κῆνσον, see on Matt. — differs from τέλος, 'vectigal,' 'customs' duties.

27—40.] Matt. xxii. 23—33. Mark xii. 16—27, and notes. — 27.] οἱ ἀντιλέγοντες — attr. for τῶν ἀντιλεγόντων. — Winer,

§ 63, 4, states that he does not know another example. — The use of ἀντιλέγ. μὴ (or τὸ μὴ) is frequent in Xenophon: see Wetstein. — 28.] καὶ οὗτος: see ch. xix. 2. — 29.] οὖν, 'well then'—i. e. 'as an example of this law,' . . . — 31.] The οὐ κατ. τέκ. coming before καὶ ἀπέθ. is by a mixture of constructions—

p ch. xiv. 1.  
 Mark iii. 2 al.  
 Ps. xxviii. 12.  
 q here only.  
 Job xxxi. 9.  
 xix. 12. Jos.  
 ii. 4. vi. 5. 2.  
 r here only — 7.  
 2 Macc. v.  
 23.  
 s — here and  
 ver. 20 only.  
 t Matt. v. 37.  
 xxii. 15.  
 u Matt. xvi. 22.  
 2 Macc. xxi. 22.  
 28.  
 v — Jude ver. 6.  
 w — ch. xxii.  
 53. Rev. xii.  
 19.  
 x Matt. xii. 10  
 al.  
 y Gal. ii. 6. Ps.  
 i. xxxi. 2.  
 z 1 Mk. ch. iv.  
 25. Acts iv.  
 17. x. 34.  
 19. 20. 4 Mt.  
 and ref.  
 a 1 and Acts  
 xviii. 26. Ps.  
 cxvii. 15 al.  
 b ch. xxii. 2.  
 Rom. xii. 8.  
 7. Judg. i. 28.  
 c — 1 and ch.  
 xxi. 1. 2. Heb.  
 vii. 4.  
 d — Matt. viii. 3.  
 Isa. v. 12.  
 e 1 Cor. iii. 19  
 al. Josh. ix. 4.  
 f Matt. iv. 1 al.  
 Exod. xvii. 2.  
 g 2 Mt. ch.  
 xvii. 14 and  
 ref.  
 h 1 Mk. Matt.  
 xx. 2 al.  
 i 11. Rom. i. 23.  
 (Heb. x. 1.  
 Gen. i. 20 al.  
 k 1 and Mk.  
 xv. 26. ch.  
 xxiii. 38 f.  
 l 11. Rom. xiii. 7.  
 Dent. xxiv.  
 15.

καὶ ἡ γυνή. <sup>33</sup> ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται ABDP  
<sup>x</sup> γυνή; οἱ γὰρ ἔπα <sup>x</sup> ἔσχον αὐτὴν γυναῖκα. <sup>34</sup> καὶ ἀπο-  
<sup>y</sup> κριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς (Οἱ υἱοὶ τοῦ αἰῶνος τούτου ABD  
<sup>z</sup> γαμοῦσι καὶ <sup>z</sup> ἐγαμίσκονται, <sup>35</sup> οἱ δὲ <sup>z</sup> καταξιοθίντες τοῦ PQ  
<sup>a</sup> αἰῶνος ἐκείνου <sup>a</sup> τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ  
<sup>zz</sup> νεκρῶν οὔτε γαμοῦσιν οὔτε <sup>\*</sup> ἐγαμίσκονται. <sup>36</sup> οὔτε γὰρ  
<sup>aa</sup> ἀποθανεῖν ἔτι δύνανται, <sup>b</sup> ἰσάγγελοι γάρ εἰσι καὶ <sup>y</sup> υἱοὶ  
<sup>bb</sup> εἰσι τοῦ θεοῦ, τῆς ἀναστάσεως <sup>y</sup> υἱοὶ ὄντες. <sup>37</sup> ὅτι δὲ  
<sup>cc</sup> ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς <sup>c</sup> ἐμήνυσεν <sup>d</sup> ἐπὶ τῆς  
<sup>dd</sup> βίβλου, ὡς λέγει κύριον [τὸν] θεὸν Ἀβραάμ καὶ [τὸν]  
<sup>ee</sup> θεὸν Ἰσαὰκ καὶ [τὸν] θεὸν Ἰακώβ. <sup>38</sup> θεὸς δὲ οὐκ ἔστι  
<sup>ff</sup> νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ <sup>e</sup> αὐτῷ ζῶσιν. <sup>39</sup> ἀπο-  
<sup>gg</sup> κριθέντες δὲ τινες τῶν γραμματέων εἶπον Διδάσκαλε,  
<sup>hh</sup> καλῶς εἶπας. <sup>40</sup> οὐκ ἔτι δὲ ἐτόλμων <sup>f</sup> ἐπερωτᾶν αὐτὸν  
<sup>ii</sup> οὐδέν. <sup>41</sup> εἶπε δὲ πρὸς αὐτοὺς, <sup>g</sup> Πῶς λέγουσι τὸν  
<sup>jj</sup> γ = John iv. 9. vii. 15. 1 Cor. xv. 12.

om. B D L 7 al. Syr. Copt.—33. ἡ γυνή οὖν ἐν τῇ α. B L. txt A D ac.—for γίν., ἔσται D G L 11 al. ac.—34. aft. τούτων ins. γεννηῶνται καὶ γεννησάν D acd Orig. Cyp. Aug.—ἐγαμίζονται A K M P U Δ 12 al. γαμίσκονται B L 2 al. Orig. γαμοῦνται D. txt EG 11? Q8? V.—35. ἐγαμίζ. AEGHIKMPQUV all. τῶν θεῶν, D L Δ al. γαμίσκ. B β. txt qu. ? —36. for δύνανται, μέλλουσιν D.—οἱ υἱοὶ Α.—τῶν θεῶν (omg. καὶ υἱοὶ εἰσιν) D.—37. bef. Μωσ. om. καὶ D ac Cyp. —for ἐμήν., εἰ ἠλώσεν D.—τὸν bef. θ. (thrice) om. B D. ins. AP Q.—39. for γραμ., σαδδουκαίων Q.—40. for εἰ, γάρ B L 4.—41. aft. λέγ.

‘and they had no children by her, and died, leaving none:’—not merely from the emphasis being on the leaving no children (as in Meyer). It is meant to express the absence of offspring *before* their death, *and after*. — 34.] οἱ υἱοὶ . . . Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in τῷ αἰῶνι ἐκείνῳ, which is by the context the state of the *first resurrection* (nothing being said of the rest of the dead, though the *bare fact* might be predicated of them also), they who are found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage.—The ἰσάγγ. γάρ εἰσι is alleged, not as showing them to be ἀπαθεῖς κ. ἀφιλήδονοι (Enthym.), but as setting forth their *immortality*.—υἱοὶ τ. θ. is here used, not in its *ethical sense*, as applied to believers in this world,—but its *metaphysical sense*, as denoting the *essential state* of the blessed after the resurrection:—‘they are, by their resurrection, *essentially* partakers of the Divine nature, and so cannot die.’ When Meyer says that the Lord *only* speaks of the *risen*, and has not here in His view

the ‘quick’ at the time of His coming, it must be remembered that the ‘change’ which shall pass on them (1 Cor. xv. 51—54) shall put them into precisely the same *ἀθάρασία* as the risen (compare ver. 42 *ibid.*). He refers to some striking remarks of Kauffer in the Saxon Studien for 1843, p. 202 ff. (to which I have not access) as showing that υἱοὶ Θεοῦ is used by Matt. and Luke, *only* of the state after the Lord’s coming.—37.] καὶ M., *that very* Moses, whom you allege as showing by inference the contrary.—38. Ὁν πάντ. γ. αὐτ. ζ. see on Matt. vv. 31—33: but we have in this argument even a further generalization than in Matt. and Mark. There, it is a *covenant relation* on which the matter rests: here, a life of *all*, living and dead, *in the sight of God*,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of *all* is a *living one*, in all its changes.—39, 40.] Peculiar to Luke;—implied however in Matt. ver. 34, and Mark ver. 28.

41—44.] Matt. xxii. 41—46. Mark xii. 35—37, where see notes. Luke omits the question of the lawyer, which occurred *immediately* on the gathering together of the Pharisees after the last incident. This question of the Lord seems to have followed close on that, which (and not that in ver.

χριστὸν υἱὸν Δαυὶδ εἶναι, <sup>42</sup> καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν <sup>22</sup> Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου <sup>43</sup> ὥς ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; <sup>44</sup> Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστίν; <sup>45</sup> ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπε τοῖς μαθηταῖς αὐτοῦ <sup>46</sup> Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων περιπατεῖν ἐν <sup>1</sup> στολαῖς, καὶ <sup>11</sup> φιλοῦντων <sup>11</sup> ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ <sup>1</sup> πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ <sup>1</sup> πρωτοκλισίας ἐν τοῖς δείπνοις. <sup>47</sup> οἱ <sup>1</sup> κατεσθίονσι τὰς οἰκίας τῶν χηρῶν, καὶ <sup>5</sup> προσφάσι <sup>1</sup> μακρὰ προσεύχονται. οὗτοι λήψονται <sup>11</sup> περισσότερον <sup>11</sup> κρίμα. XXI. <sup>1</sup> Ἄναβλέψας δὲ εἶδε τοὺς <sup>2</sup> βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ <sup>1</sup> γαζοφυλάκιον πλουσίου. <sup>2</sup> εἶδε δὲ καὶ τινα <sup>\*</sup> χήραν <sup>1</sup> πενιχρὰν βάλλουσαν ἐκεῖ δύο <sup>1</sup> λεπτά, <sup>3</sup> καὶ εἶπεν <sup>4</sup> Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεονεκτήσκει πάντων ἑβραίων. <sup>4</sup> ἅπαντες γὰρ οὗτοι ἐκ τοῦ <sup>1</sup> περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὕτη δὲ ἐκ τοῦ <sup>1</sup> ὑστερήματος αὐτῆς ἅπαντα τὸν <sup>11</sup> βίον ὃν εἶχεν ἔβαλε. <sup>5</sup> Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι

ABDQ

a 1 Mk. John viii. 20. 2 Mac. v. 18 al. b here only. Exod. xxii. 25 al. c 1 Mk. ch. xii. 50 only. f. d = ch. xii. 41. John i. 49 al. Jer. xxxv. 6. e 1 Mk. John vi. 13 al. 1 Kings ii. 36. f here only in Gospels. 2 Cor. viii. 13, 14 al. ff ch. viii. 43 al. Cant. viii. 7.

ins. *τινες* A K M al.—*εἶναι* om. D.—42. κ. αὐτ. γὰρ Q. αὐτὸς γὰρ B.—*τῶν ψ.* D P. om. A B Q.—43. *τιῶ* D.—*for ὑποπ.*, ὑποκάτω D ac.—44. οὖν om. D ac.—45. *for τοῖς μ. αὐ.*, πρὸς αὐτοὺς Q.—47. οἱ κατεσθόντες D. -θίντες P X. txt A B Q.—*προσευχόμενοι* D P. txt A B Q.

CHAP. XXI. 2. καὶ om. B K L M X 10 al. Orig.—*τινα καὶ* A E G H S U V Δ 16 al. txt DP a.—*ἐκεῖ* om. D ac Orig.—*aft. λεπτά* ins. ὅ ἐστιν κοῦράνης D.—3. *πλείω* D Q X 5

40 here) was their *last to Him*, Mark xii. 34.—41.] *πρὸς αὐτοὺς*, i. e. the Scribes. The same thing is signified by *πῶς λέγουσιν οἱ γρ.* in Mark. In Matt. the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge.

45—47.] Matt. xxiii. 6, 7. 13. Mark xii. 38—40, with which latter our text almost verbally agrees: see notes there.—45.] This particular, ἀκούων. δ. π. τ. λ.,—and that the words were spoken to *His disciples*,—are only in Luke.

CHAP. XXI. 1—4.] Mark xii. 41—44, where see note.—1.] ἀναβλέψας. The Lord as yet has been surrounded with His disciples (see ver. 45 of last ch.), and speaking to them.—He now lifts up His eyes, and sees at a distance, &c.—*πλουσ.* belongs to τοὺς βάλλ., and ὄντας is not to be supplied,

nor a comma put after γαζ. It was not the rich only, which that would imply—but ὁ ὄχλος (Mark), who were casting gifts in.—4.] εἰς τὰ δῶρ., among (into) the gifts of (to) God; not *qua donarent* (Beza), 'as,' or 'for, gifts,' which would require the omission of the article:—nor so that τὸ δῶρ. = τὰ γαζ.

5—36.] Matt. xxiv. 1—51 (xxv. 1—46). Mark xiii. 1—37. See notes on both, but especially on Matt. Meyer says truly in loc. that there is no trace in Luke of the discourse being delivered on the Mount of Olives—but he adds, that it belongs to the discourses in the temple which begin ch. xx. 1, and that therefore Luke alone mentions ἀναθήματα. He seems to have overlooked the break after ver. 7,—corresponding to the change of scene. All three speak of the opening incident as happening while He was departing from the temple;—and Matt. and Mark, of the inquiry being made afterwards, on the Mount of Olives,—i. e. in the evening, when He had retired



<sup>i</sup> here only. <sup>Lev. xxvii.</sup> 28, 29 var. r. <sup>1 Mch. xi. 23 and 1 Tim. ii. 9.</sup> Ezek. xiii. 41. <sup>i ch. x. 18.</sup> <sup>xxiv. 20.</sup> Mark iii. 14a. <sup>1 Jer. xvi. 14.</sup> <sup>1 J. Judge. ii. 23.</sup> <sup>1 Mch. xxvii.</sup> 61. <sup>Ezra v. 12.</sup> <sup>n 5. Matt. xii. 38.</sup> <sup>Exod. iii. 12.</sup> <sup>1 Mch. ii. 8 al.</sup> <sup>p 1. Matt. xxii. 29.</sup> <sup>xxiv. 24.</sup> <sup>1 Mch. xvi. 8.</sup> <sup>q 1. ch. ix. 40.</sup> <sup>Acts iv. 17.</sup> <sup>18.</sup> <sup>rell. 4 Mk.</sup> <sup>John viii. 58.</sup> <sup>xxviii. 5, 6, 8.</sup> <sup>Deut. xxviii. 39.</sup> <sup>t ver. 20. = ch. xxii. 1.</sup> <sup>u = Matt. xvi. 24.</sup> <sup>3 Kings xix. 20.</sup> <sup>v 1. Matt. xi. 2.</sup> <sup>Acts xxiii. 16 al.</sup> <sup>w here only in Gospels.</sup> <sup>1 Cor. xiv. 33 al.</sup> <sup>Prov. xxvi. 28.</sup> <sup>x ch. xxiv. 37 only.</sup> <sup>Deut. xxxi. 6.</sup> <sup>yy = Acts xii. 32.</sup> <sup>Dan. ii. 28.</sup> <sup>yy? Mt. Mk. Isa. xix. 2.</sup> <sup>z 1. Acts ii. 46.</sup> <sup>v. 42 al.</sup> <sup>zz here only.</sup> <sup>Isa. xix. 17.</sup> <sup>a = Matt. xxvi. 50 al.</sup> <sup>Gen. xxii. 12.</sup> <sup>b = Matt. v. 10, 11.</sup> <sup>Ps. vii. 1.</sup> <sup>c Matt. xvii. 22.</sup> <sup>Exod. xxiii. 28.</sup> <sup>d = Matt. v. 25 al.</sup> <sup>Gen. xl. 3.</sup> <sup>e = ch. xxii. 54.</sup> <sup>2 Chron. xxii. 9.</sup> <sup>f 1. Acts ix. 21 al.</sup> <sup>g = Phil. i. 19.</sup> <sup>Job xiii. 16.</sup> <sup>h 1. Zeph. iii. 8.</sup> <sup>i ch. ix. 44 and rell.</sup>

al. — 4. τοῦ θ. om. B L X 3 al. Copt. — 5. ἀναθήμασιν A DX. — 6. aft. λίθῳ ins. ὧς B L al. Copt. *ἐν τοίχω ὧς* D ac. — 7. aft. αὐτὸν ins. οἱ μαθηταὶ D. — οὖν om. D ac Copt. *Æth. Arm.* — for ὅταν μέλ. τ. γίν., — τῆς σῆς ἐλεύσεως D d. — 8. οὖν om. B D L X al. Copt. *Arm.* ins. A. — 9. for ποτ., φεβηθήτε D acd. — 10. τότε. ἰλ. αὐτ. om. D. a. — aft. ἔγρηθ. ins. γὰρ D ac. — 11. τε om. A L. — καὶ κατὰ τὸν. B L. — φεβηθήρα B D. txt A. — ἀπ' οὗρ. καὶ σημ. D acd. — 12. εἰς τὰς συν. D. — ἀπαγομένους BDL. txt A. — 14. θέτε

thither (ver. 37). — 5.] Meyer has made the same mistake here, and spoken of the *τινὲς* as those to whom the *discourse* was delivered. The *ἀναθήματα* were many and precious. Tacitus, *Hist. v. 8*, calls it *imensæ opulentia templum*; and Jos., B. J. v. 5, 4, gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple: see also *Antt. xv. 11, 3*. — 6.] ταῦτα ἃ θ., — nom. absolute. — 7.] That Luke's account *alone* gives us no trace of a different scene or a different auditory, is a proof of its independence of the others; for how could any rational writer have omitted so interesting a matter of accurate detail, if he had been aware of it? — οὖν, on account of what the Lord had said ver. 6. — 8.] ὁ κ. ἡγγ., i. e. the *time of the Kingdom*. — They are the words, not of the Lord, but of the πολλοί: see on Matt. vv. 4, 5. — 10.] τότε. ἰλ. αὐτ. perhaps implies a break in the discourse which the other reports do not notice. — 11.] ἀπ' οὗρ. belongs to both φόβητ. and σημ.: so does μεγάλη.

φόβητρ. cannot stand alone, especially with τε καί. — 12.] Why the words πρὸ δὲ τ. ἀπ. should have made any difficulty, I am at a loss to imagine. The prophecies of vv. 7, 8 in Matt., — ver. 8 in Mark, — and vv. 10, 11 here, — are a parenthetical warning of what shall happen *before* the τέλος. And then having stated, ἀρχὴ ὧδίνων ταῦτα, — these things shall be the *very beginning of the actual pangs themselves* (see note on Matt.), the prophetic chronology is resumed from οὕτω τὸ τέλος in all three accounts; here, by distinct statement, πρὸ δὲ τούτων ἀπάντων: in Mark by implication, βλέπετε ἐξ ἡμ. αὐ. παρ. γὰρ ἡμ., by which δὲ and γὰρ, the following words, are thrown back to the βλέπετε and γὰρ before: — in Matthew by the gathering up of the parenthetical announcements as πάντα ταῦτα, and thus casting them off, as the ἀρχὴ ὧδίνων belonging to the τέλος, before the discourse proceeds with the τότε taken up from ver. 6. The whole difficulty has arisen from not rightly apprehending the force of ὧδίνων, as the *death-throes of the end*.

οὖν † ἐν ταῖς καρδίαις ὑμῶν μὴ <sup>ii</sup> προμελετᾶν <sup>k</sup> ἀπολογη- <sup>ii</sup> here only +.  
 θήναι· <sup>15</sup> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ <sup>k</sup> = Acts xxvi.  
 ζυγῆσονται <sup>1</sup> ἀντειπεῖν \* οὐδὲ <sup>iii</sup> ἀντιστῆναι πάντες οἱ <sup>i</sup> Rom. ii. 13.  
<sup>ii</sup> ἀντικείμενοι ὑμῖν. <sup>16</sup> παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων <sup>i</sup> Jer. xiv. 1.  
 καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ <sup>ii</sup> θανατώσουσιν <sup>i</sup> Acts iv. 1.  
<sup>i</sup> ἐξ ὑμῶν, <sup>17</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ <sup>i</sup> 1 Th. i. 8.  
 ὄνομά μου. <sup>18</sup> καὶ <sup>i</sup> θοριζέσθε ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ <sup>ii</sup> Matt. v. 20 ad.  
 ἀπόληται. <sup>19</sup> ἐν τῇ <sup>i</sup> ὑπομονῇ ὑμῶν \* <sup>s</sup> κτήσασθε τὰς <sup>ii</sup> Jer. xxviii. 21.  
 ψυχὰς ὑμῶν. <sup>20</sup> ὅταν δὲ ἴδῃτε <sup>ii</sup> κυκλομένην ὑπὸ <sup>i</sup> 1 Cor. xvi. 9.  
<sup>v</sup> στρατοπέδων [τὴν] Ἱερουσαλὴμ, τότε γινώτε ὅτι <sup>ii</sup> ἡγ- <sup>i</sup> Zech. iii. 1.  
 ABCD γικεν ἡ <sup>x</sup> ἐρήμωσις αὐτῆς. <sup>21</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ- <sup>o</sup> 2 Cor. vi. 9.  
 γέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς <sup>s</sup> ἐκχωρεῖτω- <sup>i</sup> Exod. ix. 15.  
 σαν, καὶ οἱ ἐν ταῖς <sup>2</sup> χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. <sup>ii</sup> 4 Kings x. 23.  
<sup>22</sup> ὅτι <sup>a</sup> ἡμέραι <sup>b</sup> ἐκδικήσεως αὐταῖ ἐσὶ, <sup>c</sup> τοῦ \* πληρωθῆναι <sup>q</sup> 1 Kings xiv.  
 πάντα τὰ γεγραμμένα. <sup>23</sup> οὐαὶ [δὲ] ταῖς <sup>d</sup> ἐν γαστρὶ <sup>43</sup> Dan. iii.  
 ἐχούσαις καὶ ταῖς <sup>e</sup> θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· <sup>24</sup> <sup>v</sup> here only.  
 ἔσται γὰρ <sup>f</sup> ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄργη <sup>ii</sup> τῇ <sup>i</sup> Jer. xlviii. 12.  
 λαῷ τούτῳ, <sup>24</sup> καὶ <sup>2</sup> πεσοῦνται <sup>h</sup> στόματι μαχαίρας καὶ <sup>w</sup> ver. 8, ch.  
<sup>i</sup> αἰχμαλωτισθῶσιν εἰς πάντα τὰ ἔθνη, καὶ Ἱερουσαλὴμ <sup>xxii</sup> 1.  
<sup>k</sup> ἔσται <sup>1</sup> πατομένη ὑπὸ ἐθνῶν, \* <sup>m</sup> ἄχρι \* πληρωθῶσι <sup>xxii</sup> 1.  
<sup>e</sup> = Luke xxiii. 20. Gen. xxi. 7. <sup>f</sup> = 1 Cor. vii. 26. 2 Cor. vi. 4 al. <sup>g</sup> = 1 Th. iii. 17. Num. xiv. 32.  
<sup>h</sup> Jer. xx. 4. <sup>i</sup> Heb. xi. 34. Josh. xix. 47 al. <sup>j</sup> Rom. vii. 23. 2 Cor. x. 5. Ezek. xii. 3 alex. <sup>k</sup> ch. i. 10, 20.  
<sup>l</sup> = Rev. xi. 2. Is. xliii. 5. see ch. x. 10. Zech. xii. 3. <sup>m</sup> constr. Rev. xv. 8. vii. 17 only.  
<sup>n</sup> = Acts vii. 23, 30 al. Gen. xxv. 24.

A D L M X 1. txt B.—rec. εἰς τὰς καρδίας, with Orig. and (Scholz) many MSS., but txt A B D L X al. *acv* Cyr. Cyr.—προμελετῶντες D.—15. for οὐδὲ, ἡ A K L M 8 al. Orig. txt B.—ἀντ. οὐδ. om. D *ac* Cyr.—19. κτήσεσθε (or -αι) A B 5 al. *acv* Syrr. *Aeth.* Orig. Tert. txt D d.—20. τὴν om. B D. ins. A Orig.—21. bef. ἐκχωρ. ins. *voj* D d.—22. πληρῶσθαι A B D E G H K L M S V 19 al. Theophyl. txt C X.—23. ἐξ om. B D L *ac*. ins. A C v.—θηλαζομένης D.—rec. bef. τῷ λαῷ ins. ἐν, with many MSS., but om. A B C D K L M 7 al. *acv* Copt. Arm. Eus.—24. ἐν στόμ. D *ac* Eus. al.—for μαχ., ῥομφαίης D.—ἄχρις (or ἄχρι) οὐ B C D L 5 al. Eus. txt A.—καίρ.

(Luke follows a later modification of the tradition, *ex eventu*, Meyer (!) ;—similarly De Wette.)—13.] εἰς μαρτ., viz. of your faithfulness; and (Mark), αὐτοῖς, against them.—15.] Luke only. ἀντειπ. corresponds to στόμα, ἀντιστ. το σοφία.—16.] καὶ—non modo ab alienis, Bengel.—θαν. ἐξ ὑμ., of the Apostles. One of the four who heard this discourse was put to death, Acts xii. 2.—18.] Not literally, but really true; not corporeally, but in that real and only life which the disciple of Christ possesses.—19.] By your endurance (of all these things), possess ye your souls: this endurance being God's appointed way, ἐν (in and by) which, your salvation is to be put in your possession.—κτῆσ. as ἐνρίσκ., Matt. xvi. 25.—σώζειν, Luke ix. 24.—20.] κυκλ., not *circumdari*, but participial, graphically setting forth the scene now before

them, as it should then appear. On the variation of expression from Matt. and Mark, see note on Matt. ver. 15.—21.] αὐτῆς belongs to the αὐτῆς of ver. 20, and signifies not Judaea, but Jerusalem.—ταῖς χώρ., the fields—not 'the provinces.'—22.] ἐκδικ., a hint perhaps at ch. xviii. 8. The latter part of the verse alludes probably to the prophecy of Daniel, which Luke has omitted, but referred to in ἡ ἐρήμωσις αὐτῆς, ver. 20.—23.] ἐκ. τ. γ., general—τῷ λ. τούτῳ, particular. The distress on all the earth is not so distinctly the result of the Divine anger, as that which shall befall this nation.—24.] A most important addition, serving to fix the meaning of the other two Evangelists,—see note there,—and carrying on the prophetic announcement, past our own times, even close to the days of the end.—πεσοῦνται . . . αἰχμ., viz. this

<sup>1</sup> καιροὶ ἔθνων. <sup>25</sup> καὶ \* ἔσται <sup>k</sup> σημεῖα ἐν ἡλίῳ καὶ σελήνῃ ABCD  
<sup>i</sup> καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς <sup>l</sup> συνοχὴ ἔθνων <sup>m</sup> ἐν ἡ ἀπορία,  
<sup>12</sup> \* ἡ χούσης θαλάσσης καὶ <sup>p</sup> σάλου, <sup>16</sup> ἀποψυχόντων ἀν-  
<sup>m</sup> θρώπων <sup>r</sup> ἀπὸ φόβου καὶ <sup>s</sup> προσδοκίας τῶν <sup>t</sup> ἐπερχομένων  
<sup>u</sup> τῇ <sup>v</sup> οἰκουμένῃ· αἱ γὰρ <sup>w</sup> δυνάμεις τῶν οὐρανῶν <sup>x</sup> σαλευ-  
<sup>n</sup> θήσονται. <sup>27</sup> καὶ τότε ὕφονται τὸν υἱὸν τοῦ ἀνθρώπου  
<sup>o</sup> ἐρχόμενον ἐν νεφέλῃ <sup>x</sup> μετὰ δυνάμεως καὶ δόξης πολλῆς.  
<sup>28</sup> ἀρχομένων δὲ τούτων γίνεσθαι, <sup>z</sup> ἀνακύψατε καὶ <sup>a</sup> ἐπ-  
<sup>p</sup> άρατε τὰς κεφαλὰς ὑμῶν, <sup>aa</sup> διότι <sup>b</sup> ἐγγίζει ἡ <sup>c</sup> ἀπολύτρωσις  
<sup>r</sup> ὑμῶν. <sup>29</sup> καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν  
<sup>s</sup> καὶ πάντα τὰ δένδρα. <sup>30</sup> ὅταν <sup>d</sup> προβάλωσιν ἡδὴ, βλέ-  
<sup>t</sup> ποντες <sup>e</sup> ἀφ' ἑαυτῶν γινώσκετε ὅτι ἡδὴ ἐγγὺς τὸ θέρος  
<sup>u</sup> ἐστίν. <sup>31</sup> οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα,  
<sup>v</sup> γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>32</sup> ἀμὴν  
<sup>w</sup> λέγω ὑμῖν ὅτι οὐ μὴ <sup>x</sup> παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα  
<sup>x</sup> γένηται. <sup>33</sup> οὐ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ  
<sup>z</sup> λόγοι μου οὐ μὴ <sup>a</sup> παρέλθωσι. <sup>34</sup> προσέχετε δὲ ἑαυτοῖς,  
<sup>b</sup> μήποτε <sup>b</sup> ἡ βαρυνθῶσιν ὑμῶν αἱ καρδίαι <sup>c</sup> ἐν <sup>k</sup> κραιπάλῃ  
<sup>c</sup> καὶ <sup>l</sup> μέθῃ καὶ μερίμναις <sup>m</sup> βιωτικαῖς, καὶ <sup>n</sup> αἰφνίδιος ἐφ'  
<sup>aa</sup> ὑμᾶς <sup>o</sup> ἐπιστῇ ἡ <sup>p</sup> ἡμέρα ἐκείνη· <sup>35</sup> ὥς <sup>q</sup> παγὶς <sup>r</sup> \* γὰρ  
<sup>ab</sup> \* ἐπελεύσεται ἐπὶ πάντας τοὺς <sup>s</sup> καθημένους ἐπὶ πρὸς-  
<sup>ba</sup> ωπον πάσης τῆς γῆς. <sup>36</sup> ἀγρυπνεῖτε <sup>t</sup> \* οὖν ἐν παντὶ  
<sup>c</sup> <sup>u</sup> καιρῷ <sup>v</sup> δεόμενοι ἵνα <sup>w</sup> καταζιωθῇτε <sup>x</sup> ἐκφυγεῖν ταῦτα πάντα  
<sup>d</sup> τὰ μέλλοντα γίνεσθαι, καὶ <sup>x</sup> σταθῆναι <sup>y</sup> ἔμπροσθεν τοῦ  
<sup>e</sup> υἱοῦ τοῦ ἀνθρώπου.

<sup>e</sup> John vii. 18. xi. 51. ch. xii. 57. <sup>f</sup> = Matt. v. 18. 2 Cor. v. 17. Ps. lxxxix. 6. Jer. viii. 20. <sup>g</sup> ch. xvii. 3 al.  
<sup>h</sup> here only. <sup>i</sup> = xxiii. 15. <sup>j</sup> = 2 Pet. ii. 18. <sup>k</sup> here only. <sup>l</sup> = 1a. xxix. 9. <sup>m</sup> here  
<sup>n</sup> only in Gosp. <sup>o</sup> = Rom. xiii. 13. Gal. v. 21. <sup>p</sup> 1 Cor. vi. 3, 4 only. <sup>q</sup> 1 Thess. v. 3 only. <sup>r</sup> = Wisd. xvii. 15.  
<sup>s</sup> = here only. <sup>t</sup> = ch. xxi. 1 and rell. <sup>u</sup> = Matt. vii. 22 al. fr. <sup>v</sup> 1 Tim. iii. 7. <sup>w</sup> vi. 9. 2 Tim. ii. 26. Rom. xi. 9 cit. fr.  
<sup>x</sup> = Ps. lxxviii. 22. <sup>y</sup> = 1 Pet. 26. <sup>z</sup> = Matt. ix. 16. ch. 1. 79. Acts xv. 8. <sup>a</sup> Eph. vi. 18. Heb. xiii. 17. Job xxi. 32.  
<sup>b</sup> = Eph. vi. 18. Ps. cv. 3. <sup>c</sup> = ch. xx. 35 and rell. <sup>d</sup> = Rom. ii. 3 al. Judg. vi. 11. <sup>e</sup> = Rev. vi. 17. Wisd. v. 1.  
<sup>f</sup> = Matt. v. 16 al.

ἐθν. om. D. καὶ ἔσονται καιρ. ἔθν. (Scholz, Lachm. Tisch. ed. 2, not Muralt.)—25. ἔσονται  
 B D. txt A C.—ἡ χούσης θαλ. A B C L M X 9 al. ac Syr. Tert. txt D.—26. αἱ ἐν τῇ  
 οὐρ. D acd Ambr.—27. ἐν νεφέλαις C al. c.—for μετὰ δ. . . . , καὶ δυνάμει πολλῇ καὶ  
 δόξῃ D.—30. for ἡδὴ βλ. . . . θέρ. ἐστίν,—τὸν καρπὸν αὐτῶν, γινώσκετε ἡδὴ ὅτι ἐγγὺς  
 ἡδὴ τὸ θέρ. ἐστίν D d.—31. γινόμενα om. D a.—διότι A.—33. παρελεύσεται CK 4 al.  
 txt A B D bc.—for παρὲλθ., παρελεύσονται B D L 3 al. txt A C.—34. ἐξ om. D b.—  
 βαρυνθῶσιν A B C G K L S V 27 all. Bas. Euthym. txt D.—35. ἐπιτελεύσεται B D,  
 and γὰρ aft. ἐπειγ. txt A C.—πάντας om. D.—36. for οὖν, δι B D a. txt A C.—for

people.—ἔσται πατ.—see Rev. xi. 2.—  
 The present state of Jerusalem. Meyer  
 maintains that the whole of this was to be  
 consummated in the lifetime of the hearers,  
 on account of the ἀνακύψατε, &c. ver. 28 (!).  
 What views of the discourses of the Lord  
 must such an expositor have!—πληρ. και-  
 ροὶ ἔθν.—Who can suppose that καιροὶ  
 ἔθνων should have been interpreted (by  
 Meyer) the appointed time until the Gen-  
 tiles shall have finished this judgment of

wrath—to be ended by the παρουσία,  
 within the lifetime of the hearers (!)?—  
 The καιρ. ἔθν. (see rell.) are the end of the  
 Gentile dispensation,—just as the καιρὸς  
 of Jerusalem was the end, fulfilment, of the  
 Jewish dispensation;—the great rejection  
 of the Lord by the Gentile world, answer-  
 ing to its type, His rejection by the Jews,  
 being finished, the καιρὸς shall come, of  
 which the destruction of Jerusalem was a  
 type. καιροὶ = καιρός: no difference is

<sup>37</sup> <sup>u</sup> <sup>r</sup> Ἦν δὲ <sup>v</sup> τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ <sup>u</sup> <sup>r</sup> νύκτας ἐξερχόμενος <sup>w</sup> ὑπὸ λίζετο <sup>x</sup> εἰς τὸ ὕρος τὸ καλούμενον Ἐλαιών. <sup>38</sup> καὶ πᾶς ὁ λαὸς <sup>y</sup> ὠρθηζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

XXII. <sup>1</sup> <sup>u</sup> <sup>r</sup> Ἠγγίζε δὲ ἡ ἑορτὴ τῶν <sup>z</sup> ἁζύμων ἡ λεγομένη πάσχα· <sup>2</sup> καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς <sup>z</sup> τὸ πῶς <sup>a</sup> ἀνίλωσιν αὐτὸν, ἐφοβούντο γὰρ τὸν λαόν. <sup>3</sup> εἰς ἧλθε δὲ [ὁ] σατανᾶς εἰς Ἰούδαν τὸν <sup>aa</sup> ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· <sup>4</sup> καὶ ἡπελθὼν <sup>b</sup> συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς <sup>bb</sup> τὸ πῶς αὐτὸν <sup>c</sup> παραδῶ αὐτοῖς. <sup>5</sup> καὶ ἐχάρησαν, καὶ <sup>cc</sup> συνέθεντο αὐτῷ ἀργύριον δοῦναι· <sup>6</sup> καὶ <sup>dd</sup> ἐξωμολόγησε, καὶ ἐζήτη <sup>e</sup> εὐκαιρίαν <sup>f</sup> τοῦ παραδοῦναι αὐτὸν αὐτοῖς <sup>g</sup> ἄτερ <sup>h</sup> ὅχλου. <sup>7</sup> <sup>r</sup> Ἦλθε δὲ ἡ ἡμέρα τῶν ἁζύμων,

d = here only, see Matt. xi. 25. 1 Chron. xvi. 4. e only, Ps. ix. 9. 1 Macc. xi. 42. f 1 Cor. ix. 6. Rom. xv. 23. g ver. 35 only. 2 Macc. xii. 15. h = Acts xxiv. 18.

καταξιώθ., κατισχύσητε B L 6 Copt. Æth.—for σταθῆναι, στήσεσθε D abc.—37. τὰς δὲ ν. ἐξ. om. D.

CHAP. XXII. 2. for ἀνέλ., ἀπολείψουσιν D.—for γὰρ, ἐξ D 2 *ben* Syr. al.—3. bef. *σατ.* om. ὁ A C D K L M P S V 21 all. Orig. ins. B? U.—καλούμενον B D L X 3 al.—4. aft. ἀρχ. ins. καὶ τοῖς γραμματεῦσι (τοῖς om. P) C P 3 al. *abc.* om. A B D v Orig. κ. τ. στρ. om. D X? *abc* Æth.—τοῖς om. A E G H K L M P V X? Δ 9 all. Orig. ins. B? CPSU.—aft. στρ. ins. τοῦ ἱεροῦ C P 5 al. Syrr. Eus.—τὸ om. D.—παραδοῖ D.—αὐτοῖς om. D a.—5. ἀργύρια A C K U X 9 al. Syr. Eus. Theophyl.—6. ἐξωμ. καὶ om. C *abc.* κ. ὁμολ. D. κ. ὁμολ. P. txt A B v.—ἵνα παραδῶ P *bc.*—αὐτοῖς om. D a.—7. bef. ἡμ.

to be insisted on. It is plural, because the *ἔθνη* are plural.—25, 26.] The greater part of these signs are peculiar to Luke.—καὶ bef. *σάλου*—‘vocem angustiore annectit latiori.’ Kypke (in Meyer).—The same may be said of the καὶ bef. *προσδοκ.* in ver. 26.—28.] *ἀπολ.*, i. e. ‘the completion of it by My appearing.’—34—36.] Peculiar to Luke.—*ἐαυτοῖς* and *ὑμῶν* are emphatic, recalling the thoughts to *themselves*, after the recounting of these outward signs.—35.] There is meaning in *καθημ.*—‘sitting securely.’—36.] *σταθ.*, to be set,—i. e. by the angels—see Matt. ver. 31—before the glorified Son of Man.

37, 38.] Peculiar to Luke. These verses close the scene of the Lord’s discourses in Jerusalem which begun ch. xxi. 1. It does not appear, as Meyer will have it, that Luke believed the Lord to have taught *after this* in the temple. Nothing is said to imply it—a general closing formula like this applies to what *has been* related.—38.] *ὠρθη.* is literal,—not figurative, ‘came eagerly,’ as De Wette, &c. think, from several places in the LXX. There is no occasion for a figure here.—Luke appears to know nothing of any visits to Bethany. He has the name incidentally *only* in ch. xix. 29 and ch. xxiv. 50, where see note.—Here some MSS.

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insert the much controverted passage of John, ch. viii.,—the history of the woman taken in adultery.—On the whole question regarding it, see notes there.

CHAP. XXII. 1, 2.] Matt. xxvi. 1—5.—Mark xiv. 1, 2. The account of Matt. is the fullest;—see notes there. The words here give us a mere compendium of what took place.

3—6.] Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression *εἰσῆλθ.* δ. ὁ *σατ.* is found in John xiii. 27,—and certainly in *its proper place*. Satan had not yet entered into Judas,—only (John xiii. 2) put it into his heart to betray the Lord.—καὶ τοῖς *στρατηγοῖς* is peculiar to Luke: the others have merely the *chief priests*.—On *στρατ.*, see Acts iv. 1. The Levitical guard of the temple would be consulted, because it had been of late especially *in the temple* that the Lord had become obnoxious to them (see ver. 53). The words *συνέθ.* and *ἐξωμολ.* here seem clearly to imply that the money was *not now paid, but afterwards*, when the treachery was accomplished;—see note on Matt. xxvi. 15.—*ἄτερ ὅχλ.* = *καταμόνας*, Theophyl., or perhaps *χωρὶς θορύβου*, Euthym.

G G

k Matt. ii. 8 al. Jor. h. xxi. 1. 10. l ch. ix. 37 al. Num. xxiii. 10. m 1 Mk. only. Jor. xlii. 5. n 1. Mk. 11. 2. Mk. John xix. 17 al. o Matt. x. 23 al. p 1. John xxi. 22. 1 Mk. ch. 7. 1 Kings iv. 22. r 1 Mk. only 1. s 1 Mk. Acts 10. 7. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

om. η A C Δ. ins. B ? D P.—for τῶν ἁγίων, τοῦ πάσχα D ab Ambr.—ἐν om. B C D L. txt A P (not B as Lachm.) bed.—9. aft. ἐτοι. ins. σοι D P 3 c Sahid. σοι φαγεῖν τὸ πάσχα B. txt A C abn.—10. ἐξερχομένων D abc.—ἀπαντήσῃ D 4. ὑπαντήσῃ CX.—for οὐ, εἰς ἣν B C L bcn. οὐ ἐάν A K M P 2. txt D all.—11. σοι om. D U X.—aft. κατάλ. ins. μου C 1 Sahid.—12. rec. ἀνάγειν with X, but txt (ἀνάγει(αι)ον C) A B C D E G H K L M P S² V Δ 10 al.—for μέγα, οἶκον D.—13. εἰσὶν B C D L 1 a. txt A P bc.—αὐτός D¹.—14. δώδεκα om. B D abc Sahid. ins. A C P al. v.—16. ὅτι om. D X, and as appears C. ins. A B P.—οὐκίτι om. A B C¹ L 4 a Copt. Sahid. ins.

7—14.] Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to Mark's.—ἦθε is not 'appropinquabat,' but 'venit.'—On this whole subject, see note at Matt. xxvi. 17.—ἐν ᾗ ἔδει, the legal time of the Passover being sacrificed. So the narrators in the three Gospels evidently intend.—8.] It was a solemn message, and for it were chosen the two chief Apostles.—In the report of Matthew the suggestion is represented as coming from the disciples themselves. The question, ποῦ θέλ. was asked, but only in reply to the command of the Lord.—10.] There can, I think, be no question that this direction was given in superhuman foresight, just as that in ch. xix. 30.—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a slave, and the time, evening, the usual hour of fetching in water.—11.] The οἰκοδεσπ. was a man of some wealth, and could not be identical with the water-carrier (see notes on Matt.).—κατάλ. is not here, as in ch. ii. 7, an inn, but a room set apart at this season of the feast, by residents in Jerusalem, in which parties coming from the country might eat

the Passover. The question therefore would be well understood;—and the room being ἐστρωμένον, and as Mark adds, ἔτοιμον, would be no matter of surprise.—14.] The ὥρα was evening, Matt. xxvi. 20.—15—18.] Peculiar to Luke. The desire of the Lord to eat this his last Passover may be explained from ch. xii. 50: not merely from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The γὰρ in ver. 16 gives in the leading reason—παθεῖν—this is the only instance in the Gospels, of the absolute use of πάσχα, as in the Creed, 'He suffered.' We have several times πολλά παθεῖν, ch. ix. 22. xvii. 25. Matt. xvi. 21. al. ταῦτα παθεῖν, ch. xxiv. 26, and οὕτως παθεῖν ditto ver. 46.—16.] The full meaning of this declaration is to be sought in the words τοῦτο τὸ πάσχα. It was that particular Passover, not merely the Passover generally,—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment the Lord alludes again in ver. 30, ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου. It is to this marriage supper of the Lamb that the

ABCD<sup>d</sup> πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <sup>17</sup> καὶ <sup>e</sup> δεξάμενος ποτήριον εὐχαριστήσας εἶπε Λάβετε τοῦτο καὶ <sup>e</sup> διαμερίσατε ἑαυτοῖς. <sup>18</sup> λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῶ \* ἀπὸ τοῦ <sup>h</sup> γεννήματος τῆς ἀμπέλου <sup>h</sup> ἕως οὗ τοῦ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. <sup>19</sup> Καὶ λαβὼν ἄρτον εὐχαριστήσας <sup>i</sup> ἔκλασε καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό <sup>k</sup> ἐστι τὸ σῶμά μου τὸ <sup>ABD</sup> ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε <sup>l</sup> εἰς τὴν <sup>m</sup> ἐμὴν <sup>n</sup> ἀνάμνησιν. <sup>20</sup> ὡσαύτως καὶ τὸ ποτήριον μετὰ <sup>p</sup> τὸ δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ <sup>q</sup> καινὴ διαθήκη <sup>r</sup> ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν <sup>s</sup> ἐκχυνόμενον. <sup>21</sup> <sup>t</sup> πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. <sup>22</sup> καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου <sup>u</sup> πορεύεται κατὰ τὸ <sup>v</sup> ὀρισμένον, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. <sup>23</sup> καὶ αὐτοὶ ἤρξαντο <sup>w</sup> συζητεῖν πρὸς ἑαυτοὺς <sup>x</sup> τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων

<sup>o</sup> ch. xx. 31. Judg. viii. 8. <sup>p</sup> Matt. xxvi. 32 al. Gen. v. 4, 7, &c. <sup>q</sup> 1. 2 Cor. iii. 6. Heb. viii. 8. Exod. xxix. 8. Jer. xxxiii. 31. <sup>r</sup> Zech. ix. 11. <sup>s</sup> 3. Matt. xxiii. 35. Acts i. 15. Gen. ix. 4. <sup>t</sup> Matt. xi. 22. Luc. ix. 49. <sup>u</sup> = Gen. xv. 2 Symm. John xiv. 2, 28. <sup>v</sup> Acts ii. 23. 3. 42 al. Num. xxxiv. 6. <sup>w</sup> Mark i. 27. ix. 16. Acts ix. 29f. <sup>x</sup> ch. i. 62. ix. 46 al. ct. 2, 4.

C<sup>2</sup> D P.—for οὐ μὴ φ., μὴ φάγομαι D.—αὐτό B C<sup>1</sup>? L 4 Copt. Sahid. ἀπ' αὐτοῦ D 4. txt A C<sup>2</sup> P?—for πληρ., καινὸν βρωθῇ D.—17. τὸ ποτ. A D K M U 2. txt B C.—εἰς ἑαυτοὺς C L (αὐ.) M 8 al.—18. ὅτι om. B C D G L al. Æth. ins. A abc.—aft. πῶ ins. ἀπὸ τοῦ νῦν B K L M 4 al. and bef. οὐ μ. π. D G. txt A C abc.—ἕως οὗ B L 4 al. and C<sup>2</sup>.—19. aft. λέγ. ins. λάβετε A.—τοῦτό ἐστι τὸ σῶμά μου. πλὴν, &c. (omg. all as far as ἐκχυνόμενον) D ab, but ins. ABC cv.—21. μετ' ἐμοῦ om. D I Syr.—22. for καὶ, ὅτι B D L 1 Copt. Sahid.—τῷ ἀνθ. om. D.—23. τὸ om. DL 1 Copt. Sahid. Orig.—εἰς αὐτῶν

parable Matt. xxii. 1—14 in its ultimate application refers: nor can we help thinking on the faithless apostle at this very supper, *ἴπ' νν. 11—13*:—see notes there. — 17.] Some (e.g. De Wette) suppose that it is here implied that the Lord *did not drink of the cup Himself*. But surely this cannot be so. The two members of the speech are strictly parallel: and if he desired to *eat* the Passover with them, He would also *drink of the cup*, which formed a usual part of the ceremony. This seems to me to be implied in *δεξάμενος*: λαβὼν is the word used by all *afterwards*, when He did *not* partake of the bread and wine. This most important addition in our narrative, amounts I believe to a solemn declaration of the *fulfilment of the Passover rite*, in both its usual divisions,—the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more eat and drink of it. I remark this, in order further to observe that *this division of the cup* is not only not *identical with*, but has *no reference to*, the subsequent one in ver. 20. That was the *institution of a new rite*;—this the *abrogation of an old one*, now fulfilled, or about to be so, in

the person of the true Lamb of God.—This is generally supposed to have been the *first* cup in the Passover-meal, with which the whole was introduced.—On the possible connexion of this speech of the Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17.—After these verses, in order of time, follows the *washing of the disciples' feet* in John xiii. 1—20, referred to in our ver. 27.

19, 20.] See notes on Matthew.—τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. These words cannot be said of ποτήριον, 'nam poculum plenum non effunditur, sed bibitur' (Bengel), but are said πρὸς τὸ σημαίνόμενον, which is the wine poured out from the grapes (τὸ γέννημα τῆς ἀμπέλου) and = the Blood poured out from the Lord's Body.—Here follows a second declaration, respecting *not drinking any more of this fruit of the vine*, Matt. ver. 29, Mark ver. 25.

21—23.] See notes on Matt. xxvi. 21—25. I would not venture absolutely to maintain that this announcement is *identical* with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The

d here only t.  
 2 Macc. iv. 4.  
 e Rom. xiv. 9.  
 2 Cor. i. 24.  
 al. Gen. iii.  
 16.  
 f 1 Cor. vii. 4.  
 Eccl. ix. 17.  
 g here only t.  
 2 Macc. iv. 2.  
 h see ch. xii.  
 21, 30.  
 i comp. Sir.  
 i. 4.  
 k Matt. xx. 23  
 and g.  
 l Matt. xxv. 44.  
 Acts xix. 22.  
 24 t.  
 m Matt. ix. 10.  
 n ch. ii. 46.  
 ver. 55. Matt.  
 xviii. 20.  
 o ch. i. 22. Gal.  
 ii. 5. Ps.  
 lxxiv. 17.  
 p ch. viii. 13.  
 James i. 2.  
 Deut. iv. 34.  
 q Acts iii. 35. Heb. viii. 10. Gen. xv. 18. r 2 Kings ix. 11. t = 1 Cor. vi. 2, 3. Gen. xlix. 16 al.

πράσσειν. <sup>24</sup> ἐγένετο δὲ καὶ <sup>d</sup> φιλονεικία ἐν αὐτοῖς <sup>x</sup> τὸ τίς A B D  
 αὐτῶν δοκεῖ εἶναι μείζων. <sup>25</sup> ὁ δὲ εἶπεν αὐτοῖς Οἱ βασι-  
 λεῖς τῶν ἐθνῶν <sup>c</sup> κυριεύουσιν αὐτῶν, καὶ οἱ <sup>f</sup> ἔξουσιάζοντες  
 αὐτῶν <sup>g</sup> ἐνεργεῖται καλοῦνται. <sup>h</sup> ὑμεῖς δὲ οὐχ <sup>h</sup> οὕτως.  
 ἀλλ' <sup>i</sup> ὁ <sup>i</sup> μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ  
 ὁ <sup>k</sup> ἡγούμενος ὡς ὁ <sup>l</sup> διακονῶν. <sup>7</sup> τίς γὰρ μείζων, ὁ  
 ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ  
 δὲ εἰμι <sup>n</sup> ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. <sup>18</sup> ὑμεῖς δὲ ἐστε  
 οἱ <sup>o</sup> διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς <sup>p</sup> πειρασμοῖς μου.  
<sup>29</sup> καὶ γὰρ <sup>p</sup> διατίθεται ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου  
 βασιλείαν, <sup>30</sup> ἵνα <sup>r</sup> ἑσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου  
 ἐν τῇ βασιλείᾳ μου, καὶ <sup>\*k</sup> καθίσσητε ἐπὶ θρόνων κρίνοντες A B D Q

om. D ab.—24. for αὐτῶν δοκ. εἶν., ἂν εἴη D ad Syr. Æth. Sahid.—26. for νεώ., μικρό-  
 τερὸς D acd.—D d read the following thus: καὶ ὁ ἡγ. ὡς ὁ διάκονος μᾶλλον ἢ ὁ  
 ἀνακείμενος· ἐγὼ γὰρ ἐν μέσῳ ὑμῶν ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ' ὡς ὁ διακονῶν.  
 καὶ ὑμεῖς ἡγέσθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν, οἱ διαμεμενηκότες μετ' ἐμ. . . .  
 &c.—29. ἐσαύθημι A, and add ἐσαύθηκην A Syr. Orig.—μου om. D.—30. ἑσθίητε B D'.  
 txt A D Q.—καθίσσησθε (or -αι) A K Q. καθέζησθε D. καθίσσητε B E L S V 30 all.  
 txt qu. ?—bef. θρ. ins. ἰϋβ' D X 13 al. xii. abc Arm. Syr. Sahid.—θρόνους D.—31. εἴπ.

expression πλὴν ἰδοὺ bears marks of verbal accuracy, and inclines us to believe that this announcement was made *after the institution of the cup*, as here related. \*Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.—ἐπὶ τ. τρ.] viz. in dipping into the dish with the Lord.

24.—30.] Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1. xx. 20, I will offer one or two remarks on it as it here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just inquiring *among themselves* (ver. 23), *who among them should do this thing*. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in *self-justification*, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "Lord, is it I?" may have been the offspring of this better mind;—but see note on Matt. v. 20—25. (2) That it is surprising to find the very declaration of the Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made at this *Paschal meal*,—by John xiii. 20. May not this lead us to suppose

that there has been a transposition of some of the circumstances regarding these various contentions among the apostles, and that these words occurring in John may possibly point to a strife of this kind? (3) The ἐγὼ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν is too clear an allusion to the *washing of their feet by the Lord*, to have escaped even those Commentators who are slow to discern such hints (e.g. De Wette). The appeal, if it had taken place, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their *then* employment; ἀνακείμενος—διατίθεται—ἑσθίειν καὶ πίνειν—ἐν τῇ βασιλείᾳ μου—all these have reference to things present, or words spoken, during that meal.—I therefore infer that the strife did happen at this time, in the order related here.—25.] see on Matt. xx. 25. The expression here οἱ ἐξ. αὐτ. εὐ. καλ. also seems to be connected with what had just taken place. 'Among them the ἐνεργεῖται are those who ἔξουσιάζουσιν αὐτῶν—but among you, I, your ἐνεργεῖτης (see vv. 19, 20, ὑπὲρ ὑμῶν, his), do not so, but am in the midst of you as your servant.—Ptolemy ἐνεργετης at once occurs to us;—numerous other examples are given by Wetstein.—26.] οὕτως, i.e. ἑσσεσθε.—27.] compare John xiii. 13—17.—28.] These words could hardly have been spoken except on this occasion, when τὰ περὶ μοῦ τέλος ἔχει, ver. 37.—29, 30.] see above, and note on Matt. xix. 28, see also Rev. ii. 27. The word βασιλείαν

τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>31</sup> εἶπε δὲ ὁ κύριος <sup>u here only +</sup>  
 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς <sup>v here only +</sup> ἔζητήσατο ὑμᾶς, τοῦ  
<sup>v</sup> σιναῖσαι ὡς τὸν σῖτον. <sup>32</sup> ἐγὼ δὲ ἐδέειθην <sup>w ch. iv. 38.</sup> περὶ σοῦ,  
 ἵνα μὴ <sup>x Heb. i. 12.</sup> ἐκλείπῃ ἡ πίστις σου· καὶ σὺ <sup>y Jer. vii. 28.</sup> ποτὲ <sup>z Rom. i. 10.</sup> ἐπιστρέψας  
<sup>\* a</sup> στήριζον τοὺς ἀδελφούς σου. <sup>33</sup> ὁ δὲ εἶπεν αὐτῷ <sup>Phil. iv. 10 al.</sup>  
 Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς  
 θάνατον πορεύεσθαι. <sup>34</sup> ὁ δὲ εἶπε Λέγω σοι, Πέτρε, οὐ  
 [μὴ] <sup>a</sup> φωνήσῃ σήμερον ἀλέκτωρ <sup>b only. Jer. xvii. 11.</sup> \* <sup>c Matt. i. 18 al.</sup> πρὶν ἢ τρίς <sup>d E. ch. xii. 9. Isa. xxxi. 7. see Gal. v. 7. 1 John ii. 22.</sup> ἀπαρνήσῃ

δ. ὁ κ. om. B L Copt. Sahid. ins. A D Q abc Cypr.—32. ἐκλείπῃ D K L M U X 10 al.  
 txt A B Q.—for κ. σὺ ποτὲ, σὺ εἰ D.—ἐπιστρ. καὶ D Sahid.—στήρισον A B K L M Q 2  
 al. ἐπιστήρισον X. txt D.—34. μὴ om. B L Q X. ins. A D.—for πρὶν ἢ, ἕως B L al.

belongs to both verbs—not, 'I appoint to you (as my Father hath appointed to me a kingdom) *that ye &c.*' but, 'I appoint to you, as my Father hath appointed to me, a kingdom, that ye &c.'—ἐπὶ τῆς τρ., see above ver. 21, and note on ver. 16.

31—34.] I cannot help believing that here again Luke's narrative *proceeds continuously*. There are marks in these words of the Lord, of close connexion with what has gone before. *His way* which the Father ἐθέτο to Him, is to *His kingdom*—but it is *through πειρασμοί*. To these, who have been with Him in these trials, *He διαρίθεται βασιλείαν*,—but *His way* to it must be *their way*,—and here is the *πειρασμός*,—the sifting as wheat.—The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made after a slight pause, in consequence of some part taken by him in the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another. *ἐξητή*] not only 'hath desired to have you,' E. V., but '*hath obtained you*;'—his desire is granted.—*ὑμᾶς*—*all*. This must include Judas, though it does not follow that he was present;—The sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9.—32.] *ἐγὼ δὲ ἔδ. π. σοῦ*. As Peter was the *foremost*, (the rest are here addressed through him,) so he was in the greatest danger. It must not be supposed that the Lord's prayer was not heard, because Peter's faith did fail in his denial; *ἐκλείπῃ* implies a *total extinction* (see *reff.*) which Peter's faith did *not suffer*.—Though the *ὑμᾶς* included Judas, he is not included in the *prayer*:—see John xvii. 6—12. We may notice here, that the Lord speaks of the total failure of *even an Apostle's faith*, as *possible*.—*ἐπιστρέψας*] There can, I think, be

little doubt that this word is here used in the general N. T. sense, of *returning as a penitent* after sin,—turning to God,—and not in the almost expulsive meaning which it has in such passages as Ps. lxxxiv. 6, ὁ θεός, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς (although even here it may have a somewhat similar sense to the above—see Acts vii. 42).—*στήριζον*] The use of this word *thrice by Peter in his two epistles* (see *reff.*), and in the first passage in a connexion with the mention of *Satan's temptations*, is remarkable.—33, 34.] Whether these words are in close connexion with the preceding, may I think he doubted. They may represent the same reply of the Lord as we have recorded in John xiii. 38.—One thing seems clear, without any attempt at minutely harmonizing: that *two announcements* were made by the Lord to Peter of his future denial,—occasioned by *two very different professions of his*. This,—*during the last meal*, i. e. before going out, and occasioned by Peter's professed readiness to go to prison and to death (= to lay down his life) for and with the Lord:—the other,—*on the way to the Mount of Olives*, after the declaration that all should be offended, and occasioned by Peter's profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning:—and when De Wette calls such an interpretation '*eine Nothhülfe*,' all that we can say is, to disclaim any wish to clear up difficulties, except by going into their depths and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and the Lord's answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the *exact* one: and Luke must be sup-



c ver. 6 only t. 2 Macc. xii. 15.  
 f ch. x. 1. xii. 33 only. Job xiv. 17.  
 g Matt. x. 23. h = Rom. iii. 23. Ps. xxiii. 1.  
 i = ch. xiv. 21. Mark xv. 24. k ell. 1 Cor. xi. 1. 22.  
 l Matt. xiii. 44. 2 Chron. xxxiv. 11.  
 m = Acts xii. 32. Dan. ii. 28.  
 n = ch. xviii. 31. Rev. x. 7. Ezra i. 1.  
 o = ch. xxiii. 31. John xiv. 30. 1 Cor. ix. 15.  
 p ver. 23. q Mark xv. 28. Isa. liii. 12.  
 r Matt. xxvi. 73. Mark x. 45 al. s Acts xxiv. 10. Phil. ii. 23.  
 t Mark iii. 20 only. Jos. Ant. i. 5, 3.  
 ταῦτα . . . τέλος ἔλαβε.

ἕως οὗτο D. πρὶν Q. txt A.—bef. id. om. μὴ B L M Q X 5 al. ins. A D.—36. for εἶπ. οὖν αὐτ., ὃ δὲ εἶπεν D. for οὖν, δε B L 4 al. Sahid. txt A Q.—for ἀράτω, ἀρεῖ D. —πωλῆσαι . . . ἀγοράσαι D.—37. rec. bef. τοῦτο ins. εἶτι, with acv, but om. ABDH L X 4 al. b Syr. Copt. Sahid. Æth.—for τὸ (2nd), ὅτι A acd.—γὰρ om. B D. ins. A cv.—for

posed to have inserted them here *without being aware of the intermediate remarks* which led to them.

35—38.] Peculiar to Luke. The meaning of the Lord in this much controverted passage appears to be, *to forewarn the Apostles of the outward dangers which will await them henceforward in their mission*:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below).—35.] see ch. x. 4. ix. 3, also Matt. x. 9.—36.] αἶρειν was the very word used in the prohibition before.—There is a question what should be supplied after μὴ ἔχων. Very many authorities make μάχαιραν understood (as in E. V.);—but the simpler construction and better sense is to place μὴ ἔχων in contrast with ἔχων, 'He who has a purse, &c., and he who has none, let him &c.' see reff. Thus the sense will be complete—for he who has a purse, can buy a sword without selling his garment.—μάχαιρα must be here used in the sense of a sword,—compare ver. 49:—and not a knife to eat with, which some have understood. The 'sword of the Spirit' (Olshausen and others) is wholly out of the question. The saying is both a declaration to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points. But it does not warrant aggression

by Christians, nor spreading the Gospel by the sword.—37.] The connexion is this: 'your situation among men will be one of neglect and even of danger;—for I Myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.'—By the very form of the expression it is evident that the sword alluded to could have no reference to *that night's danger*, or the *defending Him from it*.—τὰ περὶ ἐμ. τέλος ἔχει] The prophecy cited closes the section of Isaiah which eminently predicts the Lord's sufferings (ch. lii. 13—liii. 12).—τέλος ἔχει does not merely mean '*must be fulfilled*,' which would be an assertion without any special reference here,—but (as E. V.) '*have an end*;'—are coming to the completion of their accomplishment.—So τετέλεσται, John xix. 30.—τὰ περὶ ἐμοῦ—supply γεγραμμένα, or perhaps more generally, 'determined in the counsel of God.'—38.] Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers;—and it was the custom for the Priests, and even the quiet and ascetic Essenes, to carry weapons when travelling. Chrysostom (Hom. in Matt. lxxxiv. p. 797 E) gives a curious explanation of the two swords: *εἰκὸς οὖν καὶ μαχαιρὰς εἶναι ἐκὶ ἐὰν τὸ ἀρνίον*. This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words and supposing them to apply to that night. The Lord breaks off the matter with *ικανόν ἐστι*,—

εἶπεν αὐτοῖς <sup>u</sup> 'Ἰκανόν ἐστι. <sup>59</sup> Καὶ ἐξελθὼν ἐπορεύθη <sup>u</sup> <sup>2</sup> Cor. ii. 6.  
κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ <sup>u</sup> <sup>15</sup> v Mark ix. 34.  
αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. <sup>40</sup> γενόμενος δὲ <sup>v</sup> ἐπὶ τοῦ <sup>u</sup> <sup>17</sup> w contr. to re-  
τόπου εἶπεν αὐτοῖς <sup>w</sup> Προσεύχεσθε μὴ εἰσελθεῖν εἰς πει-  
ρασμόν. <sup>41</sup> καὶ αὐτὸς <sup>x</sup> ἀπεσπάρθη ἀπ' αὐτῶν <sup>y</sup> ὥς ἐλθου <sup>u</sup> <sup>18</sup> James v. 17.  
<sup>yy</sup> βολήν, καὶ <sup>z</sup> θείς τὰ γόνατα προσεήχετο <sup>42</sup> λέγων <sup>x</sup> <sup>19</sup> Acts xxiii. 1.  
Πάτερ, εἰ βούλει <sup>zz</sup> παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' <sup>u</sup> <sup>20</sup> 2 Macc. xii.  
ἐμοῦ. <sup>a</sup> <sup>aa</sup> πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν <sup>b</sup> γενέσθω. <sup>u</sup> <sup>21</sup> 10 see Matt.  
<sup>43</sup> [ <sup>bb</sup> ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ <sup>c</sup> ἐνίσχυν <sup>u</sup> <sup>22</sup> xxvi. 51 and  
αὐτόν. <sup>44</sup> καὶ γενόμενος ἐν <sup>d</sup> ἀγωνίᾳ <sup>e</sup> ἔκτενέστερον προσ-  
εήχετο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ <sup>s</sup> ὥς ἐ <sup>h</sup> θρόμβοι <sup>u</sup> <sup>23</sup> rell. and Acts  
xx. 10.

<sup>bb</sup> Matt. xvii. 3 al. Exod. iii. 2. <sup>c</sup> = here only. <sup>2</sup> Kings xxii. 40 al. intr. Acts ix. 19. Gen. xlviii. 2. <sup>d</sup> here only. <sup>u</sup> <sup>24</sup> 2 Macc. iii. 14. <sup>e</sup> Acts xii. 5. 1 Pet. iv. 8 only. <sup>f</sup> see Judith iv. 9. Jon. iii. 5. <sup>g</sup> here only. <sup>h</sup> Gen. i. 10.  
<sup>g</sup> = Acts ii. 3. Matt. iii. 10. <sup>h</sup> here only. <sup>i</sup> <sup>25</sup> 22 = Mk. only  
Jude ver. 12.  
a = ch. xiii. 9.  
al. <sup>aa</sup> = Matt. ix. 22.  
Judg. iv. 9.  
b = Matt. vi.  
10.  
c = ch. xiii. 10.  
d = ch. xiii. 10.  
e = ch. xiii. 10.  
f = ch. xiii. 10.  
g = ch. xiii. 10.  
h = ch. xiii. 10.  
i = ch. xiii. 10.

τά, τὸ BDL Sahid. txt Acv.—38. for *ἐκ. ἐστ.*, ἀρκεῖ D.—39. ἐπορεύετο D al.—40. εἰς-  
ἐλθῃτε D.—41. ἀπεσπάρθη D.—42. εἰ βούλ. . . . ἀπ' ἐμ. om. here D c, and ins. aft.  
γενέσθω, omg. πλὴν.—vv. 43, 44, are omitted in A B al. 'nec sane ignorandum a nobis  
est et in græcis et in latinis codicibus complurimis vel de adveniente angelo vel de sudore  
sanguinis nil scriptum reperi.' Hil. txt D F G H K L M Q U X *abov* Just. Chrys.  
Iren. Eus. Jer.—ἀπὸ τοῦ οὐρ. D Q U.—44. for ὥς, ὡς D. txt Q.—ἐπὶ τῆς γῆς Q U.

'It is enough;—not, 'they are sufficient;—but, 'It is well,—we are sufficiently pro-  
vided—it was not to this that My words  
referred.' The rebuke is parallel with,  
though milder than, the one in Mark viii.  
17,—as the misunderstanding was some-  
what similar.

39—46.] Matt. xxvi. 36—46. Mark xiv.  
32—42. John xviii. 1. For all comment  
on the general narrative, see notes on  
Matthew. Our account is compendious,  
combines the three prayers of the Lord  
into one, and makes no mention of the  
Three Apostles being taken apart from the  
rest. On the other hand it inserts the very  
important additional details of vv. 43, 44,  
besides the particularity of ὥς ἐλθου  
βολήν, ver. 41.—42.] εἰ is not 'utinam,'  
but 'si,' and the sentence is broken off at  
ἐμοῦ. Some suppose παρενεγκεῖν to be an  
inf. for an imperative, but incorrectly.—  
43.] The omission of this and the follow-  
ing verse in A B, &c. may have arisen from  
doctrinal motives, as De Wette, &c. sup-  
pose; but this is an assumption with  
which we have no means of dealing, and  
the authority of ancient MSS. must weigh  
independently of it. See proleg. to various  
readings. If there be a question raised as  
to the source whence the account of the  
angelic appearance and the bloody sweat  
could be derived, I will only remark (1)  
that the same difficulty rests on several  
portions of our narrative; and (2) that the  
close agreement between Luke and Paul in  
the words of the institution of the Lord's  
Supper (compare vv. 19, 20 with 1 Cor. xi.

23—25) may perhaps indicate a source  
beyond human testimony; though I am  
far from supposing that Luke used this  
source considerably or continuously.—The  
strengthening by means of the angel is  
physical—and the appearance likewise.—It  
is strange how Olshausen can have so far  
deceived himself as to imagine that ὥφθη  
αὐτῷ can imply a merely inward and spi-  
ritual accession of strength from above. It  
is strange likewise that the analogy of the  
ministration of angels in the Lord's former  
temptation should not have occurred to  
those modern commentators who have ob-  
jected to this circumstance as improbable.  
—This strengthening probably took place  
between the first and the second prayer:—  
and the effect of it is the ἐκτενέστερον  
προσεήχετο of ver. 44, and the entire re-  
signation expressed in the second and third  
prayer of Matthew's narrative.—44.] The  
intention of the Evangelist seems clearly to  
be, to convey the idea that the sweat was  
(not fell like, but was) like drops of blood;  
—i.e. coloured with blood,—for so I  
understand the ὥς, as just distinguishing  
the drops highly coloured with blood, from  
pure blood. Aristotle, speaking of certain  
morbid states of the blood, says, ἐκφυρα-  
νομένων δὲ λίαν ροσσοῦσαν γίνεται γὰρ  
ἰχωροειδές, καὶ ἰωρροῦται, οὕτως ὥστε ἡδὴ  
τινὲς ἴδισαν αἱματᾶδην ἰδρᾶτα. Hist.  
Anim. iii. 19. To suppose that it only fell  
like drops of blood (why not drops of any  
thing else? and drops of blood from what,  
and where?) is to nullify the force of the  
sentence, and make the insertion of

1—Matt. vii. 25, 27. ch. ix. 54. Job xxxviii. 30. k—Matt. xiii. 41. Ps. cxviii. 28. l—Mark x. 1. Gen. xxii. 3, 19. m j—Heb. iii. 11. n ver. 28. p constr. here only. see ch. i. 17. q constr. ch. xv. 1. Gen. xxvii. 26. r—ll. Gen. xxvii. 26, 27. f ll. ch. vii. 45. Cant. i. 2. t—ch. xii. 55. Matt. xxiv. 3 al. u—ch. xiv. 27. 3 Kings i. 3. Acts xix. 2. v Jer. xxviii. 23. w ll. 1 Kings v. 4. x Matt. xxiv. 41. Acts xxvii. 40. Exod. xxviii. 10. y—Mark vi. 23. xiv. 31 al. 2 Kings vii. 18. yy—only. Dent. xv. 17. z constr. here on y. see John viii. 2 al. zz Acts iv. 1. v. 21. a Matt. xxi. 13. John x. 1, 8. Ezek. xxii. 9. b ll. Acts xxiv. 18. c—ll only. d Mark xiv. 40. ch. xvi. 19. Num. iv. 16. e—here only. f—John ii. 4. g—ch. xx. 20. Rev. xii. 10. h—Eph. v. 8, 11. vi. 12. Col. i. 13.

txt D.—45. for πρὸς, ἐπὶ D.—rec. aft. μαθ. ins. αὐτοῦ, but om. A B D E K L Q S V 20 Arm.—46. τί om. D.—47. δὲ om. A B G K L M U X 7 al. v Sahid. ins. D bc.—ὄχλ. πολὺς D.—'Ιούδ. Ἰσκαριώθ D.—προῆγεν D.—rec. αὐτῶν. txt ABDEGHKLMSV 20 al.—καὶ ἡγγίσας ἐφίλησεν τὸν Ἰησ. D abed Arm.—add τὸ αὐτὸ γὰρ σημεῖον ἐξέωκε αὐτοῖς· ὃν ἂν φιλήσῃ, αὐτὸς ἐστιν (add κρατήσατε αὐτὸν X) D E H I X 17 al. bed Syrr. Arm. Eth.—49. τὸ γινόμενον D.—for αὐτ. Kér., τῷ κυρίῳ D.—50. ἀφείλατο D.—for οὗς, ὅτιον D K 3 al.—51. for ἀψ. . . . αὐτὸν, ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ, καὶ ἀπεκατεστάθη τὸ οὗς αὐτοῦ D ad.—52. for ἱεροῦ, λαοῦ D.—ἐξήλθατε B D L 7 al. ἐξήλθετε K M X 9 Orig. Eus. txt A.—53. τὸ καθ' ἡμ. D.—ἡ bef. ἐξ. om. D.—τὸ

αἵματος not only superfluous but absurd.—We must not forget, in asking on what testimony this rests, that the marks of such drops would be visible after the termination of the agony. An interesting example of a sweat of blood under circumstances of strong terror, accompanied by loss of speech, is given in an article by Dr. Schneider in Casper's Wochenschrift for 1848; and cited in the Medical Gazette for December of that year.—45.] ἀπὸ τῆς λύπης—the effect of anxiety and watching. The words may possibly express an inference of the evangelist (Meyer): but I would rather understand them as exactly describing the cause of their sleeping.

47—53.] Matt. xxvi. 47—56. Mark xiv. 43—52. John xviii. 2—11. Our narrative is here distinguished even more than before by minute and striking details (see on the

whole the notes to Matt.).—The first of these is the address to Judas ver. 48, calling the traitor by name, and setting before him the whole magnitude of his crime in the very words in which the treason had lately (Matt. ver. 45. Mark ver. 41) and so often (Matt. xxvi. 1. xx. 18. xvii. 22) been announced.—Another is in ver. 49, where the disciples seeing τὸ ἐσόμενον, ask κύριε, εἰ πατάξ. ἐν μαχαίρᾳ; which question refers to, and is the filling up of their misunderstanding of the Lord in ver. 38.—Again ver. 51 is peculiar to Luke.—ἐἴτε ἕως τούτου I understand as addressed, not to the disciples, but to the multitude, or rather to those who were holding Him;—His hands were held,—and He says, 'Suffer, permit Me, thus far:' i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an

<sup>54</sup> ἡ Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον † εἰς τὸν οἶκον τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει \* μακρόθεν. <sup>55</sup> \* ἄψαντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων [αὐτῶν] ἐκάθητο ὁ Πέτρος \* ἐν μέσῳ αὐτῶν. <sup>56</sup> ἰδοῦσα δὲ αὐτὸν " παιδίσκη τις καθήμενον ὁ πρὸς τὸ φῶς καὶ ἠτενίσασα αὐτῷ εἶπε Καὶ οὗτος σὺν αὐτῷ ἦν. <sup>57</sup> ὁ δὲ ἠρνήσατο [αὐτὸν], λέγων Γύναι, οὐκ οἶδα αὐτόν. <sup>58</sup> καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος εἶπεν Ἀνθρωπε, οὐκ εἰμί. <sup>59</sup> καὶ διαστάσης ὥς ἐξ ὥρας μᾶς ἄλλος τις δι᾽ ὀφθαλμοῦ λέγων Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. <sup>60</sup> εἶπε δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἔφωνησεν ὁ ἀλέκτωρ. <sup>61</sup> καὶ στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. <sup>62</sup> Καὶ ἐξελθὼν ἔξω [ὁ Πέτρος] ἔκλαυσε πικρῶς.

x || only. Jer. xvii. 11.  
a 2 Pet. i. 12. Jude ver. 5. John xiv. 26 f.

y Matt. vii. 6 al.  
b || Matt. only. Isa. xxiii. 7.

z Matt. xix. 26 al. Isa. li. 1, 2.  
|| Matt. only. Isa. xxiii. 7.

σκότος D. — 54. καὶ εἰρήγ. om. D 12 al. *adv* Syr. *Æth.* Eus. ins. A B.—rec. aft. *εἰρήγ.* ins. αὐτὸν with qu. ? but om. A B D K L M 11 al. c *Æth.* Orig. Eus. Theophyl.—τὴν οἰκίαν B K L M. txt A D.—aft. ἠκολ. ins. αὐτῷ D 6 al. *δ* Syr. Sahid. *Æth.* Arm. om. A B.—55. περιψάντων B L Eus. txt A D.—καὶ περικαθισάντων D G 5 al. txt A B (not καθίσ. B as Scholz, nor περικ. as Lachm.) EHKLMISUVXD.—αὐτῶν om. B D K L al. *abc* Sahid. ins. A.—μέσος B L. μετ' D. txt A *abc*.—aft. αὐτ. ins. θερμανόμενος D.—57. aft. ἤρν. om. αὐτὸν B D<sup>2</sup> K L M S X 9 al. *abc* Syr. Sahid. Arm. *Æth.* ins. A D *dv*.—οὐκ οἶδ. αὐτ. γύν. B L X Arm.—γύν. om. D.—58. for ἔφη . . . ἔξ αὐτ. εἰ, εἶπεν τὸ αὐτὸ D.—59. for λέγων Ἐπ' ἀλ., ἐπ' ἀλ. λέγω D.—60. τί λέγεις D *abcd*.—ὁ βεφ. ἀλ. om. A D G K L M S V 25 al. ins. B ? E H ? U.—61. for λόγου, ῥήματος B L X.—πρὶν ἢ B.—aft. φων. add σημεῖον B K L M X 6 al. Copt. Sahid. *Æth.* txt A D *abc*.—τρίς με ἀπ. μὴ εἰδέναι με D al.—62. ὁ Π. om. B D K L M X 11 al. Copt. Sahid. Arm.

additional token of the truthfulness of our narrative—for the previous laying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).—53.] There is an important addition here to the other reports of the Lord's speech;—ἀλλ' . . . σκότους. It stands here instead of the declaration that this was done that the Scriptures might be fulfilled (Matt. ver. 56. Mark ver. 49). The inner sense of those words is indeed implied here—but we cannot venture to say that our report is of the same saying.—The Lord here distinguishes between the power exercised over Him by *men*, and that by *the Evil One*;—but so as to make the *ἐξουσία* which rules over *them* to be that of darkness—while His own assertion of this shows that all was by the determinate counsel and foreknowledge of God. In the word σκότος there is also an allusion to the time—midnight.

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided *who this high-priest was*,—inasmuch as, ch. iii. 2, *Annas and Caiaphas* are mentioned as high-priests. From John we find that it was *Annas*;—who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. Luke omits this trial altogether—or perhaps gives the substance of it in the account (vv. 66—71) of the morning assembly of the Sanhedrim. See notes on Matt.

55—62.] Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17, 18. 25—27. See throughout, table and notes in Matthew.—58.] ἕτερος. In Matt. it is ἄλλος,—in Mark ἡ παιδίσκη . . . πάλιν.—61.] See extract from Robinson's notes on Matt. ver. 69. If, as there supposed, the trial was going on in an open chamber looking on the court (αὐλή), the look might well have been given from a considerable distance.

c = here only.  
 2 Kings xx.  
 3.  
 d Matt. xxvii.  
 29. Gen.  
 xxxix. 17.  
 e Matt. xxi. 33  
 f al.  
 Mk. II. b.  
 ix. 4. 3 Kings  
 vii. 12.  
 g Matt. xii. 10  
 al.  
 h = only.  
 i Acts xxvi. 11.  
 4 Kings xix.  
 4. 6. 22.  
 k Mark iii. 29.  
 2 Mace. vii.  
 31.  
 l Matt. xxvi.  
 34. Ps. ii. 2.  
 m Acts xxvi. 5.  
 1 Tim. iv. 13.  
 n ch. ix. 22 al.  
 o Matt. xxvi. 3  
 al.  
 p = ch. xiii. 12.  
 q ch. i. 48. v. 10.  
 xii. 52. Ps. cxii. 2. r ch. i. 10, 20. Jer. xxiii. 20. s = Ps. cix. 1. Matt. xx. 21, 23. t = f only.

<sup>63</sup> Καὶ οἱ ἄνδρες οἱ <sup>c</sup> συνέχοντες \* τὸν Ἰησοῦν <sup>d</sup> ἐν- ABD  
 ἔπαιζον αὐτῷ <sup>e</sup> δέροντες. <sup>61</sup> \* καὶ <sup>f</sup> περικαλύψαντες αὐτὸν  
 ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ <sup>g</sup> ἐπηρώτων αὐτὸν  
 λέγοντες \* <sup>h</sup> Προφήτευσον, τίς ἐστὶν ὁ παίσας σε ; <sup>63</sup> καὶ  
 ἔτερα πολλὰ <sup>i</sup> βλασφημοῦντες ἔλεγον <sup>k</sup> εἰς αὐτόν. <sup>66</sup> Καὶ  
 ὡς ἐγένετο ἡμέρα, <sup>l</sup> συνέχθη τὸ <sup>m</sup> πρεσβυτέριον τοῦ λαοῦ,  
 ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ \* <sup>n</sup> ἀνήγαγον αὐτὸν εἰς τὸ  
<sup>o</sup> συνέδριον ἑαυτῶν <sup>67</sup> λέγοντες Εἰ σὺ εἶ ὁ χριστὸς, \* εἰπέ  
 ἡμῖν. εἶπε δὲ αὐτοῖς Ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσητε·  
<sup>68</sup> εἰ δὲ [καὶ] ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι ἢ <sup>p</sup> ἀπο-  
 λύσητε. <sup>69</sup> <sup>q</sup> ἀπὸ τοῦ νῦν <sup>r</sup> δὲ <sup>s</sup> ἔσται ὁ υἱὸς τοῦ ἀν-  
 ὁρώπου καθήμενος <sup>t</sup> ἐκ δεξιῶν τῆς <sup>u</sup> δυνάμεως τοῦ θεοῦ.

ins. A v. — 63. for τ. Ἰησ., αὐτὸν B D L M al. abc. txt A. — ἔρον. om. D abc Syr. —  
 64. κ. περ. αὐτὸν ἐπηρώτων B. κ. π. αὐτοῦ τὸ πρ. ἔτυπ. αὐτ. κ. ἔλεγον D. txt A. —  
 65. for ἐτ., ἄλλα D. — τίς ἑαυτοῦς D. — 66. ἀνήγαγον B D K Orig. txt A. — αὐτῶν  
 D E G H K L M S U V X 24 al. Orig. Sahid. txt A B. — 67. εἰ om. D L V. — εἰπέ ἡμ.  
 om. D. εἰπὸν B L. txt A. — 68. καὶ om. B D L 2 al. Syr. Cyr. ins. A v. — εἰδὼν D. —

We need not inquire, *how*—the Lord could hear what was going on round the fire in the court, as some commentators have done. But even were such an inquiry necessary, I see no difficulty in answering it. The anathemas of Peter, spoken to οἱ παρ-εστῶτες with vehemence, and the crowing of the cock,—were not these audible? But the Lord needed not these to attract His attention.

63—65.] Luke does not, as some commentators say, place this mocking *before the trial* in Caiaphas's house, but in the same place as Matt. vv. 67, 68, and Mark ver. 65, viz. *after* what happened there. The trial he *omits altogether*,—*having found no report* of it. How those who take this view of Luke's arrangement can yet suppose him to have had Matt. and Mark before him while writing, I am wholly at a loss to conceive.

66—71.] (probably) Matt. xxvi. 59—66. Mark xiv. 55—64. I must own that Stier, with all his discovery of meaning and pertinence in each word here related, has failed entirely to convince me that Luke here gives us a *second and formal judgment held in the morning*. I still incline to the belief that this hearing is identical with that related in Matt. xxvi. and Mark xiv., as taking place before Caiaphas. The similarity of the things said is surely too striking for us to imagine them said twice over: and we must also bear in mind how generally unprecise as to *arrangement* the narrative of Luke in this part of the Gospel history has been, and not attribute to it a precision

here which demonstrably it had not before. I believe—the grand mistake here, as so often, has arisen from supposing Luke to have had the other Gospels before him, in which case it became necessary to assign this narrative its particular place, according to the supplementary theory.—66.] ὡς ἐγ. ἡμ. Some trace of a meeting of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1—and to have therefore related as then happening, the following account of what really took place at the former meeting.—λέγοντες—but first took place the μαρτυρία referred to in ver. 71; and the person who said this was the high-priest, and with an adjuration, Matt. ver. 63.—67.] The ordinary rendering is the most natural and correct: 'If thou art (not if thou be) the Christ, tell us.' The others, 'Tell us whether thou be the Christ;' and, 'Art thou the Christ? tell us' (see the question in ver. 49), are forced and unusual.—68.] I believe these words to have been said as a formal protest on the part of the Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, I regard them as an original and most valuable report.—'It is with no view to examine and believe that you ask this question: nor, were I to attempt to educe from your own mouths my innocence, would you answer Me, nor let Me go. I am well aware of the intention of this question; but (πλὴν, Matt. ver. 64) the time is come for the confession to be made:—ἀπὸ τοῦ νῦν κ.τ.λ.—καθ. ἐκ

<sup>70</sup> εἶπον δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι <sup>k</sup> ἐγὼ εἰμι. <sup>71</sup> οἱ δὲ εἶπον <sup>k</sup> εἴτι <sup>l</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> 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<sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

μοι ἡ ἀπολ. om. B L Copt.—69. rec. aft. νῦν om. δέ, but ins. A B D L X ab Copt. Arm. Syr. Cyr. Ambr.—70. εἶπον οὖν A K M al. txt B D.—οὖν om. D K al.—71. μαρτύρων D.—ἡκού. γὰρ D abc (omg. αὐτοί).

CHAP. XXIII. 1. ἀναστάντες D 5 al.—ἅπαν τ. πλ. αὐ. om. D.—rec. ἡγαγεν. txt A B D E G H K L M S V 22 all. abv Copt. Sahid. Arm. Euth. — 2. aft. ἔθνος ins. ἡμῶν B D K L M 13 bev Syrr. Copt. Sahid. Æth. Arm. Euth. Aug. om. A.—φόρον A K M 4 Copt. Sahid. txt B D bc.—καὶ λέγ. B L b Syr. Arm. Aug. λέγ. δὲ D. txt

δ. τ. δυν. is common to all three: only Luke adds τοῦ θεοῦ.—On ἀπὸ τ. v. see notes on Matt.—70.] We find ὁ υἱὸς τ. θ. used as synonymous with ὁ υἱ. τ. ἀνθ. καθ. ἐκ δ. τῆς δυν. τοῦ θ., i. e. with the glorified Messiah.—On ἡμ. λέγ. . . . see note on Matt. ver. 64.—71.] How would it have been possible that these words should have been said, if no μαρτυρία had been brought forward at this examination, and if the very same question had been asked at the termination of the former one?

CHAP. XXIII. 1—5.] Matt. xxvi. 1. 11—14. Mark xv. 1—5. John xviii. 28—38. Our account, not entering at length into the words said, gives a particular and original narrative of the things transacted at this interview.—2.] This charge was intended to represent the result of their previous judgment, εὔρομεν:—whereas in fact no such matter had been before them: but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so false, as the spirit, and impression which they convey. The κωλύοντα K. φ. δὲδ. was, however, false entirely. and is just one of those instances where those who are determined to effect their purpose by falsehood do so, in spite of the fact having been precisely the contrary to that which they assert.—3.] This question is related in all four Gospels. But in John the

answer is widely different from the distinct affirmation in the other three, amounting perhaps to it in substance—at all events affirming that He was ‘a King’—which was the form of their charge. I believe therefore that the three give merely the general import of the Lord’s answer, which John relates in full. It is hardly possible, if Jesus had affirmed the fact so strongly and barely as the three relate it, that Pilate should have made the avowal in ver. 4— which John completely explains.—4.] The preceding question had been asked *within* the prætorium—a fact of which our narrator is not aware,—representing the whole as a continuous conversation in presence of the Jews; see John ver. 38. We may remark (and on this see Matt. ver. 18. Mark ver. 10) that Pilate must have known well that a man who had really done that, whereof Jesus was accused, would be *no such object of hatred to the Sanhedrim*. This knowledge was doubtless accompanied (as the above cited verses imply) with a previous acquaintance with some of the sayings and doings of Jesus, from which Pilate had probably formed his own opinion that He was no such King as His foes would represent Him. This is now confirmed by His own words (as related by John); and Pilate wishes to dismiss Him, finding no fault in Him.—5.] Possibly they thought of the matter mentioned ch. xiii. 1, in introducing Galilee into their

<sup>a</sup> ch. iv. 14. <sup>a</sup> καθ' ὅλης τῆς Ἰουδαίας, <sup>b</sup> ἀρξάμενος ἀπὸ τῆς Γαλι- ABD  
<sup>c</sup> Acts ix. 31. <sup>c</sup> λείας <sup>bb</sup> ἕως ὧδε. <sup>6</sup> Πιλάτος δὲ ἀκούσας Γαλιλαίαν  
<sup>d</sup> Matt. xx. 8. <sup>d</sup> ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός <sup>d</sup> ἐστι, <sup>7</sup> καὶ <sup>e</sup> ἐπι-  
<sup>e</sup> Acts i. 21. <sup>e</sup> γνοὺς ὅτι ἐκ τῆς <sup>f</sup> ἑξουσίας Ἡρώδου <sup>d</sup> ἐστίν, <sup>2</sup> ἀνέπεμψεν  
<sup>h</sup> ad. v. 35. <sup>h</sup> αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις  
<sup>i</sup> 7. Matt. <sup>i</sup> ἐν ταύταις ταῖς ἡμέραις. <sup>8</sup> οὐ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>xxvii. 51.</sup> <sup>xxvii. 51.</sup> ἐχάρη λίαν. <sup>h</sup> ἦν γὰρ θέλων <sup>i</sup> ἐξ \* ἱκανοῦ ἰδεῖν αὐτὸν  
<sup>Mark xiv. 54.</sup> <sup>xxv. 36.</sup> <sup>2 Chron.</sup> <sup>xxvi. 8.</sup> <sup>c</sup> ver. 3.  
<sup>deonstr. John</sup> <sup>ii. 9 al.</sup> <sup>e</sup> Acts xxii. 29.  
<sup>xxviii. 1.</sup> <sup>Jer. v. 5.</sup> <sup>f</sup> = Eph. ii. 2.  
<sup>4 Kings xx.</sup> <sup>13.</sup> <sup>g</sup> ver. 11, 15.  
<sup>Philom. ver.</sup> <sup>11 only f.</sup> <sup>h</sup> ch. i. 10, 20.  
<sup>Jer. xxxiii.</sup> <sup>20.</sup> <sup>i</sup> see Acts xx.  
<sup>11.</sup> <sup>ii</sup> Matt. xiii. 5.  
<sup>xxiv. 12.</sup> <sup>k</sup> ch. xvi. 25 al.  
<sup>Exod. iii. 12.</sup> <sup>l</sup> ch. x. 13.  
<sup>Acts viii. 13.</sup> <sup>Gen. ii. 4.</sup> <sup>ll</sup> ch. xx. 3  
<sup>and l.</sup> <sup>Acts</sup> <sup>xxviii. 25.</sup> <sup>m</sup> = Matt. xxviii. 12 al. <sup>n</sup> Acts xviii. 28 only. <sup>o</sup> Josh. vi. 7 (of 8). <sup>p</sup> ch. xviii. 9. <sup>q</sup> Prov. i. 7.  
<sup>r</sup> = Acts xxiii. 10, 27. <sup>q</sup> Matt. xx. 19. <sup>r</sup> Exod. x. 2. <sup>s</sup> Ps. ciii. 20. <sup>t</sup> John XIX. 2. <sup>u</sup> ch. xii. 27 and l. <sup>v</sup> Esth. v. 1.  
<sup>s</sup> Acts x. 30. <sup>Rev. x. 6.</sup> <sup>xix. 8</sup> <sup>t</sup> = Matt. xx. 2 <sup>1 Cor. vi. 6.</sup> <sup>u</sup> Acts xviii. 9 only. <sup>v</sup> Job xlii. 17.

Λ α c.—3. ἡρώρ. B.—5. ἐνίσχυον D II 1.—for Ἰουδ., γῆς D d.—καὶ ἀρξ. B L Copt.—  
aft. ὧς c adds et filios nostros et uxores avertit a nobis: non enim baptizatur sicut nos.  
Marcion also read the former part of this addition after ἐθέλοντα in ver. 2.—6. Γαλιλαίαν  
om. B L Copt.—εἰ ἀπὸ τῆς Γ. ὁ ἀνθ. ἐστ. D ab.—7. τῷ Ἡρ. D. πρὸς τὸν Ἡρ. B.—  
ὄντα αὐτῷ D.—ἐκινάσας D.—8. ἐξ ἱκανῶν χρόνων B D L c Sahid. txt A.—πολλά  
om. B D K L M.—9. οὐκ D.—10. οἱ bef. γρ. om. A.—11. αὐτὸν (2nd) om. B L al.—  
12. ὄντες δὲ ἐν ἀγίᾳ ὁ Πιλάτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ D cd.

charge.—ἐπίσχ. 'they strengthened, re-  
doubled, the charge'—or perhaps intransi-  
tive, 'they became urgent.'

...6—16.] Peculiar to Luke, see remarks  
on ver. 12. Pilate, conscious that he must  
either do the duty of an upright judge and  
offend the Jews, or sacrifice his duty to his  
popularity, first attempts to get rid of the  
matter altogether by sending his prisoner to  
Herod, on occasion of this word *Galilee*.  
This was Herod Antipas, tetrarch of Galilee  
and Peræa (see ch. iii. 1 and note), who had  
come up to keep the feast.—7. ἀνέπεμψεν.  
"Propriam Romani juris vocem usur-  
pavit. Nam remittitur reus qui alicubi  
comprehensus mittitur ad iudicem aut  
originis aut habitationis. Itaque Pilatus  
Herodi, ut Tetrarchæ ejus loci unde esse  
Jesus dicebatur, potestatem permisit Jesum  
abducendi in Galileam, ibique, si vellet,  
cognoscendi de ejus causa: ut fieri inter  
Romanos provinciarum rectores solebat."  
Grotius. So Vespasian, in judging the in-  
habitants of Tarichæe (Jos. B. J. iii. 10,  
10), allowed Agrippa to dispose of those  
ἐκ τῆς αὐτοῦ βασιλείας.—8, 9.] The  
reason of the Lord's silence is sufficiently  
shown in the account of Herod's feelings

at seeing Ilim. "Noluit Christus mira-  
culis et sermonibus, ut non ad auditorum  
curiositatem aut propriam jactantiam, ita  
nec ad suam ipsius a morte liberationem  
uti." Drusius.—10.] The accusations, of  
worldly kingship and of blasphemy, would  
probably be here united, as Herod was a  
Jew, and able to appreciate the latter.—  
11.] στρατ. are the body-guard in attend-  
ance upon Herod.—ἐσθῆτα λαμπρ. Vari-  
ously interpreted:—either *purple*, as be-  
fitting a king,—and why should this not be  
the very *χλαμύς κοκκίνη* afterwards used  
by Pilate's soldiers (Matt. xxvii. 28; *ἱμάτιον  
πορφυρεόν*, John xix. 2)?—or *white*, as  
*λαμπρ.* is used Acts x. 30.—12.] The  
cause of the quarrel is uncertain: appar-  
ently something concerning Herod's power  
of jurisdiction, which was conceded by  
Pilate in this sending Jesus to him, and  
again waived by Herod in sending him  
back again. From chap. xiii. 1, Pilate  
appears to have encroached on that juris-  
diction.—The remarks of some commen-  
tators about their *uniting in enmity against  
Christ*, are quite beside the purpose. The  
present feeling of Pilate was anything but  
hostile to the person of Christ; and Herod,

ὄντες πρὸς <sup>γ</sup> ἑαυτοὺς. <sup>13</sup> Πιλάτος δὲ συγκαλεσάμενος <sup>τ</sup> τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, <sup>14</sup> εἶπε πρὸς αὐτοὺς <sup>κ</sup> Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὥς <sup>ς</sup> ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ <sup>γς</sup> ἐνώπιον ὑμῶν <sup>2</sup> ἀνακρίνας οὐδὲν εὔρον <sup>22</sup> ἐν τῇ ἀνθρώπῳ τούτῳ <sup>α</sup> αἴτιον ὧν <sup>β</sup> κατηγορεῖτε κατ' αὐτοῦ. <sup>15</sup> ἀλλ' οὐδὲ Ἡρώδης \* <sup>ε</sup> ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν \*, καὶ ἰδοὺ οὐδὲν <sup>δ</sup> ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. <sup>16</sup> <sup>ε</sup> παιδεύσας οὖν αὐτὸν <sup>ι</sup> ἀπολύσω. [<sup>17</sup> ἀνάγκην δὲ <sup>ς</sup> εἶχεν ἀπολύειν αὐτοῖς <sup>η</sup> κατὰ ἐρωτην ἕνα.] <sup>18</sup> <sup>ι</sup> ἀνέκραζαν δὲ <sup>κ</sup> παμπληθεὶ λέγοντες <sup>1</sup> Αἶρε τοῦτον, ἀπόλυσον ἐξ ἡμῶν τὸν Βαραββᾶν, <sup>19</sup> ὅστις ἦν διὰ <sup>ν</sup> στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. <sup>20</sup> πάλιν \* οὖν ὁ Πιλάτος <sup>ν</sup> προσεφώνησε \* Θέλων ἀπολύσαι τὸν <sup>ρ</sup> Ἰησοῦν. <sup>21</sup> οἱ δὲ <sup>ο</sup> ἐπεφώνουν λέγοντες \* Σταύρωσον, \* σταύρωσον αὐτόν. <sup>22</sup> ὁ δὲ <sup>ρ</sup> τρίτον εἶπε πρὸς αὐτοὺς Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν ἀπολύσω. <sup>23</sup> οἱ δὲ <sup>q</sup> ἐπέκειντο φωναῖς <sup>ι</sup> μεγάλας <sup>ς</sup> αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ <sup>ι</sup> κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν

n ch. xiii. 12. Acts xxi. 40. xxvii. 20. r Matt. xxiv. 31 al.

o Acts xii. 22. xxii. 24 f. 2 Macc. i. 23. s constr. Acts iii. 14.

p ch. xx. 12. t Matt. xvi. 18 only. Exod. xvii. 11. 2 Chron. xiv. 11.

q = here only. See Acts

txt A B.—προῦπ. . . ἑαυτ. om. D d, but not c.—13. συγκαλέσας D.—καὶ πάντα τ. λ. D c.—14. κατηνέγκατε D.—for καὶ ἰδ. ἐγ.,—καγὼ δὲ D d.—οὐδὲν εὔρον αἴτιον ἐν αὐτῷ D.—ὧν . . . αὐτοῦ om. D.—κατ' om. A L 5 al.—15. ἀνέπεμψεν γὰρ αὐτόν πρ. ὑμᾶς B. ditto with ὑμᾶς H K L M 5 al. Copt. Sahid. txt A D abc.—ἰδοὺ om. D.—ἐν αὐτῷ D X 15 al. c Theophyl.—17. om. A B K L a Copt. Sahid. ins. (aft. ver. 19) D. also (as in txt) den and Euseb. canon. unum vincum c.—18. ἀνέκραγον BL 2. txt AD.—αἶρε τ. is repeated in D.—τὸν om. A E F G H K M V Δ 14 Theophyl.—19. βληθεὶς ἐν τῇ φυλακῇ BL X al.—20. for οὖν, ἐξ AD L 2 abev Syr. Copt. Sahid.—aft. προσεφ. ins. αὐτοῖς B L abc αὐτοῦ D d. txt A P.—21. ἔκραξαν D Sahid.—σταυροῦ (twice) B D Orig. c, and once ab. txt A P.—22. οὐδεμίαν αἰτίαν D b. οὐδὲν ἄξιον L. txt A B P.—

by his treatment of Him, shows that he thought Him beneath his judicial notice.—This remission of Jesus to Herod seems not to have been known to either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which Luke omits,—whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shows that *both* happened.—Let the student ask himself, How could John, if he composed his Gospel with that of Luke before him, have here given us a narrative in which so important a fact as this is not only not related, but absolutely *cannot find any place of insertion*? Its *real place* is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist,

for he represents Pilate as speaking continuously.—13 ff.] The second declaration of the Lord's innocence by Pilate,—in John's account united with the first, ver. 38. In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews; not so, however, in John (see xvii. 28).—15.] ἐστὶ πεπ. αὐτῷ—is done by him—not to him—see ch. xxiv. 35, ἐγνώσθη αὐτοῖς.—16.] 'Hic cœpit nimium concedere Pilatus.' Bengel. If there were no fault in Him, why should He be corrected at all?—The Jews perceive their advantage, and from this moment follow it up.

17—25.] Matt. xxvii. 15—26. Mark xv. 6—15. John xviii. 39, 40. Our account, while entirely distinct in *form* from the others, is in *substance* nearly allied to



ἄρχιερέων· <sup>24</sup> ὁ δὲ Πιλάτος <sup>υ</sup> ἐπέκρινε γενέσθαι τὸ <sup>ν</sup> αἷτημα ABDP  
 αὐτῶν, <sup>25</sup> ἀπέλυσε δὲ [αὐτοῖς] τὸν διὰ στάσιν καὶ φόνον  
 βεβλημένον εἰς [τὴν] φυλακὴν, ὃν ἤπουντο, τὸν δὲ Ἰησοῦν ABC  
<sup>ω</sup> παρέδωκε τῷ <sup>κ</sup> θελήματι αὐτῶν. <sup>26</sup> καὶ ὥς <sup>ς</sup> ἀπήγαγον DP  
 αὐτόν, <sup>2</sup> ἐπιλαβόμενοι \* Σίμωνός τινος Κυρηναίου † ἐρ-  
 χομένου \* ἀπ' ἀγροῦ, <sup>α</sup> ἐπέθηκαν αὐτῷ τὸν σταυρὸν  
 φέρειν <sup>υ</sup> ὕπισθεν τοῦ Ἰησοῦ. <sup>27</sup> ἠκολούθει δὲ αὐτῷ πολὺ  
 πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ [καὶ] <sup>ε</sup> ἐκόπτοντο καὶ  
 ἐθόρνουν αὐτόν. <sup>28</sup> στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς  
 εἶπε Ὁυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε <sup>ι</sup> ἐπ' ἐμέ, <sup>ε</sup> πλὴν  
 ἐφ' <sup>ε</sup> αὐτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, <sup>29</sup> ὅτι ἰδοὺ  
 ἔρχονται ἡμέραι ἐν αἷς ἐρῶσι Μακάριαι αἱ <sup>ι</sup> στεῖραι, καὶ  
 \* <sup>ι</sup> κοιλίαι αἱ οὐκ <sup>κ</sup> ἐγέννησαν, καὶ <sup>ι</sup> μαστοὶ οἱ οὐκ  
 γάλακτι <sup>ε</sup> ἔχοντες. <sup>30</sup> f = Rev. i. 7. Matt. xv. 32. Acts vii. 54. g Matt. xi. 22. Judg. iv. 9. h ch. i. 7. Gal. iv. 27. i ch. i. 41. 42. John iii. 4. Ps. xxi. 10. k = ch. i. 13, 57. John xvi. 21. Gal. iv. 24.

ἐπίσκοπος Dbr.—23. αὐτ. στανῶσαι B. txt (στ. αἱ. D) ADP.—καὶ τ. ἀρχ. om. B L al. obr  
 Copt. Sahid.—25. αὐτοῖς om. ADEFGH? LPSUVX Δ 21 all. a Copt. Sahid. ins. B? KM  
 bc.—τὸν ἔνεκα φόνον D.—τὴν om. BDFK 5 al. Orig. ins. A C P.—26. ἀπήγον B.—  
 σίμωνά τινα κυρηναῖον ἐρχόμενον (τ. σ. CD) BCDELX al. txt A P.—rec. bef. ἐρχ. ins.  
 τοῦ, but om. ABCDGHKLPVS 19 Theophyl.—27. for αὐτ. πολ. πλ.,—τὸ πλῆθος  
 αὐτῷ D.—γυναῖκες Dc.—καὶ bef. ἐκέρχ. om. ABC'DLX 3 al. abr Syr. Copt. Sahid. Arm.  
 Theophyl. ins. C'EFGHKMPSVX Δ.—28. ἐπὶ (thrice) om. D ab.—att. ἐμὶ ins. μηδὲ  
 πενθεῖτε D.—for πλὴν, ἀλλ' D bc Ambr. Hier.—29. ἰδοὺ om. D ab.—ἐλεύσονται D abc.  
 αἱ κοιλ. B C X 7. txt A D P?—μαζοὶ C.—for ἐθῆλ., ἔθρεψαν B C' L 1. ἐξῆρεψαν

them. In a few points it approaches John very nearly, comp. ver. 18 with John ver. 40, also ἐνα ver. 17 with John ver. 39.—23.] κατίσχον—got the upper hand, prevailed. see refl.—25.] τὸν δ. σ. κ. τ. λ. The description is inserted for the sake of contrast;—see Acts iii. 14. Luke omits the scourging and mocking of Jesus. It is just possible that he might have omitted the mocking, because he had related a similar incident before Herod: but how shall we say this of the scourging, if he had seen any narratives which contained it? The break between vv. 25 and 26 is harsh in the extreme, and if Luke could have filled it up, I have no doubt he would.

26—33.] Matt. xxvii. 31—34. Mark xv. 20—23. John xix. 16, 17. Our account is original—containing the affecting narrative vv. 27—33, peculiar to itself.—26.] ἐρχομένου ἀπ' ἀγρ. see on Mark.—ὅπισθεν τ. Ἰη. is peculiar to Luke, and a note of accuracy.—27.] These were not the women who had followed Him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), principally of women. Their weeping appears to have been of that kind of well-meant sympathy

which is excited by any affecting sight, such as that of an innocent person delivered to so cruel a death. This description need not of course exclude many who may have wept from deeper and more personal motives, as having heard Him teach, or received some benefit of healing from Him, or the like.—28.] στραφεῖς—after He was relieved from the burden of the Cross. This word comes from an eyewitness.—ἐπ' ἐμέ—His future course was not one to be bewailed—see especially on this saying, 11eb. xii. 2.—ὅς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρόνησας. Nor again was His sacred sufferings a mere popular tragedy for street-bewailing;—the sinners should weep for themselves, not for Him.—ἐαυτάς καὶ τὰ τέκνα ὑμῶν—see Matt. ver. 25, where the people called down the vengeance of His blood on themselves καὶ τὰ τέκνα ὑμῶν. Many of those who now bewailed Him perished in the siege of Jerusalem. Those who now were young wives would not be more than sixty when (A. D. 70) the city was taken. But to their children more especially belonged the miseries of which the Lord here speaks.—29.] ἐρχονται ἡμ. Between this and then would be time for that effectual weeping,

\*<sup>m</sup> ἐθήλασαν. <sup>30</sup> τότε <sup>s</sup> ἄρξονται λέγειν τοῖς ὄρεσι Πέσετε <sup>m</sup> ἐφ' ἡμᾶς, καὶ τοῖς <sup>h</sup> βουνοῖς Καλύψατε ἡμᾶς. <sup>31</sup> ὅτι εἰ <sup>i</sup> ἐν <sup>g</sup> [τῷ] ὕψει ζύλω ταῦτα ποιοῦσιν, ἐν τῷ <sup>h</sup> ξηρῷ τί γένηται; <sup>32</sup> ἦγοντο δὲ καὶ ἕτεροι δύο <sup>k</sup> κακούργοι σὺν αὐτῷ <sup>l</sup> ἀν- <sup>BC</sup> <sup>DQ</sup> αἰρεθῆναι. <sup>33</sup> καὶ ὅτε <sup>m</sup> [ἀπ]ῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, <sup>n</sup> ὃν μὲν <sup>o</sup> ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. <sup>31</sup> [ὁ δὲ Ἰησοῦς ἔλεγε Πάτερ, <sup>p</sup> ἄφες αὐτοῖς· οὐ γὰρ οἶδας τί ποιοῦσι.] <sup>q</sup> διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ

<sup>o</sup> ch. xxii. 69. <sup>p</sup> = Matt. vi. 12. Is. xxii. 14. <sup>q</sup> || ch. xxii. 17. Acts ii. 45. Ps. xxi. 18.

C<sup>2</sup> D 2 d. txt A P.—30. ἄρξονται A Δ 1.—πίπτετε L Q X Δ 2.—31. bef. ὕψ. om. τῷ B C. ins. A D P Q.—γενήσεται D K 7 al. abd Hil. facient c.—32. κακ. ἐνο B.—33. ἦλθον (or -αν) B C D L Q 5 al. abcv. txt A.—λεγόμενον C G X.—aft. κακ. ins. ὁμοῦ D d.—for ἀριστ., ἐωνύμων C L Q 7 al.—34. το ποιοῦσι om. B ab and D<sup>1</sup> d Sahid. ins. A C Q al. c and D<sup>2</sup> Euseb. canon. Iren. Hil. Ambr. Hier. al.—for Ἰησ., κύριος Q.—πάτερ om. A. ins. C D<sup>2</sup> Q c Iren. Hil.—κλήρονς A X 6 al. av Aug.—

which might save both themselves and their children;—see Acts ii. 37, 38,—but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them—ἐροῦσι, i. e. not ‘men in general,’ nor ‘My enemies’—but ‘the impenitent among you,—those who weep merely tears of idle sympathy for Me, and none of repentance for themselves;—those who are in Jerusalem and its misery, which My disciples will not be.’—On the saying itself, compare the whole of Hosea ix., especially vv. 12—16.—30.] This is cited from the next chapter of Hosea (x. 8).—This was partially and primarily accomplished when multitudes of the Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city . . . οὓς δ’ ἐν τοῖς ὑπονόμοις ἀνηρένων, καὶ τὸ ἔδαφος ἀναβόρηνυντες ὅσοις μὲν ἐνετύγχανον ἀνείλον. εὐρίθυσαν δὲ καὶ ἐκεῖ νεκροὶ πλείους διςχιλίων. Jos. B. J. vi. 9, 4. But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice; see Is. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression ἀπὸ τῆς ὀργῆς τοῦ ἁρνίου—of Him who now was the victim about to be offered! And the whole warning—as every other respecting the destruction of Jerusalem—looks through the type to the antitype, the great day of His wrath. Now, ἔρχονται ἡμέραι . . . then ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ. Rev. vi. 17.—It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord *his Rock*;—(see Ps. xviii. 2, 46. xlii. 9, &c.)

They who have this defence will not need to call on the rocks to hide them.—31.] This verse—the solemn close of the Lord’s teaching on earth—compares His own sufferings with that awful judgment which shall in the end overtake sinners—the unrepentant human kind—the *dry tree*. These things—ταῦτα—were a judgment on sin;—He bore our sins;—He,—the vine,—the *green tree*,—the fruit-bearing tree,—of whom His people are the branches,—if He, if they in Him and in themselves, are so treated, so tried with sufferings,—*what shall become of them who are cast forth as a branch and are withered?* Read 1 Peter iv. 12—18;—ver. 18 is a paraphrase of our text. Theophylact’s comment is excellent: εἰ ταῦτα ποιοῦσιν ἐν ἡμοῖς ἐγκάρπω καὶ ἀιθαλεῖ καὶ ἀειζῶρ διὰ τὴν θιότητα, τί γένηται ἐν ἡμῖν ἀκάροις καὶ πάσης δικαιοσύνης ζωοποιοῦ ἰστερημένοις;—The explanations which make the green-tree = the young, and the dry = the old (Bengel),—or the green-tree = the women, comparatively innocent, the dry = the guilty (Baumgarten-Crusius), at the destruction of Jerusalem,—are quite unworthy of the place which the words hold,—and, which is worse, at variance with the whole of Scripture symbolism.—32.] ἐτ. 8. κακ. do not go together, see ch. x. 1 and note;—the comma usually placed after ‘two’ in the E. V. is right, although not required in the Greek because implied in ἕτεροι. The best translation is ‘two others, malefactors.’

33—38.] Matt. xxvii. 35—38. Mark xv. 24—28. John xix. 18—24; with however some particulars inserted which appear later in the other gospels.—34.] Spoken apparently during the act of the cruci-

<sup>r</sup> only. Joel  
<sup>iii. 3.</sup> Obad.  
<sup>ver. 11.</sup> Jonah  
<sup>1. 7.</sup>  
<sup>s</sup> ch. xvi. 14  
<sup>only.</sup> Ps. ii. 4  
<sup>al.</sup>  
<sup>t</sup> Matt. xxiv.  
<sup>31 and 1.</sup> Ps.  
<sup>ev. 23.</sup>  
<sup>u</sup> ver. 11.  
<sup>v</sup> only.  
<sup>Num. vi. 3.</sup>  
<sup>w</sup> [Mk. ch.  
<sup>xx. 21.</sup>

<sup>r</sup> ἔβαλον κληρον. <sup>35</sup> καὶ εἰστήκει ὁ λαὸς θεωρῶν. <sup>s</sup> ἔξ- ABC  
<sup>DQ</sup>  
 ἐμυκτηρίζον δὲ καὶ οἱ ἄρχοντες [σὺν αὐτοῖς] λέγοντες  
 Ἀλλοὺς ἔσωσε, σωσάτω ἑαυτὸν εἰ \* οὗτος ἐστὶν ὁ χριστὸς  
 ὁ τοῦ θεοῦ ἐκλεκτός \*. <sup>36</sup> ἔνέπαιζον δὲ αὐτῷ [καὶ] οἱ  
 στρατιῶται προσερχόμενοι, καὶ ὕψος προσφέροντες αὐτῷ  
<sup>37</sup> καὶ λέγοντες \* Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων,  
 σῶσον σεαυτὸν. <sup>38</sup> ἦν δὲ καὶ ἡ ἐπιγραφὴ \* γεγραμμένη

35. for θεω., ὁρῶν D.—ἐμυκτηρ. D.—for καὶ οἱ ἄρχ. σὺν αὐ.,—αὐτὸν D.—σὺν αὐτοῖς  
 om. B C D L Q X 5 Syr. Copt. Æth. intra se a. ins. A v.—ἔσωσας. . σεαυ. σῶσον D c.  
 —εἰ νῦν εἰ τ. θ., εἰ χρ. εἰ ὁ ἐκλεκτός D c. εἰ νῦν ἐστ. ὁ χρ. τ. θ. ὁ ἐκ. B L. txt (ὁ ἐκ.  
 τ. θ. C) A C Q.—36. ἐνέπαιζαν B L.—καὶ (1st) om. A B D L a Copt. ins. C Q bc.—  
 37. σὺ εἶ A L a.—χαίρε ὁ βασιλ. D c. txt B C Q.—σῶσ. σε om. D and ins. περιθέντες  
 αὐτῷ καὶ ἀκάνθινον στέφανον D c.—38. ἡ ἐπιγ. CDGSU al.—ἐπιγ. A DQ. om. B L

fixation, or immediately that the crosses were  
 set up. Now first, in the fullest sense,  
 from the wounds in His Hands and Feet,  
 is His Blood shed, εἰς ἄφεσιν ἁμαρτιῶν  
 (Matt. xxvi. 28), and He inaugurates His  
 intercessional office by a prayer for His  
 murderers,—ἄφες αὐτοῖς. This also is a  
 fulfilment of Scripture, Isa. liii. 12;—where  
 the contents of our verses 33, 34 are re-  
 markably pointed out.—His teaching ended  
 at ver. 31. His High Priesthood is now  
 begun. His first three sayings on the  
 Cross are for others: see ver. 43, John  
 xix. 26, 27.—πάτερ. He is the Son of  
 God, and He speaks in the fulness of this  
 covenant relation.—ἐγὼ ᾔδην ὅτι πάντοτε  
 μου ἀκούεις:—it is not merely a prayer—  
 but the prayer of the Great Intercessor,  
 which is always heard. Notice that  
 though on the Cross, there is no aliena-  
 tion, no wrath of condemnation, between  
 the Father and the Son.—ἄφες αὐτοῖς—  
 who are here intended? Doubtless, first  
 and directly, the four soldiers, whose work  
 it had been to crucify Him. The ποιῶσι  
 points directly at this: and it is surely a  
 mistake to suppose that they wanted no  
 forgiveness, because they were only doing  
 their duty. Stier remarks, "This is only  
 a misleading fallacy, for they were sinners  
 even as others, and their obedient and  
 formal performance of their duty was not  
 without a sinful pleasure in doing it, or at  
 all events formed part of their entire stand-  
 ing as sinners, included in that sin of the  
 world, to which the Lord here ascribes His  
 Crucifixion" (vi. 501). But not only to  
 them, but to them as the representatives of  
 that sin of the world, does this prayer  
 apply. The nominative to ποιῶσι is οἱ  
 ἄνθρωποι—mankind,—the Jewish nation,  
 as the next moving agent in His death,—  
 but all of us, inasmuch as for our sins He

was bruised.—οὐ γὰρ οἶδασι τί ποιῶσι.  
 Primarily, as before, spoken of the soldiers,  
 —then of the council who delivered Him  
 up, see John xi. 49, ὑμεῖς οὐκ οἴδατε  
 οὐδὲν,—then of all whose sin is from lack  
 of knowledge of the truth, of what sin is,  
 and what it has done—even the cruci-  
 fixation of the Lord. But certainly from  
 this intercession is excluded that one sin—  
 strikingly brought out by the passage just  
 cited as committed by him who said it, viz.  
 Caiaphas,—and hinted at again by the  
 Lord, John xix. 11—and perhaps also by  
 the awful answer Matt. xxvi. 64, σὺ εἶπας  
 —thou hast said it—viz. in prophecy,  
 John xi. 49, see also Matt. xxvi. 25, and  
 on the sin alluded to, Matt. xii. 31. 1 John  
 v. 16.—Observe that between the two  
 members of this prayer lies the work of  
 the Spirit leading to repentance—the  
 prayer that they may have their eyes  
 opened, and know what they have done:  
 which is the necessary subjective condition  
 of forgiveness of sins, see 2 Tim. ii. 25, 26.  
 —35.] The insults of the people are by  
 no means excluded, even if σὺν αὐτοῖς be  
 omitted. To find a discrepancy with Matt.  
 and Mark here, is surely unfair. (Meyer—  
 De Wette.) The people's standing look-  
 ing on, does not describe their mind to-  
 wards Jesus: Luke reports no more than  
 he knew: and the inference may be drawn  
 that those whom he has related to have  
 cried out an hour ago, 'Crucify Him,'—  
 would not have stood by in silence.—On  
 ver. 48, see note there.—οἱ ἄρχοντες  
 are the chief priests and members of the San-  
 hedrim. Matt. ver. 41.—ὁ τ. θ. ἐκλ. = ὁ  
 ἅγιος τ. θ. ch. iv. 34, see also ch. ix. 35.  
 —36.] A different incident from that re-  
 lated Matt. ver. 48, Mark ver. 36, John  
 xv. 28, 29. It was about the time of the  
 mid-day meal of the soldiers,—and they in

ἐπ' αὐτῷ [γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς], \* Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων \*.

<sup>39</sup> Εἰς δὲ τῶν κρεμασθέντων κακούργων ἔβλασφήμει αὐτὸν λέγων \* Εἰ σὺ εἶ ὁ χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. <sup>40</sup> ἀποκριθεὶς δὲ ὁ ἕτερος ἔπετίμα αὐτῷ λέγων Οὐδὲ φοβῆθαι σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; <sup>41</sup> καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξε. <sup>42</sup> καὶ ἔλεγε [τῷ] Ἰησοῦ Μνησθήτι μου [κύριε] [ὅταν ἔλθῃς] ἐν τῇ βασιλείᾳ σου. <sup>43</sup> καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

Copt. Sahid. txt (ἐπ' α. γ. C X 5 al.) C X ac.—γράμ. . . Ἑβρ. om. B C L a Copt. Sahid. ins. (καὶ (twice) om. D) ADQ al. b.—ὁ βασι. τ. Ἰουδ. οὗτος (omg. ἔστιν) B L ac, ditto (adding ἔστιν) D. ὁ β. τ. Ἰουδ. C c (omg. the rest). txt A Q b Orig.—39. κρεμ. om. D.—αὐτὸν λέγων om. B.—εἰ . . . ἡμᾶς om. D. οὐχὶ σὺ εἶ ὁ χρ. B C L ab Copt. Sahid. Arm. Æth. txt A Q c.—40. ἐπιτιμῶν αὐτῷ ἔρη BC L X Copt. txt ADQ abc.—for οὐδὲ, ὅτι οὐ D.—for εἰ, ἔσμεν C L Syr. Copt. Sahid. Chrys. εἰ, καὶ ἡμεῖς ἔσμεν D.—41. καὶ om. C.—for ἄτοπ., ποινῶν D.—42. alt. καὶ ins. σπράσις πρὸς τὸν κέρον D.—ἄγειν Ἰησοῦ B C L Sahid.—κύριε om. B D L M 3 a Orig. (once) Copt. Sahid. (and as appears C.) ins. A Q C 2 Hil.—ὅταν ἔλθ. om. D Q. ins. A B C abc.—εἰς τὴν βασι. B L c Copt. Hil. Ambr. ἐν τῇ ἡμέρᾳ τῆς ἐλευσεως D.—43. ἀποκ. δὲ ὁ Ἰη. εἶπ. αὐτῷ τῷ ἐπλήσονται (ἐπιπλήσονται D<sup>2</sup>. qui objurgabat eum d) θάρσει (animequior esto d) σὴμ. &c. D d.—

mockery offered Him their posca or sour wine, to drink with them.—38.] see on Matt. ver. 37.—ἐπ' αὐτῷ, over Him, on the projecting upright beam of the cross.

39—43.] Peculiar to Luke.—Matthew and Mark have merely a general and less accurate report of the same incident.—All were now mocking—the soldiers, the rulers, the mob:—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.—40.] Bengel supports the notion that this penitent thief was a Gentile. But surely this is an unwarranted assumption. What should a Gentile know of Paradise, or of the kingdom of the Messiah as about to come?—The silence of the penitent is broken by the ἡμᾶς of the other compromising him in the scoff.—οὐδὲ alludes to the multitude—Dost thou too not fear God? ὅτι—(as thou oughtest to do), seeing that . . .—41.] ἡμεῖς. He classes himself with the other in condemnation, but not in his prayer afterwards.—ἄτοπον, 'unseemly.' This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having excited.—42.] The thief had heard of the announcements which Jesus had made,—or at all events of the popular rumour concerning His Kingdom. His faith lays hold on the truth that this is the King of the

Jews, in a higher and immortal sense. There is nothing so astounding in this man's faith *dogmatically* considered, as De Wette thinks; he merely joins the common belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction that *Jesus is the Messiah*. What is *really* astounding, is the power and strength of that faith, which amidst shame and pain and mockery could thus lift itself to the apprehension of the *Crucified* as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi.—ἐν τ. βασι. The Vulgate, which is followed by Luther,—and the E. V.,—renders this as if it were *εἰς τὴν βασι.*, which is a sad mistake, as it destroys the force of the expression. It is 'in thy Kingdom.'—'with thy Kingdom,'—so ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, Matt. xxv. 31, which we (E. V.) have translated rightly. The above mistake entirely loses ἔλθῃς—making it merely 'comest into' just as we say to 'come into' an estate: whereas it is the chief word in the clause, and ἐν τῷ β. σου its qualification, 'at Thy coming in Thy Kingdom.'—It will be seen that there is no necessity for supposing the man to have been a disciple, as some have done.—It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as Prophet, to the daughters of Jerusalem—

117 Πν δὲ ὥς ὅρα ἔκτῃ, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. <sup>45</sup> \* καὶ ἔσκοτίσθη ὁ ἥλιος \*, καὶ ἔσχίσθη τὸ καταπίεσμά τοῦ ναοῦ μέσον. <sup>46</sup> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε Πάτερ, εἰς χεῖράς σου ἵ παρατίθειμαι τὸ πρῶτόν μου. \* καὶ ταῦτα εἰπὼν

i. ch. i. 56. Judg. iii. 29. k. Matt. xxvii. 20 and Eccl. xii. 2. l. Mt. Mk. ch. i. 56. 1. John vi. 21. m. Mt. Mk. ch. i. 56. 1. John vi. 21. n. Acts xvi. 29. Rev. xiv. 18. o. Psa. xxx. 6. = Acts xiv. 23. xx. 32. p. = Acts vii. 59. Eccl. xii. 7.

44. aft. ἦν (or καὶ ἦν) ins. ἡδὴ B C L Copt. Syr. txt (κ. ἦν D ab) A D Q abv.—45. for κ. ἔσκ. ὁ ἥ., τοῦ ἡλίου ἐκλείποντος B L Syr. Copt. Sahid. Orig., and as appears C (τ.....) txt A Q abv.—ἐσχ. δὲ BC L al. txt (D places it aft. ἐξέπν. ver. 46) A D Q.—μέσον om. D.—46. rev. παραθήσονται with EGHLSV Δ al. txt ABC KMPQ UX

Priest, interceding for forgiveness—King, acknowledged by the penitent thief, and answering his prayer.—43.] ἀμὴν λ. σοι . . . The Lord surpasses his prayer in the answer; the ἀμὴν λέγω σοι, σήμερον, is the reply to the uncertain ὅταν of the thief.—σήμερον, 'This day:' before the close of this natural day. The attempt to join it with λέγω σοι, considering that it not only violates common sense, but destroys the force of the Lord's promise, is surely something worse than silly; see below.—μετ' ἐμοῦ ἔσθι—can bear no other meaning than 'thou shalt be with Me,' in the ordinary sense of the words. 'I shall be in Paradise, and thou with Me.'—ἐν τῷ παρ. On these words rests the whole exegesis of the saying. What is this Paradise? The word is used of the garden of Eden by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead,—where the souls of the righteous await the resurrection. But it was also the name for a supernal or heavenly abode, see 2 Cor. xii. 4. Rev. ii. 7.—The former of these is, I believe, here primarily to be understood;—but only as introductory, and that immediately, to the latter. By the death of Christ only was Paradise first opened, in the true sense of the word. He Himself when speaking of Lazarus (ch. xvi. 22) does not place him in Paradise, but in Abraham's bosom—in that place which the Jews called Paradise, but by an anticipation which the Lord did not sanction. I believe the matter to have been thus. The Lord spoke (as Grotius has remarked) to the thief so as He knew the thief would understand Him; but then He spoke with a fuller and more blessed meaning than he could understand then. For that day, on that very evening, was 'Paradise' truly 'regained'—opened by the death of Christ. We know (Eph. ii. 17. 1 Pet. iii. 18, 19. iv. 6) that the Lord went down into the depths of death,—announced His triumph (for His death was His triumph) to the imprisoned spirits,—and in

that moment—for change of state, to the disembodied, is all that change of place implies—they were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not fullness of glory as yet, is evident;—for the glorified body is not yet joined to their spirits,—they are not yet perfect (Heb. xi. ult.);—but it is a degree of bliss compared to which their former degree was but as imprisonment.—This work of the Lord I believe to have been accomplished on the instant of His death, and the penitent to have followed Him at his death—some little time after—into the Paradise of God. That the Lord returned to take His glorified Body, was in accordance with His design, and He became thereby the first-fruits of the holy dead, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection of glorified humanity in His glory, and with Him, not in Paradise, but at God's right hand.

44—46.] Matt. xxvii. 45—50. Mark xv. 33—37. John vv. 28—30. Our account is very short and epitomizing—containing however, peculiar to itself, the last word of our Lord on the cross.—The impression conveyed by this account, if we had no other, would be that the veil was rent before the death of Jesus;—but the more detailed account of Matthew corrects this.—45.] It does not quite appear whether ἔσκοτ. ὁ ἥλ. is intended to describe a new sign, or what took place during the darkness.—46.] The use of φωνῇ μεγάλῃ shows that this was the cry to which Matt. and Mark allude. The words are from the LXX, according to the common reading παραθήσονται. The Hebrew (נָתַתִּי) is present.—These words have in them an important and deep meaning. They accompany that which in the Lord's case was strictly speaking the act of death. It was His own act—no 'feeling the approach of death,' as some, not apprehending the matter, have commented—but a determi-

<sup>17</sup> ἔξπνευσεν. <sup>17</sup> ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον  
<sup>18</sup> ἰδοῦσάσε τὸν θεὸν, λέγων <sup>18</sup> Ὁντως ὁ ἄνθρωπος οὗτος  
<sup>19</sup> δίκαιος ἦν. <sup>19</sup> καὶ πάντες οἱ <sup>19</sup> συμπαραγενόμενοι ὄχλοι  
<sup>20</sup> ἐπὶ τὴν θεωρίαν ταύτην, \* θεωροῦντες τὰ γενόμενα,  
<sup>21</sup> τύπτοντες [ἐαυτῶν] τὰ στήθη \* ὑπέστρεφον. <sup>22</sup> εἰστήκεισαν  
<sup>23</sup> δὲ πάντες οἱ <sup>23</sup> γνωστοὶ \* αὐτοῦ \* <sup>24</sup> μακρόθεν, καὶ γυναῖκες  
<sup>25</sup> αἱ \* <sup>25</sup> συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι  
<sup>26</sup> ταῦτα.  
<sup>27</sup> Καὶ ἰδοὺ ἀνὴρ <sup>27</sup> ὀνόματι Ἰωσήφ, <sup>28</sup> βουλευτῆς <sup>29</sup> ὁ π-  
<sup>30</sup> ἄρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος. <sup>31</sup> οὗτος οὐκ ἦν  
<sup>32</sup> \* <sup>32</sup> συγκαταθεταίμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν. ἀπὸ  
<sup>33</sup> Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς [καὶ] <sup>34</sup> προσεδέχeto  
<sup>35</sup> [καὶ αὐτὸς] τὴν βασιλείαν τοῦ θεοῦ, <sup>36</sup> οὗτος προσελθὼν  
<sup>37</sup> τῷ Πιλάτῳ <sup>38</sup> ᾤτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>39</sup> καὶ  
<sup>40</sup> <sup>40</sup> κατελὼν [αὐτῷ] <sup>41</sup> ἐνετύλιξεν αὐτὸ <sup>42</sup> σινδόνι, καὶ ἔθηκεν  
<sup>43</sup> <sup>43</sup> αὐτὸ (1st) om. BCDL. ins. AP.—for αὐτὸ (2nd), τὸ σῶμ. τ. Ἰη. Δ.—ἐν σινδ. D.

7 al. *abcd* Just. Orig. Theodot. Eus. Cyr. Hil. παρατίθημι D<sup>1</sup>.—τοῦτο δὲ BC<sup>1</sup>D al. c. txt  
 Λ (τοῦτο KMP) Q r.—47. ἑκατόνταρχος B 2.—τὸ γενόμενον C—καὶ ὁ ἐκ. φωνήσας D.  
 —48. οἱ συμπ. ἐπὶ θεωρίᾳ ὄχλοι D cd.—θεωρήσαντες BCDLX c. txt PQ a. om. A.—  
 τὰ γ. om. A.—τὰ στ. A B C L (omg. ἐαν.). τὰ στ. καὶ τὰ μέτωπα D. txt (τὰ ἐ. στ. P)  
 P Q C<sup>2</sup>.—49. οἱ γν. αὐτῷ A B L P al. txt C D *abcd*.—ἀπὸ μακ. B D L al. txt  
 ACEGIHKMPSUVXΔ.—αἱ γ. B.—συνακολουθεῖσαι BCLX. txt ADP.—50. καὶ ὁ  
 ἀν. C. ἀνὴρ om. D ab.—ἀγαθὸς, δίκαιος B.—51. συγκαταθεταίμενος CDLXΔ b al. txt  
 Δ B P.—aft. ὅς om. καὶ B C D L ab. ins. A E G H K M P S U V X Δ al.—καὶ αὐτὸς om.  
 BCDKMPUX al. txt (bef. προσ. MP<sup>2</sup>X) A E G H M P<sup>2</sup>SVΔ al.—52. for οὗτ., καὶ D<sup>1</sup> d.  
 —53. αὐτὸ (1st) om. BCDL. ins. AP.—for αὐτὸ (2nd), τὸ σῶμ. τ. Ἰη. Δ.—ἐν σινδ. D.

*nate delivering up of His spirit to the Father.*—παρίδωκε τὸ πνεῦμα, John; see John x. 18—οὐδὲν αἶρε αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἰγὼ τίθω αὐτὴν ἀπ' ἐμαυτοῦ. None of the Evangelists say 'he died,' although that expression is ever after used of His death stated as one great fact:—but it is, ἀφῆκε τὸ πν. Matt. ἔξπνευσεν, Mk. Luke. παρίδωκε τὸ πνεῦμα, John.—The πνεῦμα here is the *Personality*—the human soul informed by the Spirit, *in union*: not separated, so that His soul went to Hades, and His Spirit to the Father (Olshausen). Both are delivered into the hand of the Father—by whose Eternal Spirit quickened (ζωοποιήθεις τῷ πνεύματι, quickened in the spirit—by the Spirit is understood in ζωοποιήθεις) He worked His great victory over death and Hell.—See again I Pet. iii. 18, 19, and Rom. viii. 10, 11.—The latter part of the verse in Ps. xxxi. 'for Thou hast redeemed me, O Lord thou God of truth,' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself.

47—49.] Matt. xxvii. 54—56. Mark xv. 38—41. Our account, as well as that of

Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus,—i. e. ὅτι οὕτω κράζας ἔξπνευσεν. Something in the manner and words convinced him that this man was the Son of God;—which expression he uses doubtless with reference to what he had before heard, but especially to the words just uttered—“*Father*, into Thy hands I commend my spirit.” Luke has not so exactly expressed the words,—but the E. V. has wrongly and ungrammatically rendered them, and made ‘a righteous man’ = ‘the Son of God;’—whereas they only give the *general sense* of the persuasion of the centurion, ‘*Truly this man was innocent*’:—and if innocent (nay, more, *δικαιος*, just, truthful), *He was the Son of God, for He had asserted it.*—48.] Peculiar to Luke.—τὰ γενόμενα are the darkness and other prodigies, after which we have *no more* *railery*—men’s tempers are changed, and we here see the result.—τύπτοντες . . . a sign of self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37.—49.] see on Matt. and Mark.

50—56.] Matt. xxvii. 57—61. Mark xv. 41—46.



<sup>5</sup> ἐμφοβῶν δὲ γενομένων αὐτῶν καὶ <sup>w</sup> κλινουσῶν \* τὸ <sup>v</sup> Acts x. 4 al.  
 \* πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς Τί ζητεῖτε <sup>Rev. xi. 11.</sup>  
 τὸν ζῶντα <sup>z</sup> μετὰ τῶν νεκρῶν; <sup>w</sup> οὐκ ἔστιν ὧδε, ἀλλ' <sup>John xix. 30.</sup>  
 ἡγέροθι. <sup>x</sup> μνησθήτε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλι-  
 λαίᾳ, <sup>y</sup> λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παρα-  
 δοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρω-  
 θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. <sup>z</sup> καὶ ἐμνησθήσαν <sup>y</sup> ch. xxiii. 50.  
 τῶν ῥημάτων αὐτοῦ, <sup>z</sup> καὶ <sup>y</sup> ὑποστρέψασαι ἀπὸ τοῦ μνη-  
 μείου <sup>z</sup> ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκά καὶ πᾶσι τοῖς <sup>z</sup> Matt. viii.  
 λοιποῖς. <sup>10</sup> [ἦσαν δὲ] ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα <sup>z</sup> here only?  
 καὶ Μαρία <sup>†</sup> ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς <sup>†</sup> see Matt. iv.  
 ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. <sup>11</sup> καὶ ἐφάνησαν <sup>b</sup> ch. x. 13.  
 ἐνώπιον αὐτῶν <sup>c</sup> ὥσθι <sup>d</sup> λῆρος τὰ ῥήματα αὐτῶν, καὶ <sup>†</sup> Acts ii. 3.  
 ἠπίσταντο αὐταῖς. <sup>12</sup> [ὁ δὲ Πέτρος <sup>c</sup> ἀναστὰς ἔδραμεν <sup>b</sup> Matt. iii. 16.  
 ἐπὶ τὸ μνημεῖον, καὶ <sup>c</sup> παρακύψας βλέπει τὰ ὀθόνια <sup>d</sup> here only?  
 \* κείμενα <sup>k</sup> μόνα, καὶ ἀπῆλθε <sup>1</sup> πρὸς ἑαυτὸν θαυμάζων τὸ <sup>e</sup> Mark x. 1.  
 γεγονός.] <sup>13</sup> Καὶ ἰδοὺ ἐνὶ αὐτῶν <sup>n</sup> ἦσαν πορευόμενοι <sup>f</sup> Gen. xxi. 3.  
 ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην <sup>o</sup> ἀπέχουσιν σταδίους <sup>g</sup> Matt. xxi. 19.

*abey* Syr. Eus. txt AC.—5. τὰ πρόσωπα BC<sup>1</sup>DGLX 4 Syrr. Sahid. txt A *abc*.—οἱ δὲ  
 εἶπ. D *cd*.—6. οὐκ . . . ἡγέρο. om. D *abc*.—ἀλλ' om. C.—μν. δὲ D.—ὅσα D *cd* (not C).  
 —7. λέγ. τὸν υἱ. τ. ἀθ., ὅτι εἶπ. B.—ἁμαρτ. om. D *b*.—9. ἀπὸ τ. μν. om. D *abc*.—10.  
 ἦσαν δὲ om. A D 14 al. ins. B *c*.—Μαρ. ἡ Μαγδ. D *bed*.—rec. bef. Ἰακ. om. ἡ, but ins.  
 ABDKMSUVXΔ 8 al. Syr. Sahid. Theophyl.—rec. αἱ ἔλ. with KMSUVX *ac*. txt  
 ABDEFGHLΔ 17 all.—11. for αὐτῶν, ταῦτα BDL *abc* Syr. Copt. Sahid. Jeth.—12.  
 om. D *ab* Euseb. canon. ins. A B all. *c*.—κείμενα om. B Copt. Sahid. Theophyl.—μόνα

It is merely 'came upon them,' under ordinary circumstances;—'appeared to them,' in a supernatural connexion: see *reft*. On the *two* angels here, see note on Mark ver. 5; to which I will just add, that the Harmonistic view, as represented by Gresswell (*loc. cit.*), puts together the angel in Matthew, and the angel in Mark, and makes the *two* angels in Luke (!):—see Acts i. 10.—*ἄνδρες*—to all appearance; the Evangelist does not mean that they *were* such, as clearly appears from what follows.—5.] *τὸν ζῶντα*, simply 'the living,' 'Him who liveth,' as addressed to the women: but Olshausen's view of a deeper meaning in the words (*Bibl. Com. ii. 47*) should be borne in mind;—*τὸ κυρίως ζῆν παρὰ μόνον κυρίως τυγχάνει*. Orig. in Joan. (Olsh. *loc. cit.*)—6, 7.] see ch. ix. 22. xviii. 32. The mention of *Galilee* is remarkable, as occurring in the angelic speeches in Matt. and Mark in quite another connexion. Here it is said to the women, as *being from Galilee*, see ch. xxiii. 55— and meaning, 'when I<sup>c</sup> was yet with you.'—9.] see note on Mark ver. 8.—10.] It seems as if the testimony of one of the disciples who

went to Emmaus had been the ground of the whole former part—perhaps of the whole—of this chapter. We find consequently this account exactly agreeing with his report afterwards, vv. 23, 24.—Joanna was the wife of Chuza, Herod's steward, ch. viii. 2.—It will be observed that the omission of the rec. *αἱ*, will make this verse mean: 'It was Mary, &c.; also the rest with them told the Apostles these things.'—11.] *ἐφάνησαν*, a plural, with *τὰ ῥήμ.*, is not without meaning. The *ῥήματα* were the (perhaps slightly differing) accounts of many persons.—12.] This verse cannot well be interpolated from John xx., for in that case it certainly would not mention Peter alone. That Cleopas says, ver. 24, that 'some of us went,' &c. must not be pressed too much, although it does certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 10 (*παρακύψας βλέπει τὰ ὀθόνια κείμενα*, and *ἀπῆλθε πρὸς ἑαυτ.*, being common to the two verses) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter. The meaning of *πρὸς*



p Act. xx. 11, xxiv. 26  
 only.  
 q Mark x. 32.  
 Acts iii. 10.  
 Gen. xiv. 1.  
 r ver. 4.  
 s Mark i. 27.  
 ch. xxii. 23 f.  
 t red. ch. viii.  
 1. d. Gen.  
 xxiv. 30.  
 u ch. xii. 23.  
 xviii. 41.  
 Gen. xxvii.  
 26.  
 v ch. vii. 11.  
 xiv. 25.  
 Judge. xi. 8  
 alex.  
 w here only.  
 x ch. iv. 42.  
 Acts x. 17.  
 Exod. vii. 14.  
 y Matt. xiv.  
 35.  
 z = Mark i. 27.  
 vi. 2.  
 a here only f.  
 2 Macc. xi. 13. aa Matt. vi. 16 only. Gen. xl. 7. b Matt. xxiv. 40. bb = 1 Cor. xiv. 36. Col. iv. 11. 2 Tim. iv. 11.  
 c Heb. xi. 9 only. Gen. xii. 10. xvii. 8. Exod. vi. 4.

o. A. K. txt C v. — 13. και ιδ. om. D.—for ημ., ὦρα A.—ὀνόματι οὐλαμμασὺς D d.  
 nomine cleofas et ammaus b Ambr.—14. ὠμίλ. ἐι (omg. αὐτοὶ) D.—πρ. αὐτοὺς D, and  
 ver. 17.—15. αὐτὸς om. D a.—ὅ om. ABL ins. D P.—17. πρὸς αὐτοὺς om. D.—for  
 ἴστε, ἰσάθησαν A B Sahid. ἴστησαν L Copt. Sahid. Aeth. και ἴστ. om. D P abc.—  
 18. ὁ om. D E L N P 10 al. Sahid. ins. A B. ius. ἐξ αὐτῶν P 6 abt Syrr. Arm. txt  
 ABD c.—ὀνόματι BLNX b.—μόνοις D<sup>1</sup>.—ἐν om. ADEFGHKL MNPSUVX A 16  
 all. Syrr. Theophyl. ins. B? abt Orig. Hil.—και om. D abc.—19. ὁ ἐξ εἶπεν αὐτῷ

εἰαυτὸν, as belonging to ἀπῆλθε and not to  
 θαυμάζων, is fixed by the expression in  
 John ver. 10.

13—35.] Peculiar to Luke:—the incident  
 (but from another source) is alluded to  
 in the fragmentary addition to Mark xvi.  
 (ver. 12).—13.] ἐξ αὐτῶν, not of the Apo-  
 stles—the last-mentioned were οἱ ἐνδεκα  
 και πάντες οἱ λοιποὶ, ver. 9: see also ver.  
 22, ἐξ ἡμῶν. One of them, ver. 18, was  
 called Kleopas (= Κλεόπας, an alto-  
 gether different name from Κλωπᾶς, John  
 xix. 25 (ἐπι)). Who the other was, is  
 idle to conjecture. Origen, in several places,  
 calls him Simon; apparently from having  
 read λέγοντες in ver. 34, and referring  
 ὥσθι τ. Σ. to the present appearance.—  
 Eriphianus says it was Nathanael; Theo-  
 phylact, Luke himself. This may show  
 what such reports are worth. Our nar-  
 rative seems to have been from the report  
 of Cleopas.—[Ἐμμασὺς] Joseph. B. J. vii.  
 6, 6, mentions this Emmaus as sixty stades  
 from Jerusalem. There were two other  
 places of the same name: (1) a town after-  
 wards called Nicopolis, twenty-two Roman  
 miles from Jerusalem, where Judas Macca-  
 bæus defeated the Syrian general Gorgias:  
 see 1 Macc. iii. 40—57. (2) Another Em-  
 maus is mentioned Jos. B. J. iv. 1, 3, πρὸ  
 τῆς Ταβεριάδος—where he adds, μεθ' ἑρμη-  
 νευομένη ἐξ Ἀμμασὺς θερμὰ λέγουσι ἂν,  
 ἔστι γὰρ ἐν αὐτῇ πηγὴ θερμῶν ὑδάτων  
 πρὸς ἅκειον ἐπιτήδειον. This was the  
 case also with the other places of the name.

Our Emmaus is now called Cubeibi (?).—  
 19. και ἐγέν. . . . και . . . , the ordinary  
 construction. The last και does not mean  
 'also.'—αὐτὸς ὁ Ἰη. Jesus Himself, of  
 whom they had been speaking. But this  
 expression forbids the supposition that He  
 was here, *strictly speaking*, ἐν ἑτέρᾳ μορῇ,  
 as we find it less precisely expressed in  
 Mark xvi. 12. The reason why they did  
 not know Him was (ver. 16), that *their  
 eyes were supernaturally influenced so that  
 they could not*,—see also ver. 31. No  
 change took place in *Him*—nor apparently  
 in *them*, beyond a power upon them, which  
 prevented the recognition just so much as  
 to delay it till aroused by the well-known  
 action and manner of His breaking the  
 bread. The *cause* of this was the Will of  
 the Lord Himself, who would not be seen  
 by them till the time when He saw fit.—  
 ἐγγίσας—from *behind*: see ver. 18, where  
 they take Him for an inhabitant of Jeru-  
 salem.—17.] He had apparently been walk-  
 ing with them some little time before this  
 was said.—ἀντιβάλλειν λόγους implies to  
 dispute with some earnestness: but there  
 is no *blame* implied in the words. Pos-  
 sibly, though both were sad, they may have  
 taken *different views*:—and in the answer  
 of Cleopas we have that of the one who  
 was most disposed to abandon all hope.—  
 18.] *μόνος παρ.* They took Him (but we  
 must not think of a *peculiar dialect* as  
 giving that impression) for one who had  
 been at Jerusalem at the feast:—and asked,

ὅς ἐγένετο <sup>d</sup> ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ <sup>a</sup> ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, <sup>e</sup> ὅπως τε <sup>c</sup> παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς <sup>f</sup> κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. <sup>g</sup> ἡμεῖς δὲ <sup>h</sup> ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων <sup>i</sup> λυτροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε <sup>j</sup> \* <sup>k</sup> <sup>l</sup> σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν <sup>m</sup> ἄγει σήμερον <sup>n</sup> ἀφ' οὗ ταῦτα ἐγένετο. <sup>o</sup> <sup>p</sup> <sup>q</sup> ἀλλὰ καὶ γυναῖκες <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> 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<sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> 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<sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup>

<sup>y</sup> = Acts xii. 32. <sup>z</sup> = Rom. ii. 28.  
<sup>z</sup> Acts i. 22. <sup>z</sup> Matt. xx. 8.  
<sup>zz</sup> Acts ix. 36 al. f.  
<sup>a</sup> = Matt. xxi. 32. xii. 41. John v. 39 al.  
<sup>b</sup> ch. xiii. 37. Acts xxiv. 10. Phil. ii. 23.  
<sup>c</sup> = ch. xix. 24. Ps. xlii. 2.  
<sup>d</sup> = ch. xix. 24. Matt. ii. 22 al. Gen. xx. 13.  
<sup>e</sup> here only. 1 Kings xxi. 13.  
<sup>f</sup> here only f.  
<sup>g</sup> Acts xvi. 15 only. Gen. xxi. 11.  
<sup>h</sup> = here only.  
<sup>hh</sup> A = iv. 3. xxi. 23. Dan. vi. 14. i = ch. ix. 12 only. Judg. xix. 11 Ald. Comp. k Matt. ii. 13 al. fr. 1 Matt. xiii. 4 al. Ezek. ix. 8. m ch. ix. 14. x. 8 only. 1 Kings xvi. 11. n Matt. xiv. 19. 1 Cor. xiv. 16. 1 Kings ix. 13. o Matt. xiv. 19 al. Jer. xvi. 7. p Matt. vii. 9, 10 al. Gen. xlix. 21. q Mark vii. 34, 35. Exod. xiii. 2. 4 Kings vi. 17. r ver. 16.  
<sup>s</sup> here only f.

π. om. D.—26. for οὐχί, ὅτι D.—27. κ. ἡν ἀρξάμενος . . . ἐρμηνεύειν D abc.—ἀπὸ (2nd) om. D.—πάσαις om. D.—for ἑαυτ., αὐτοῦ BDM al. txt AGKPU Δ al.—28. προσ-  
 εποιήσατο A B D L 2. txt P.—πορρώτερον A B. txt D.—29. ἐστὶ, καὶ om. D abc.—  
 αὐτ. κέκ. ins. ἡδὴ B L P? abv. txt A D c.—μῖναι (omg. τοῖ) μετ' αὐτῶν D.—30. μετ'  
 αὐτ. om. D.—τὸν om. D.—κλάσας om. D.—προεδίδου D.—31. λαβόντων ἐκ αὐτῶν

was not acquainted with any among them, might cause them here to use *τινές*, without any reference to Peter being accompanied. But what wonder if the reports of such a day of anxiety and confusion were themselves disjointed and confused? —25.] ἀνόητοι, 'without understanding.' —βρ. τ. κ., 'sluggish—in disposition—to believe:' these were both shown in their having not apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, the resurrection. —26.] παθεῖν καὶ εἰσελ. The sufferings were the appointed way by which Christ should enter into His glory. παθεῖν καὶ εἰσελ. = παθόντα εἰσελ. It was not the entering into His glory, but the suffering, about which they wanted persuading. —27.] ἀρξάμ. belongs to both the following clauses, and cannot, as Stier would take it, stand by itself, leaving ἀπὸ in both clauses to be construed with διηγμ. A similar expression is found Acts iii. 24. He began with Moses first;—He began with each as He came to them. De Wette remarks, "It were much to be wished that we knew what Prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject." But I take the τὰ περὶ ἑαυτοῦ to mean something very different from mere prophetic passages. The whole Scriptures are a testimony to Him:—the whole history of the chosen people, with its types, and its law, and its prophecies, is a showing forth of Him;—and it was here the whole,—πᾶσαι αἱ γρ.,—that He laid out before them.

This general leading into the meaning of the whole, as a whole, fulfilled in Him, would be much more opportune to the place, and time occupied, than a direct exposition of selected passages.—'The things concerning Himself' (E. V.) is right: not, 'the parts concerning Himself.'—Observe the testimony which this verse gives to the Divine authority, and the Christian interpretation, of the O. T. Scriptures: so that the denial of the references to Christ's death and glory in the O. T. is henceforth *nothing less than a denial of His own teaching*. —28.] προσεπ., imperfect: 'He was making as though' &c. —παρεβ., aorist: 'they constrained Him.' It is not implied that He said anything to indicate that He would go further—but simply, that He was passing on. —μεθ' ἡμῶν does not imply that they lived at Emmaus, merely 'in the same quarters with us.' —30.] I believe that there was something in the manner of His breaking the bread and helping and giving it to them, which was His own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper. Neither of these disciples were present at its institution; and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, —even to making it a defence of administration in one kind only (!!)—The Lord at the meal takes on Him the office 'of the master of the house (which alone would

αὐτῶν. <sup>32</sup> καὶ εἶπον πρὸς ἀλλήλους Οὐχὶ ἡ καρδιά  
 ἡμῶν <sup>1</sup> καιρομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ  
 [καὶ] ὡς δόηνοιγεν ἡμῖν τὰς γραφάς; <sup>2</sup> καὶ <sup>3</sup> ἀναστάντες  
 αὐτῇ τῇ ὥρᾳ <sup>4</sup> ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον  
<sup>5</sup> [συν]ηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,  
<sup>31</sup> λέγοντας ὅτι ἡγέρθη ὁ κύριος <sup>6</sup> ὅντως καὶ <sup>7</sup> ὥφθη  
 Σίμωνι. <sup>35</sup> καὶ αὐτοὶ <sup>8</sup> ἐξηγούντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς  
 ἐγνώσθη αὐτοῖς ἐν τῇ <sup>9</sup> κλάσει τοῦ ἄρου.  
<sup>36</sup> ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς [ὁ Ἰησοῦς] ἔστη ἐν  
 μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς <sup>10</sup> Εἰρήνη ὑμῖν\*. <sup>37</sup> πτοηθέντες

τὸν ἄρτον ἀπ' αὐτοῦ ἠνύγησαν οἱ ὄφθ. αὐτ. D c Orig.—32. οἱ εἰ ἐπ. D c.—ἐαυτοὺς D.  
 —ἐν ἡμῖν om. B. ἦν ἡμῶν κεκαλυμμένη (excecatum c) D ed.—καὶ om. B D L 1 Orig.  
 ins. A P.—ἠνύγειν D.—33. αὐτ. ἀναστ. ins. λυποῦμενοι D c Sahid.—ἡθροισ. B D 1. txt  
 A P.—34. λέγοντες D.—35. ὅτι D c.—36. ὁ Ἰησ. om. B D L al. Sahid. ab Cyr.  
 Ambr. ins. A P.—ἐστάθη D.—καὶ . . . ὑμῖν om. D ab.—αὐτ. ὑμ. ins. ἐγὼ ἡμῖν, μὴ

show that it was not *their house*, but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation:—and as the Jewish rule was, that “three eating together were bound to give thanks” (Berac. 45, 1, cited by Meyer), He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands then first noticed, or these together, as *secondary* means,—but certainly *His own will and permission to be seen by them*, opened their eyes to know Him.—31.] ἄφαντος, not αὐτός, which would imply His body to have remained but invisible to them: but ἀπ' αὐτῶν, implying, besides the supernatural disappearance, a real objective removal from them.—32.] ‘Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?’ not that they *did* suppose it,—but the words are a sort of self-reproach for not having done so. Comp. Matt. vii. ult.—ἐλάλει ἡμῖν, as Bengel remarks, is more than συνέλαλει ἡμῖν:—‘He spoke *to* us,’ not merely ‘with us,’ as E. V.—33.] ‘Jam non timent iter nocturnum, quod antea dissuaserant ignoto comiti.’ Bengel.—34.] The whole eleven were not there—Thomas was not present, if at least the appearance which follows be the same as that in John xx. 19, which there seems no reason to doubt. Some have derived an argument from this incompleteness in their number for the second of the travellers being also an Apostle; Wieseler (Chron. vol. i. p. 431) believes it to have been James the son of Alphæus or Clopas or Cleopas (but see above) journeying *with his father*, and the appearance on

the road to Emmaus to be the same as ὥφθη Ἰακώβῳ, 1 Cor. xv. 7.—Who these οἱ σὺν αὐτοῖς are, we learn from Acts i. 14.—34.] This appearance to Simon (i. e. Peter—the other Simon would not be thus named without explanation;—see ch. v. 3 ff.) is only hinted at here,—but is asserted again, 1 Cor. xv. 5, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus.—35.] ‘And they’—the travellers, distinguished from the others—not ‘they also,’ for then the clause would be left without a copula.—ἐν τῇ κλ. We can hardly after ἐγνώσθη exclude that sense of ‘*in*,’ which gives that which follows a share in the instrumentality. The example cited by De Wette, ἐν τῇ ἀναστάσει, Matt. xxii. 28, for the sense, ‘during the breaking,’ &c. does not apply, inasmuch as there is no verb: John xiii. 35 is far more to the point, and almost decides for the other sense. That this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

36—49.] Mark xvi. 14. John xx. 19—24. The identity of these appearances need hardly be insisted on. On Mark’s narrative see notes there. That of John presents no difficulties, on one supposition,—that he had not seen this of Luke. The particulars related by him are mostly additional, but not altogether so.—36.] ἔστη ἐν μέσῳ—while they were speaking of these things,—possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes).—εἰρ. ὑμ., the ordinary Jewish salutation, εἰρήνη, see ch. x. 5, but of more than

t ver. 5.  
u = John iv.  
21.  
v = Mark iii. 11  
38  
w Matt. xx. 19  
al. P. 8. 11.  
11.  
x = Acts vii. 23.  
Is. lxx. 10.  
y 1 John i. 1.  
11. 6. 30. 18.  
Gen. xxvii.  
12.  
z Matt. xxiii. 27.  
Gen. ii. 27.  
ach. vi. 24 al.  
fr. Eccl. vi. 4.  
b ver. 27.  
c Matt. xxiii. 19.  
ch. xviii. 14.  
E. xxviii. 26  
but u =  
d ver. 11. Acts  
xxviii. 24 f.  
e = Matt. xiii.  
34. Luc. 12.  
f here only.  
Levit. xix. 23.  
g Acts xvi. 28  
al. f  
h ver. 30.  
i here only.  
Exod. xii. 8, 9.  
k = ch. xx. 10.

δὲ καὶ ἑμφοβοὶ γενόμενοι ἐδόκουν <sup>u</sup> πνεῦμα <sup>v</sup> θεωρεῖν.  
καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ \* <sup>ABD</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> 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<sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup>

προφήταις καὶ ψαλμοῖς περὶ ἑμοῦ. <sup>45</sup> Τότε <sup>ο</sup> διήνοιξεν <sup>ο</sup> ver. 31.  
 ABCD αὐτῶν τὸν νοῦν <sup>ρ</sup> τοῦ <sup>η</sup> συνιέναι τὰς γραφάς, <sup>46</sup> καὶ εἶπεν <sup>ρ</sup> ver. 16.  
 αὐτοῖς ὅτι οὕτω γέγραπται [καὶ οὕτως <sup>τ</sup> ἔδει] παθεῖν τὸν <sup>q</sup> Matt. xiii. 51.  
 χριστὸν καὶ <sup>ς</sup> ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>47</sup> καὶ <sup>ch. ii. 30.</sup>  
 κηρυχθῆναι <sup>υ</sup> ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν <sup>Hos. xiv. 10.</sup>  
 ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, <sup>48</sup> <sup>τ</sup> ὡς ἄρξάμενον ἀπὸ Ἱερου- <sup>τ</sup> ver. 26.  
 σαλήμ. <sup>49</sup> ὑμεῖς δὲ ἐστε μάρτυρες τούτων. <sup>49</sup> καὶ ἰδοὺ <sup>5 = Matt. xx.</sup>  
 ἐγὼ ἀποστέλλω τὴν <sup>19 al. Isa.</sup> <sup>xxvi. 19.</sup> <sup>τ</sup> ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' <sup>ch. iii. 3.</sup>  
 ὑμῶν· ὑμεῖς δὲ <sup>υ</sup> καθίσατε ἐν τῇ πόλει [Ἱερουσαλήμ], <sup>Exo. i. xxvii. 5</sup>  
<sup>u = Matt. xxiv.</sup> <sup>5 and 11. Acts</sup> <sup>iv. 17, 18 al.</sup> <sup>τ</sup> <sup>ch. iii. 3.</sup> <sup>Matt. vi. 12.</sup> <sup>Deut. xv. 3.</sup> <sup>w constr. Rom.</sup> <sup>viii. 3. Acts</sup> <sup>xxvi. 3.</sup> <sup>Winer, § 32.</sup>

x = Acts i. 4 al. Amos ix. 5.

y = Acts xviii. 11. Exod. xvi. 29.

txt B D abc.—for *ἐτι ὦν, ἐν ᾧ ἤμην* D.—*πλησθῆναι* D'.—*ταῖς προσφ. B. (ἐν τοῖς) L.*  
 —45. *διήνοιξεν* D.—46. *καὶ οὕτ. ἔδει* om. B C' D L abc Copt. Æth. Iren. Hil. Aug. ins.  
 A v Cyp. —*ἐκ νεκρ.* om. D.—47. *μετάν. εἰς ἄφ. B.* txt A C D abc Cyp. Hil.—for *εἰς,*  
*ὡς ἐπὶ* D.—*ἀρξάμενοι* BC' LNX. —*νων* D d. txt A C' F K M U Δ (H v ?), &c.—48. *ὅ*  
*ἐστε* om. B. *καὶ ὑμ. δὲ μαρ. D cd.* txt (δὲ om. C') A C' ab.—49. *ἰδοὺ* om. D L abev  
 Syr. Copt.—*ἐξαποστ.* B L X Δ al. txt A C D.—*τοῦ πατρὸς* om. D.—*Ἱερουσ.* om.

cannot have been said on *this evening*; for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether *the Evangelist* regarded it as a summary, is to me extremely doubtful. Knowing apparently of no Galilæan appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the *whole time* between the Resurrection and the Ascension.—*οὗτοι οἱ λ.*, 'behold the realization of the words,' &c.—*οὗς ἐλ.*: see ch. xviii. 31—xxii. 37. Matt. xxvi. 56 al.; but doubtless He had often said things to them on these matters which have not been recorded for us. So in John x. 25 we have apparently a reference to a saying not recorded.—This threefold division of the O. T. is the ordinary Jewish one, into the Law (νόμος), Prophets (προφῆταις), and Hagiographa (ἁγιογραφαί),—the first containing the Pentateuch;—the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel;—the third the Psalms, and all the rest of the canonical books:—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon.—47.] *ἀρξάμ.*, a neuter absolute—'it having begun': see reff. The substance of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38, *μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀν. Ἰησοῦ χρ. εἰς ἄφεσιν ἁμαρτιῶν*,—were the words of the first sermon preached at Jerusalem.—48.] *ὑμεῖς*. From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken *only to the Apostles*;—they may however have been more general, and said to all present.—49.] This promise is explained (Acts i. 5)

to be the *baptism with the Holy Ghost*,—and the time is limited to 'not many days hence.'—*ἐγὼ ἀποστ.* The procession of the Holy Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find Peter, in Acts ii. 33, referring back to *these very words*, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse also the ἐγὼ of this is filled up by τῇ ἐξελῆτ τοῦ θεοῦ ὑψωθείς—the proper supplement of it here also.—The promise itself is not found in the three Gospels, but expressly and frequently in John xiv—xvi: see ch. xiv. 16. 26. xv. 26. xvi. 7—11. 13, 14.—The present, *ἀποστέλλω*, is not = a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished;—viz. the giving of the *πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*, Matt. xxviii. 18.—No stress need be laid on *καθίσατε*: see reff.—The word *Ἱερουσ.* is probably interpolated by some who, believing these words to represent the Galilæan discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered after the return from Galilee: see above.—*ἐνδύσ.* Though the expression (see reff.) is used in the O. T. of *inspiration by the Spirit*, it here has its full meaning, of *abiding upon and characterizing*, as a garment does the person. This, as Stier remarks, was the true and complete clothing of the nakedness of the Fall.—50.] The ascension appears to be related as taking place *after the above words were spoken*—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon

t Matt. i. 25. <sup>1</sup> ἕως οὗ <sup>u</sup> ἐνδύσθησθε <sup>v</sup> δύναμιν ἐξ <sup>w</sup> ὕψους. <sup>50</sup> ἔξήγαγε δὲ ABCD  
 Gen. viii. 7.  
<sup>u</sup> = 1 Cor. xv. 53. Col. iii. 12. Judg. vi. 31. Is. li. 9. Ps. cxxxix. 10.  
<sup>v</sup> = ch. x. 19. 1 Cor. ii. 4. Rom. xv. 19.  
<sup>w</sup> ch. i. 79. Eph. i. 8. Ps. xlviii. 10. X = 1 Tim. ii. 8. y ver. 30.  
 a Matt. xiii. 4. al. Ezek. ix. 8.  
 b ch. xxii. 59.  
 Acts xxvii. 28. tr. Is. lix. 2. c Matt. xvii. 1 al. see 3 Kings xii. 27 al. d w. acc. Rev. ix. 20. Matt. ix. 10. John iv. 22. e ch. xxiii. 18. f Mark iii. 5. 1 Chron. xxix. 22. g Matt. xviii. 10 al. Prov. xiii. 9. h ch. ii. 13 al. 3 Kings xxii. 19. i ch. i. 64. Judg. v. 2, 9 al.

B C? D L *abcv* Copt. Ambr. Hier. Aug. ins. A.—ἐξ ὕψ. δ. B L 1.—50. ἔξω om. BCL 3  
 a Syr. Copt. Aug. ins. A D *bvc*.—ἕως πρὸς BCL. πρὸς D. txt A.—51. ἀνίστη D.—καὶ  
 ἀν. ε. τ. οὐ. om. D *ab* Aug.—52. προσκ. αὐτ. om. D *ab* Aug.—53. αἰνούντες καὶ om.  
 B C? L Copt.—καὶ εὐλ. om. D *a*. txt A *cc*.—ἀμήν om. C? D L G al. *ab* Copt. Arm.  
 Æth. Euth. Hier. ins. A B? C? F K M U V X Δ (H S?) al. c.

them. This however can only be said as taking the other Gospels and Acts i. into account:—if we had *none but the Gospel of Luke*, we should certainly say that the Lord ascended *after the appearance to the Apostles and others, on the evening of the day of His resurrection*.—ἐξήγ. ἔξω, i. e. from Jerusalem: see Matt. xxvi. 75.—ἕως εἰς B.—not quite to the village itself, but over the brow of the Mount of Olives where it descends on Bethany: see Acts i. 12. (The synonymity of these two expressions may show that the same is meant, when, Mark xi. 11, the Lord is said to have gone out at night to Bethany, and, Luke xxi. 37, to the Mount of Olives.)—51.] διέστη—not, 'He went a little distance from them' previous to His ascension,—as Meyer would interpret it; but the two verbs belong to one and the same incident,—'He was parted from them and borne up into heaven.' We need not understand, 'by an angel,' or 'by a cloud,' nor need ἀνεφ. be middle; the *absolute passive* is best.—The tense is imperfect, signifying the continuance of the going up during the προσκυν. of the next verse.—The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it.—52.] προσκ. This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God's right hand.—53.] διαπαντός, 'continually'—not 'all their time';—daily, at the hours of prayer: see Acts i. 13. iii. 1.

A few words must be appended here on a point which has been much stirred in Germany even among the more orthodox commentators; the HISTORIC REALITY OF

#### THE CIRCUMSTANCES OF THE ASCENSION.

On those among them who doubt the *fact of an Ascension at all* (!), I have nothing to say,—standing as I do altogether on different ground from them.—The Lord Himself foretold His Ascension, John vi. 62. xx. 17:—it was immediately after His disappearance from the earth expressly announced by the Apostles, Acts ii. 33, 34. v. 31:—continued to be an article of their preaching and teaching, 1 Pet. iii. 22. Eph. ii. 6. iv. 10. 1 Tim. iii. 16. So far should we have been assured of it, had we *not* possessed the testimonies of Luke, here and in the Acts:—for the fragment super-added to the Gospel of Mark merely *states the fact*, not the *manner of it*. But, to take first the *à priori* view,—*is it probable, that the Lord would have left so weighty a fact in His history on earth without witnesses?* And might we not have concluded from the wording of John vi. 62, that the Lord must have intended an ascension *in the sight of some of those to whom He spoke*, and that the Evangelist himself *gives that hint*, by recording those words *without comment*, that he had seen it?—Then again, is there any thing in the bodily state of the Lord after His resurrection which raises any even the least difficulty here? He appeared suddenly and vanished suddenly, when He pleased:—when it pleased Him, He ate, He spoke, He walked; but His Body was the Body of the Resurrection;—only not yet His σῶμα τῆς ἐσθης (Phil. iii. 21), because He had *not yet assumed* that glory: but that He *could* assume it, and did assume it at His ascension, will be granted by all who believe in Him as the Son of God. So that it seems, on *à priori* grounds, probable that, *granted the fact of the ascension*, it did take place in some such manner as our

accounts relate:—in the *sight of the disciples*, and *by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible Heaven*.—This being so, let us now, secondly, regard the matter *a posteriori*. We possess two accounts of the circumstances of this ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the *genuineness* of these accounts there never was a doubt. How improbable that Luke should have related *what any Apostles or apostolic persons might have contradicted!* How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have *received these two accounts as authentic, if*

*they were not so!* That *these accounts themselves* are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of I Cor. xv.,—there can be little doubt that Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.



## ΚΑΤΑ ΙΩΑΝΝΗΝ.

<sup>a</sup> = Gen. i. 1. <sup>b</sup> λόγος, καὶ ὁ λόγος ἦν <sup>c</sup> πρὸς τὸν <sup>ABD</sup> θεὸν, καὶ θεὸς ἦν ὁ λόγος. <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν

<sup>a</sup> = Gen. i. 1. see Acts xi. 15, ch. vi. 64.  
<sup>b</sup> = besides here, Rev.  
 XIX. 13, 1 John i. 1? John only. <sup>c</sup> = Matt. xiii. 56. xxvi. 65. Mark vi. 3. ix. 19.  
 Luke ix. 41. 1 Cor. xvi. 6, 7. Gal. i. 18. iv. 18.

CHAP. I. 1—18.] Prologue: in which is contained the substance and subject of the whole Gospel. THE ETERNAL WORD OF GOD, THE SOURCE OF ALL EXISTENCE, LIFE, AND LIGHT, BECAME FLESH, DWELT AMONG US, WAS WITNESSED TO BY JOHN, REJECTED BY HIS OWN PEOPLE, BUT RECEIVED BY SOME, WHO HAD POWER GIVEN THEM TO BECOME THE SONS OF GOD. HE WAS THE PERFECTION AND END OF GOD'S REVELATION OF HIMSELF; WHICH WAS PARTIALLY MADE IN THE LAW, BUT FULLY DECLARED IN JESUS CHRIST.

1—5.] *The eternal præ-existence of the λόγος: His personal distinctness; but essential unity with God. His working in Creation, and in the enlightening of men, before His manifestation in the flesh; His non-apprehension by them.*—1.] Before commenting on the truths here declared, it is absolutely necessary to discuss the one word on which the whole turns: viz. ὁ λόγος. (α) This term is used by John without explanation, as bearing a meaning well-known to his readers. The inquiry concerning that meaning must therefore be conducted on *historical*, not on mere *grammatical* grounds. And the most important elements of the inquiry are, (1.) *the usage of speech as regards the word*, by John himself and other biblical writers; and (II.) *the purely historical information* which we possess on the *ideas attached to the word*.—(β) From the first consideration we find, that in other biblical authors, as

well as in John, the word is never used to signify the Divine Reason, or Mind; nor indeed those of any human creature. These ideas are expressed by πνεῦμα, or καρδιά, or νοῦς, or ἡ σοφία τοῦ θεοῦ. In the classics the word λόγος never signifies the *subjective faculty* of reason, but the *reason to be given*, objectively, of any thing or things. The usual scripture meaning of λόγος is *speech*, or *word*.—ὁ λόγος τοῦ θ. is the *creative, declarative, injunctive Word of God*. (γ) That this is also the import in our prologue, is manifest, from the evident relation which it bears to the opening of the history of creation in Genesis.—ὁ λόγος is not an *attribute* of God, but an *acting reality*, by which the Eternal and infinite is the Great First Cause of the created and finite. (δ) Again this λόγος is undoubtedly in our prologue, *personal*:—not an abstraction merely, nor a personification,—but a *Person*: for ὁ λόγος ἦν πρὸς τὸν θεόν, and ὁ λόγος σὰρξ ἐγένετο.—(ε) Moreover, the λόγος is *identical with Jesus Christ*, as the præ-existing Son of God. A comparison of vv. 14 and 15 will place this beyond doubt.—(ζ) And Jesus Christ is the Word of God, not because He *speaks the word* (as if ὁ λόγος = ὁ λέγων, which is contrary to all usage, in which it = not ὁ λέγων, but τὸ λεγόμενον);—nor because He is the One promised or spoken of, = ὁ λεγόμενος,—which is even less according to analogy;—nor because He is the Author and source of the λόγος as spoken in the

CD θεόν. <sup>3</sup> πάντα δι' αὐτοῦ <sup>d</sup> ἐγένετο, καὶ <sup>e</sup> χωρὶς αὐτοῦ <sup>d ~ Heb. iv. 3</sup>  
ἐγένετο οὐδὲ ἓν \* ὃ γέγονεν. <sup>4</sup> ἐν αὐτῷ ζωὴ \* ἦν, καὶ <sup>e = ch. xv. 5,</sup>  
<sup>Eph. ii. 12.</sup>

CHAP. I. 3. οὐδὲν D 4. txt A B C. The words ὃ γέγονεν are joined with ἐν αὐτῷ ζ. ἦν by C<sup>1</sup> D L ab Origen (always), Iren. Hil. Ptolem. (in Ir.) Hieracleon (in Orig.), Theodot. Clem. Ath. Eus. Cyr. alex. Cyr. hier. Naz. Nyss. Ephr. Tert. Ambr. (who mentions both ways), Aug. The rec. is found in E G<sup>2</sup> K M U X Chrys. Epiph. Euth. Cypr. Jer. (?) — 4. for ἦν, ἔστιν D abc Hil. τινὰ τῶν ἀντιγράφων καὶ τάχα οὐκ ἀπίθανως ὃ γέγ. ἐν αὐτ. ζωὴ ἔστιν Orig. Sahid. Ambr. (Aug. has both.) txt A B C

Scriptures, &c.—any more than His being called ζωὴ and φῶς implies only that He is the *Giver* of life and light;—but because *the Word dwells in and speaks from Him*, just as the Light dwells in and shines from, and the Life lives in, and works from, Him.

(η) This λόγος which became flesh, is *not from, nor of, Time nor Space* (ch. iii. 31. viii. 58); but *eternally præ-existent*,—and *manifested in Time and Space*, for the gracious ends of Divine Love in Redemption (ch. iii. 16, 17). (θ) This λόγος spoke in the law and prophets, yet partially and imperfectly (ver. 17. ch. v. 39, 46); but in the personal λόγος, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3); He, who appeared to Isaiah (Isa. vi. comp. ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); Who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and Who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world begun (ch. xvii. 24). —II. (ι) We are now secondly to inquire, how it came that John found this *word λόγος so ready-made to his hands, as to require no explanation*. The answer to this will be found by tracing the *gradual personification* of the *Word*, or *Wisdom of God*, in the O. T. and Jewish writings. (κ) We find faint traces of this personification in the *book of Psalms*: see Ps. xxxiii. 4. 6. cxix. 89. 105. cvii. 20. cxlvii. 15. 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the *Word of God*. The Mosaic History opens with 'God said, Let there be light.' *Spoken* commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with His people: see further, Isa. lv. 10, 11. xl. 8. Jer. xxiii. 29 al. (λ) And as the *Word of God* was the constant idea for His revelations *relatively to man*, so was the *wisdom* of God, for those

which related to *His own essence and attributes*. That this was a later form of expression than the simple recognition of the Divine word in the Mosaic and early historical books,—would naturally be the case, in the unfolding of spiritual knowledge and Divine contemplation. His Almighty-ness was first felt, before His Wisdom and moral Purity were appreciated. In the books of Job (xxviii. 12 ff.) and the Proverbs (ch. viii., ix.) we find this *Wisdom of God* personified; in the latter in very plain and striking terms: and this not poetically only, but practically; ascribing to the *Wisdom of God* all His revelation of Himself in His works of Creation and Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God; and there wanted but the highest Divine attribute, *Love*, to complete the idea. But this was reserved for the N. T. manifestation. (μ) The next evidences of the gradual personification of the *Wisdom of God* are found in the two Apocryphal Books, the *Wisdom of Jesus* the son of Sirach, and the *Wisdom of Solomon*. The first of these, *originally written in Hebrew* (see Winer, Realwörterbuch, i. 652 ff.), belongs probably to the latter half of the second century before Christ. In ch. i. 1—10, *Wisdom* is said to be παρὰ κυρίου, καὶ μετ' αὐτοῦ εἰς τὸν αἰῶνα: and in ver. 4, προτέρα πάντων ἐκτίσται σοφία. Then in ch. xxiv. 9—21, the same strain is continued; πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἐκτίσέ με κ.τ.λ., and the passage concludes with these remarkable words, οἱ ἐσθιοντές με ἐτι πινύσονται, καὶ οἱ πινοντές με ἐτι διψήσουσιν.—In the book of the *Wisdom of Solomon*, dating probably about 100 A.C., we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of *Wisdom*. In this remarkable passage we have *Wisdom* called πάρεδρος τῶν σὺν θρόνων (ch. ix. 4)—said to have been παρούσα ὅτε ἐποίησεν τὸν κόσμον (ch. ix. 9)—parallelized with ὁ λόγος σου (ch. ix. 1, 2. see also ch. xvi. 12). In ch. xviii. 15, 16 the παντοδύναμος λόγος is set forth as an Angel coming down from heaven, and destroying the Egyptians.—It seems highly probable that the author's monothestic views were

a = ch. v. 25.  
Rev. i. 14.  
b = Phil. iii. 12,  
13. see Acts  
iv. 13. x. 34.

ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· <sup>5</sup> καὶ τὸ φῶς ἐν τῇ ABCD  
σκοτίᾳ <sup>a</sup> φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ <sup>b</sup> κατέλαβεν.

already confused by the admixture of Platonism, and that he regarded Wisdom as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not yet attained that near approach to a *personal* view which we shall find in the next step of our inquiry. (v) The large body of Jews resident in Alexandria were celebrated for their *gnosis*, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobulus, some fragments of whose works have been preserved to us. He tells us that by the *θεία φωνή* we are not to understand a *ῥήτος λόγος*, but *ἔργων κατασκευάς*—the whole working of God in the creation of the world.—But the most complete representation of the Judæo-alexandrine *gnosis* has come down to us in the works of Philo, who flourished cir. A.D. 40—50. It would be out of the province of a note to give a review of the system of Philo: the result only of such review (see Lücke, vol. i. 272—283) will be enough. He identifies the *λόγος* with the *σοφία* of God; it is the *εἰκὼν θεοῦ* (Mangey, vol. i. p. 6 al. fr.); the *ἀρχέτυπος* κ. *παραδείγμα φωτὸς*, αὐτὸς δὲ οὐδενὶ τῶν γεγονότων ὅμοιος (i. 632): ὁ πρεσβύτερος τῶν γενεῶν εἰληφότων (i. 437): πρεσβύτερος υἱὸς τοῦ τῶν ὄντων πατρὸς (i. 414): ὁ πρωτόγονος αὐτοῦ, ὁ ἄγγελος πρεσβυτάτος, ὡς ἀρχάγγελος πολυώνυμος ὑπάρχων (i. 427); σκιὰ θεοῦ, ᾧ καθάπερ ὄργανον χρῶσάμενος ἐκκομποίει (i. 106): εἰ οὐ ὁ κόσμος κατεσκευάσθη (i. 162): τῷ δὲ ἀρχαγγέλῳ κ. πρεσβυτάτῳ λόγῳ δωρεὰν ἑξαιρέτων ἔδωκεν ὅ τὰ ὅλα γεννήσας πατήρ, ἵνα μεθόριος στάς τὸ γενόμενον ἐκείρην τοῦ πεποιηκότος.—ἀγάλλεται δὲ ἐπὶ τῇ δωρεᾷ, . . . οὕτε ἀγέννητος ὡς ὁ θεὸς ὢν, οὐδὲ γεννητὸς ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἁκρῶν, ἀμφοτέροις ὁμηρέων (i. 501, 2):—ὁδο γάρ, ὡς εἶκεν, ἱερὰ θεοῦ, ἐν μὲν ὅδε ὁ κόσμος, ἐν ᾧ καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θεὸς λόγος (i. 653):—ὁ τοῦ θεοῦ ὑπάρχων (i. 308): περιέχει πάντα, καὶ πεπλήρωκεν (ii. 655):—εὐύτερος θεός, ὅς ἐστιν ἐκτὶν ὁ λόγος (ii. 625, fragment, from Eusebius Præp. Evang. vii. 13). These instances, the number of which might be much enlarged, will serve to show how remarkably

near to the diction and import of some passages in our Gospel Philo approached in speaking of the *λόγος*.—At the same time there is a *wide and unmistakable difference* between his *λόγος* and that of the Apostle. He does not distinguish it from the *Spirit of God* (Lücke, i. p. 278), nor does he connect it with any Messianic ideas, though these latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The *λόγος* seems to be one comprehending, or ruling, the *δυνάμεις* or *ἰδέαι* of God, which, although borrowed from Plato, he Judaically calls *ἄγγελοι*, and the *λόγος* their *ἀρχ-ἄγγελος*. We see by this however how fixed and prepared the *term*, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (On the question whether the *λόγος* of Philo is to be taken as strictly *personal*, see Dorner's remarks on Lücke, in his *Lehre von der Person Christi*, i. p. 22 note.) (o) Meanwhile the Chaldee paraphrasts of the O. T. had habitually used such expressions as *קְדוּשָׁה*, or *קְדוּשָׁה*, or *קְדוּשָׁה*, 'the glory,' or 'the presence,' or 'the word,' of God,—in places where nothing but His own agency could be understood. The latter of these—the *Memra*, or word of God,—is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a Divine Person or Emanation. (π) From these elements, the Alexandrine and Jewish views of the *λόγος* or *σοφία* of God, there appears to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But *we do not find in them any direct use of the term λόγος, as personally applied to the Son of God*. This shows him to have spoken mainly according to the Jewish school,—among whom, as Origen states, he could find none who held τὸ τὸν λόγον εἶναι τὸν υἱὸν τοῦ θεοῦ (cont. Cels. ii. 31). (ρ) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written, if not by Apollos, by some other disciple intimately acquainted with the Alexandrine *gnosis* (see the opening verses, and especially *ῥίρων τὰ πάντα τῷ ῥήματι τῆς ὑνότηως αὐτοῦ*). But even there we have

<sup>6</sup> c' Εγένετο ἄνθρωπος ἀπεσταλμένος <sup>d</sup> παρὰ Θεοῦ, <sup>e</sup> ὄνομα αὐτῷ Ἰωάννης· <sup>f</sup> οὗτος ἦλθεν εἰς <sup>g</sup> μαρτυρίαν,

e 1 Kings i. 1. see Luke i. 27. ii. 25.

f = Matt. iii. 11. xxvi. 13, 28. 1 Kings ix. 14.

g = John only. ch. iii. 11 al. 1 John v. 9. Rev. i. 2, 9. xii. 17 al. see 1 Tim. iii. 7 and reff.

Orig. Iren. Cyp. (?) — 5. αὐτὸν B al. txt A C D. — 6. ἦν ὢν. αὐτῷ D\* abcv Iren.

not the λόγος identified personally with the Lord Jesus Christ, nor indeed personally spoken of at all,—however near some passages may seem to approach to this usage (ch. iv. 12, 13. xi. 3). (σ) The Alexandrine gnosis was immediately connected with Ephesus, where the Gospel of John was probably written. Apollos (Acts xviii. 24) came thither from Alexandria; and Cerinthus is related by Theodoret (fab. hæc. ii. 3, cited by Lücke, i. 284) to have studied and formed his philosophic system in Egypt, before coming to Ephesus. (τ) These notices will serve to account for the term λόγος being already found by John framed to his use; and the anti-gnostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the præ-existence and attributes of the Divine λόγος from the perversions which false philosophy had begun to make of them. (υ) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the writer to the Hebrews, or John, adopted in any degree their teaching from the existing philosophies. Their teaching (which is totally distinct from any of those philosophies, as will be shown in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, in so far as they by their terms or ideas subverted the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

The substance of this note has been derived from Dr. Lücke's Commentary, vol. i. p. 249—294; De Wette's Handbuch, on John i. 1; Dörner, Lehre von der Person Christi, i. p. 15 ff.; Olshausen, Comm. ii. p. 30 ff.

ἐν ἀρχῇ] = πρὸ τοῦ τὸν κόσμον εἶναι, ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is 'the beginning of the Gospel;' and by the same principle of interpretation, here it is 'the beginning of all things,' on account of the πάντα δι' αὐτ. ἐγ. ver. 3.—These words, if they do not assert, at least

imply, the eternal præ-existence of the Divine Word. For ἐν ἀρχῇ ἦν is not said of an act done ἐν ἀρχῇ (as in Gen. i. 1), but of a state existing ἐν ἀρχῇ, and therefore without beginning itself.—ἦν, not equivalent to ἔστιν (see ἐγὼ εἰμι, ch. viii. 58 al.), as Euthymius and others have supposed; but Origen has given the true reason for the indefinite past being used,—ἦν μὴν κυριώτερον ἐπὶ τοῦ Θεοῦ λόγου τὸ ἔστιν εἰπεῖν· ἀλλ' ἐπεὶ πρὸς διαφορὰν τῆς ἐνανθρωπήσεως γενομένης ἦν τινι καιρῷ, ἀντὶ τοῦ ἔστιν τῷ ἦν ὁ εὐαγγελιστὴς κέχρηται (in Catena, Lücke, p. 296). The existence of an enduring and unlimited state of being implied in ἦν is contrasted with ἐγένετο in ver. 3, and especially in ver. 14.—καὶ ὁ λ. ἦν πρὸς τ. θ.] The usage of πρὸς here, as 'with' (i. e. 'chez'), is sufficiently borne out by the reff.—Basil remarks (Lücke, i. 297) that John says πρὸς τὸν θ., not ἐν τῷ θ., ἵνα τὸ ἰδιάζον τῆς ὑποστάσεως παραστήσῃ, . . . ἵνα μὴ πρὸφασιν δι' τῇ συγχύσει τῆς ὑποστάσεως. Both the inner substantial union, and the distinct personality of the λόγος are here asserted. The former is distinctly repeated in the next words.—κ. θ. ἦν ὁ λ.] 'and the Word was God.' No other rendering will satisfy the grammatical construction. The omission of the article before the predicate, when the predicate stands before the copula, is the usage of the N. T. writers. We have a striking example of this in Matt. xiii. 37—39: ὁ σπείρων . . . ἔστιν ὁ υἱὸς τ. ἀνθ.—ὁ ἀγρότης ἔστιν ὁ κόσμος—&c. &c.; but ὁ δὲ θειρισμὸς, συντέλεια τοῦ αἰῶνος ἔστιν· οἱ δὲ θειρισταί, ἄγγελοι εἰσιν. I make this remark merely to justify the above rendering, as far as the form of the sentence is concerned (see also πνεῦμα ὁ θεός, ch. iv. 24). But the sense to be conveyed here is as weighty a consideration as the form of the sentence. Had John intended to say, 'God was the Word,'—what meaning could his assertion possibly have conveyed? None other than a contradiction to his last assertion, by which he had distinguished God from the Word. And not only would this be the case, but the assertion would be inconsistent with the whole historical idea of the λόγος, making this term to signify merely an attribute of God, just as when it is said ὁ θεὸς ἀγάπῃ ἵστίν. Not to men-

h → princip.  
John. ver. 15  
and passim.  
1 Tim. v. 13.  
Acts xiii. 11.  
i → John only. ch. iii. 19. 1 John ii. 8-10. k constr. ch. ix. 3. xiii. 18. Mark v. 23.

ἵνα<sup>h</sup> μαρτυρήσῃ<sup>i</sup> περὶ τοῦ<sup>i</sup> φωτὸς, ἵνα<sup>i</sup> πάντες πιστεύσωσι<sup>ABCD</sup>  
 δι'<sup>i</sup> αὐτοῦ. οὐκ<sup>i</sup> ἦν<sup>i</sup> ἐκεῖνος τὸ φῶς, ἀλλ'<sup>k</sup> ἵνα<sup>i</sup> μαρτυρήσῃ

tion the unprecedented inversion of subject and predicate which this would occasion; ὁ λόγος *having been the subject before*, and again *resumed as the subject afterwards*.—The rendering of the words being then as above, their *meaning* is the next question. The omission of the article before θεός is not *mere usage*; it could not have been here expressed, whatever place the words might hold in the sentence. ὁ λόγος ἦν ὁ θεός would give a sense liable to the objections first stated, and destroy the idea of the λόγος altogether. θεός must then be taken as implying 'God,' *in substance and essence*,—not ὁ θεός, 'the Father,' *in Person*. It does not = θεῖος, nor is it to be rendered a *God*—but, as in σὰρξ ἐγένετο, σὰρξ expresses that *state* into which the Divine Word entered by a definite act, so in θεός ἦν, θεός expresses that *essence* which was His *in ἀρχῇ*:—that He was *very God*. So that this first verse might be connected thus: the Logos was from eternity,—was with God (the Father),—and was Himself God.—2.] In order to direct the mind to the difference (in unity) between this λόγος and ὁ θεός, John recalls the reader's attention to the two first clauses of ver. 1, which he now combines, in order to pass on to the *creative work*, which distinctly belongs to the λόγος. Thus also this verse fixes the reference of αὐτοῦ in ver. 3, which might otherwise, after the mention of θεός, have seemed ambiguous.—3.] πάντα = τὰ πάντα (1 Cor. viii. 6. Col. i. 16), = ὁ κόσμος, ver. 10. This parallelism of itself refutes the Socinian interpretation of πάντα, 'all Christian graces and virtues,' 'the whole moral world.' But the history of the term λόγος forbids such an explanation entirely. For Philo (i. 162) says, εὐρήσεις αἴτιον μὴν αὐτοῦ (τοῦ κόσμου) τὸν θεόν, ὅς οὐ γέγονεν ἕλην δέ, τὰ τέσσαρα στοιχεῖα, ἐξ ὧν συνεκράθη ὁργανον δέ, λόγον θεοῦ, δι' οὗ κατεσκευάσθη: see also Col. i. 16, and Heb. i. 2. Olshausen observes, that we never read in Scripture that 'Christ made the world;' but 'the Father made the world διὰ the Son,' or 'the world was made ὑπὸ the Father, and διὰ the Son:' because the Son *never works of Himself*, but always *as the revelation of the Father*: His work is the Father's will, and the Father has no Will, except the Son, who is *all His will* (ἐν ᾧ ἐδόκησεν). The Christian Fathers rightly therefore rejected the semi-arian formula 'The Son was begotten by an act

of the Father's will;' for He is *that Will Himself*.—καὶ χωρ. αὐτ.] This addition is not merely a Hebraistic parallelism, but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set *matter*, as a separate existence, over against God, and made it the origin of evil:—but John excludes any such notion. Nothing was made without Him (the λόγος); all matter, and *implicitly* evil itself, in the deep and inscrutable purposes of creation (for it οὐκ ἦν ἐν τῇ ἀρχῇ ἀλλὰ γέγονεν), δι' αὐτοῦ ἐγένετο.—The punctuation of the end of the verse is uncertain, if we regard solely MSS. authority, but rests on the sense of the passage, which is rendered weak, and inconsistent with analogy, by placing the period after οὐδὲ ἐν:—*weak*, because in that case we must render 'That which was made by Him was life (i. e. having life), and that life was the light of men;' but *how* was that life, i. e. that living creation which was made by Him, the light of men?—*inconsistent with grammatical analogy*, for John never uses γενέσθαι ἐν for 'to be made by.' I have determined therefore for the ordinary punctuation, still marking it as doubtful. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion was *complete*, the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted without including ὁ γέγονεν, for the Holy Spirit ἦν, not ἐγένετο.—4.] ἐν αὐτ. ζωῇ ἦν—compare 1 John v. 11. i. 1, and ch. vi. 33.—ζωῇ is not merely 'spiritual life,' nor 'the recovery of blessedness,'—as Tholuck, Kuinoel, &c. explain it:—the λόγος is the source of *all life* to the creature, not indeed ultimately, but mediately (see ch. v. 26. 1 John v. 11).—κ. ἡ ζωὴ ἦν τ. φῶς τ. ἀνθ.] This is not to be understood of the *teaching of the Incarnate Logos*, but of the *enlightening and life-sustaining influence of the eternal Son of God*, in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires:—so also in the spiritual world, that *life* which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them all.—It is not φῶς, but τὸ φῶς:—because

περὶ τοῦ φωτός. <sup>9</sup> ἦν τὸ φῶς τὸ <sup>1</sup> ἀληθινόν, ὃ <sup>m</sup> φωτίζει <sup>1 = ch. iv. 23al.</sup>  
 πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ <sup>m = Eph. iii. 9.</sup>  
<sup>i. 18. Ps. cxviii. 130.</sup>

Hil. Aug. (cui nom. erat *abec.*)—7. πιστεύουσιν D.—9. for τὸν κ., hunc mundum *abec* Tert. Cyr. Hil. Ambr. Aug.—10. hoc mundo *ab* Iren. Orig. Cyr. Hil. Ambr.

this is *the only* true light: see ver. 9, also 1 John i. 5.—5.] As *light* and *life* are closely connected ideas, so are *death* and *darkness*. The whole world, lying in death and in darkness, is the σκοτία here spoken of:—not merely the ἐσκοτισμένοι (Eph. v. 7, 8), but the *whole mass*, with the sole exception (see below, ver. 12) of ὅσοι λαβόν αὐτόν (compare ch. iii. 19. 1 John v. 19).—This φαίνει is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16. xii. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom.—καὶ . . . κατέλ. 'and the darkness comprehended (understood, apprehended) it not.' That this is the meaning, will be clear from the context. John states here as a *general* fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. τὸ φ. ἐν τῇ σκ. φαίνει || εἰς τὰ ἴδια ἦλθε, and κ. ἡ σκ. αὐτὸ οὐ κατέλ. || καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. In the first, he is speaking of the whole shining of this light over the world; in the second, of its historical manifestation to the Jews. In both cases, *the Divine Word was rejected*. παρέλαβον is used in the second case as expressing the personal assumption to oneself as a friend or companion: see *reff.*—Lücke observes (i. 313), that the almost tragic tone of this verse is prevalent through the Gospel of John and his first epistle, see ch. iii. 19. xii. 37 ff. al.; and is occasionally found in Paul also, see Rom. i. 18 ff.—The other interpretation of κατέλαβεν, 'overtook, came upon' (for that of 'overcame' (Orig., Theophyl., Euthym.) is not admissible, the word never importing this), is unobjectionable as far as the *usage* of the word is concerned (see ch. xii. 35. Mark ix. 18); but yields no sense in the context.—The connexion of the two members of our verse by καὶ is not, "The Light shineth in the darkness, and therefore (i. e. because darkness is the opposition to light, and they exclude one another) the darkness comprehendeth it not:" but, "The Light shineth in the dark, and yet (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness comprehendeth it not:" see *καὶ* below, ver. 11.

6—18.] *The manifestation and working of the Divine Word, Jesus Christ, the Son of God, incarnate in our flesh.*—6.] The Evangelist now passes to the *historic manifestation* of the Word. μετ' ἐληλυθὼς ἐπὶ τὴν ἐπιφάνειαν τοῦ υἱοῦ, τίνα ἂν εὐρίην ἀρχὴν ἑτέραν, ἢ τὰ κατὰ τὸν Ἰωάννην; (Theodor. Mopsuest. cited by Lücke, p. 314.) He *enunciates* briefly in these verses 6, 7, what he afterwards, vv. 19—36, narrates with historical detail.—ἐγένετο—not belonging to ἀπεσταλμένος, but to ἄνθρ.: the ordinary opening of an historical period, see Luke i. 5. No stress on ἐγένετο, as distinguished from ἦν, ver. 1: (Olshausen), see ch. iii. 1. There was—a man sent, &c. In ἀπιστ. παρὰ θεοῦ we have possibly a reference to Mal. iii. 1.—7.] The purpose of John's coming was to *bear witness to a fact*,—which fact (ver. 33) was made known to him by divine revelation. ἵνα μαρτ. κ.τ.λ. is an expansion of εἰς μαρτ.:—the subject of his testimony was to be 'the Light,'—and the aim of it, that all might believe (εἰς τὸ φῶς, see ch. xii. 36) through *him*, i. e. John: not τοῦ φωτός (Grot.), which confuses the whole, for then we must understand εἰς θεόν after πιστ. which is here out of place).—8.] John was himself ὁ λύχνος ὁ καίόμενος καὶ φαίνων (ch. v. 35), see note on Matt. v. 14, but not τὸ φῶς.—(On ἵνα see *reff.*: it belongs to ἦν, not to ἦλθε above.—9.] The word ἀληθινόν (see *reff.*) in this connexion imports 'original,' 'archetypal,' and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations. Such an *original* was the Light here spoken of;—but John was only a derived light,—not lumen *illuminans*, but lumen *illuminatum*.—The construction of this verse has been much disputed. Is ἐρχόμενον εἰς τ. κ. to be taken with ἄνθρωπον (as Orig. Syr. Chrysost. Cyril. Theophyl. Euthym. Vulg. and most of the ancient comm. and E. V.), or does it belong to τὸ φῶς τὸ ἀλ.?—The former construction can only be defended by a Rabbinical usage, by which עֲנִי כָּל בָּנִי means 'all men' (Schöttgen, i. 223). But it is very questionable whether John ever speaks thus. Certainly he does not in any of the passages commonly cited to defend this rendering, xviii. 37 (which is spoken by Christ of Himself and His Mission), xvi. 21. 23. xii. 46. And even if he had,

n ch. xvi. 32. **κόσμος ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος** ABCD  
 xiv. 27. **αὐτὸν οὐκ ἔγνω.** <sup>11</sup> εἰς <sup>a</sup> τὰ ἴδια ἦλθε, καὶ <sup>o</sup> οἱ ἴδιοι αὐτὸν  
 o Titus i. 12. **οὐ παρέλαβον.** <sup>12</sup> ὅσοι δὲ <sup>1</sup> ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς  
 2 Macc. xii. **ἔξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ**  
 22. **ὄνομα αὐτοῦ,** <sup>13</sup> οἱ οὐκ <sup>b</sup> ἐξ <sup>c</sup> αἱμάτων, οὐδὲ ἐκ <sup>d</sup> θελήματος  
 p Matt. i. 20, **σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.**  
 23. Cant. **ἐξουσίαν**  
 viii. 2. **τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ**  
 q = ch. v. 41. **ὄνομα αὐτοῦ,** <sup>13</sup> οἱ οὐκ <sup>b</sup> ἐξ <sup>c</sup> αἱμάτων, οὐδὲ ἐκ <sup>d</sup> θελήματος  
 M. ii. xiii. 20. **σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.**  
 r ch. x. 18. **ἐξουσίαν**  
 xix. 10. **τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ**  
 1 Macc. i. 13. **ὄνομα αὐτοῦ,** <sup>13</sup> οἱ οὐκ <sup>b</sup> ἐξ <sup>c</sup> αἱμάτων, οὐδὲ ἐκ <sup>d</sup> θελήματος  
 s Rom. viii. 16 al. ix. 8. 1 John iii. 1, 2. ch. xi. 52. a princip. John. ch. xir. i. ii. 23 al. fr. Matt. xviii. 6.  
 b = Matt. i. 20. 1 Cor. xi. 8. viii. 6. c pl. = here only. = Acts xviii. 20. d Eph. ii. 3.

(once) Aug. (sometimes).—12. δὲ om. D Tert. Cyr. ins. A B C Ir. Hil. — 13. οἱ om. D\*. Iren. and Tert. quote ὅς . . . ἐγεννήθη, and the latter attributes the plural

—how harsh and how unmeaning is the sentence; whether with Euthym. we lay an emphasis on ἦν, or with E. V. &c., supply τοῦτο before it! If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4.—It seems then that we must join ἐρχ. εἰς τ. κ. with τ. φῶς τ. ἀληθ. —But even then, three ways of rendering are apparently open to us.—The first of these, which is that of Socinus, takes ἐρχόμ. κ.τ.λ. as meaning, 'at its coming into the world.' This however—besides the sense being inconsistent with ver. 4—leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, ἐρχόμενον might seem to be used in the sense in which we frequently have ἐρχόμενος, as a quasi-future, 'who was, or is, to come'; see Matt. xi. 4. Mark x. 20 al. fr. ch. vi. 14. xi. 27, in which last two places it is joined, as here, with εἰς τὸν κόσμον. But if this be adopted (which even constructionally is very doubtful), the only sense will be that the true light, &c. *was to come*;—i.e. *had not yet come*; which manifestly is not correct;—for it *had come*, when John gave his witness; and the whole of these verses 6—13 relate to the time when He *had appeared*, and *come* to His own.—We are driven then to the only legitimate rendering, which is to take ἦν ἐρχόμενον as equivalent to an imperfect, 'came.' This usage is frequent in the N. T., see Mark ii. 6, 16. xv. 43. Acts viii. 26. xxi. 3. John i. 28 al. fr.:—i.e. at the time when John bore this witness, the true light which lighteth every man, came—was in process of manifesting Himself,—into the world.—Tholuck objects to this construction that ἦν is too far from ἐρχόμενον:—but Lücke answers, that ἦσαν and ὑστέροντες are nearly as far separated in Mark ii. 18.—δ φῶς. πάντα ἄνθ. is a further expansion of τὸ ἀληθινόν.—10.] The κόσμος is the created world, in which He was (ver. 9), which was made by Him (ver. 3), which nevertheless (i.e. as here represented by *man*, the only creature who

γινώσκει) knew, recognized Him not.—καὶ is as in ver. 5.—αὐτὸν, not αὐτό, because though τὸ φῶς has been the subject, yet the δι' αὐτοῦ ἐγένετο brings in again the creative λόγος, Who is the Light. The three members of the sentence form a climax;—He was in the world (and therefore the world should have known Him), and that very world was made by Him (much more then should it have known Him), but the world knew Him not.—11.] τὰ ἴδια here cannot well mean the world, or οἱ ἴδιοι mankind in general: it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes τὰ ἴδια His own inheritance or possession, i.e. Judæa; and οἱ ἴδιοι, the Jews; compare especially the parable Matt. xxi. 33 ff. and Sir. xxiv. 7 ff. And thus ἦλθε forms a nearer step in the approach to the declaration in ver. 14—He *came* to His own. On παρέλ. see ref.,—and above on ver. 5.—12.] The ὅσοι . . . primarily refers to the ἐκλογὴ among the Jews who have just been spoken of: but also, by implication, being opposed to both ὁ κόσμος and οἱ ἴδιοι, the ἐκλογὴ in all the world.—ἔλαβον = παρέλαβον above—as many as recognized Him as that which He was—the Word of God and Light of men.—ἔδωκεν αὐτ. ἔξουσ. is not merely *capability* = *ἐνναμν* (Lücke),—still less *privilege* or *prerogative* (Chrysost. and others),—but *power* (De Wette); involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e.g. the wrath of God and the guilt of sin).—τέκνα θ. γενέσθαι] The spiritual life owes its beginning to a *birth* from above, ch. iii. 3—7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, 'As many as received Him, to them gave He His Holy Spirit.' And we find that it was so: see Acts x. 44.—τέκνα θ. is a more comprehensive expression than υἱοὶ τ. θ. which brings out rather our *adoption*, and hope of inheritance (Rom. viii. 15, 17), whereas the other involves the *whole generation*

<sup>11</sup> καὶ ὁ λόγος <sup>ε</sup>σὰρξ ἐγένετο, καὶ <sup>ε</sup>ἐσκήνωσεν ἐν ἡμῖν, <sup>ε</sup>καὶ ἐθεασάμεθα τὴν <sup>2</sup>δόξαν αὐτοῦ, <sup>δ</sup>δοῦσαν <sup>h</sup>ὡς <sup>i</sup>μονογενοῦς

<sup>f</sup> Rev. vii. 15. xxi. 3. xii. 12. xiii. 6 only. Judg. viii. 11. <sup>g</sup> = Luke ix. 32. xxi. 27. <sup>h</sup> = Matt. vii. 29. <sup>i</sup> 2 Cor. ii. 17. <sup>j</sup> = Jer. 18. ch. iiii. 16, 18. 1 John iv. 9 only. Luke vi. 12 al. Ps. xxi. 20. <sup>2</sup> Heb. ii. 14. 1 Tim. iii. 16.

and process of our life in the Spirit, as being from and of God,—and consequently our *likeness* to God, walking in light as He is in light (1 John i. 5—7)—free from sin (1 John iii. 9. v. 18) and death (ch. viii. 51).—τοῖς π. εἰς τ. ὄν. αὐτ.] τὸ ὄνομα αὐτ. is *His manifestation as a Saviour from sin*; see Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.—13.] The Jews grounded their claim to be children of God on their descent from Abraham. John here negatives any such claim, and asserts the exclusive Divine birth of all who become children of God by faith. It is to be noticed that the conjunctions here are not the disjunctive ones οὔτε . . . οὔτε, which would necessitate the giving a special and distinct reference to each clause, but οὐδὲ . . . οὐδὲ, which merely couple together the negative clauses (see examples of οὔτε, Matt. xii. 32: of οὐδὲ, Matt. vi. 26). This remark is important, because many Interpreters have seen in *θέλημα ἀνδρός* the male, and in *θέλημα σαρκός* the female side of human concupiscence (so Augustine, Theophylact, &c.); or in the former the higher and more conscious, in the latter the lower and animal side (Bleek). Besides the above, objections lie against both these interpretations,—(1) that *σὰρξ* is never so used (Eph. v. 29 is no instance in point); (2) that *θέλημα* is ascribed to *both*. Euthymius seems to give the right interpretation; εἰπὼν δὲ ὅτι οὐκ ἐξ αἱμάτων, ἐπηγάγε φανερώτερον ὅτι οὐδὲ ἐκ θελήματος σαρκός· εἴτα καὶ τοῦτο τελειώτερον ἐφηρμήνευσεν, προσθεὶς ὅτι οὐκ ἐκ θελήματος ἀνδρός· αἷμα γὰρ καὶ σὰρξ, ὁ ἀνὴρ· θέλημα δὲ τὸν νοεὶ τὴν ἐπιθυμίαν, τὴν συνουσίαν: in loc. ii. 421.—The plural usage of αἱμάτων is only found in one other place in this signification,—Eurip. Ion, 693 Dind. 705 Herm. ἔχει δόλον τύχαν θ' ὁ παῖς | ἄλλων τραφεῖς ἀφ' αἱμάτων. The other usage of the plural, for *murder*, is frequent in the LXX and the classics.—ἀνὴρ, in the sense of *man* generally, is not uncommon; we have in plur. πατὴρ ἀνδρῶν τε θεῶν τε, in Hom. passim; and in sing. Il. xiii. 321. xviii. 432, 433.—ἐκ, remarks De Wette, denotes, the first time, the *material*;—the second and third time, the *mediate* cause,—the fourth time, the *immediate* cause, of the generation.—14.] καὶ must not be understood (Chrysost. Grot. Lampe, Theophylact, al.), as giving

a reason for the verse before; it is only the same copula as in vv. 1, 3, 4, 5; passing on to a further assertion regarding the Word.—σὰρξ ἐγ.] became *flesh*: the most general expression of the great truth that He became *man*. He became that, of which man is in the body compounded. There is no reference here to the doctrine of the Lord Jesus being the second Adam, as Olshausen thinks; and although there may be no reference to it, it *lies at the ground* of this wideness of expression. The doctrine in *this form* may have been, as Lücke observes, alien to John's habits of thought, but not that *which is implied in the doctrine*,—the taking of the *nature of man* by the Eternal Word.—The simplicity of this expression is no doubt directed against the Docetæ of the Apostle's time, who maintained that the Word *only apparently* took human nature. Therefore he says σὰρξ ἐγένετο, absolutely and literally *became* flesh:—see 1 John iv. 2. The expression is not guarded against the interpretation of the Apollinarian heretics, who held that the Lord had not a human *soul* (ψυχὴ); but this error was not in the Apostle's view, and is abundantly refuted elsewhere (see Matt. xxvi. 38 and note on 36—46, and the references there made to John's Gospel).—ἐσκήνωσεν] There is no reference to the flesh being the *tabernacle* of the Spirit;—but the word is one technically used in Scripture to import the *dwelling of God among men*. See besides reff., Levit. xxvi. 11, 12. Ezek. xliii. 7. xxxvii. 27. Sir. xxiv. 8, 10.—ἡμῖν] hominibus, qui caro sumus. Bengel.—καὶ ἐθ. τ. δόξα αὐτ.] *we saw*, see 1 John i. 1. 2 Pet. i. 16.—This is the Apostle's testimony *as such*, see Acts i. 21.—The mention of δόξα seems to be suggested by the word ἐσκήνωσεν, so frequently used of the Divine Presence or *Shechinah* and cognate in its very form with it: 'eædem litteræ in חַוְוָה et σκηνή.' Bengel.—This glory was seen by the disciples, ch. ii. 11. xi. 4: also by Peter, James, and John, specially, on the mount of transfiguration: to which occasion the words ὡς μονογενοῦς παρὰ πατρός seem to refer: but mainly, in the whole converse and teaching and suffering of the Lord, which was full of grace and truth: see below.—On ὡς, Chrysostom remarks (Lücke, p. 343), οὐχ ὁμοιώσεως, οὐδὲ παραβολῆς, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβητήτου δωρισμοῦ· ὥσαντι ἔλεγεν· ἐθ.



k ch. vii. 29. <sup>k</sup> παρὰ πατρὸς, πλήρης <sup>l</sup> χάριτος καὶ <sup>m</sup> ἀληθείας. <sup>15</sup> Ἰωάν- ABCD  
21. <sup>n</sup> νης <sup>n</sup> μαρτυρεῖ περὶ αὐτοῦ, καὶ ἐκέκραγε λέγων Οὗτος ἦν  
1 = prince. Paul, <sup>o</sup> οὐ <sup>o</sup> εἶπον Ὁ <sup>o</sup> ὅπισω μου ἐρχόμενος, <sup>q</sup> ἔμπροσθέν μου  
John. iv. 16, <sup>r</sup> 17. 2 John. v.  
3. Jer. i. 4. <sup>s</sup> μαρ- <sup>t</sup> μαρτυρεῖ, <sup>u</sup> μαρτυρεῖ, <sup>v</sup> μαρτυρεῖ, <sup>w</sup> μαρτυρεῖ, <sup>x</sup> μαρτυρεῖ, <sup>y</sup> μαρτυρεῖ, <sup>z</sup> μαρτυρεῖ, <sup>aa</sup> μαρτυρεῖ, <sup>ab</sup> μαρτυρεῖ, <sup>ac</sup> μαρτυρεῖ, <sup>ad</sup> μαρτυρεῖ, <sup>ae</sup> μαρτυρεῖ, <sup>af</sup> μαρτυρεῖ, <sup>ag</sup> μαρτυρεῖ, <sup>ah</sup> μαρτυρεῖ, <sup>ai</sup> μαρτυρεῖ, <sup>aj</sup> μαρτυρεῖ, <sup>ak</sup> μαρτυρεῖ, <sup>al</sup> μαρτυρεῖ, <sup>am</sup> μαρτυρεῖ, <sup>an</sup> μαρτυρεῖ, <sup>ao</sup> μαρτυρεῖ, <sup>ap</sup> μαρτυρεῖ, <sup>aq</sup> μαρτυρεῖ, <sup>ar</sup> μαρτυρεῖ, <sup>as</sup> μαρτυρεῖ, <sup>at</sup> μαρτυρεῖ, <sup>au</sup> μαρτυρεῖ, <sup>av</sup> μαρτυρεῖ, <sup>aw</sup> μαρτυρεῖ, <sup>ax</sup> μαρτυρεῖ, <sup>ay</sup> μαρτυρεῖ, <sup>az</sup> μαρτυρεῖ, <sup>ba</sup> μαρτυρεῖ, <sup>bb</sup> μαρτυρεῖ, <sup>bc</sup> μαρτυρεῖ, <sup>bd</sup> μαρτυρεῖ, <sup>be</sup> μαρτυρεῖ, <sup>bf</sup> μαρτυρεῖ, <sup>bg</sup> μαρτυρεῖ, <sup>bh</sup> 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<sup>cx</sup> μαρτυρεῖ, <sup>cy</sup> μαρτυρεῖ, <sup>cz</sup> μαρτυρεῖ, <sup>da</sup> μαρτυρεῖ, <sup>db</sup> μαρτυρεῖ, <sup>dc</sup> μαρτυρεῖ, <sup>dd</sup> μαρτυρεῖ, <sup>de</sup> μαρτυρεῖ, <sup>df</sup> μαρτυρεῖ, <sup>dg</sup> μαρτυρεῖ, <sup>dh</sup> μαρτυρεῖ, <sup>di</sup> μαρτυρεῖ, <sup>dj</sup> μαρτυρεῖ, <sup>dk</sup> μαρτυρεῖ, <sup>dl</sup> μαρτυρεῖ, <sup>dm</sup> μαρτυρεῖ, <sup>dn</sup> μαρτυρεῖ, <sup>do</sup> μαρτυρεῖ, <sup>dp</sup> μαρτυρεῖ, <sup>dq</sup> μαρτυρεῖ, <sup>dr</sup> μαρτυρεῖ, <sup>ds</sup> μαρτυρεῖ, <sup>dt</sup> μαρτυρεῖ, <sup>du</sup> μαρτυρεῖ, <sup>dv</sup> μαρτυρεῖ, <sup>dw</sup> μαρτυρεῖ, <sup>dx</sup> μαρτυρεῖ, <sup>dy</sup> μαρτυρεῖ, <sup>dz</sup> μαρτυρεῖ, <sup>ea</sup> μαρτυρεῖ, <sup>eb</sup> μαρτυρεῖ, <sup>ec</sup> μαρτυρεῖ, <sup>ed</sup> μαρτυρεῖ, <sup>ee</sup> μαρτυρεῖ, <sup>ef</sup> μαρτυρεῖ, <sup>eg</sup> μαρτυρεῖ, <sup>eh</sup> μαρτυρεῖ, <sup>ei</sup> μαρτυρεῖ, <sup>ej</sup> μαρτυρεῖ, <sup>ek</sup> μαρτυρεῖ, <sup>el</sup> μαρτυρεῖ, <sup>em</sup> μαρτυρεῖ, <sup>en</sup> μαρτυρεῖ, <sup>eo</sup> μαρτυρεῖ, <sup>ep</sup> μαρτυρεῖ, <sup>eq</sup> μαρτυρεῖ, <sup>er</sup> μαρτυρεῖ, <sup>es</sup> μαρτυρεῖ, <sup>et</sup> μαρτυρεῖ, <sup>eu</sup> μαρτυρεῖ, <sup>ev</sup> μαρτυρεῖ, <sup>ew</sup> μαρτυρεῖ, <sup>ex</sup> μαρτυρεῖ, <sup>ey</sup> μαρτυρεῖ, <sup>ez</sup> μαρτυρεῖ, <sup>fa</sup> μαρτυρεῖ, <sup>fb</sup> μαρτυρεῖ, <sup>fc</sup> μαρτυρεῖ, <sup>fd</sup> μαρτυρεῖ, <sup>fe</sup> μαρτυρεῖ, <sup>ff</sup> μαρτυρεῖ, <sup>fg</sup> μαρτυρεῖ, <sup>fh</sup> μαρτυρεῖ, <sup>fi</sup> μαρτυρεῖ, <sup>fj</sup> μαρτυρεῖ, <sup>fk</sup> μαρτυρεῖ, <sup>fl</sup> μαρτυρεῖ, <sup>fm</sup> μαρτυρεῖ, <sup>fn</sup> μαρτυρεῖ, <sup>fo</sup> μαρτυρεῖ, <sup>fp</sup> μαρτυρεῖ, <sup>fq</sup> μαρτυρεῖ, <sup>fr</sup> μαρτυρεῖ, <sup>fs</sup> μαρτυρεῖ, <sup>ft</sup> μαρτυρεῖ, <sup>fu</sup> μαρτυρεῖ, <sup>fv</sup> μαρτυρεῖ, <sup>fw</sup> μαρτυρεῖ, <sup>fx</sup> μαρτυρεῖ, <sup>fy</sup> μαρτυρεῖ, <sup>fz</sup> μαρτυρεῖ, <sup>ga</sup> μαρτυρεῖ, <sup>gb</sup> μαρτυρεῖ, <sup>gc</sup> μαρτυρεῖ, <sup>gd</sup> μαρτυρεῖ, <sup>ge</sup> μαρτυρεῖ, <sup>gf</sup> μαρτυρεῖ, <sup>gg</sup> μαρτυρεῖ, <sup>gh</sup> μαρτυρεῖ, <sup>gi</sup> μαρτυρεῖ, <sup>gj</sup> μαρτυρεῖ, <sup>gk</sup> μαρτυρεῖ, <sup>gl</sup> μαρτυρεῖ, <sup>gm</sup> μαρτυρεῖ, <sup>gn</sup> μαρτυρεῖ, <sup>go</sup> μαρτυρεῖ, <sup>gp</sup> μαρτυρεῖ, <sup>gq</sup> μαρτυρεῖ, <sup>gr</sup> μαρτυρεῖ, <sup>gs</sup> μαρτυρεῖ, <sup>gt</sup> μαρτυρεῖ, <sup>gu</sup> μαρτυρεῖ, <sup>gv</sup> μαρτυρεῖ, <sup>gw</sup> μαρτυρεῖ, <sup>gx</sup> μαρτυρεῖ, <sup>gy</sup> μαρτυρεῖ, <sup>gz</sup> μαρτυρεῖ, <sup>ha</sup> μαρτυρεῖ, <sup>hb</sup> μαρτυρεῖ, <sup>hc</sup> μαρτυρεῖ, <sup>hd</sup> μαρτυρεῖ, <sup>he</sup> μαρτυρεῖ, <sup>hf</sup> μαρτυρεῖ, <sup>hg</sup> μαρτυρεῖ, <sup>hh</sup> μαρτυρεῖ, <sup>hi</sup> μαρτυρεῖ, <sup>hj</sup> μαρτυρεῖ, <sup>hk</sup> μαρτυρεῖ, <sup>hl</sup> μαρτυρεῖ, <sup>hm</sup> μαρτυρεῖ, <sup>hn</sup> μαρτυρεῖ, <sup>ho</sup> μαρτυρεῖ, <sup>hp</sup> μαρτυρεῖ, <sup>hq</sup> μαρτυρεῖ, <sup>hr</sup> 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<sup>jk</sup> μαρτυρεῖ, <sup>jl</sup> μαρτυρεῖ, <sup>jm</sup> μαρτυρεῖ, <sup>jn</sup> μαρτυρεῖ, <sup>jo</sup> μαρτυρεῖ, <sup>jp</sup> μαρτυρεῖ, <sup>jq</sup> μαρτυρεῖ, <sup>jr</sup> μαρτυρεῖ, <sup>js</sup> μαρτυρεῖ, <sup>jt</sup> μαρ

reading to the Valentinian heretics. — 14. πλήρη D. txt A B C. plenum *bc* Iren. III. — 15. λέγων om. D *b*. — aft. εἶπον ins. ὑμῶν D<sup>2</sup> X. — for ὃν εἶπον, ὃ εἰπὼν C'. — 16. for

δόξαν, οὐκ ἔπρεπε καὶ εἰκὸς ἔχειν μο-  
νογενὴ καὶ ἡγίστον υἱὸν οὐτα τοῦ πάν-  
των βασιλείως Θεοῦ (see refl.).—μονογ.]  
The word applied to Christ is peculiar to  
John: see refl. In the N. T. usage it  
signifies the *only* son:—in the LXX, Ps.  
xxi. 20, the *beloved*, and Ps. xxiv. 16, one  
*deserted, left alone*. It has been attempted  
to render the word in John, according to  
the usage in Ps. xxi. 20. But obviously  
in the midst of ideas reaching so far deeper  
than that of regard, or love, of the Father  
for the Son, the word cannot be interpreted  
except in accordance with them. It refers  
to, and contrasts with, the *τίκναι* τοῦ Θεοῦ  
in vv. 12, 13. *They receive* their Divine  
birth by faith in Him, and through Him;  
but HE is the *μονογενὴς* of the Father in  
the higher sense, in which He is *γεννηθεὶς*  
the Son of God.—*παρὰ πατρός* belongs to  
*μονογενοῦς*, not to *δόξαν* as Theophyl.  
Erasm. Grot. suppose.—The ellipse is to  
be supplied by considering the state in  
which the *λόγος* here appears,—that of  
having become *σὰρξ* and dwelling among  
us; see refl.—*πλήρης* χ. κ. ἀλ.] These  
words have been variously connected. The  
view of Erasmus, who places the period at  
*πατρός*, and connects these words with  
*ἰωάννης*, scarcely needs refutation, whe-  
ther we regard the construction, or the  
meaning of the sentence. The reading  
*πλήρη* has probably arisen from a correc-  
tion, to connect the adj. with *δόξαν*.  
Some do this even with *πλήρης*, but both  
the construction and the sense are against  
it. It was not the *δόξα*, but He Himself,  
that was *πλήρης* χ. κ. ἀλ.: see below,  
ver. 17. Others suppose *πλήρης* to refer  
directly to *μονογενοῦς*, and justify this by  
Eph. iii. 17. But besides the unnecessary  
harshness of this, the sense is against it  
also; for it cannot be said “we saw His  
glory, the glory as of one who was full of  
grace and truth;” we must have the *ὥς*  
referring, in the sense of *οὐκ ἔπρεπε* (see  
above), to some mysterious hidden char-  
acter which the glory testified, whereas  
the *πλήρης* χ. κ. ἀλ. is itself a mere  
*matter of fact*, to which the Apostles  
themselves could (ver. 17) bear witness.  
The only legitimate construction is (as  
usually done and in E. V.) to take *καὶ . . .*  
*πατρός* as parenthetical, and connect *πλήρης*

immediately with *ἐκίνησεν*. Such parentheses are common in the style of this Gospel: see ch. vi. 22, 24. xi. 2. xix. 23, 24. ib. 31.—*χάρις. κ. ἀλ.* ] not = *χάριτος ἀληθινῆς*, which destroys the precision of the expression, and itself conveys no sense whatever; but *setting out the two sides* of the Divine manifestation in Christ,—*χάρις*, as the result of Love to mankind,—*ἀλήθεια* (see *refl.* and ch. xiv. 6), as the unity, purity, and light of His Own Character.—[15.] The testimony of John, so important as being the fulfilment of the very object for which he was ἀπεσταλμένος παρὰ Θεοῦ, is in this prologue ranged, so to speak, parallel with the assertions and testimony of the Evang. himself. So that this verse does not interrupt the train of thought, but confirms by this important testimony the assertion ὁ λόγος σὰρξ ἐγ., showing that John bore witness to His pre-existence. Then (ver. 16) the πλήρ. χ. κ. ἀλ. is again taken up. Euthymius paraphrases: εἰ καὶ μὴ ἐγὼ, φησὶ, ἔοκω τισιν ἴσως ἀξίόπιστος, ἀλλὰ πρὸ ἑμοῦ ὁ Ἰωάννης μαρτυρεῖ περὶ τῆς θεότητος αὐτοῦ, Ἰωάννης ἐκείνος, οὗ τὸ ὄνομα μέγα καὶ περιβόητον παρὰ πᾶσι τοῖς Ἰουδαίοις.—*κέκρ. λέγ.*] gave out openly, see ch. vii. 37.—*οὗτος ἦν ἐν εἶπον . . .*] This form of the words seems to show, as indeed would appear from the announcement of his own office by the Baptist, that he had uttered these words in the power of the Spirit concerning Him whose forerunner he was, *before he saw and recognized Him in the flesh*. Then, *on doing so*, he exclaimed, 'This was He of whom I said,' &c. This view seems to be borne out by his own statement, ver. 33, and by the order of the narrative in Matt. iii. 11, 12, 13.—*ὀπίσω μ. ἐρχ.*] In point of time; not of birth merely or principally, nor of commencement of official life; but, inasmuch as John was His Forerunner, on account of official position.—*ἐμπροσθέν μ. γέγονεν*] The E. V. is here very accurate,—'*is preferred before me*,' the γέγονεν settling forth the advancement to official dignity before which John's office waned and decreased (ch. iii. 30), which took place even while John's course was being fulfilled. This sense of ἐμπροσθεν (besides *ref.*) is justified by classical usage in Plato,

ABC γέγονεν, ὅτι <sup>1</sup>πρῶτός μου ἦν. <sup>16</sup>\* καὶ ἐκ τοῦ <sup>a</sup>πληρώ-  
ματος αὐτοῦ ἡμεῖς πάντες <sup>b</sup>ἐλάβομεν, καὶ χάριν <sup>c</sup>ἀντὶ  
χάριτος. <sup>17</sup>ὅτι ὁ νόμος <sup>d</sup>διὰ Μωσέως <sup>e</sup>ἐδόθη, ἡ <sup>f</sup>χάρις  
καὶ ἡ <sup>g</sup>ἀλήθεια διὰ Ἰησοῦ χριστοῦ <sup>h</sup>ἐγένετο. <sup>18</sup>Θεὸν  
d Gal. iii. 19. Matt. i. 22 al. e Gal. iii. 21. ch. vii. 19, 22. Acts vii. 9. Ezek. xx. 11 al. f g ver. 14. h = 1 Cor. i. 20.

καὶ, ὅτι B C<sup>1</sup> D L X 1 ab Copt. Æth. Arm. Orig. (once as rec.) Eus. Cyr. Hil. Aug.

who uses *ἔμπροσθεν τιθέναι* for *præponere*, Legg. vii. 305. See also i. 631. v. 743. Also Demosthenes, *κατὰ Διονυσιοδώρου*, p. 1296, 26 . . *τὰς αἰτίας τῶν ἡδικοκῶτων ἔμπροσθεν οὐσας τοῦ δικαίου*. — ὅτι πρῶτός μου ἦν] The only sense which these words will bear, is, 'because (or, for) He was (not ἐγένετο, but ἦν as in ver. 1) before me;' i. e. 'He existed, was in being, before me.' The question raised by Lücke and De Wette, whether it is probable that the Baptist had, or expressed, such views of the pre-existence of Christ, is not one for us to deal with, in the face of so direct a testimony as is given to the *fact*, here and in ch. iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us a fuller and somewhat differing account of his testimony to Christ, it is because his means of information were ampler than those of the other Evangelists. The questioners seem to forget that the Baptist was divinely raised up and commissioned, and full of the Holy Ghost, and spoke in that power; his declarations were not therefore merely conclusions which he had arrived at by natural means, — the study of the prophecies, &c. (Lücke, p. 353); but *inspirations and revelations of the Spirit*. This last is fully recognized by Olshausen (ii. 61). — 16.] Origen (in Evang. Joan. vi. 2.) blames Heracleon for terminating the testimony of John at the end of ver. 17, and makes it continue to the end of ver. 18. But this can hardly be, for then πάντες ἡμεῖς would bear no very definite meaning, and the assertions in ver. 17 would be alien from the character of the Baptist, belonging as they do to the more mature development of Christian doctrines. I cannot doubt that this and the following verses belong to the Evangelist, and are a carrying onwards of his declarations concerning the Divine Word. — Ver. 15 is not parenthetical, but confirmatory of ver. 14, and this verse grounds itself on the fact of ver. 14, corroborated by the testimony of ver. 15, — that we saw His glory, and that He dwelt among us, full of grace and truth. — τὸ πλήρωμα is His being πλήρης, ver. 14, and is not connected with the Gnostic *pleroma* at all. See reff. — πάντες ἡμεῖς]

All who believe on Him; see ver. 12. — ἐλάβομεν] 'have received, and that' . . . 'our relation to Him has been that of recipients out of His fulness, and the thing received has been' . . . — χάριν ἀντὶ χάριτος] The ancient interpretation, *τὴν καινὴν διαθήκην ἀντὶ τῆς παλαιᾶς* (Eu-  
thym.) is certainly wrong, for the ἐλάβομεν is spoken entirely of the times of the Incarnate Word; and besides, ὁ νόμος and χάρις are distinctly opposed to one another in the next verse. — The prep. ἀντὶ is properly used of any thing which *supercedes* another, or occupies its place. This is in fact its ordinary usage when *exchange* is spoken of; the possession of the thing gotten succeeds to, supercedes, the possession of the thing given in exchange, and I possess τοῦτο ἀντὶ ἐκείνου. Thus also we have received χάριν ἀντὶ χάριτος, *continual accessions of grace*; new grace coming upon and superseding the former. Thus in Theognis, Sentt. 343 ff. (Lücke), *τεθναίνην δ' εἰ μὴ τι κακὸν ἄψανυμα μεριμνέων | εὐροίμην, δόξης δ' ἀντ' ἀνίων ἀνίας*. And Chrysostom, de Sacerdotio, 6, 13, (Bengel), *σὺ δὲ με ἐκπέμπεις, ἑτέραν ἀντ' ἑτέρας φροντίδα ἐνθεῖς*. Also Philo, i. 254, speaking of this very word χάρις: — *τὰς πρώτας αἰεὶ χάριτας . . . ἐπισχῶν καὶ ταμιευσάμενος ἐισαύθεις ἑτέρας ἀντὶ ἐκείνων καὶ τρίτας ἀντὶ δευτέρων, καὶ αἰεὶ νέας ἀντὶ παλαιωτέρων, τότε μὲν διαφορούσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐπιδίδωσι*. — 17.] The connexion of this verse with the foregoing lies in the words τοῦ πληρώμ. αὐτοῦ (ver. 16), and in χάρις κ. ἀλ. (ver. 14.) 'We received from His fulness continual additions of grace, because that fulness is not, like the law, a positive enactment, finite and circumscribed, of which it could be said that it ἐδόθη, but the bringing in of grace and truth, which ἐγένετο by Jesus Christ. — ἐδόθη and ἐγένετο have been variously distinguished, — *σὺθεντικὸν μὲν τὸ ἐγένετο, δουλικὸν δὲ τὸ ἐδόθη*, Theophyl. Similarly Bengel, 'Mosis non sua est lex: Christi sua est gratia et veritas.' Clem. Alex. Pæd. i. 7, says: *ἐὼ καὶ φησιν ἡ γραφή "ὁ νόμος διὰ Μωσέως ἐδόθη;" οὐχ ὑπὸ Μωσέως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μωσέως δὲ τοῦ θεράποντος αὐτοῦ: διὸ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ αἰδώς*

i ver. 11. οὐδέ τις ἑώρακε πρόποτε· [ὁ] <sup>i</sup> μονογενὴς \* υἱὸς, ὁ ὢν <sup>k</sup> εἰς ABC  
 k. const. Matt. i. 23. Mark i. 32. xiii. 16.  
 l Deut. xiii. 6. Luke xvi. 22. τὸν <sup>i</sup> κόλπον τοῦ πατρὸς, ἐκεῖνος <sup>m</sup> ἐξηγήσατο.  
 m Luke xxiv. 35. Acts xv. 12, 14. 1 Chron. xvi. 24. Levit. xiii. 57.

txt A c Orig. καὶ om. abc Æth. Arm. ins. A B C D, &c. — 18. ὁ om. B C<sup>1</sup> L. ins. A Orig. nisi unigenitus (unicus a) abc Iren. Hil.—for υἱὸς, θεὸς B C<sup>1</sup> L 1 Syrr. Æth. Ignat. Theodot. Clem. Orig. Bas. (once) Epiph. Cyr. Iren. Hil. txt A bc Orig.

χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο, κ.τ.λ. Origen (ed. Lommatsch, i. 184) speaks very similarly. But the distinction laid down above, which is hinted at by De Wette, seems to me to be the most obvious, and best suited to the context, where the *πλήρωμα* of Christ is set against the *narrowness of positive enactment* in the law. Certainly, the distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly observes: 'Nullus philosophus tam accuratè verba ponit, differentiamque eorum observat, quam Johannes, in hoc præsertim capite.'—*χάρις κ. ἀλ.*] I must again caution the student against any such wholly inadequate explanations as that these words are put 'per Hendiadyon' for *χάρις ἀληθινή* (!). It is in this way that the depths of Scripture have been covered over by the rubbish of expositors. Such was not the method of investigation pursued by the great men of former centuries: witness Origen in loc.: *εἰ γὰρ Ἰησοῦς ἐστὶν ὁ φάσκων "ἐγὼ εἰμι ἡ ἀλήθεια" πῶς ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ γίνεται; αὐτός γάρ τις δι' ἑαυτοῦ οὐ γίνεται. ἀλλὰ νοητόν ὅτι ἡ αὐτὴ ἀλήθεια ἡ οὐσιώδης καὶ ὡς οὕτως ἐπ' αὐτὸν πρῶτον τοῦτος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας . . . οὐχὶ διὰ Ἰησοῦ χριστοῦ ἐγένετο, οὐδ' ὅλως διὰ τινος, ἀλλ' ὑπὸ θεοῦ ἐγένετο· ὥς καὶ ὁ λόγος οὐ διὰ τινος, ὁ ἐν ἀρχῇ πρὸς τὸν θεόν, καὶ ἡ σοφία, ἣν ἐκτίσεν ἀρχὴν ὁδῶν αὐτοῦ ὁ θεός, οὐ διὰ τινος, οὕτως οὐδὲ ἡ ἀλήθεια διὰ τινος, ἡ δὲ παρ' ἀνθρώποις ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο· οἷον ἡ ἐν Παύλῳ ἀλ. καὶ τοῖς ἀποστόλοις διὰ Ἰησοῦ χριστοῦ ἐγένετο* (ed. Lomm. i. 184, 5). —18.] The connexion is: 'Moses could not give out of the *πλήρωμα* of grace and truth, for he had no *immediate* sight of God, and no man can have: there is but One who can *ἐγγεῖσθαι θεόν*, the *μονογενὴς υἱός*, who is no mere *man*, but abides in the bosom of the Father.'—θ. οὐδ. ἑώρ. π.] *The sight of God* here meant, is not only bodily sight, (though of that it is true, see Exod. xxxiii. 20,) but *intuitive and infallible knowledge*, which enables Him who has it to declare the nature and will of God: see ch. iii. 11. vi. 46. xiv. 7.—The Evangelist speaks in this verse in accordance with the sayings of the gnosis whose

phraseology he has adopted: *τίς ἑώρακε αὐτόν καὶ ἐκδηγήσεται*; Sir. xliiii. 31.—*ὁ μόν. υἱός*] see var. read. The received text is according to the usage of John, see ch. iii. 16, 18. 1 John iv. 9. The reading *θεός* would constitute an *ἄπαξ λεγόμενον* of the harshest character.—*ὁ ὢν εἰς τ. κόλπον*] The expression must not be understood as referring to the custom of reclining *ἐν τῷ κόλπῳ*, as in ch. xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, *συγγένεια καὶ ἐνότης τῆς οὐσίας*:—and is derived from the fond and intimate union of children and parents.—The *present* participle, as in ch. iii. 13, is used to signify *essential truth*, without any particular regard to time.—On the use of *εἰς*, see reff. It is not 'put for' *ἐν*: indeed it would be well for the student to bear in mind as a general rule, that *no word or expression is ever 'put for' another*: words are the index of thoughts,—and where an unusual construction is found, it points to some reason in the mind of the writer for using it, which reason is lost in the ordinary shallow method of accounting for it by saying that it is 'put for' some other word. So here, *εἰς τὸν κόλπον* is not = *ἐν τῷ κόλπῳ*, but is a carrying on of the thought expressed in ver. 1, by *πρὸς τὸν θεόν*: it is a pregnant construction, involving in it the begetting of the Son and His being the *λόγος* of the Father,—His proceeding forth from God. It is a similar expression, on the side of His Unity with the Father, to *εἰμι παρὰ τοῦ θεοῦ*, on the side of His manifestation to men.—*ἐκεῖνος*] 'He, and none else': an emphatic exclusive expression.—*ἐξηγήσατο*] *ἐξηγεῖσθαι*, *ἐξηγήσεις*, and *ἐξηγήτης* are technical terms used of the declaration of Divine matters. Wetstein has collected abundance of passages in illustration of this usage.—See also Müller's Eumenides, Excursus D. on the *ἐξηγήται*. But Lücke (and I think rightly) believes it more in accordance with the simple style of John to take the word here in its ordinary, not its technical meaning.—The object to be supplied after the verb is most likely *αὐτόν*, i. e. *τὸν θεόν*. De Wette thinks this too definite, and supplies 'that which He has

<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ "μαρτυρία τοῦ Ἰωάννου, <sup>ο ὅτε</sup> <sup>n ver. 7.</sup> ἀπέστειλαν \* οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ <sup>o constr. ch.</sup> <sup>xii. 41. Rom.</sup> <sup>xi. 27.</sup> Λευῖτας, ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ; <sup>20</sup> καὶ <sup>p</sup> ὤμο- <sup>p = Matt. vii.</sup> <sup>23.</sup> λόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὠμολόγησεν "Ὅτι οὐκ εἰμὶ ἐγὼ ὁ χριστός. <sup>21</sup> καὶ ἠρώτησαν αὐτὸν Τί οὖν; Ἡλίας <sup>q</sup> <sup>Deut. xviii.</sup> <sup>15. ch. vi. 14.</sup> <sup>ch. xix. 9.</sup> εἰ σύ; καὶ λέγει Οὐκ εἰμὶ. <sup>9</sup> Ὁ προφῆτης εἰ σύ; καὶ <sup>r</sup> <sup>Luke ii. 47.</sup> <sup>xx. 26 only.</sup> <sup>Prov. xv. 1.</sup> <sup>s = ch. xix. 9.</sup> <sup>Joh xxxv. 9.</sup> ἀπεκρίθη Οὐ. <sup>22</sup> εἶπον οὖν αὐτῷ Τίς εἶ; ἵνα ᾿ἀπόκρισιν <sup>s</sup> δῶμεν τοῖς πέμψασιν ἡμᾶς. τί λέγεις περὶ σεαυτοῦ;

—19. aft. ἀπέστ. ins. πρὸς αὐτὸν B C<sup>1</sup> abc al. Syr. Copt. Æth. Arm. Chrys., and aft.

seen,' as in ch. iii. 11. Lücke supplies τὴν χάριτα κ. ἀλ., as *being* 'that which He has seen;' but De Wette well observes that χάρις is more matter of revelation *by act*, than of *ἐξήγησις*. Euthymius's explanation, εἰδῆσθαι ὅτι θεὸν οὐδὲν ἰώρακε πῶποτε, is certainly wrong. See Matt. xi. 27.

19—28.] *The witness borne by John to Jesus before the deputation from the Sanhedrim.*—19.] αὕτη is the subject, ἡ μαρτυρία the predicate, in the present form of the sentence. So οὗτος μὴν ἔκτος ἐστίν, Luke i. 36. So Euthym., αὕτη . . . περὶ ἧς εἰπεῖν μέλλει προῶν, . . . ἡ γενομένη ὁληγοῦσι ὅτε ἀπέστ. κ.τ.λ.: see refi.—οἱ Ἰουδαῖοι] John alone of the Evangelists uses this expression;—principally as designating the chiefs of the Jewish people, the members of the Sanhedrim. It is an interesting inquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek, Beitrage, pp. 245—249, has satisfactorily shown that no inference can be deduced from it *against the Jewish origin* of the author, as Bretschneider and Fischer endeavoured to do: but it is rather confirmatory of the belief that the Gospel was written after the Jews had ceased to be politically a nation,—and among Gentiles;—the author himself contemplating these last as his readers.—ἐξ Ἱερ.] does not belong to οἱ Ἰουδ.,—nor to ἱερ. κ. Λευ.,—but to ἀπέστειλαν:—'sent from Jerusalem priests,' &c.: so ἐξαποστέλλω, Acts vii. 12. xi. 22 al.—ἱερ. κ. Λ.] This was a *formal deputation*:—priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to inquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15).—σὺ τίς εἶ;] with reference to the popular doubts respecting him; asked in an unbelieving and inquisitorial spirit,—compare Matt. iii. 7 ff., which had already taken place. Even

among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40—52.—20.] ὠμολόγησε, he openly and formally confessed. This emphatic notice of his declaration seems to be introduced *not with any view of removing too high an estimate of John's work and office*, as sometimes supposed, but rather *to show the importance of his testimony*, which was so publicly and officially delivered,—that the Messiah was come (see ch. v. 33—35).—21.] τί οὖν, viz. ἐστι; 'what then?'—not, εἶ; 'what then art thou?' (see Rom. vi. 15.) The reading of B, σὺ οὖν τί; would be equivalent to τί λέγεις περὶ σεαυτοῦ; ver. 22.—Ἡλ. εἰ σύ;] The whole appearance of John reminded them of Elias:—see Matt. iii. 4,—and comp. 2 Kings i. 8. Besides, his announcement that the *Kingdom of God was at hand*, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias.—κ. Λ. Οὐκ εἰμὶ] The right explanation of this answer seems to be the usual one,—that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messias. (The Lord seems to refer to the same extravagant notion in Matt. xi. 14, εἰ θέλετε δεῖξασθαι, αὐτοῖς ἐστὶν Ἰλ. ὁ μέλλων ἔρχεσθαι.) In this sense, John was not Elias; nor indeed in any other sense, *was* he Elias;—but only (Luke i. 17) ἐν πνεύματι καὶ δυνάμει Ἠλίου.—ὁ πρ. εἰ σύ;] From the prophecy of Moses, Deut. xviii. 15. 18, the Jews expected some particular prophet to arise,—distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14),—whose coming was, like that of Elias, intimately connected with that of the Messiah Himself:

† Isa. xl. 3.  
a = here only.  
James iii. 4.  
only. Sir. ii. 8.  
Num. xxii.  
23.  
b Matt. vi. 7.  
Mark v. 22.  
Eph. vi. 2.  
Eph. i. 1.  
c = Matt. xiv.  
21.  
cc constr. here  
only.

<sup>23</sup> ἔφη Ἐγὼ ἰ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, <sup>a</sup> εὐθύνετε τὴν ABC  
ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. <sup>21</sup> καὶ [οἱ]  
ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· <sup>25</sup> καὶ ἠρώτησαν  
αὐτὸν καὶ εἶπον αὐτῷ Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ  
Χριστὸς † οὐδὲ Ἰλίας † οὐδὲ ὁ προφήτης; <sup>26</sup> ἀπεκρίθη  
αὐτοῖς ὁ Ἰωάννης λέγων Ἐγὼ βαπτίζω <sup>b</sup> ἐν ὕδατι·  
<sup>c</sup> μέσος [Σ] ὑμῶν \* ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, <sup>27</sup> [αὐτὸς  
ἔστιν] ὁ ὀπίσω μου ἐρχόμενος [ὃς ἐμπροσθεν μου γέγο-  
νεν]· σὺ ἐγὼ οὐκ εἰμὶ <sup>cc</sup> ἄξιός ἐνα λύσω αὐτοῦ τὸν

Λιγίτ. A X Orig. — 21. σὺ οὖν τί; ἡλίας εἰ; B. — 24. οἱ om. A<sup>1</sup> B C<sup>1</sup> L Copt.  
Orig. ins. A<sup>2</sup> abcn. — 25. rec. οὔτε (twice), but οὐδὲ (twice) A B C L 5.—d bef.  
προφ. om. C Δ. — 26. δὲ om. B C<sup>1</sup> (apparently) L Arm. Heracl. Orig. (ten times, but  
once as txt.) ins. A abc Orig.—στήκει B G L Orig. txt A C Orig. — 27. αὐτὸς ἐστίν  
om. B C L 3 a Orig. Copt. Æth. Cyr. Ambr. txt A bc Orig.—d om. B Orig.—ὃς ἐμπ.  
μ. γέγ. om. B C L 4 b Orig. Copt. Æth. Arm. Cyr. Ambr. ins. A ac Cyprr.—ἐγὼ om.  
C L 10 al. Copt. Arm. Heraclcon. Clem. Orig. Chrys. Cyprr. Ambr. ins. A H bc. —

see ch. vii. 40, 41. In Matt. xvi. 14 we have 'Jeremiah, or one of the prophets' apparently = this expected prophet. There seem to have been various opinions about him;—all however agreeing in this, that he was to be one of the old prophets raised from the dead (see also 2 Macc. ii. 1—8). This John was not;—and therefore answers this also in the negative.—23.] These words, which by the other Evangelists are spoken of John as the fulfilment of the prophecy, appear from this place to have been first so used *by himself*. They introduce the great closing section of the prophecy of Isaiah (ch. xl—lxvi.), so full of the rich promises and revelations of the Messiah and His Kingdom.—εὐθύνετε is used as compendiously expressing *ἐτοιμάσατε . . . εὐθείας ποιεῖτε*.—By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section.—24.] The reason of this explanation being added is not very clear. Lücke, with whom De Wette agrees, refers it to the apparent hostility of the next inquiry: but I confess I cannot see that it is more hostile than the preceding. Might it not be to throw light on their question about *baptizing*, as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Origen, who read the verse without οἱ (see var. read.), makes this a *new deputation*: but he is plainly wrong: see the οὖν below. Euthymius gives another reason yet: *ἐπεσημνιωτο καὶ τὴν αἵρεσιν αὐτῶν, ἐμφάνων τὸ περίεργον τοῦτον καὶ σκολιόν*.—If the οἱ is abandoned, as I think it should be, we must render, 'And they were (or had been) sent by the Pharisees;' which

will make it more probable that the explanation refers to the *nature* of the following question.—25.] On οὐδὲ . . . οὐδὲ, see note on ver. 13. This question shows probably that they did not interpret Isa. xl. 3 of any herald of the Messiah. They regarded baptism as a significant token of the approach of the Messianic Kingdom, and they asked, Why baptizest thou, if thou art no forerunner of the Messiah?—26, 27.] The probable reading of these verses, μέσος ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, ὁ ὀπίσω μου ἐρχόμενος, σὺ ἐγὼ κ.τ.λ., gives ὁ ὀπίσω μου ἐρχ. as the *subject* of the sentence; He that cometh after me, &c., stands among you.—The insertions have perhaps been made by some one not aware of this, and also wishing to square the verse with ver. 15.—The answer of the Baptist seems not to correspond to the question in ver. 25. This was noticed as early as Heraclcon (Origen, ed. Lommatzsch, i. 222), who said, ἀποκρίνεται ὁ Ἰωάννης τοῖς ἐκ τῶν Φαρισαίων πεμφθεῖσιν, οὐ πρὸς ὃ ἐκείνοι ἐπηρώτων, ἀλλ' ὃ αὐτὸς ἐβούλετο. This however is impugned at some length by Origen, but not on very convincing grounds. The truth seems to have been apprehended by Ols-hausen,—that the declaration of John that the Messiah was standing among them at that moment unknown to them, *was an answer to their question demanding a legitimization of his prophetic claims; a σημεῖον* that he was sent from God:—see ch. ii. 18. Olsh. also suggests that this may clear up the saying of the Jews in ch. x. 41 (see note there). In repeating this saying at other times (see Matt. iii. 11 and ||), the Baptist plainly states of the Mes-

<sup>d</sup> ἰμάντα τοῦ ὑποδήματος. <sup>28</sup> ταῦτα ἐν † Βηθανίᾳ ἐγένετο <sup>d Mark i. 7.</sup>  
 πέραν τοῦ Ἰορδάνου, ὅπου <sup>dd</sup> ἦν Ἰωάννης βαπτίζων. <sup>dd Luke i. 10,</sup>  
 ABCP <sup>29</sup> Τῇ ἐπαύριον βλέπει † τὸν Ἰησοῦν ἐρχόμενον πρὸς <sup>xxviii 20.</sup>  
 αὐτὸν, καὶ λέγει Ἰδε ὁ ἄμνός τοῦ θεοῦ ὁ <sup>62. Mark xi.</sup> αἴρων τὴν <sup>12. ver. 35.</sup>  
<sup>12. Num. xi. 32.</sup> <sup>1. Pet. i. 19.</sup> <sup>Isa. liii. 7.</sup> <sup>xxviii. 34 (35).</sup> <sup>Levit. x. 17.</sup> <sup>1 Kings xv. 25.</sup> <sup>xxv. 28.</sup> <sup>g = 1 John iii. 5.</sup> <sup>Col. ii. 14.</sup> <sup>see Exod.</sup>

23. rec. Βηθαζαρά with (C<sup>2</sup> K U (βηθαζάρᾳ U) 19 mss., and the approval of Orig. Eus. Suid. Jer. &c., in many of whom the variety is noticed, but txt ABC<sup>1</sup> EGHLM SV X Δ 69 all. *abc* Syrr. Copt. Sahid. Heracleon. Chrys.—ast. βαπτ. ins. τὸ πρῶτον C 1.—29. rec. ast. βλέπ. ins. ὁ Ἰωάν. with many const. mss., and *bc* Orig. Cyr., but on.

siah that He should baptize them with the Holy Ghost and fire, as here in ver. 33. Here, in speaking to those learned in the offices of the Messiah, he leaves that to be supplied. — *λύσω αὐτοῦ τ. ἰμ. . . .* ] see note on Matt. iii. 11.—28.] The common reading, Βηθαβαρά, is owing to a conjecture of Origen, the grounds of which he thus states: ὅτι μὲν σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις κείται· “ταῦτα ἐν Βηθανίᾳ ἐγένετο” οὐκ ἀγνοοῦμεν, καὶ εἰκε τοῦτο καὶ ἐστὶ πρότερον γεγόνειν· καὶ παρὰ Ἡρακλέωνι γοῦν Βηθανίαν ἀνέγνωμεν. ἐπίστημεν δὲ μὴ δὲν Βηθανίᾳ ἀναγινώσκειν, ἀλλὰ Βηθαβαρά, γινόμενοι ἐν τοῖς τόποις ἐπὶ ἱστορίαν τῶν ἰχνῶν Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν προφητῶν. Βηθωρία γάρ, ὡς ὁ αὐτὸς εὐαγγελιστὴς φησι, ἢ πατρις Λαζάρου καὶ Μάρθας καὶ Μαρίας, ἀπέχει τῶν Ἱεροσολύμων σταδίου ἑκα πέντε· ἢς πόρρω ἐστὶν ὁ Ἰορδάνης ποταμός, ὡς ἀπὸ σταδίων πλατεὶ λόγῳ β' (180). ἀλλ' οὐδὲ ὁμόνομος τῇ Βηθανίᾳ τόπος ἐστὶν περὶ τὸν Ἰορδάνην· δέικνυσθαι δὲ λέγουσι παρὰ τῇ ὁχθῇ τοῦ Ἰορδάνου τὰ Βηθαβαρά, ἐνθα ἱστοροῦσι τὸν Ἰωάννην βεβαπτικέναι (ed. Lommatzsch, i. 230). He goes on to show from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Βηθανία, while for the other he only produces a tradition, and that only at second-hand; ‘*they say* that such a place is shown.’ That no Bethany beyond Jordan was known in his time, proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being indecisive and unprofitable. The objection of Paulus, that πέραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke’s Comm. i. 394 ff.—The question whether this testimony of the

Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not know Him* as ὁ ἐρχόμενος: and μέσος ὡμῶν ἔστηκεν ver. 26 shows that he *had so recognized Him* (see below on τῇ ἐπαύρ.) : whereas the testimony in Luke iii. 16 and || is as certainly given *before* the baptism. But since the great end of John’s mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often*, and under varying circumstances: *before* the baptism, in the form given by Luke, ἔρχεται ὁ ἰσχυρ. μου κ.τ.λ., and *after* it in this form, οὗτος ἦν ὃν εἶπον (ver. 15), where his former testimony is distinctly referred to. And among John’s disciples and the multitudes who frequented his baptism, many reports of such like sayings would naturally be current. So that there is neither a real nor even an apparent contradiction between John and the other Evangelists.—It is a far more important question, in *what part of this narration the forty days’ Temptation is to be inserted*. From ver. 19 to ch. ii. 1 there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening after the baptism, it must have happened *after the Temptation* also. And in this supposition there is not the slightest difficulty. But when we have made it, it still remains to say whether at that time our Lord had returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to John in ver. 29 *was His return after the Temptation*. But this I think questionable, on account of the μέσος ὡμῶν ἔστηκεν, ver. 26; which I can only understand literally. I therefore believe that the return from the Temptation to Bethany beyond Jordan had taken place before the

ἁμαρτίαν τοῦ κόσμου. <sup>30</sup> οὗτός ἐστι \* περὶ οὗ ἐγὼ εἶπον ABCP  
Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἐμπροσθέν μου γέγονεν, ὅτι

A B C K L S V X 23 all. a Copt. Æth. Arm. Orig. Chrys. Theoph. — 30. for περὶ,

deputation arrived. (On the probable reason of our Evangelist omitting the Temptation, see Prolegomena to John.)

29—34.] *Another witness borne by John to Jesus; apparently before his disciples, or the multitude (?).* — 29.] τῇ ἐπαύριον, 'the day after.' Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, 'on some day after.' Thus Euthym. τῇ ἑπ., μετὰ τὴν ἀπὸ ἱερήμου κάθωσαν αὐτοῦ ἐηλοτόρι. But this sense of τῇ ἑπ., although certainly found in the LXX, — see Gen. xxx. 33, — is not according to the usage of John (see reff.), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 39, specifies even the hours of the day. I understand it therefore literally, both here and in vv. 35 and 43. — ἐρχ. π. αὐτ.] It is not said *whence*, or *why*, or whether for the purpose of an interview, or not; *the fact* merely is related, for the sake of the testimony which follows. I mention this, because on these points difficulties have been raised. — Ἴδε ὁ ἀμν. τ. θ.] This is one of the most important and difficult sayings in the N. T. *The question to be answered is*, In calling Jesus by so definite a name as ὁ ἀμνός τοῦ θεοῦ, *to what* did John refer? And this question is intimately connected with that of the meaning of the following words, ὁ αἰρων τὴν ἁμαρτίαν τοῦ κόσμου. (α) The title must refer to *some known and particular Lamb*, — and cannot be a mere figure for a just and holy man, as Kuinoel and Gabler suppose. It is inconceivable, that ὁ ἀμνός τοῦ Θεοῦ should, in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make ὁ αἰρων τ. ἀμ. τ. κόσ. to mean, 'qui pravitatem hominum per vitam suam graviter quidem ctsi innocens experietur, sed agni instar mala sibi inflictia patiente et mansucto animo sustinebit' (Gabler); or, 'Hic removebit peccata hominum, i.e. pravitatem e terra.' The first of these meanings of αἰρων is *altogether without example*: — that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is

never found with ἁμαρτίαν: see reff. — The common sense account of this part of the matter is: — John wished to point out Jesus as *the Messiah*: he designates Him as *the Lamb of God*; he therefore referred to some definite Lamb, — revealed by God, — sent by God, — pleasing to God, — or in some meaning especially, τοῦ θεοῦ. *Whence did this idea come?* — (β) Can John have referred to the *Paschal Lamb*? Further than the very use of the name brings in with it the general typical use of the animal, and thus this particular use may lie in the background, *I think not*, — and for this reason; — The *dominant idea* in the Paschal sacrifice has no connexion, in any sense of the words, with αἰρων τὴν ἁμαρτίαν. However by the light *now* thrown back on it since the Spirit has opened the things of Christ, *we* discern this typical meaning in the sprinkling of the blood (see 1 Cor. v. 7), — in the *Jewish mind*, no mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another. — (γ) Can the reference be to the *lamb of the daily morning and evening sacrifice*? or to the *sacrificial lamb* generally? With the same reservation as above, *I think not*: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one*, — and that one *not by any means so prominent as to serve as a type for the whole*; and (3) the lamb (with only two exceptions, Levit. iv. 32. Num. vi. 14, in both which cases it was to be a *female*, as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering*, properly so called and known. *The question is not*, whether Christ be not typified by all these offerings, which we *now know* to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these*. (δ) There remains but one reference, and that is, to the *prophetic announcement in Isa. liii. 7*. The whole of that latter section of Isaiah, as before remarked on ver. 23, is Messianic, and was so understood by the Jews (see my Hulsean Lectures for 1841, pp. 62—66). We have there the servant of God (= the Messiah) compared to a *lamb brought to the slaughter* (liii. 7), and it is said of Him (liii. 4), οὗτος τὰς ἁμαρτίας

πρῶτός μου ἦν. <sup>31</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα <sup>a</sup> φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν [τῷ] <sup>b</sup>

<sup>a</sup> Is. xlv. 5.  
<sup>b</sup> = ch. vii. 4.  
[ John ii. 19.  
2 Cor. iii. 13.

ὑπὲρ B C<sup>1</sup> Orig. txt A Orig.—31. bef. ὑδ. om. τῷ B C G L X 11 al. Orig. Cyr. Chrys.

ἡμῶν φέρεi καὶ περὶ ἡμῶν ὀδυνᾷται—ver. 5, αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν—ver. 6, καὶ κύριος παρίδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν—ver. 8, αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἡχθῇ εἰς θάνατον—ver. 12, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνῆνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. So that here, and here only, we have the connexion of which we are in search, between the *Lamb* and the *bearing or taking away of sin*, expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference*. (ε) We have now to inquire into the specific meaning of ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου (see above under (α)). αἶρειν answers to the Heb. נָשָׂא which is used frequently in the O. T. in connexion with נֶפֶשׁ or רִי, in the sense of *peccati pœnas lueret*;—see Levit. xxiv. 15. Num. v. 31. xiv. 34. Ezek. iv. 5. xxiii. 35 al.:—and variously rendered in the LXX by ἀναφέρειν, as above, Is. liii. 11,—or φέρειν, ib. ver. 12,—or λαμβάνειν, Ezek. iv. 5. xviii. 19,—or λαμβάνεσθαι, as Numb. v. 31. xix. 34. Levit. xxiv. 15. The word is also used in the sense of '*taking away of sin and its guilt*,' but taking it away by *expiation*: see Levit. x. 17. Exod. xxxiv. 7. Num. xiv. 18.—The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the *offering of Himself*. But (ζ) it is objected, that this view of a suffering Messiah and of expiation by the sufferings of *one*, was *alien from the Jewish expectations*;—and that the Baptist (see Matt. xi. 3 and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means unknown to many. The application by the early Jewish expositors of Is. liii. to the Messiah, could hardly have been made without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial œconomy:—the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own

writings. In 2 Macc. vii. 37, 38 the last of the seven brethren thus speaks before his martyrdom: ἐγὼ δὲ καθάπερ οἱ ἀδελφοί μου καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατριῶν νόμων, ἐπικαλούμενος τὸν θιὸν ἵλεων ταχὺ τῷ ἔθνει γενέσθαι, καὶ σὲ μετὰ ἑτασμῶν καὶ μαστίγων ἑξομολογήσασθαι, διότι μόνος αὐτὸς θεὸς ἐστίν. ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στήναι τὴν τοῦ παντοκράτορος ὀργὴν τὴν ἐπὶ τὸ σῶμα ἡμῶν γένος δικαίως ἐπηγμένην. And Josephus de Maccab. § 17, says of these same martyrs, that they were ἀντίψυχον τῆς τοῦ ἔθνους ἁμαρτίας. καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἱλαστηρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκαθόρυντα διέσωσε. The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the better-informed among the Jews could be no strangers. And as to the Baptist himself, we must not forget that the power of the Holy Spirit which enabled him to recognize by a special sign the Redeemer, also *spoke in him*, and therefore his words would not be the result of education merely, or his own reasoning,—but of that kind of intuitive perception of Divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost.—And as regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter now in question,—but to have rather been a form of expressing his impatience at the slow and quiet progress of Him, of whom he expected greater things and a more rapid public manifestation.—See this whole inquiry pursued at greater length in Lücke's Commentary, vol. i. pp. 401—416, from whence the substance of this note is taken. —30.] see on ver. 15.—31.] On the apparent discrepancy between this statement, οὐκ ᾔδειν αὐτόν, and Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposition that John had been from youth upwards acquainted with our Lord, and indeed may have in his own mind believed Him to be the Christ:—but having (ver. 33) a *special sign appointed him*, by which to recognize Him as such,—until that sign was given, he, like the rest of the people (καὶ γὰρ, I also, see ver. 26),



ὑδατι βαπτίζων. <sup>32</sup> καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι ABCP  
 τελέμααι τὸ πνεῦμα <sup>c</sup> καταβαῖνον \* ὥς εἰ περιστερὰν ἐξ  
 οὐρανοῦ, καὶ ἔμεινεν <sup>d</sup> ἐπ' αὐτόν. <sup>33</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν,  
 ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὑδατι, ἐκεῖνός μοι εἶπεν  
 Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ'  
 αὐτόν, οὗτός ἐστιν ὁ βαπτίζων <sup>e</sup> ἐν πνεύματι ἁγίῳ.  
<sup>31</sup> καὶ γὰρ ἑώρακα, καὶ <sup>f</sup> μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς  
 τοῦ Θεοῦ.

c J. Isa. lxiii.  
 f. 1.  
 d constr. Rev.  
 vii. 15. Matt.  
 xiii. 2.

e ver. 26 and  
 refl.  
 f ver. 7 and  
 refl.

ins. A P (?). — 32. for ὥς εἰ, ὥς A B C E G H L S V 20 all. txt P. — 33. for οὐρας, αὐτός A b. txt B C P ac Orig. (ὁ bef. βαπτ. is not om. in B, as Lachm. asserts. Mur.) — alt. ἁγ. ins. καὶ περὶ C Orig. (thrice: thrice he omits it.) — 34. electus filius dei ab 2

had no certain knowledge of Him. Lücke's whole note proceeds upon the unworthy view of the historical character of the Gospels which his school has adopted. The same may be said of Neander, Leben Jesu, pp. 86 ff.—De Wette gives the sense well: 'This testimony (ver. 30) does not rest upon my long personal acquaintance with Him, but on that which happened during my work of baptizing.'—ἀλλ' ἴνα φ.] Justin Martyr represents Trypho the Jew saying, *Χριστὸς τὸ εἶ καὶ γιγνόμεναι, καὶ ἔστι πῶς, ἀγνωστὸς ἔστι, καὶ οὐκ αὐτὸς πῶς ταυτὸν ἐπιστάται, οὐκ ἔχει δυνάμιν τινα, μέχρις ἂν ἰδῶν Ἰησοῦς Χριστὸν αὐτόν, καὶ φανερόν πᾶσι ποιήσῃ*, p. 226 B. But our narrative is not built upon any such Jewish belief, for it is evidently only as a *spiritual preparation*, through repentance, for the knowledge of Him, that John regarded his baptism, not as any thing *ἐκείνου φανερόν πᾶσι ποιοῦν*. — 32, 33.] Quæ sequuntur, erant *testimonii*; quæ ex ver. 29 sq. dicuntur, erant *demonstrationis ex testimonio*. Cohærentibus Baptistæ verbis Evangelista quasi parenthesis interponit; καὶ ἐμαρτύρησεν Ἰωάννης λέγων. Bengel.—The occurrence related by John happened at the baptism of Jesus, which is therefore here pre-supposed as known. Although this has been questioned (Usteri, Nachrichten über den Täufer J. u.s.w., cited by Lücke i. 423), I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was *twice* shown. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: *he* was to receive the sign, and then to testify to the others, who were not themselves yet the hearers, but the recipients of testimony. κατὰ τινα πνευματικὴν θεωρίαν ὡφθῇ μόνῃ τῷ Ἰωάννῃ (Theod. Mops. in Catena, Lücke, ib.).—

ἔμεινεν ἐπ' αὐτ.] By some appearance which is not described, the Holy Spirit was manifested to John as *not removing from Jesus again, but abiding on Him*. But we are not to understand that he had seen the Spirit descending on *others*, and *not abiding*; for (see ch. vii. 39. Acts i. 5. xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John's baptism, but only in this one case: and its occurrence was to point out to him the Messiah. — οὗτός ἐστ. ὁ β. ἐν πν. ἁγ.] Here again we seem to have a reference to the synoptic cycle of narratives, for our Evangelist has not before mentioned this office of the Messiah. — 34.] A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him; — And I saw (accordingly), &c.—The token must have been given to the Baptist *by a special revelation*, which also revealed to him his own errand and office; so Luke iii. 2, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ τὸν τ. Ζ. υἱὸν ἐν τῇ ἐρήμῳ.—μεμαρτύρηκα is stronger than μαρτυρῶ—'I have seen and have borne testimony'—it is a reference to his testimony at the time, as a thing on record in their memories.—ὁ υἱ. τ. θ.] see ver. 18 = the λόγος made flesh, the Messiah.—On the import of the Descent of the Spirit on Jesus at His Baptism, those who can do so should consult Lücke's very able Exkursus, i. 433—443. In this commentary, see notes on Luke ii. 41—52. —I may just remark, that the Personal Logos, which σὰρξ ἐγένετο in the Lord, and which was subjected to all the laws of human development in infancy, childhood, youth,—even more in an especial degree under the leading of the Holy Spirit by Whose agency the Incarnation had taken place,—was in the Lord the Recipient (τὸ ἐχόμενον) of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the

<sup>35</sup> Τῇ <sup>g</sup> ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν <sup>g</sup> ττ. 20, 43.  
 μαθητῶν αὐτοῦ δύο, <sup>36</sup> καὶ <sup>h</sup> ἐμβλέψας τῷ Ἰησοῦ περι- <sup>h</sup> Matt. xiv. 26;  
 πατοῦντι λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. <sup>37</sup> καὶ ἤκουσαν <sup>h</sup> Luke xxii.  
 αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντες, καὶ ἠκολούθησαν τῷ <sup>h</sup> 1. Is. lii, 2.  
 Ἰησοῦ. <sup>38</sup> στραφεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς  
 ἀκολουθοῦντας λέγει αὐτοῖς <sup>39</sup> Τὶ ζητεῖτε; οἱ δὲ εἶπον  
 αὐτῷ <sup>i</sup> Ῥαββὶ (ὃ λέγεται \* <sup>k</sup> ἑρμηνευόμενον διδάσκαλε) <sup>i</sup> Matt. xxiii.  
 ποῦ <sup>l</sup> μένεις; <sup>40</sup> λέγει αὐτοῖς Ἐρχεσθε καὶ \* ἴδετε. ἦλθον <sup>8</sup> al.  
 \* καὶ εἶδον ποῦ <sup>m</sup> μένει, καὶ <sup>n</sup> παρ' αὐτῷ ἔμειναν τὴν <sup>k</sup> ch. ix. 7.  
 ἡμέραν ἐκείνην· ὥρα † ἦν ὡς δεκάτη. <sup>41</sup> ἦν Ἀνδρέας ὁ <sup>h</sup>eb. vii. 2.  
 ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων <sup>l</sup> Ezra iv. 7.  
 παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. <sup>42</sup> οὗτος \* <sup>1</sup> = ch. iv. 13.  
 πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει <sup>o</sup> Acts xvi. 15.  
<sup>m</sup> constr. ch. ii.  
<sup>9</sup> iv. 1. Mark  
<sup>v</sup> 14. Winer,  
<sup>12</sup> al.  
<sup>u</sup> Acts ix.  
<sup>o</sup> pres. ver. 29  
 and John  
 passim. see  
 Rev. viii. 11.  
 xii. 2, 3 al. fr.

A B

Ambr. — 36. aft. θ. ins. ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου C<sup>1</sup> 2 a Æth. Cyr. —  
 39. μεθερμ. A B C L X 3 al. a Orig. txt P. — 40. for ἴδετε, ὑψεσθε B C<sup>1</sup> L Syrr. Orig.  
 txt A P. — aft. ἦλθ. ins. οὖν A B C L X 4 al. a Syr. Copt. Cyr. Theophyl. om. P c. —  
 rec. bef. ἦν ins. δὲ with ac, but om. A B C E G H L M P R S V X 15 all. Cyr. —  
 ἐκτη A. — 42. πρῶτον A M X 12 al. acv Syrr. Æth. Theophyl. mane (πρωί?) b.

Spirit without measure (ch. iii. 34) on Him indicated beyond doubt that He was the λόγος σὰρξ γεγονώς,—for no mere human intelligence could be thus receptive of the Holy Spirit of God;—we receive Him only as we can, only as far as our receptivity extends,—by measure; but He, into the very fulness and infinite capacities of His Divine Being.

35—43.] On account of the testimony of John, Andrew, and another of his disciples, and through Andrew, Simon Peter, become first acquainted with Jesus. — 35.] τῇ ἑπ. see on ver. 29. I can hardly suppose with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the second disciple, see below on ver. 41.) — 37.] We must not understand ἠκολ. in the narrower sense which it bears when they left all and followed Him; but here only of mechanical going after Him, βουλόμενοι πεῖραν λαβεῖν αὐτοῦ, Euthym. — 39.] Οὐ τί ζητ. Euthym. remarks, οὐκ ἀγνοῶν, ὁ τοῖς λογισμοῖς τῶν ἀνθρώπων ἐμβατεύων. ἀλλ' ἵνα διὰ τῆς ἐρωτήσεως οικειώσῃται τοῦτους, καὶ παρὰσχηθῶν. εἰκὸς γὰρ αὐτοὺς ἐρυθριᾶν ἐν καὶ ἀγωνίᾳ, ὡς ἀγνώστας. — 40.] They ask ποῦ μ., βουλόμενοι καταμονὰς ἐντυχεῖν αὐτῷ καὶ μεθ' ἡσυχίας. Euthym. They inquire after His place of lodging for the night, intending to visit Him there; or perhaps He was then

apparently going thither, as it was late in the day. But He furthers their wish by inviting them to follow and see. — ὡς δεκάτῃ] i. e. 4 p.m., according to the Jewish reckoning; not, as some have thought, 10 a.m., according to that of the Romans. Our Evangelist appears always to reckon according to the Jewish method, see ch. iv. 6, 52. xix. 14, and notes, but especially ch. xi. 9. And as Liicke remarks, (i. 446,) even among the Romans, the division of the day into twelve equal hours was, though not the civil, the popular way of computing time. So Persius, Sat. iii. 3. Stertinus . . . quinta dum linea tangitur umbra.—They remained with Him the rest of that day, which would be four or five hours, and need not strictly be limited by sunset. — 41.] Who the other disciple was, is not certain: but considering (1) that the Evangelist never names himself in his Gospel, and (2) that this account is so minutely accurate as to specify even the hours of the day, and in all respects bears marks of an eye-witness, and again (3) that this other disciple, from this last circumstance, certainly would have been named, had not the name been suppressed for some especial reason, we are justified in inferring that it was the Evangelist himself. And such has been the general opinion. Euthymius gives an alternative which is hardly probable: ἡ διότι οὐκ ἦν τῶν ἐπισήμων καὶ γνωρίμων ἐκεῖνος, ἡ ὅτι αὐτὸς ἦν ὁ ταῦτα γράφων. — 42.] The reading πρῶτον has been probably a correction for the apparently

fch. iv. 25 only. g Matt. i. 23. al.†  
 h ver. 36 and rell.  
 i only in Paul. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.  
 k vv. 29, 35. l Matt. xi. 7. xxii. 10 al.  
 m constr. Rom. x. 5. see Luke xviii. 31.  
 A B  
 αὐτῷ Εὐρύκαμεν τὸν <sup>1</sup>μεσσίαν (ὃ ἐστὶ <sup>2</sup>μεθερμηνευόμενον †  
 χριστός). <sup>43</sup> [καὶ] ἤγαγεν [αὐτὸν] πρὸς τὸν Ἰησοῦν.  
<sup>h</sup> ἐμβλέψας [ἐξ] αὐτῷ ὁ Ἰησοῦς εἶπε Σὺ εἶ Σίμων ὁ υἱὸς  
 \* Ἰωνᾶ· σὺ κληθήσῃ <sup>i</sup>Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).  
<sup>14 k</sup> Τῇ ἐπαύριον ἠθέλησεν † ἔξελθῆν <sup>1</sup>εἰς τὴν Γαλι-  
 λαίαν, καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ \* Ἀκολουθεῖ  
 μοι. <sup>45</sup> ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως  
 Ἀνδρέου καὶ Πέτρου. <sup>46</sup> εὐρίσκει Φίλιππος τὸν Ναθαναὴλ,  
 καὶ λέγει αὐτῷ Ὀν <sup>m</sup>ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ  
 προφῆται εὐρήκαμεν, Ἰησοῦν [τὸν] υἱὸν [τοῦ] Ἰωσήφ

txt B.—rec. ὁ χρ. with qu. ? but om. A B E G H K L M R S V X 19 all. Orig. Chrys.  
 Theophyl. — 43. καὶ om. B L Copt. ins. A ac.—αὐτὸν om. B.—aft. ἐμβλ. om. ἐξ  
 A E F G H K L M R U V 20 all. Copt. Arm. ins. B ? X Δ.—for Ἰωνᾶ, ἰωάννου (-ννου L)  
 B L ab Copt. Æth. Arm. Hier. Aug. txt A c.—ὅς ἐρμ. A.—44. rec. aft. ἡθ. ins. ὁ Ἰησοῦς  
 with (F H ?) G, but om. A B E K L R S V X 18 all. *abcv* Copt. Arm. Syr. Orig. Chrys.  
 Cyr. Epiph. Theoph. All these, except (F H ?) M insert it aft. αὐτῷ.—46. aft. Ἰησ.

more difficult *πρῶτος*. It is implied that both disciples went together to seek Simon, but that Andrew found him first. So ch. xx. 5, *προῖδρ. τάχιον τοῦ Πέτρου, κ. ἡλθε πρῶτος εἰς τὸ μνημεῖον.—ἴδιον* not merely 'for the possessive pronoun' (according to Winer, § 22, 7) but referring to *πρῶτος*, and furnishing a reason for it.—*μεσσίαν*] = *משיח* = not ὁ χριστός, but *χριστός*. — 43.] This is evidently the first bestowal of the new name on Simon: and it is done from the Lord's prophetic knowledge of his future character; see note on Matt. xvi. 18.—*Κηφᾶς* = *כֶּפֶז* [Aramaic, *קֶפֶז* Hebrew, 'a stone.' The Greek name Peter became the prevalent one in the Apostolic Church very soon: Paul uses both names indiscriminately. It is uncertain whether Ἰωνᾶ or Ἰωάνου should be read, here and in ch. xxi. 15 ff., but in Matt. xvi. 17 all the MSS. read Ἰωνᾶ.—I own I cannot but think with Bengel, Paulus, and Strauss, that the knowledge shown by the Lord of Simon is intended to be miraculous. So also Stier, i. 35, "I know who and what thou art from thy birth till thy present coming to me. I name thee, I give thee a new name, I know what I will make of thee in thy following of Me and for My Kingdom." The emphatic use of ἐμβλέψας is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to them.

44—52.] *The calling of Philip and Nathanael.*—*τῇ ἐπαύρ.*] Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew

and the other disciple, and the *fourth* day after ver. 19.—The Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus Himself calling a disciple, for the first time. But ἀκολουθεῖ does not here bear its strict Apostolic sense; the *εὐρήκαμεν* afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus.—45.] On the futility of Mr. Greswell's distinction between ἀπὸ as signifying mere habitation, and ἐκ, nativity, see rell. and note on ch. xi. 1. This is Bethsaida on the Western bank of the Lake of Gennesareth; another Bethsaida (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10.—46.] It does not appear where Nathanael was found: but he is described, ch. xxi. 2, as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας; and as we find Jesus there, ch. ii. 1, it is probable the call may have taken place in its neighbourhood. Nathanael is mentioned only in these two places. From them we should gather that he was an apostle; and as his name is no where found in the catalogues of the twelve, but Philip is associated in three of them, Matt. x. 3. Mark iii. 16. Luke vi. 14, with Bartholomew, it has been supposed that Nathanael and Bartholomew were the same person (see note on Matt. x. 3). This is however mere conjecture.—*Μωσῆς ἐν τ. ν.*] probably in Deut. xviii. 15; but also in the promises to Abraham,

τὸν ἀπὸ † Ναζαρέτ. <sup>47</sup> καὶ εἶπεν αὐτῷ Ναθαναὴλ Ἐκ  
 Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος  
 Ἐρχου καὶ ἴδε. <sup>48</sup> εἶδεν [ὁ] Ἰησοῦς τὸν Ναθαναὴλ  
 ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει πρὸς αὐτοῦ Ἴδε ὁ ἀληθῶς  
 Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. <sup>49</sup> λέγει αὐτῷ  
 Ναθαναὴλ <sup>b</sup> Πόθεν με γινώσκεις; ἀπεκρίθη † Ἰησοῦς  
 καὶ εἶπεν αὐτῷ <sup>c</sup> Πρὸ τοῦ σε Φίλιππον <sup>d</sup> φωνῆσαι ὄντα  
 ὑπὸ τὴν σκῆν ἐιδόν σε. <sup>50</sup> ἀπεκρίθη \* Ναθαναὴλ [καὶ  
 λέγει αὐτῷ] Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ \* εἶ ὁ

a Luke ix. 27.  
 xii. 41. Jer.  
 xxxv. 6. ch.  
 iv. 32 al.  
 b = Matt. xiii.  
 27, 54, 56.  
 Luke i. 43.  
 c constr. Matt.  
 vi. 8 al. Gen.  
 xiii. 19.  
 xxvii. 7.  
 d = ch. iv. 16.  
 Acts ix. 41.  
 \* 7.  
 e 3 Kings xiii.  
 14.

om. τὸν B Orig. ins. A.—τοῦ om. A K M Δ. ins. B Orig.—rec. *ναζαρέτ*, with *bc*,  
 but txt A B L X al.—48. bef. Ἰησ. om. δ B H. ins. A.—49. rec. bef. Ἰησ. ins. δ  
 with qu. ? om. A B E H K L R S V 19 all. — 50. ἀπεκ. αὐτῷ Ναθ. (omg. καὶ λέγ.

Gen. xvii. 7 al.; and in the prophecy of Jacob, Gen. xlix. 10, and the prophets, *passim*; see the reff. in E. V. — τὸν υἱὸν τοῦ Ἰωσ. τ. ἀπὸ Ν.] This expression seems to show previous acquaintance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done by Lücke, De Wette, and others, on Jesus being called by Philip 'the son of Joseph,' as indicating that the history of His birth and childhood, as related by Matt. and Luke, was unknown to John. Philip expresses *what was the prevailing belief, in the ordinary words*, as Olshausen remarks. In an admirable note, *Leben Jesu*, p. 23 ff., Neander remarks, that by combining the two declarations of John, that in Jesus the Eternal Word of God became flesh, (ch. i. 14,) and that 'that which is born of the flesh is flesh' (ch. iii. 6), we cannot escape the inference that a supernatural working of God in the conception of the Man Christ Jesus is implied.—47.] As Lücke observes, the meaning of this question is simpler than at first sight appears. It is impossible that Nathanael, himself a Galilaean, could speak from any feeling of contempt for Galilee generally: and we have no evidence that Nazareth was held in contempt among the Galilaean. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicated of it. Nazareth is never named in the O. T., nor in Josephus.—48.] The Evangelist certainly intends a supernatural insight by the Lord into Nathanael's character to be here understood; and there is probably no reference at all to the question which Nathanael had just asked. To suppose that Jesus overheard that question, is just one of those perfectly gratuitous assumptions which the very commentators who here make this supposition are usually the

first to blame. Compare ch. ii. 25.—ἀληθ. Ἰσρ.] 'An Israelite who truly answers to the inner and honourable meaning of the name.' When we reflect what was contained in that name, and Who it is that speaks, we can hardly agree with De Wette that the words are spoken merely in the spirit in which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself, as 'deutsd herausfagen,' 'deutsdhe Treue,' or Cicero's 'Romano more loqui.'—Our Lord probably referred to Ps. xv.—49.] The remark was overheard by Nathanael, and recognized as indicating perfect knowledge of his character. The question πόθ. μ. γιν. is one of astonishment, but not perhaps yet of suspicion of any thing supernatural. The Lord's answer first opens this to him.—πρὸ τοῦ κ.τ.λ.] It would be doubtful whether ὄντα ὑπὸ τ. σ. belong to φωνῆσαι or to εἰδόν σε, did not ver. 51 decide for the latter construction.—The whole form of the Lord's answer seems to indicate that the place where Philip called Nathanael was *not* now in sight, nor had been. The declaration that Jesus had seen him there, at once brings the conviction which he expresses in the next verse. This would not have been the case, unless the sight had been evidently and unquestionably supernatural: and unless the words ὄντα ὑπὸ τὴν σκῆν involved this. Had Jesus merely seen Nathanael without being seen by him, (De Wette,) or had εἰδόν σε only expressed 'I knew thy character,' at first sight, 'although at a distance' (Lücke), *no such immediate conviction would have followed.*—50.] = 'Thou art the Messiah;' see Ps. ii. 7. ch. xi. 27. Matt. xvi. 16. Luke xxii. 70. Olshausen (ii. 77 ff.) maintains that ὁ υἱ. τ. θ. was not a Jewish appellation for the Messiah,—on account of the Jews taking up stones to cast at Jesus

βασιλεὺς τοῦ Ἰσραὴλ. <sup>51</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν AB  
 αὐτῷ Ὅτι εἰπὼν σοι Ἐλθὼν σε ἵ ὑποκάτω τῆς συκῆς,  
 πιστεύεις; μείζω τούτων \* ὅλη. <sup>52</sup> καὶ λέγει αὐτῷ Ἀμὴν  
 ἀμὴν λέγω ὑμῖν, [ ἂπ' ἄρτι ] ὅψεσθε τὸν οὐρανὸν  
 ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας  
 καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.  
 f M<sup>ss</sup> vi. 11.  
 Luke vii. 16.  
 Rev. x. 5, 13.  
 Ezek. xxiv. 5.  
 f M<sup>ss</sup> vi. 11.  
 J. 1. xxv. 2.  
 64. ch. xiii.  
 12. xv. 7.  
 Rev. xiv. 13.  
 h M<sup>ss</sup> vi. 11.  
 16. 1. 1.  
 Acts vii. 56.  
 x. 11. Rev.  
 xiv. 11.  
 i Gen. xxviii. 12.

αὐτ.) B L X 2. txt A c (?).—*βασ. εἰ* A B (ὁ om. A) L. txt *abc* Ir. III. — 51. *εἰπὼν* σοι om. B.—*αὐτ.* *σοι* ins. ὅτι A B (Tisch. 2) G L 5 *ab* Copt. Cyr.—*rec.* ὅψει with U al. txt A B E G H K L M S V X 5 all. — 52. *ἀπ' ἄρτι* om. B L *abcv* Orig. Copt. Æth. Arm. Cyr. Epiph. Aug. ins. A.—ὅψεσθαι A.

when He so called Himself, ch. x. 33. But as Lücke observes (i. 456, note), it was not for the *mere* use of this Name,—but for using it in a *close and literal* sense which was unintelligible and appeared blasphemous to them, ἐγὼ κ. ὁ πατήρ ἐν ἑσμέν,—that they wished to stone Him; see note on ch. x. 36. It was certainly not so common a name as ‘the Son of David,’ for the Messiah.—Nathanael can hardly have meant the Name in other than its popular meaning; and the synonymous and better known appellation which he adds, confirms this. — 51.] The Lord says this not in blame, rather in praise of the simple and honest expression of Nathanael’s conviction; but principally to show him that if he believed by reason of this comparatively small proof of His divine power, his faith would increase from strength to strength at the greater proofs which should from that time forward be given.—It is perhaps best to set a question at πιστεύεις; but see notes on the parallel sentences, ch. xvi. 31, and ch. xx. 29. — 52.] ἄμην ἄμην is peculiar to John. The other Evangelists use ἄμην *once* only in such asseverations. The LXX do not use it in this sense. Stier remarks (i. 40), that the ‘Verily, verily, I say unto you’ of the Lord, answers to the ‘Thus saith the Lord’ of the prophets.—ἡμῖν] The words following are then spoken to all the disciples present, not only to Nathanael. — ἀπ’ ἄρτι is probably genuine, and has been erased because it would not square with the literal interpretation of what follows. Its meaning is the usual one, ‘from this time forward.’ The glories of a period beginning from the opening of the Lord’s public ministry, and *at this day not yet completed*, are described. For it is not the outward visible opening of the material heavens, nor ascent and descent of angels in the sight of men, which the Lord here announces; but the series of glories which was about to be unfolded in His Person and Work from that time forward.

Luther, cited by Lücke, i. 456, beautifully says: “When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut,—and never will be shut, although we do not see it with our bodily eyes . . . Christ says this: Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you.”—The ‘opening of heaven’ is a symbolical expression signifying the imparting of Divine grace, help, and revelation. See Gen. xxviii. 10—17. Ezek. i. 1. Isa. vi. 1. Mal. iii. 10. Isa. lxiv. 1: also Deut. xi. 17. 1 Kings viii. 35.—The words have a plain reference to the *ladder of Jacob*, and imply that what he then saw was now henceforth to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of Heaven, and that *through* Him, and *on* Him in the first place, was to descend all communication of help and grace from above.—That no allusion is meant to the Transfiguration, or the Agony, is plain; for *all* those here addressed did not witness these appearances, but Peter and John only; nor to the Ascension, for they did not see heaven opened, nor did angels ascend nor descend.—The above has (remarks Olsh. ii. 79) been the interpretations of all commentators of any depth in all times: Origen as well as Augustine, Luther as well as Calvin, Lücke as well as Tholuck: and I may add, De Wette as well as Stier.—τὸν υἱ. τ. ἀνθ.] An expression originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and thenceforward used as one of the titles of the Messiah (see ch. xii. 34). It is never predicated of our Lord by any but Himself, except in Acts vii. 56 by Stephen, in allusion apparently to Matt. xxvi. 64, and—which is hardly an excep-

II. <sup>1</sup> Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ <sup>k</sup> γάμος ἐγένετο ἐν Κανᾷ <sup>k = Matt. xxi. 2 al.</sup> τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> <sup>1</sup> ἐκλήθη <sup>1 = Matt. xxiii. 3 al. Esth. v. 12.</sup> ἰδὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>m = Mark x. 41. Isa. li. 14 alex.</sup> <sup>β</sup> καὶ <sup>m</sup> ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς

CHAP. II. 2. τῇ τρ. ἡμ. B U 6. τῇ ἡμ. <sup>om. M. txt A ac.</sup>—3. for ὅστ. οἶν., vinum

tion—in the passages of the Revelations (ch. i. 13. xiv. 14) which are almost citations from Daniel.

CHAP. II. 1.—II.] *The first fulfilment of the announcement in ch. i. 52: see ver. 11.—1.] τῇ τρίτῃ*—reckoned from the day of Nathanael's calling. There would thus be but one day between that event and the marriage.—Κανᾷ τ. Γ., see ch. iv. 46;—not far from Capernaum. Josephus (Life, § 16) calls it *κόμη τῆς Γαλιλαίας*. There is a Kanah in Josh. xix. 28, in the tribe of Asher, which must be distinct from this. Jerome however in his Onomasticon believes it to have been the same. It was the residence, and probably birth-place, of Nathanael. If his calling took place in its neighbourhood, the Lord may have gone on and spent the intervening day at Nazareth.—Dr. Robinson, Bib. Res. iii. 204 ff., satisfactorily establishes that Kāna-el-Jelil, about 3 hours N.  $\frac{1}{2}$  E. from Nazareth, is the site of this miracle. The name is identical, and so stands in the Arabic version of the N. T. He shows this to have been recognized in early tradition, and its honour to have been only recently usurped by Kefr Kenna, a village 1  $\frac{1}{2}$  hour N.E. from Nazareth, on one of the roads to Tiberias.—*ἡ μήτηρ τ. Ἰ.* John never names her, as being already well known (Lücke); or perhaps more probably from his own intimate connexion with her in pursuance of the injunction ch. xix. 26, 27. He never names his own brother, James.—2.] *ἐκλήθη*, not for a pluperfect:—‘was invited:’ the historical past.—*κ. οἱ μαθ. αὐτ.* It does not appear who these were, unless we assume that they were those called in ch. i., which seems most probable. John himself was most likely present. He does not relate so circumstantially anything which he had not witnessed.—In this case, there must have been some other reason for the invitation, besides mere previous acquaintance. This would be the probable reason for Jesus Himself being asked,—but the disciples, being from various places in the district, can hardly all have been (De Wette) friends of the family. The fact of Jesus having attached disciples to Himself must have been known, and they were doubtless invited from consideration to Him. The Lord at once opens His ministry with the

character which He gives of Himself Matt. xi. 18, 19, as distinguished from the asceticism of John. He also, as Trench admirably remarks (Miracles, p. 98 note), gives us His own testimony against the tendency which our indolence ever favours, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify. Even Cyprian, for instance, proscribes such festivals,—‘nuptiarum festa improba et convivia lasciva vitentur, quorum periculosa contagio est.’ De Habitu Virginum, ch. iv. And such is the general verdict of modern religionism—which would keep the heaven distinct from the lump, for fear it should become *unleavened*.—The especial honour conferred upon *marriage* by the Lord should also be noticed. He here ‘adorned and beautified it with His presence, and first miracle that He wrought.’—3.] There is no necessity to suppose that the feast had lasted several days, as De Wette and Lücke do. It has been suggested that the unexpected presence of the disciples may have occasioned a failure in the previously sufficient supply.—The mother of Jesus evidently is in a position of authority (see ver. 5) in the house, which was probably that of a near relative. The conjectures and traditions on the subject are many, but wholly unsatisfactory.—A graver question arises as to the intent with which this οἶνον οὐκ ἔχ. was said. She cannot have had from *experience* any reason to suppose that her Son would work a miracle, for this (ver. 11) *was His first*. Chrysostom suggests (so also Theophyl., Euthym., and Neander, L. J. p. 271) that, knowing Him to be Who He was, she had been by the recent Divine acknowledgment of Him and His calling disciples to Himself, led to expect the manifestation of His Messianic power about this time; and here seemed an occasion for it. Some of the other explanations are: ‘that she had always found Him a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it.’ Cocceius, cited by Trench. ‘Velim discedas, ut ceteri item discedant, antequam penuria patefiat.’ Bengel. ‘Ut pia aliqua exhortatione convivis tedium eximeret, ac simul levaret pudorem sponsi.’ Calvin, K k 2



καθημένους. <sup>15</sup> καὶ ποιήσας <sup>b</sup> φραγέλλιον ἐκ <sup>c</sup> σχοινίων  
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβαρα καὶ τοὺς  
βόας. καὶ τῶν <sup>d</sup> κολλυβιστῶν <sup>e</sup> ἐξέχεε \* τὸ <sup>f</sup> \* κέρμα  
καὶ τὰς <sup>g</sup> τραπέζας <sup>h</sup> ἀνέστρεψε. <sup>16</sup> καὶ τοῖς τὰς περιστερὰς  
πωλοῦσιν εἶπεν Ἄρατε ταῦτα <sup>i</sup> ἐντεῦθεν· μὴ ποιεῖτε τὸν  
οἶκον τοῦ πατρὸς μου οἶκον <sup>k</sup> ἐμπορίου. <sup>17</sup> ἐμνήσθησαν  
[δὲ] οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν <sup>l</sup> Ὁ ζῆλος  
τοῦ οἴκου σου <sup>m</sup> καταφάγεται με. <sup>18</sup> <sup>n</sup> ἀπεκρίθησαν οὖν οἱ  
Ἰουδαῖοι καὶ εἶπον αὐτῷ Τί <sup>o</sup> σημεῖον δεικνύεις ἡμῖν <sup>p</sup> ὅτι  
ταῦτα ποιεῖς; <sup>19</sup> ἀπεκρίθη <sup>q</sup> Ἰησοῦς καὶ εἶπεν αὐτοῖς  
Ὁ Δύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις <sup>r</sup> ἵερω

n = Matt. xvi. 8. o = Eph. ii. 14. p Pet. iii. 10—12. 1 John iii. 8. constr. Matt. xii. 33.  
James iv. 7. Eph. v. 14. p = here only, but see ver. 22.

A F G 9 al. b Copt. Arm. Orig. txt B ac Orig. — 15. τὰ κέρματα B L X 1 b Copt.  
Arm. Origen. txt A P. — 16. καὶ μὴ ποι. A U X 10 al. ab Syrr. Æth. Arm. Theophyl.  
txt B P c Orig. — 17. δὲ om. B L X Copt. ins. A M (δὲ καὶ M) P. — rec. *κατίφαγε*,  
with *abov* Orig. Hil., but txt A B E G H K L M P S V X 28 all. Orig. (four times)  
Heracleon, Cyr. Chrys. — 19. rec. bef. Ἰησ. ins. ὁ, with (H S?) K, but om.  
A B E F G L M U V X Δ 19 al. Orig. Cyr. — ἐν bef. τρισὶν om. B (Lach. Tisch. ins.

elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the *former* of these evils that the Lord makes reference in this *first* cleansing: in the *second*, to the *latter*. —The *σχοινία* were probably the rushes which were littered down for the cattle to lie on. Whether the Lord used the scourge on the beasts only, or also on the sellers of them, is not distinctly said; the impression conveyed is that it was on both. He deals more mildly with those who sold the doves, which were for the offerings of the poor. —This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord's coming suddenly to His temple and purifying it. This act also answers (but like the fulfilment last mentioned, only in an *imperfect* and *still prophetic* sense) to the declaration of the Baptist "Whose fan is in His hand," &c., Matt. iii. 12. —His proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class. —16.] τοῦ πατρὸς μου. By this expression thus publicly used, the Lord openly announces His Messiahship. Nathanael had named Him 'the Son

of God' with this meaning,—see on ch. i. 50, —and these words, coupled with the expectation which the confession of John the Baptist would arouse, could leave no doubt on the minds of the Jews as to their import:—see on ch. iii. 2.—οἶκ. ἐμπ.] not yet *σπῆλαιον ληστῶν*, as at the end of His ministry; see above.—17.] ἐμνήσθησαν, at the time, not afterwards, which would have been expressed, as in ver. 22.—18.] On the demand of the Jews, see Deut. xiii. 1—3. It was not only to justify His having driven out the abomination; this any one might have done;—but to justify the mission and the whole course of action which the words τοῦ πατρὸς μου implied. They used the same expression at the end of His ministry, Matt. xxi. 23.—19.] This answer of the Lord has been involved in needless difficulty. That He *pointed* to His own Body, is inconceivable:—for thus both the Jews and His own disciples must have understood Him, which (see vv. 20, 22) neither of them did. That He implied *that their lawless proceedings in the temple would at last bring it to an end*, is equally inconceivable; both on account of the latter part of His declaration, which would thus have no meaning,—and because of the use of the word ναός,—which was the *holy* and the *holiest* place, the *temple itself*,—as distinguished from τὸ ἱερόν, the whole enceinte of the sacred buildings. Stier has well remarked (i. 53—55) that the Lord in this saying *comprehended in the reality*,—His own Body,—its *type* and *symbol*, the temple then before them. That temple, with all its ordinances and



αὐτόν. <sup>20</sup> εἶπον οὖν οἱ Ἰουδαῖοι Τεσσαράκοντα καὶ ἕξ Α Β Ρ  
 ἔτισιν ᾧκοδομήθῃ ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις  
 ἔγερεις αὐτόν; <sup>21</sup> ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ  
 σώματος αὐτοῦ. <sup>22</sup> ὅτε οὖν <sup>a</sup> ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν  
 οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν ἡ, καὶ <sup>b</sup> ἐπίστευσαν τῇ  
 γραφῇ, καὶ <sup>c</sup> τῷ λόγῳ \* ᾧ εἶπεν ὁ Ἰησοῦς.

a = ch. xxi. 14.  
 Acts iii. 15.  
 Mt. ii. 15a.  
 xxvi. 19.  
 b constr. Luke  
 i. 20. ch. iv.  
 50 al.  
 c constr. Jer.  
 xv. 14.

Muralt).—22. rec. aft. *ἔλεγεν* ins. *αὐτοῦς* with K, but om. A B E H L M S V X 41 all. ber. Syrr. Copt. Eth. Arm. Orig. Chrys. Cyr. Theodoret. Theophyl. (ins. B Muralt).—

holy places, was but the shadow of the Christian Church;—that, the type of the Body of the Lord, represented the Church, which is *veritably His Body*. And so the saying was fulfilled by the slaying of His actual Body, in which rejection of Him the destruction of the Jewish temple and city was involved,—and the raising of that Body after three days, in which resurrection we, all the members of His new glorified Body, are risen again. It is for want of keeping in mind this width and depth of the Lord's sayings, that so many commentators have fallen into error here and elsewhere in interpreting them. Most of the best German expositors, e.g. Lücke, Neander (L. J. 283), and even Olshausen, find insuperable difficulty in the *exposition given by the Evangelist of these words*, and even contend that it *could not have been the right one*. But surely those who believe the Apostles to have been under the special influence of the Holy Spirit in their work of witnessing to and bringing out the truth of the sayings and doings of the Lord, cannot take this ground. It is a wholly distinct matter from a chronological inaccuracy or varying report of the same occurrence in minor details; such things the Spirit may have, and has as matter of fact, for special reasons permitted in the Evangelists; but we have here,—assumed the genuineness of our Gospel, on which none of these writers have a doubt,—*the positive declaration of an Apostle (and what an Apostle!) of the meaning of the Lord's saying*;—which I do not think we are at liberty to question, on any, even the most moderate view, of the inspiration of the Scriptures. The difficulties attending the interpretation are,—besides the double meaning which I have treated above,—(1) *the use of the imperative, as applied to the death of Christ*. Olshausen contends that it must be mandatory, and cannot be hypothetical. But surely Matt. xii. 33 is an instance in point, as adduced by De Wette, for the hypothetical meaning: and usages exactly like that in our text are found in the two last refl. (see Winer, Gram. § 44.

2.) (2) *The words ἔγερῶ αὐτόν*,—seeing that the resurrection of the Lord is ever spoken of as *the work of the Father*. Yes,—but by power committed to Christ Himself;—see ch. x. 18, where this is distinctly asserted: and ch. vi. 39, 40, 44, where it is implied, for He is the first-fruits of them that sleep,—and (though the whole course of His working was after the will of the Father,—and in the Spirit, which wrought in Him) strictly and truly *raised Himself* from the dead in the sense here intended. (3) *The utterance of such a prophecy at so early a period of His official life*. But it was not a prophecy known and understood,—but a *dark saying*, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning.—Lücke remarks that the circumstance of the words being spoken so long before His trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. This they did, but not so as to agree with one another. They reported it, 'I can destroy,' &c. which makes a wide difference, and represents the Lord as an enemy of the temple (Matt. xxvi. 61), and some added to τὸν ν. τ.,—τ. χειροποιητόν, and that He would raise another *χειροποιητόν* (Mark xiv. 58).—20.] The building of the temple by Herod the Great is stated by Josephus, in Antt. xv. 11, 1, to have been begun in the eighteenth year of his reign; in B. J. i. 21, 1, in the fifteenth; the difference being made by counting his reign from the death of Antigonus, or from his appointment by the Romans, see Antt. xvii. 3, 1. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that ᾧκοδομήθῃ must have its proper sense of 'has been in building.'—

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πᾶσχα [ἐν] τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ <sup>d constr. ch. i. 12.</sup> θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. <sup>e Matt. xxviii. 1. Acts iv. 13.</sup> αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν <sup>f → here only.</sup> γινώσκειν πάντας, <sup>g Matt. vi. 8. Prov. xviii. 2.</sup> καὶ [ὅτι] οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

III. <sup>1</sup> Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, <sup>h = Luke xviii. 18. ch. vii. 20. xii. 42.</sup> ἄρχων τῶν Ἰουδαίων. <sup>i Matt. ii. 14 al.</sup> οὗτος ἦλθε πρὸς τὸν ἑκτὸς καὶ εἶπεν αὐτῷ Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιῇς, ἐὰν μὴ ᾖ ὁ θεὸς <sup>k Judg. vi. 12.</sup> μετ' αὐτοῦ.

τῷ λ. ὁν B L Orig. txt A. — 23. rec. bef. Ἱερ. om. τοῖς with qu.? but ins. A B E G H K L (M U ?) S V X 36 all. Chrys. Cyr. — bef. τῇ ἑορ. om. ἐν B. ins. A ac Orig. — 24. ὁ om. B L Cyr. — 25. ὅτι om. A Syr. Copt. Æth. ins. B abc Orig.

CHAP. III. 2. rec. πρὸς τὸν Ἰησ. with a, but txt A B K L S V X 36 all. bc Æth.

22.] τῇ γραφῇ, by all analogy, must mean the O. T. scriptures. That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T. see ch. xx. 9. Luke xxiv. 26, 27. 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as belonging to Him in Whom alone they are properly fulfilled; see also Hos. vi. 2.

23—25.] *Many believe on Jesus at the Passover: His knowledge of their character, and withholding of Himself from them.* — 23.] as analogous with ἐν τῷ πᾶσχα. τῇ ἑορτῇ—see vi. 4.—θεωρ. αὐτ. τ. σ. ἃ ἐπ.] ἐπίστευον εἰς αὐτὸν, ἀλλ' οὐ βεβαίως. ἐκείνοι γὰρ ἀκριβέστερον ἐπίστευον, ὅσοι μὴ διὰ τὰ σημεῖα μόνον, ἀλλὰ καὶ διὰ τὴν διδασκαλίαν αὐτοῦ ἐπίστευον. Euthym.—24, 25.] The repetition of ἐπίστ. has been regarded (Lücke, De Wette) as a sort of play on the word. But I should rather set it down to the simplicity of John's style.—The meaning is, 'He did not *trust* Himself to them,'—i. e. treat them as true and earnest disciples. The fact of this being narrated shows that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground;—[His *knowing* what was in man. Nothing less than *Divine knowledge* is here set forth; the words are even stronger than if τῶν ἀνθ. and ἐν

τοῖς ἀνθ. had been used. Then some reference might have been imagined to the persons here mentioned; but now, the singular is, and must be on all hands, *purely generic*,—as in E. V.—*What miracles* these were, is not related:—certainly some notable ones, see ch. iii. 2.—The mention of them precludes us from understanding ch. iv. 54 as indicating that the healing of the ruler's son was *absolutely His second* miracle.

CHAP. III. 1—21.] *The Lord's discourses with Nicodemus,—one of these believers on account of His miracles,—of the spiritual nature of the Kingdom of God, and the necessity of the new birth.* — 1.] We have in the Talmud (see Lightfoot, Hor. in loc.) a Nicodemus ben Gorion, who was properly called Bonai, and said to have been a disciple of Jesus: but he is found living at the destruction of Jerusalem. This might certainly have been; still it must be quite uncertain whether he be the same with this Nicodemus.—He is mentioned again ch. vii. 50. xix. 39. He was a member of the Sanhedrim (ἄρχων, see reff.), and, besides, a νομοδιδάσκαλος (ver. 10). — 2.] νυκτός,—for fear of the Jews: see ch. xii. 42. The discourse seems to have taken place between the Lord and Nicodemus *alone*,—and may have been related by Jesus to the Evangelist afterwards. If this be deemed improbable (though I do not see why it should),—of the two other alternatives I would rather believe that John was present, than that Nicodemus should have so minutely related a conversation which in his then position he could not understand. — οἶδαμεν. This plural may

<sup>1</sup> ver. 8. ch. i. 13. 1 John ii. 29. iii. 9. iv. 7. v. 1, 4, 18 only. m ch. xix. 11, 23. James i. 17. iii. 15, 17. Job iii. 4. see also Gal. iv. 9. n — Luke ii. 26. Ps. xxxiii. 12 al. o β. τ. θ. in John, ver. 5 only.

be merely an allusion to others who had come to the same conclusion, e.g. Joseph of Arimathea; or it may express that Nicodemus was sent in the name of several who wished to know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, 'vulgo agnoscitur,' is better,—but not satisfactory,—for the common people did not generally confess it, and Nicodemus, as an *ἀρχων*, would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express the *true conviction respecting Jesus, of that class to which Nicodemus belonged*—the *ἀρχοντες*; and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on *against the conclusions of their own minds*, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Stier (iv. 12 ff.) seems to think that Nicodemus, by using the plural, is sheltering himself from expressing *his own* conviction, so as to be able to draw back again if necessary.—*ἐλήλυθας*. Stier (and Schleiermacher, cited by Stier, iv. 15 note) thinks that there is involved in this word a *recognition by Nicodemus of the Messianic mission of Jesus*:—that it expresses His being *ὁ ἐρχόμενος* (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see Matt. xi. 14 al.).—*διδάσκαλος*. In this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King*, to sit on David's throne,—a *Prophet*, to declare the Divine will;—but the Messiah was never designated as a *mere teacher*, till the days of modern Socinianism. So that he seems trying to qualify or recall his *ἐλήλυθας* by this addition.—The following words exhibit the same cautious inconsistency. 'No one can do, &c. unless —' we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 49, but the sentence drops to merely—'God be with him,' which is a very poor and insufficient ex-

ponent of *ἀπὸ θ. ἐλήλυθας*. Against this inconsistency,—the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,—and the rationalizing endeavour to reduce this heavenly kingdom to *mere learning*, and its Founder to a *mere Teacher*, on the other,—is the following discourse directed.—[3.] We are not to imagine that anything is wanting to complete the sense or connexion. The Lord replies, It is not *learning*, but *life*, that is wanted for the Messiah's Kingdom;—and *life* must begin by *birth*. Luther (Stier, iv. 21) says: "My teaching is not of *doing* and *leaving undone*, but of a *change in the man* (nidyt von *Thun und Lassen*, sondern von *Werden*);—so that it is, not *new works* done, but a *new man* to do them; not another *life* only, but another *birth*." And *only by this means* can Nicodemus gain the teaching for which he is come,—*ἰδεῖν τ. β. τ. θ.*,—become a disciple of Christ:—*ἰδοι, τουτέστι νοήσοι*, Theophyl.,—'*understand by sharing*'—'*have any conception of.*'—*ἀνωθεν*—*οἱ μὲν ἐκ τοῦ οὐρανοῦ φασιν, οἱ δὲ ἐξ ἀρχῆς*. Chrysost.,—who, as also Euthym., explains γεν. *ἀν.* by *παλιγγενεσία*:—Origen, Cyril, and Theophyl. taking the other meaning,—'The true meaning is to be found by taking into account the answer of Nicodemus, who obviously understood it of a *new birth in mature life*. 'Born afresh' would be a better rendering than 'born again,' being closer to the meaning of *ἀνωθεν*, 'from the very beginning';—'unless a man begin his life anew altogether (*πάλιν ἀνωθεν*, Gal. iv. 9), he cannot' &c.—It is not impossible that the other meaning may *lie beneath this*,—as the *βασιλεία* is *τοῦ θεοῦ*, and so must the birth be;—but Grotius has remarked that in Hebrew and Aramaic (in one of which languages our Lord, discoursing with a Rabbinical Jew, certainly spoke) there is no word of double meaning corresponding to *ἀνωθεν*:—so that He must have expressed it, as Nicodemus understood it, of an *entirely new birth*. That John never uses the word elsewhere in this sense (Lücke) is here of little weight, for he only uses it three times more, and never with a verb cognate to *γεννάομαι*. The Evangelist most likely chose the Greek expression γεν. *ἀν.* as strictly corresponding to the term *ἀναγεννάσθαι*, which, when he wrote, was in common use in the Church:

Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν ; μὴ δύναται  
 εἰς τὴν <sup>a</sup> κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ <sup>a</sup> → Luke i. 41.  
xi. 27. Ps.  
xli. 10.  
 γεννηθῆναι ; <sup>b</sup> ἀπεκρίθη ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, <sup>b</sup> → John x. 1.  
Rom. i. 4.  
Heb. xi. 35.  
 εἰὰν μὴ τις γεννηθῇ <sup>b</sup> ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται

Arm. Cyr. Chrys. Theophyl. Aug. — 5. bef. Ἰησ. om. ὁ A E G H K M V X Δ all. Cyr.

see 1 Pet. i. 3. 23. On the birth itself, see below, ver. 5.—4.] It is impossible that Nicodemus can have so entirely and stupidly *misunderstood* the Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as 'sicut parvulus jam natus.' Lightfoot in loc. I agree with Stier in thinking that there was something of the spirit that *would not* understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable *real ignorance*. The proselyte might be regarded as born again, when he became one of the seed of Abraham: this figure would be easily explained on the Judaical view: but that *every man* should need this, was beyond Nicodemus's comprehension. He therefore rebuts the assertion with a *reductio ad absurdum*, which in spirit expresses, as in ch. vi. 60,—'This is an hard saying; who can hear it?'—**γέρον ὢν**: probably he himself was old, and he instances his own case.—5.] The Lord passes by the question of Nicodemus without notice, further than that this His second assertion takes as it were the ground from under it, by explaining the token and means of the new birth.—There can be no doubt, on any *honest* interpretation of the words, that **γεννηθῆναι ἐξ ὕδατος** refers to the token or outward sign of baptism,—**γ. ἐκ πνεύματος** to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of *these two plain facts* have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin: 'spiritum, qui nos repurgat, et qui virtute sua in nos diffusa vigorem inspirat cœlestis vitæ;'—Grotius: 'spiritum aque instar emundantem' (!);—Cocceius: 'gratiam Dei, sordes et vitia abludentem;'—Lampe: 'obedientiam Christi' (!);—Tholuck, who holds that not Baptism itself, but only its idea, that of cleansing, is referred to;—and others, who endeavour to resolve **ὕδατος καὶ πνεύματος** into a figure of **ἐν διὰ ὁδοῦν**, so as to make it mean 'the cleansing or purifying Spirit.' All the better and deeper expositors have recognized the co-existence of the two, *water* and the *Spirit*. So for

the most part the ancients: so Lücke (in his last edition), De Wette, Neander, Stier, Olshausen (on ver. 5), &c.—This being then recognized, *to what does ὕδωρ refer?* At that time, two kinds of baptism were known: that of the *proselytes*, by which they were received into Judaism,—and that of *John*, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of *one and the same truth*; that namely of the *entire cleansing of the man* for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared his baptism to be *incomplete*,—it was *only with water*; One was coming, who should baptize *with the Holy Ghost*. That declaration of his is the key to the understanding of this verse. Baptism, *complete*, with *water* and the *Spirit*, is the admission into the Kingdom of God. Those who have received *the outward sign and the spiritual grace*, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had slighted. But they were not *only* spoken to him. The words of the Lord have in them life and meaning for all ages of His Church: and more especially so these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matt. xxviii. 20. Mark xvi. 16) ordained it as a Sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 45), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where

c = ch. iv. 20,  
 24. Ps. I.  
 Acts v. 29 al.  
 d = here only.  
 Gen. viii. 1.  
 E = ch. xiv. 5.  
 cc here only.  
 f = Matt. xxiv.  
 31. Rev.  
 xviii. 22 and  
 passim.  
 g = ch. viii. 14.  
 xii. 35. Heb.  
 xi. 8. Gen.  
 xvi. 8.

εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. <sup>6</sup> τὸ γεγεννημένον  
 ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ  
 πνεύματος πνεῦμά ἐστι. <sup>7</sup> μὴ θαυμάσῃς ὅτι εἶπόν σοι  
 Δεῖ ὑμᾶς γεννηθῆναι <sup>d</sup> ἄνωθεν. <sup>8</sup> τὸ <sup>e</sup> πνεῦμα ὅπου θέλει  
 πνέει, καὶ τὴν <sup>f</sup> φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας  
 πόθεν ἔρχεται καὶ <sup>g</sup> ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ

A B

Theophyl. ins. L U (B S?). — 5. ἀμὴν (once) om. A al. — 8. for καὶ bef. ποῦ ὑπ.,

duly received. — εἰσελθεῖν εἰς is more than ἰδύν above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of *teaching* being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one—the *entering into* the Kingdom of God.—6.] The neuter denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: 'notat ipsa prima stamina vitæ.'—The Lord here answers Nicodemus's hypothetical question of ver. 4, by telling him that *even could it be so*, it would not accomplish the birth of which *He* speaks.—In this σὰρξ is included *every part* of that which is born after the ordinary method of generation; even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood' cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,—the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 fin.; and since the Kingdom of God is a spiritual Kingdom, such only who are so born can enter into it.—7.] The weightiest word here is ὑμᾶς. The Lord did not, could not, say this of *Himself*. Why?—Because in the full sense in which the flesh is incapacitated from entering the K. of God, *He was not born of the flesh*. He inherited the weakness of the flesh, but His Spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at His baptism, the words spoken by the Father were indicative of past approval, not of *renewal*. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not Himself in this

necessity for the new birth.—The μὴ θαυμάσῃς applies to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world.—8.] The Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes *that one*, which is above others symbolic of the action of the *Spirit*, and which (in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by *the same word as it*. So that the words as they stand apply themselves at once to the Spirit and His working, without any figure;—spiritus ubi vult spirat. Bengel, after Origen and Augustine, takes τὸ πν. of the *Holy Spirit* exclusively: but this can hardly be. The *form* of the sentence, as well as its import, is against it. The πνέει, ἀκούεις, οἶδας, are all said of well-known facts. And the comparison would not hold on that supposition.—'As the Spirit is in His working on those born of Him, so is *every one that is born of the Spirit*.' But on the other interpretation, we have 'The wind breatheth,' &c.:—*so is*, i.e. 'so it is with' (see a similar construction Matt. xiii. 45) *every one born of the Spirit*.—Notice it is not ὁ ἀνέμος here, but τὸ πνεῦμα, the gentle breath of the wind;—and it is heard, not felt;—a case in which the οὐκ οἶδας κ.τ.λ. is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around.—The ὅπου θέλει, in the application, implies the *freedom* (2 Cor. iii. 17) and *unrestrained working* of the Spirit (1 Cor. xii. 11).—πᾶς ὁ γ. The Lord can hardly, as Stier explains (iv. 58), mean *Himself* by these words; or, if He does, only *inclusively*, as being γ. ἐκ τ. πν., not principally. He describes the *mystery of the spiritual life*;—we see its *effects*, in ourselves, and others who have it; but we cannot trace its beginnings, nor prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,—*His voice*, spiritually discerned.—'Homo in quo spiritus spirat,

γεγεννημένος ἐκ τοῦ πνεύματος. <sup>9</sup> ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι; <sup>10</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ <sup>h</sup> ὁ διδάσκαλος τοῦ <sup>h</sup> Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> ἄμην ἄμην λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ <sup>i</sup> λαμβάνετε. <sup>12</sup> εἰ τὰ <sup>k</sup> ἐπίγεια <sup>i = ch. i. 12. v. 43. Matt. xiii. 29.</sup> εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ <sup>k</sup> ἐπουράνια πιστεύετε; <sup>13</sup> καὶ οὐδεὶς <sup>m</sup> ἀναβέβηκεν εἰς <sup>l</sup> τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ <sup>m</sup> καταβὰς, ὁ υἱὸς <sup>l</sup> <sup>i = ch. i. 12. v. 43. Matt. xiii. 29. k 1 Cor. xv. 40. Phil. ii. 10. iii. 19. l 1 Cor. xv. 48. Phil. ii. 10. m Eph. iv. 9. Prov. xxx. 4.</sup>

e spiritu respirat.' Bengel.—This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit—assures us of the manifold and undefinable varieties of both these. 'The physiognomies of those who are born again, are as various as those of natural men' (Dräseke, cited by Stier, iv. 61). — 9.] The question of Nicodemus is evidently still one of unbelief: see ver. 12. — 10.] I believe the E. V. is right in rendering δ διδ. 'a teacher'; the article is inserted as required by τοῦ before Ἰσραὴλ, which is expressed as giving a solemnity to Ἰσρ. as the people of God. Or it is possible that ὁ διδάσκαλος may merely be meant as *one of* οἱ διδάσκαλοι. I prefer either of these reasons for the presence of the article, to supposing it to have any emphatic meaning. Nicodemus was manifestly in no supereminent place among the ἄρχοντες: see ch. vii. 50—53. Still less can I with Bp. Middleton, Gr. Art. p. 242, 3, believe any *blame conveyed in the title.* — 11.] Henceforward the discourse is an answer to the *unbelief*, and in answering that, to the *question* (πῶς δ. τ. γέν.) of Nicodemus: by showing Him the appointed means of this new birth, and of being upheld in the life to which it is the entrance, viz.—*faith in the Son of God.*—δ οἶδαμεν λ. . . . . Why these plurals? Various interpretations have been given: ἡ περὶ ἑαυτοῦ καὶ τοῦ πατρὸς τοῦτό φησιν, ἡ περὶ ἑαυτοῦ μόνου (Euthym.);—*Loquitur de se et de Spiritu* (Bengel);—of Himself and the Prophets (Beza, Tholuck);—of Himself and John the Bapt. (Knapp);—of Teachers like Himself (Meyer);—of all the born of the Spirit (Lange, Wesley);—of the three Persons in the Holy Trinity (Stier);—or, the plural is *only rhetorical* (Lücke, De Wette). I had rather take it as a *proverbial* saying; q. d. "I am one of those who," &c. The Lord thereby brings out the unreasonableness of that unbelief which would not receive His witness, but made it an exception to the general pro-

verbial rule. — οὐ λαμβάνετε, addressed still to Nicodemus, and through him to the Jews: not to certain others who were present, as Olsh. supposes. — 12.] The words μαρτυρίαν λαμβάνειν prepared the way for the new idea which is brought forward in this verse—πιστεύειν. Faith is, in the most pregnant sense, 'the receiving of testimony'; because it is the making *subjectively real* the contents of that testimony. So the πιστεύειν εἰς αὐτόν is, the *full reception of the Lord's testimony*; because the burden of that testimony is, *grace and truth and salvation by Himself*. This faith is not reasoning, nor knowledge, but a *reception of Divine Truth* declared by One who came from God; and so it is *far above* reasoning and knowledge:—πιστεύομεν above οἶδαμεν.—But what are the ἐπίγεια? The matters relating to the new birth which have hitherto been spoken of;—called so because that *side of them* has been exhibited which is *upon earth*, and happens among men. ἂ τοῖς ἐπὶ γῆς ἐτι διατρίβουσιν ἀνθρώποις ὑπατά ὑπαρξαι τε καὶ νοηθῆναι. Origen. That the *parable about the wind* is not intended, is evident from κ. οὐ πιστεύετε, which in that case would be 'do not understand.' And the ἐπουράνια are the things of which the discourse goes on to treat *from this point*: viz. the *heavenly side* of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son.—Stier supposes a reference in this verse to Wisd. ix. 16. καὶ μόλις εἰκάζομεν τὰ ἐπὶ τῆς γῆς, καὶ τὰ ἐν χερσὶν ἐφοσκοῦμεν μετὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τις ἐξίχνησε;—13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4; and as spoken to a learned doctor of the law, would recall that verse,—especially as the further question is there asked, 'Who hath gathered the wind in His fists?' (יִי אֱלֹהֵינוּ אֵיךְ יִקְרָא הַרוּחַ), and 'What is His name, and what His Son's name?' See also Deut. xxx. 12, and the

a Exod. iii. 14.  
b Rev. i. 4.  
c ch. viii. 28.  
d xii. 32, 34  
only.  
met. Matt. xi. 23 al. NUM. xxi. 9.

τοῦ ἀνθρώπου [ὁ ὦν ἐν τῷ οὐρανῷ]· <sup>11</sup> καὶ καθὼς  
Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι

A B

ἡ A abcv syr. Arm. Ambr. Aug. — 13. ὁ ὦν ἐν τῷ οὐρ. om. B L I Æth. txt (ὦν

citation Rom. x. 6—8. — All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, *was in, came down from, heaven*,—and was *in heaven* (heaven about Him, heaven dwelling on earth, ch. i. 52), *while here*, and ascended up into heaven when He left this earth;—and by all these proofs, speaking in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of τὰ ἱστορήματα to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *proleptically*, of results of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption *as accomplished*, and makes announcements which could not be literally acted upon till they had been so accomplished. See ver. 14 ff., whose sense will be altogether lost, unless this ἀναβιβῆσθαι be understood of His exaltation to be a Prince and a Saviour.—ὁ ὦν ἐν τ. οὐρ.] see ch. i. 18 and note. Doubtless the meaning involves ‘whose place is in heaven;’ but it also asserts the ‘being in heaven’ of the time then present: see ch. i. 51.—To explain such expressions as ἀναβαίνειν εἰς τ. οὐρ., &c. as mere *Hebrew metaphors* (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into Divine truth:—these words in fact express the *truths on which Hebrew metaphors were constructed*. Socinus is quite right, when he says that *those who take ἀναβ. εἰς τ. οὐ. metaphorically, must in all consistency take ὁ καταβάς ἐκ τ. οὐρ. metaphorically also*: ‘qualis descensus, talis etiam ascensus.’—14.] From this point the discourse passes to the *Person of Christ*, and Redemption by His Death.—The Lord brings before this doctor of the Law the mention of Moses, who in his day by Divine command lifted up a symbol of forgiveness and redemption to Israel.—καθὼς. We must avoid all such ideas as that the Lord *merely compares* His death to the elevation of the brazen serpent, as if only a *fortuitous likeness* were laid hold of by Him. This would leave the *brazen serpent itself meaningless*, and is an explanation which can only satisfy those

who do not discern the typical reference of all the ceremonial dispensation to the Redeemer.—It is an important duty of an expositor here, to defend the obvious and only honest explanation of this comparison against the tortuous and inadequate interpretations of modern critics. The comparison lies between the *exalted serpent of brass*, and the *exalted Son of Man*. The *brazen serpent* sets forth the *Redeemer*. This by recent Commentators (Lücke, De Wette, and others) is considered impossible: and the tertium comparationis is held to be only ‘the lifting up.’ But this does not satisfy the construction of the comparison. ‘The brazen serpent was lifted up: every one who looked on it, lived,’ = ‘The Son of Man must be lifted up: every one who believes on Him, shall live.’ The *same thing* is predicated of the two;—both are lifted up;—cognate consequences follow,—*body-healing*, and *soul-healing* (as Erskine, On the Brazen Serpent). There must then be *some reason why the only two members of the comparison yet unaccounted for stand where they do*,—considering that the brazen serpent was lifted up not for any physical efficacy, but by command of God alone. *Now on examination we find this correspondence fully established*. The ‘serpent’ is in Scripture symbolism, *the devil*,—from the historical temptation in Gen. iii. downwards. But *why* is the devil set forth by the *serpent*? How does the bite of the serpent operate? It *pervades with its poison the frame of its victim*: that frame *becomes poisoned*;—and *death ensues*. So sin, the *poison of the devil*, being instilled into our nature, that nature has become *σὰρξ ἀμαρτίας*,—a *poisoned nature*,—a *flesh of sin*. Now the brazen serpent was made in the *likeness of the serpents* which had bitten them. It *represented to them the poison* which had gone through their frames, and it was hung up there, on the banner-staff, as a trophy, to show them that *for the poison, there was healing*;—that the plague had been overcome. In it, there was *no poison*; only the *likeness of it*. Now was not the Lord Jesus made ἐν ὁμοιώματι σαρκὸς ἀμαρτίας, Rom. viii. 3? Was not ‘He made Sin for us, who knew no sin?’ (2 Cor. v. 21.)—Did not He, on His Cross, make an open show of, and triumph over, the Enemy, so that it was *as*

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, <sup>15</sup> ἵνα πᾶς ὁ <sup>ε</sup> πιστεύων \* εἰς <sup>c constr. ch. i. 12 and foll. ch. x. 28.</sup> αὐτὸν [μὴ <sup>d</sup> ἀπόληται, ἀλλ'] <sup>ε</sup> ἔχῃ <sup>16</sup> ζωὴν αἰώνιον. οὕτω <sup>d 1 Cor. i. 18. 2 Thess. ii. 10. e Matt. xix. 16, 29. Acts xiii. 46, 48. Rom. ii. 7 al.</sup>

om. A<sup>1</sup>) A <sup>2</sup> abc Hil. Lucif. — 15. for εἰς αὐτὸν, ἐπ' αὐτὸν A. ἐν αὐτῷ B c. ἐπ' αὐτῷ L Theodoret. txt qu. ?—μὴ ἀπόληται ἀλλ' om. B L 7 al. a Copt. Æth. Arm.

*if the Enemy himself had been nailed to that Cross* (Col. ii. 15)? Were not Sin and Death and Satan crucified, *when He was crucified*? ἐκεῖ μὲν, ἐπεὶ δὲ ὅπως ἡ βλάβη, δὲ ὅπως καὶ ἡ θεραπεία? ἐνταῦθα δὲ, ἐπεὶ δὲ ἀνθρώπου ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, δὲ ἀνθρώπου καὶ ἡ ζωὴ παρεγένετο. Euthym.—δεῖ, it is necessary, in the Father's counsel—it is decreed, but not arbitrarily;—the very necessity of things, which is in fact but the evolution of the Divine will, made it requisite that the pure and sinless Son of Man should thus be uplifted and suffer; see Luke xxiv. 26. —ὁψωθῆναι. In this word there is more than the mere crucifixion. It has respect in its double meaning (of which see a remarkable instance in Gen. xl. 13, 19. E. V.) to the exaltation of the Lord on the Cross, and through the Cross to His Kingdom; and refers back to ἀναβιβῆκεν εἰς τ. οὐρ. before. Stier quotes the Christian proverb, Crux scala cæli. —15.] The corresponding clause applying to the type is left to be supplied—'And as every one who looked on it was healed, so....'—πιστ. εἰς αὐτὸν] This expression, here first used by the Lord, implies *His exaltation*,—see ch. xii. 32. It is a belief in *His Person being what God by His sufferings and exaltation hath made Him to be, and being that to me*. This involves, on the part of the believer, the anguish of the bite of the fiery serpent,—and the earnest looking on Him in Whom sin is crucified, with the inner eye of faith.—μὴ ἀπ. ἀλλ' ἔχῃ ζ. αἰ. Just as in the type, God did not remove the fiery serpents,—or not all at once,—but healing was to be found in the midst of them by looking to the brazen serpent (παῖς ὁ δε-δημημένος ἰδὼν αὐτὸν ζήσεται, LXX),—so the temptations and conflicts of sin shall not leave the believer,—but in the midst of these, with the Eye of Faith fixed on the uplifted Son of Man, he *has eternal life*; perishes not of the bite, but ζήσεται.—See on this verse the remarkable passage, Wisd. xvi. 5—13, where as much of the healing sign is opened as could be expected before the great Antitype Himself appeared. —16.] Many Commentators—since the time of Erasmus, who first suggested the notion,—have maintained *that the discourse of the Lord breaks off here*, and the rest, to ver. 21, consists of the remarks of the Evangelist. (So Tholuck, Olshausen, Lücke, De

Wette; which last attributes vv. 13, 14 also to John.) But to those who view these discourses of the Lord as intimately connected *wholes*, this will be as inconceivable, as the absurd idea of Matthew having combined into one insulated sayings of his Master. This discourse would be altogether fragmentary, and would have left Nicodemus *almost where he was before*, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14, 15, and applies them to the present life and conduct of mankind.—The principal grounds alleged for supposing the discourse to break off here seem to be, (α) *that all allusion to Nicodemus is henceforth dropped*.—But this is not conclusive, for it is obvious that the natural progress of such an interview on his part would be *from questioning to listening*; and that even had he joined in the dialogue, the Evangelist would not have been bound to relate all his remarks,—but only those which, as vv. 2, 4 and 9, were important to bring out his mind and standing point. (β) *that henceforth past tenses are used*; making it more probable that the passage was added after the great events alluded to had taken place. But does not the Lord speak here, as in so many other places, *proleptically*, of the fulness of the accomplishment of those designs, which in the *Divine Counsels* were accomplished? Is not this way of speaking natural to a discourse which is treating of the *development* of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37—39. (γ) *on account of the use of μονογενῆς*, vv. 16, 18, which is peculiar to John. But, as Stier well inquires (iv. 101), *whence did John get this word*, but from the lips of his divine Master? Would he have ventured on such an expression, except by an authorization from Him? (δ) *It is asserted that John often continues the Lord's discourses with additions of his own*;—and ch. i. 16, and ch. iii. 31, are alleged as instances. Of these, ch. i. 16 is *beside the question*:—for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver 14, and then the connexion goes on with ver. 16. On the untenableness of the view with



f constr. Gal.  
ii. 13 only.  
g ch. i. 14 and  
tell.

h = ver. 18 ch.  
xii. 47, 48.  
James v. 9.

i = ch. xii. 47.  
James v. 9.

γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν [αὐτοῦ] A B  
τὸν <sup>ε</sup>μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ  
ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>17</sup> οὐ γὰρ ἀπέστειλεν  
ὁ θεὸς τὸν υἱὸν [αὐτοῦ] εἰς τὸν κόσμον ἵνα <sup>h</sup>κρίνῃ τὸν  
κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. <sup>18</sup> ὁ πιστεύων  
εἰς αὐτὸν οὐ <sup>i</sup>κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται,  
ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ

Cyr. Cyr. Lucif. ins. A bc. — 16. αὐτοῦ om. B. — ἀπολλύται A. — 17. αὐτοῦ  
om. B L 4 Cyr. — 18. δὲ om. B Orig. Tert. Cyr. ins. A abcd Iren. Hil. Lucif. Ambr.

regard to ch. iii. 31 ff., see notes there.—It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of the Lord, to suppose him capable, *in any place*, of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious *intention* of the Evangelist here is, *that the Lord shall have said these words*. If the Lord did not say them, but the Evangelist, we cannot stop with the view that he has added *his own remarks* to the Lord's discourse, but must at once pronounce him *guilty of an imposture and a forgery*. (See Stier, iv. 99—107). I conclude therefore on all these grounds that the words following, to ver. 21, cannot be otherwise regarded than as *uttered by the Lord in continuation of His discourse*.—ἡγάπησεν. The indefinite, signifying the universal and eternal existence of that love which God Himself is (1 John iv. 8).—τὸν κόσμον, *the world*, in the most general sense, as represented by, and included in, man,—Gen. iii. 17, 18, and i. 28;—*not, the elect*, which would utterly destroy the force of the passage; see on ver. 18.—The Lord here reveals *Love* as the one *ground of the Divine counsel* in redemption,—*salvation* of men, as its *one purpose with regard to them*.—τὸν μονογ. The reference is to the offering of Isaac, of whom (Gen. xxii. 2, Heb.:—the LXX have ἀγαπητὸν) *this term is used*: and Nicodemus would at once be reminded by it of the *love there required*, the *substitution there made*, and the *prophecy there uttered* to Abraham, to which ἵνα πᾶς ὁ πιστ. so nearly corresponds.—ἔδωκεν—absolute, not merely τῷ κόσμῳ—'gave up,'—παρίδωκεν,—Rom. viii. 32; where, as Stier remarks, we have again, in the οὐκ ἔφθισατο, an unmistakable allusion to the οὐκ ἔφθισω said to Abraham, Gen. xxii. 16.—ἵνα . . . By the repetition of this final clause verbatim from ver. 15, we

have the identity of the former clauses established: i.e. the uplifting of the Son of Man like the serpent in the wilderness *is* the manifestation of the Divine Love in the gift of the Son of God:—ὁ υἱὸς τοῦ ἀνθρώπου of ver. 14, = in the strictest sense, ὁ υἱὸς αὐτ. ὁ μονογ. of ver. 16. — 17.] The κόσμος—the Gentile world—was according to Jewish ideas to be judged and condemned by the Messiah. This error the Lord here removes. The assertion ch ix. 39, εἰς κρίμα ἐγὼ εἰς τ. κόσ. τοῦτ. ἦλθον is no contradiction to this. The κρίμα there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the *purpose why* the Son of God came into the world, but is evolved in the accomplishment of the higher purpose, viz. Love, and the salvation of men. Observe, the latter clause does not correspond to the former—it is not ἵνα σώξῃ τὸν κόσμον,—but ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ:—the *free will* of the κόσμος is by this strikingly set forth, in connexion with vv. 19, 20. Not that the Lord is not the σωτὴρ τοῦ κόσμου (iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out. — 18.] Οἱ πιστ. εἰς αὐτ. see above, ver. 15.—οὐ κρίνεται—see ch. v. 24, where the same assertion is made more fully; and note there.—ἤδη κέκριται, implying,—*by no positive act of judgment of Mine*,—but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, *not taken*: he must then perish in his sins; he is *already judged and sentenced*.—μὴ πεπίστευκεν. The perfect implies more than 'that faith is a definite act in time' (Lücke, De Wette); it sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe' (Lange, in Stier iv. 113); see 2 Thess. ii. 11, 12.—εἰς τὸ ὄν. not without meaning: that name was Ἰησοῦς, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν

θεοῦ. <sup>19 j</sup> αὕτη δὲ ἐστὶν ἡ κρίσις, <sup>k</sup> ὅτι τὸ <sup>kk</sup> φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. <sup>20</sup> πᾶς γὰρ ὁ <sup>l</sup> φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ <sup>m</sup> ἐλεγχθῇ τὰ ἔργα αὐτοῦ· <sup>21</sup> ὁ δὲ ποιῶν τὴν <sup>n</sup> ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα <sup>o</sup> φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι <sup>p</sup> ἐν θεῷ ἐστὶν εἰργασμένα. <sup>22</sup> Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν <sup>q</sup> Ἰουδαίαν γῆν, καὶ ἐκεῖ <sup>r</sup> διέτριβε μετ' αὐτῶν καὶ

j constr. 1 John v. 11. iv. 9. k = ch. v. 29. Matt. xxiii. 33. kk see ch. i. 9. l ch. v. 29. Tit. ii. 8. James iii. 16 only. Prov. xxii. 8. m Eph. v. 11, n = 1 Cor. v. 8. xiii. 6. Eph. iv. 21. v. 14. o ch. ii. 11. p 1 Cor. vii. 39. xi. 11. 1 John iv. 16.

q adj. Mark i. 5. Acts xvi. 1. xxiv. 24 only. r ch. xi. 54. Acts xii. 19. xv. 35.

ἀμαρτιῶν αὐτῶν, Matt. i. 21.—The *μονογενεὺς* also here sets before us the *hopelessness of such a man's state*; he has no other Saviour.—19.] The particular nature of his decided judgment is now set forth,—that *the Light* (see ch. i. 7, and notes) *is come into the world*, (ἐλήλυθεν, in reference perhaps to ἐλήλυθας, ver. 2,) and men (= ὁ κόσμος, men in general; an awful revelation of the future reception of the Gospel) *loved* (the perversion of the affections and will is the deepest ruin of mankind) *the darkness* (see note on ch. i. 5; = the state of sin and unbelief) *rather than* (not = 'and not,' but as Bengel says, *Amabilitas lucis eos perculit, sed obhæserunt in amore tenebrarum*, see ch. v. 35. xii. 43. 2 Tim. iii. 4) *the light, because their deeds were evil* (their habits, thoughts, practices,—all these are included,—were perverted). —*ἠγάπησαν* and *ἦν* are the *indefinite Aorists*, implying the general usage and state of men, when and after the φῶς ἐλήλυθεν εἰς τ. κόσ. —20.] This verse analyses the psychological grounds of the preceding. The φῶς is not here 'the common light of day,' nor light in general: but as before, 'the Light,' i. e. the Lord Jesus, and His salvation: see ver. 21 fin. —There is here a difference between φαῦλα πράσσειν, and ποιεῖν τὴν ἀλήθειαν, which is too remarkable to be passed over,—especially as the same distinction is observed in ch. v. 29,—οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀν. κρίσεως. Bengel, who noticed this, hardly I think gives the right reason for it: 'malitia est irrequieta, est quiddam operosius quam veritas:' nor does Stier fully reach it, 'that πράσ. signifies more a subordination, a being the *servants* of sin, ἐργάται τῆς ἀδικίας, Luke xiii. 27.' I think the distinction is rather perhaps this,—that πράσσειν is more the *habit of action*; so that we might say 'he that practises evil:' but ποιεῖν the true *doing* of good, *good fruit*, good that *remains*. He who πράσσει, has nothing but his πρᾶγμα,

which is an event, a thing of the past, a source to him only of condemnation, for he has nothing to show for it, for it is also φαῦλον, worthless; whereas he that ποιεῖ, has his ποίημα,—he has abiding fruit; *his works do follow him*. So that the expressions will not admit of being interchanged. There may possibly be a hint at the coming by night of Nicodemus, but surely only by a distant implication. He might gather this from what was said, that it would have been better for him to make open confession of Jesus; but we can hardly say that the Lord reproves him for coming, even as he did.—21.] Who is this ποιῶν τ. ἀλήθ. ? The end of ch. i. will best explain to us: ἐν ᾧ ὁ λόγος οὐκ ἐστὶ, see also Luke viii. 15, and Ps. xv. The πράσσων πονηρὰ is crooked and perverse; he has a light, which he does not follow; he knows the light, and avoids it; and so there is no truth, singleness, in him; he is a man at variance with himself. But the simple and single-minded is he who knowing and approving the light, comes to it; and comes that he may be carried onward in this spirit of truth and single-mindedness to higher degrees of communion with and likeness to God. 'The good man seeks the Light, and to place his works in the Light, not from a vain love of praise, but from a desire for communion wherein he finds strength and security.' De Wette. But this is not all: the manifesting his works that they are wrought in God, is and can be only by the candle of the Lord being kindled within him and he himself born again in the Kingdom of God; see Ps. cxxxix. 23, 24.—We hear nothing of the effect produced on Nicodemus by this interview. It certainly did not alienate him from Jesus, see ch. vii. 50. xix. 39, also ch. xii. 42. "It speaks for the simplicity and historic truthfulness of our Evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had." (Baumgarten-Crusius, in Stier, iv. 124.)

22—36.] Removal of Jesus and His L I.

α Luke i. 10, 20. β βάπτειζεν. <sup>23</sup> α ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν AB  
 Jer. xxxiii. 20. αα ἐγγὺς τοῦ Σαλήμ, ὅτι <sup>β</sup> ὕδατα πολλὰ ἦν ἐκεῖ, καὶ  
 γ ch. vi. 12, 23. γ παρηγίνοντο καὶ ἐβαπτίζοντο. <sup>24</sup> οὐπω γὰρ ἦν <sup>δ</sup> πρεβλη-  
 b yhor. Rev. viii. 10, xiv. 7. αλ. i. 27. δ μένος εἰς τὴν <sup>ε</sup> φυλακὴν ὃ Ἰωάννης. <sup>25</sup> ἐγένετο οὖν  
 c Luke xii. 51 al. Acts v. 21 and freq. ε ζήτησις <sup>ς</sup> ἐκ τῶν μαθητῶν Ἰωάννου μετὰ <sup>τ</sup> Ἰουδαίου περι-  
 d Matt. xxi. 30. Luke xii. 58. Acts xvi. 37. ς καθαρισμοῦ. <sup>26</sup> καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον  
 e Acts xv. 2. h ὧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες  
 1 Tim. i. 4 f. f = Acts v. 38, 39. Rom. ii. 20. xii. 18. ἔρχονται πρὸς αὐτόν. <sup>27</sup> ἀπεκριθὲν Ἰωάννης καὶ εἶπεν  
 Rev. ii. 9. g ch. ii. 6 and tell. οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, εἰ μὴ ἡ δεδο-  
 h constr. Acts xiii. 22. see ch. v. 33.

—23. σαλήμ A. —25. rec. μετὰ Ἰουδαίων, with G? H *ber* Orig. Copt. Æth. Arm. Aug., but txt A B E F K L M S U V Δ 35 all. Syrr. Eus. Cyr. Chrys. Euth. Theophyl.

*disciples into the neighbourhood of the Baptist, who, upon occasion given, bears another notable testimony to Him.* —22.]

μετ. ταῦτα:—the sequence is not immediate; for this, John uses μετὰ τοῦτο. —τ. Ἰουδ. γ. The rural districts of Judæa, in distinction from the metropolis. —ἐβάπτ., viz. by means of His disciples;—see ch. iv. 2, and note. The place is not named: perhaps He did not remain in one fixed spot. —23.] The situation of these places is uncertain. Eusebius and Jerome place Salim eight Roman miles south of Scythopolis, and Ænon at the same distance, on the Jordan. If Scythopolis was the ancient Bethshan, both places were in Samaria:

and to this agree Epiphanius and the Samaritan chronicle called Abul Phatach. In Judith iv. 4, we find mention of ὁ αὐλὼν Σαλήμ in Samaria. An Ænon in the wilderness of Judah is mentioned Josh. xv. 61, and ib. ver. 32, עֵינָן and עַן, Σελειν κ. Αἶν (Alex.), both in Judah, where it is certainly more probable, both from the text here and from *a priori* considerations, that John would have been baptizing, than in Samaria. The name עַן is an intensive form of עַן a fountain, which answers to the description here given. Both places were West of the Jordan, see ver. 26, and compare ch. i. 28. —παρεγ. κ. ἐβ., i. e. the multitudes. —24.] There is much difficulty, which probably never will be cleared up, about the date of the imprisonment of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11, 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three synoptic Gospels have arisen were apparently unconscious of any such interval. Our Evangelist seems here to refer to such records, and to insert this remark, that it might not

be imagined, as it would be from them, that the Lord's public ministry (in the wider sense, see below on ver. 26) begun with the imprisonment of the Baptist. —25.] The circumstances under which this dispute arose seem to have been these:—John and our Lord were baptizing near to one another. (On the relation of their baptisms see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these (Ἰουδαῖος, i. e. Ἰουδ. τις) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; *they* perhaps maintaining that their master's καθαρισμὸς preparatory to the Messiah was absolutely necessary for all, and *he* (the Ἰουδαῖος) pointing out to them the apparent inconsistency of this Messiah Himself authorizing a baptism in His name, and alleging that if so, their master's baptism was rendered superfluous. We are driven to these conjectures because the text gives us no further insight into the fact than what the circumstances and the answer of John render probable. —26.] comp. ch. i. 28. —πάντες ἐρχ.] Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the public ministry of the Lord *properly so called*, which began in Galilee after the imprisonment of John. It was *not accompanied with the gift of the Spirit*, see ch. vii. 39. As John's commission was now on the wane, so the Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1). —27.] The subject of this answer is,—the divinely appointed humiliation and eclipsing of the

μένον αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>28</sup> αὐτοὶ ὑμεῖς μοι <sup>1</sup> μαρτυρεῖτε <sup>i</sup> see Rom. viii. 10. ὅτι εἶπον Οὐκ ἐμὶ ἐγὼ ὁ χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος <sup>k</sup> see Luke xix. 4, 28, ch. x. 1. ἐμὶ <sup>k</sup> ἔμπροσθεν ἐκείνου. <sup>29</sup> ὁ ἔχων τὴν <sup>1</sup> νύμφην <sup>m</sup> νυμφίος <sup>1</sup> see Rev. xviii. 23, xxi. 2, 3, xxi. 17 only. ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, <sup>n</sup> χαρὰ χαίρει <sup>o</sup> διὰ τὴν φωνὴν τοῦ νυμφίου. <sup>n</sup> αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ <sup>r</sup> πεπλήρωται. <sup>30</sup> ἐκείνον δὲ <sup>m</sup> αὐξάνειν, ἐμὲ δὲ <sup>r</sup> ἐλαττοῦσθαι. <sup>31</sup> ὁ <sup>s</sup> ἄνωθεν ἐρχόμενος <sup>o</sup> ἐπάνω πάντων ἐστίν. ὁ ὢν <sup>u</sup> ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος <sup>u</sup> see Matt. x. 23 and i. 10. <sup>v</sup> q intr. Matt. vi. 23, Mark iv. 8, Luke i. 80 al. fr. <sup>r</sup> Heb. ii. 7, 9 only, from Ps. vii. 5. <sup>s</sup> ver. 3 and reff. <sup>t</sup> → Luke xxi. 17, 19, Job xxxiii. 12. <sup>u</sup> ch. viii. 23, 1 John ii. 16, iv. 5.

—26. ἰδοὺ D 2. — 28. μοι om. E F M V al. — ἐγὼ om. D *abc* Cyr. — 29. ἰστῶς D. — 31. ὁ δὲ ὢν D *ab* Syr. — ἀπὸ τῆς γ. D<sup>2</sup>. — ἐπάν. πάντ. ἐστ. om. D 3 al. *ab* Hil. Arm.

Baptist himself before the greater Majesty of Him who was come after him. Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' 'Non possum mihi arrogare et capere quæ deus non dedit.' (Wetstein.) Some apply the words to Jesus:—εἰ δὲ λαμπρότερα τὰ ἐκείνου, καὶ πάντες πρὸς αὐτὸν ἐρχονται, θαυμάζειν οὐ χρῆ. τοιαῦτα γὰρ τὰ θεία. Chrysost. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of ἄνθρωπος here and himself as the subject of εἶπον in the next verse, also supports this view; see Heb. v. 4. — 28.] 'Not only so, but I have always given the same consistent testimony; that I was only the prerunner of One greater than myself.' ἐκείνου does not refer to ὁ χριστός, in which case it would have been αὐτοῦ (see, however, apparent exceptions to this, ch. vii. 45. Acts iii. 13; see also Winer, Gr. § 23. 1): but to Jesus, as the subject of ver. 26; and thus is not merely a *general* testimony with regard to the Messiah, but a *personal* one to Jesus. — 29.] Here first, (and here only in our Gospel,) comes, from the mouth of the Forerunner, the great symbolical reference which is so common in the other Gospels and in the Epistles. It is remarkable that the Lord brings it forward in His answer to the disciples of John respecting fasting, Matt. ix. 15; where see note on the further import of the terms used.—The φίλος τοῦ νυμφίου (Heb. רֵעֵהוּ) was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with

the marriage rites, that this verse refers. The friend rejoices at hearing the φωνὴ τοῦ νυμφίου, (see Jer. vii. 34. xvi. 9. xxv. 10. Rev. xviii. 23,) in his triumph and joy, at the marriage. *He χαρὰ χαίρει* (see reff. 1 Thess. iii. 9, is not a parallel case as to *construction*, for ἡ there is only by attraction) because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself,—τὴν οὕτω γλυκεῖαν, τὴν οὕτως ἐπέραστον, τὴν οὕτω σωτήριον.—ἐστηκὼς καὶ belongs merely to the graphic setting forth of the similitude.—αὕτη . . . πεπληρ. παραδόντος ἐκείνῳ τὴν νύμφην, καὶ πεπληρωκότος, ὡς εἶρηται, τὴν ἐγγερισθεῖσάν μοι διακονίαν. Euthym. — 30.] ἐλαττοῦσθαι,—ὡς, ἡλίῳ ἀνατείλαντος, ἑωσφόρου. Euthym. See note on Matt. xi. 2. — 31.] Many modern critics, beginning with Bengel and Wetstein, and including Lücke, Kuinoel, Olshausen, Tholuck, De Wette, and others, maintain that after ver. 30 we have the words, *not of the Baptist, but of the Evangelist*. Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary proceeding is, (a) *That the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist*. But some of them confess (e. g. Lücke, De Wette) that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shown, *what were* the Baptist's convictions concerning the Person and Office of our Lord. (β) *That the diction and sentiments of the following verses are so*

c = ver. 11.  
d = ch. i. 12  
e = and reff.  
f = and constr.  
here only.  
see ch. vi. 27  
al. Rom. xv.  
28.  
f subj. ch. vii.  
18. vii. 26.  
Matt. xxii.  
16 al.  
g = 1 Cor. vii. 5.  
xii. 27.  
h = 2 Cor. i. 22.  
viii. 16. ch.  
v. 4. Judg.  
iii. 28. Gen.  
xxxix. 4.  
i Luke xxiii.  
46. Matt.  
xvii. 22 al.  
Exod. xiii. 3.  
k ch. i. 12 and reff.  
1 ver. 15.  
II Acts xiv. 2. 1 Pet. ii. 7, 8. Exod. xxiii. 21.  
m = here only. (see *ισχύς*, ver. 3. Luke ii. 26 al.) Ps. lxxviii. 48. n ch. i. 32.

ἑπάνω πάντων ἐστί, <sup>32</sup> [καὶ] ὁ ἑώρακε καὶ ἤκουσε, τοῦτο ABD  
μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς <sup>d</sup> λαμβάνει.  
<sup>33</sup> ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς  
ἀληθὴς ἐστίν. <sup>34</sup> ὃν γὰρ ἀπίστευεν ὁ θεὸς τὰ ῥήματα ABCD  
τοῦ θεοῦ λαλεῖ· οὐ γὰρ <sup>e</sup> ἐκ μέτρου δίδωσιν [ὁ θεὸς] τὸ  
πνεῦμα. <sup>35</sup> ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν  
ἐν τῇ <sup>h</sup> χειρὶ αὐτοῦ. <sup>36</sup> ὁ <sup>k</sup> πιστεύων εἰς τὸν υἱὸν ἔχει  
ζωὴν αἰώνιον· ὁ δὲ <sup>l</sup> ἀπειθῶν τῷ υἱῷ οὐκ <sup>m</sup> ὄψεται ζωὴν,  
ἀλλ' ἡ ὁργὴ τοῦ θεοῦ <sup>n</sup> μένει ἐπ' αὐτόν.

Tert. — 32. καὶ (1st) om. B D L 2 Copt. ins. A c Orig. — τοῦτο om. D 4 ab Hil. Copt.  
Æth. Arm. Eus. — 34. ὁ θ. (2nd) om. B C' L 2 b Cyr. ins. A D. — 36. ἵνα ὁ π. εἰς  
τ. vi. ἐχρ D d.

entirely in the style of our Evangelist. But first, I by no means grant this, in the sense which is here meant. It will be seen by the reff. that the Evangelist does not so frequently repeat himself as in most other passages of equal length. And even were this so, the remark made above on vv. 16—21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his Divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the *inner coherence of the discourse itself*; in which John explains to his disciples the *reason why* He must increase; whereas his own dignity was to be eclipsed before Him. This will be seen below as we proceed.—And there is nothing inconsistent with what the Lord Himself says of the Baptist in these verses. He (the Baptist) ever speaks not as a *disciple* of Jesus, not as *within* the Kingdom,—but as knowing the blessedness of those who should be with it; as *standing by*, and hearing the Bridegroom's voice.—Nor again is there any thing inconsistent with the evident weakening of his own faith afterwards in the onward waning of his days in prison; see note on Matt. xi. 2.—ὁ ἄνωθ. ἐρχ. This gives us the *reason why* He must increase: His power and His words are not from below, temporary, limited; but are divine and inexhaustible; and, ver. 32.] His witness is not, like John's, only of what he has been forewarned to expect, but of that which He has seen and heard. But οὐδεὶς,—i. e. in reference to the κόσμος into which He is come, the σκοτία in which

His light shines,—no one comparatively,—receives His testimony. The state of men's minds at Jerusalem with regard to Jesus must ere this have been well known to the Baptist. — 33, 34.] This exception shows the correctness of the sense just assigned to οὐδεὶς.—ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν καὶ πιστεύων αὐτῷ, ἐβιβαίωσεν, ἰδεῖν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν ὁ ἀποστολικὸς αὐτόν, οὐκ ἔστι τὰ ῥήματα ἃ λαλεῖ· ὁ δὲ μὴ λαβὼν αὐτὴν, καὶ ἀπιστῶν αὐτῷ, τὸνναντίον ποιεῖ, καὶ οὐδὲν ἔτιμον ἢ προδῆλως θεωμαχί. Euthym.—The middle σφραγίζομαι is more usual in this signification. See instances in Wetstein. — ἀληθὴς, not as Wetstein, 'Deum veracem esse, et quæ per prophetas promiserat, præstissse;' this does not suit the context, and besides would require πιστὸς, not ἀληθὴς (see 1 John i. 9): but, as above from Euthym., 'true.'—οὐ γὰρ ἐκ μ. . . Seeing that the contrast is between the *unlimited* gift of the Spirit to Him that comes from above, and the *limited* participation of Him by those who are of the earth; we must not understand the assertion generally, but supply αὐτῷ, as has usually been done, after δίδωσι. 'Spiritus sanctus non habitabit super Prophetas, nisi mensura quadam; quidam enim librum unum, quidam duos vaticiniorum ediderunt.' (Vajikra rabba, in Wetstein.) This unmeasured pouring of the Spirit on Him accounts for His speaking the words of God.—35.] This, again, is the *ground why* the Father 'gives not the Spirit by measure to Him': see Matt. xi. 27—29, with which this verse forms a remarkable point of connexion, showing that what is commonly known as the Johannic form of expression was not confined to him, but originated higher, having its traces in the synoptic narrative, which is confessedly, in its main features,

IV. Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιῇ καὶ βαπτίζει ἢ Ἰωάννης· καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ· ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην † Συχάρ, πλησίον τοῦ χωρίου \* ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοῦ πορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν † ὥς ἔκτι.

<sup>b</sup> GEN. xlviii. 22. <sup>c</sup> = Matt. xi. 28. Rev. ii. 3 only. Isa. xl. 31. <sup>d</sup> = Luke xi. 6. xii. 36. ch. xiii. 4, or Matt. xvi. 6. 2 Cor. xi. 9. <sup>e</sup> 2 Cor. xi. 26 only †. 1 Macc. vi. 41. <sup>f</sup> = Acts xx. 11. xxvii. 17. see Heb. vi. 15.

CHAP. IV. 1. for ὁ κύριος, ὁ Ἰησοῦς D 10 al. aben Syrr. Copt. Arm. Chrys. Aug. txt A B C.—bef. Ἰωάν. om. ἢ A L 1.—2. καίτοι C.—3. τῇν Ἰουδ. γῆν D al. abd Æth. Arm. Chrys. Theophyl. Aug.—πάλιν om. A E F G H K S U V D 44 all. Syr. Orig. Chrys. ins. B C D L M abc.—5. rec. σιχάρ with c. txt A B C D K L S V 36 a Copt. Arm. Cyr. Chrys. Theophyl. Ambr.—οὐ ἔδωκε. C\* D L M S 14 Chrys. txt A B.—τῷ

independent of him.—36.] Comp. ch. i. 12, 13. iii. 15.—ἀπειθῶν may mean *disbelieving*, see ref. Unbelief implies disobedience.—μένει. It *wās on him*, see ver. 13, in his state of darkness and nature,—and can only be removed by faith in the Son of God, which he *has not*.

CHAP. IV. 1—42.] *The Lord, on His way back to Galilee through Samaria, discourses with a Samaritan woman. Confession of His Messiahship by the Samaritans.*—1.] An inference may be drawn from this, that the Lord knew the anger of the Pharisees to be more directed against Him than against the Baptist,—probably on account of what had passed in Jerusalem.—ὅτι Ἰησοῦς, not ὅτι αὐτὸς . . . because the report which the Pharisees had heard is given verbatim: the ὅτι is 'recitantis' merely.—2.] Probably for the same reason that Paul did not baptize usually (1 Cor. i. 14—16); viz. because His office was to preach and teach;—and the disciples as yet had no office of this kind. To assume a further reason, e.g. that there might not be ground for those whom the Lord Himself had baptized to boast of it, is arbitrary and unnecessary.—'Johannes, minister, sua manu baptizavit; discipuli ejus, ut videtur, neminem. At Christus baptizat Spiritu Sancto.' Bengel.—4.] If He was already on the borders of Samaria, not far from Ænon (see note on ch. iii. 23), the direct way was through Samaria. Indeed without this assumption, we know that the Galileans ordinarily took this way (Jos. Antt. xx. 6, 1, beginning). But there was probably design also in the journey. It could not have been mere speed (πάντως ἔδει τοὺς ταχὺν βουλομένους ἀπελθεῖν δι' ἐκεί-

νης πορεύεσθαι, Jos. Vit. 52),—since He made two days' stay on the way.—5.] Sychar is better known by the O. T. name of Sychem (Συχέμ), or τὰ Σίκιμα (Josephus, Euseb., &c.), or ἡ Σικίμα (LXX, 3 Kings xii. 25). It was a very old town on the range of Mt. Ephraim, in a narrow valley between Mt. Ebal and Mt. Gerizim, Judg. ix. 7. The name Sychar has been variously derived: from ἡψ, a lie, or ῥψ, drunken (Is. xxviii. 1), by some (Roland, Lightfoot), who believe it to have originally been an opprobrious name given by the Jews, but by this time to have lost its signification, and become the usual appellation: by others from Συχέμ, by mere corruption of the terminating liquid μ into ρ, Olsh.—Very near it was afterwards built Flavia Neapolis (Συχέμ, νῦν ἱερημος, δέικνυται ἐν τῷ τόπῳ ἐν προαστείῳ νέας πόλεως, Euseb. Onomasticon, in Winer, sub voce). There is a long and interesting history of Sicheim and the Samaritan worship on Gerizim, and the Christian church in the neighbourhood, in Robinson's Palestine, iii. 113—136.—τοῦ χωρ. ὃ ἔδωκε. . . . This is traditional: it finds however support from Gen. xxxiii. 19, where we find Jacob buying a field near Shechem, and Josh. xxiv. 32, where, on the mention of Joseph's bones being laid there, it is said that it became the inheritance of the children of Joseph. *This form* of the tradition is supposed to have arisen from the mistranslation by the LXX of Gen. xlviii. 22, ἐγὼ δὲ διδωμι σοι Σίκιμα ἐξαιρέτον (ῥησ ἔδω, 'one share') ὑπὲρ τοῦ ἀδελφούς σου. The Lord does not allude to it in the conversation, though the woman does.—6.] Robinson (iii. 112) can only

in John, ch. vi. 23. vi. 2. x. 2, 18, 20, 25. xxi. 7, 12, only. in Luke, passim. p. pres. ch. i. 39 and 40. q. Acts xiv. 17. xvi. 27 only. xvi. Mem. 1. 2. 3. t = Matt. iv. 11 al. s = 1 Cor. xi. 19. t = Luke xx. 29. 1 Cor. vii. 26. a w. gen. here only. Num. xxxiii. 37. Deut. xi. 30.

g ch. ii. 8 only. <sup>7</sup> ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας <sup>8</sup> ἀντλήσαι ὕδωρ. λέγει ABCD  
 Gen. xxiv.  
 20.  
 h Matt. xxvii.  
 of 5. Rev.  
 xvi. 6.  
 i plur. here  
 only. 2 Chron.  
 xi. 23.  
 k Luke xx.  
 41. ch. xvi.  
 15. 1 Cor. xv.  
 12.  
 l Matt. xx.  
 20. James i. 5.  
 m here only f.  
 n Acts viii. 20.  
 xi. 17. Rom.  
 v. 16, 17.

αὐτῇ ὁ Ἰησοῦς Δός μοι <sup>h</sup> πιεῖν. <sup>8</sup> οἱ γὰρ μαθηταὶ αὐτοῦ  
 ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα <sup>i</sup> τροφὰς ἀγοράσωσι.  
<sup>9</sup> λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις <sup>k</sup> Πῶς σὺ Ἰουδαῖος  
 ὦν παρ' ἐμοῦ πιεῖν αἰτείς γυναῖκός Σαμαρεῖτιδος † οὔσης;  
 οὐ γὰρ <sup>m</sup> συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. <sup>10</sup> ἀπεκρίθη  
 Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾗδεις τὴν <sup>n</sup> ὕδωρ ἐκ τοῦ Θεοῦ,  
 καὶ τίς ἐστιν ὁ λέγων σοι Δός μοι πιεῖν, σὺ ἂν ᾗτησας

Ἰωσ. B. — 6. rec. ὥστε ἔκτη, with qu. ? txt A B C D L 1 al. — 9. σὺ Ἰουδ. ὦν πῶς  
 D abd. — οὔσης om. D. — rec. οὗς. γυν. Σ. with qu. ? but aft. Σαμ. A B C L Cyr. —

solve the difficulty of the present well standing in a spot watered by so many natural fountains, by supposing that it may have been dug, according to the practice of the patriarchs, by Jacob, in connexion with the plot of ground which he bought, to have an independent supply of water.— οὕτως—see *refl.*—refers to *κεκοπιακῶς ἐκ τ. ὁδ.*, and may be rendered 'accordingly.' There is no authority for the meaning *ἀπλῶς ὡς ἔτυχε*, 'just as he was,' or 'just as it happened,' i. e. on the bare stone.— ὥρα . . . ἔκτη, mid-day. Townson supposed the sixth hour, according to John, to mean *six in the evening*, 'after the way of reckoning in Asia Minor:'—but, as Lücke observes (i. 560), this way of reckoning in Asia Minor is a pure invention of Townson's. A decisive answer however to such a supposition here, or anywhere else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The unusualness of a woman coming to draw water at mid-day is no argument against its possibility; and her being *alone* seems to show that it was not the common time.—7.] *ἐκ τ. Σ.*, i. e. a Samaritan—so γυνὴ Χανα. ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα, Matt. xv. 22.—8.] The disciples had probably taken with them the baggage, among which would be the ἀντλήμα, —see ver. 11. —The Rabbis say that a Jew might not eat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated.—9.] Ἰουδαῖος ὦν. She knew this perhaps by His dress, more probably by His dialect. There seems to be a sort of playful triumph in the woman's question, q. d. 'even a Jew, when weary and a-thirst, can humble himself to ask drink of a Samaritan woman.'—οὐ γὰρ συγχρ. . . . are the words of the Evangelist to explain her question. συγχράσθαι is properly spoken of *trade*,—but here is in a wider signification. Wetstein quotes from Polybius, παρὰ Τυραντίνων καὶ Λοκρῶν συγχρη-

σάμενοι πεντηκοντόρους καὶ τριήρεις.—The question of the woman shows a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue.—10.] The important words 'the gift of God' have been misunderstood by many commentators. Some suppose them to mean 'our Lord Himself,' and to be in apposition with the next clause, καὶ τίς ἐστιν κ.τ.λ. Others, 'this opportunity of speaking with Me.' Doubtless both these meanings are involved,—especially the former; but *neither of them is the primary one*, as addressed to the woman. The WATER is, in this first part of the discourse, the subject, and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing this water as the gift of God, in its limitation, ver. 13, and its *parabolic import*, ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow,—THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37—39.—τίς ἐστιν] These pregnant words form the *second step* in the Lord's declaration. He who speaks with thee is no ordinary Ἰουδαῖος, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below).—ὕδωρ ζῶν] Designedly used in a double sense by the Lord, that the woman may lay hold of the *material* meaning, and by it be awakened to the *higher one* (see *refl.*). The words bring with them, and in the Lord's inner meaning involved, the performance of all such prophetic promises as Ezek. xxxvi. 25. Zech. xiii. 1 (see also Jer. ii. 13); but, as regarded the woman, the *ordinary sense* was that intended for her to fasten on, which she does accordingly.

αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ῥ ζῶν. <sup>11</sup> λέγει αὐτῷ ἡ γυνὴ Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ ῥοεῖον ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup> μὴ σὺ μίζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ ροεῖον, καὶ αὐτὸς ἔξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ ῥορέματα αὐτοῦ; <sup>13</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· <sup>14</sup> ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ῥ ἀλλομένου εἰς ζωὴν

o ch. vii. 38. Rev. vii. 17. Gen. vi. 19. ch. vi. 21. 1 Pet. i. 3. Acts vii. 38. here only. Luke xiv. 5. Rev. ix. 1, 2 only. Gen. xvi. 14. 8. Matt. xxvi. 27 ff. 1 Cor. x. 4. there only. Jos. Ant. vii. 7, 3. u. xxvi. 29 ff. Rev. xviii. 3. v. = ch. xiii. 8. 1 Cor. viii. 13. Gen. vi. 3. w Acts iii. 8. xiv. 10 only. Isa. xxv. 6.

οὐ γὰρ . . . Σαμαρ. om. D ab. ins. A B C c Orig. Aug. — 11. ἡ γυνὴ om. B.—οὐδὲ D.—οὖν om. D ab Ambr. Aug.—ὕδωρ ζῶν D Syr. — 12. ἐξέωκεν C Orig.—αὐτοῦ (last) om. D.—14. for ὃς δ' ἂν πῖνῃ, ὃ δὲ πίνων D d.—οὐ μὴ διψ. ἐ. τ. αἰ., ἀλ. τ. ββ. ὃ δ. αὐτ. om. C<sup>1</sup> 7 al. Sahid. Orig. Ambr.—μὴ om. D.—ὃ ἐγὼ δ. αὐ. D M G al. ab Arm.—

On the question, how this living water could be *now* given, before Jesus was glorified, see on ch. vii. 38.—11.] Though κύριε is not to be pressed as emphatic, it is not without import; it surely betokens a different regard of the Stranger than σὺ Ἰουδαίος ὢν did:—κύριον αὐτὸν προσ-ηγόρευσε, νομίσασα μέγαν εἶναι τινα. Euthym. 'The course of her thoughts appears to be: 'Thou canst not mean living water (*ἀναβλύζον καὶ ἀλλόμενον*, Euthym.), from *this* well, because thou hast no vessel to draw with, and it is deep; whence then hast thou (knowest thou of, drawest thou) the living water of which thou speakest? Our father Jacob was contented with *this*, used it, and bequeathed it to us: if thou hast better water, and canst give it (notice the *ἔδωκεν* in both verses), thou must be greater than Jacob.' There is something also of Samaritan nationality speaking here. Claiming Jacob as her father (ὅταν μὲν εὐ πράττοντας βλέπωσι τοὺς Ἰουδαίους, συγγενεῖς ἀποκαλοῦσιν, ὡς ἐξ Ἰωσήπου φύντες, ὅταν δὲ πταίσαντας ἰδῶσιν, οὐδαμῶθεν αὐτοῖς προσήκειν λέγουσιν. Jos. Ant. ix. 14, 3), she expresses by this question an appropriation of descent from him, such as almost to exclude, or at all events set at a greater distance, the Jews, to one of whom she believed herself to be speaking.—13, 14.] The Lord, without noticing this, by His answers leaves it to be implied, that, *assuming what she has stated*, He is greater than Jacob: for his (Jacob's) gift was of water which cannot satisfy; but the water which He should give has *living power*, and becomes an eternal fountain within. This however, 'that He was greater than Jacob,' lies only in the background: *the water* is the subject, as before.—The words

apply to every similar quenching of desire by earthly means: the desire springs up again;—is not *satisfied*, but only *postponed*. The manna was as insufficient to satisfy hunger,—as this water, thirst, see ch. vi. 49. 58: it is only the ὕδωρ ζῶν, and the ἀρτος τῆς ζωῆς, which can *satisfy*.—The ὃ πίνων sets forth the recurrence, the interrupted seasons of drinking of earthly water;—the ὃς δ' ἂν πῖνῃ—the *once having tasted*, and ever continuing in the increasing power, and living forth-flowing, of that life-long draught.—οὐ μὴ διψήσῃ, shall never have to go away and be exhausted, and come again to be filled;—but shall have the spring at home, in his own breast,—so that he can 'draw water with joy out of the wells of salvation' (Isa. xii. 3) at his pleasure. 'Ubi sitis recurrit, hominis, non aquæ defectus est.' Bengel.—γενήσεται πηγὴ. All earthly supplies have access only into those lower parts of our being where the desires *work themselves out*—are but *local applications*; but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the *very secret and highest place* of their *personal life*, the source whence the desires *spring out*;—and, its nature being living and spiritual, it does not merely *supply*, but it *lives* and waxes onward, unto everlasting life, *in duration*, and also as *producing and sustaining it*.—It should not be overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,—who, by successive draughts at the 'broken cistern' of carnal lust, had been vainly seeking solace:—and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those noticed below.—



λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, δός μοι ABCD  
 τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ \* ἔρχωμαι ἐνθάδε  
 ἀντλεῖν. <sup>16</sup> λέγει αὐτῇ ὁ Ἰησοῦς Ὑπαγε ὁ φώνησον τὸν  
 ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. <sup>17</sup> ἀπεκρίθη ἡ γυνὴ καὶ  
 εἶπεν Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς  
 εἶπας ὅτι ἄνδρα οὐκ ἔχω. <sup>18</sup> πέντε γὰρ ἄνδρας ἔσχες,  
 καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.

15. for ἔρχ., ἐρχομαι B Orig. ἔρχομαι E F G K L M (H S?) all. Theophyl. txt A C D U V Δ, &c. (διέρχομαι Orig. 4 times.)—17. ὅτι ἀνδ. οὐκ ἔχεις D *bc* Origen,

15.] This request seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring an *ἀντλημα* to draw it;—as something whose power shall never fail;—which shall quench thirst for ever;—and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how,—she mingles in with the *τοῦτο τὸ ὕδωρ*,—implying some view of its distinct nature,—her ‘not coming hither to draw,’—her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer.—16.] The connexion of this verse with the foregoing has been much disputed; and the strangest and most unworthy views have been taken of it. Some (Grotius) have referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone (!); some (Cyril Alex. in Catena, Lücke, p. 500) to the incapacity of the female mind to apprehend the matters of which He was to speak (! !). Both these need surely no refutation. The band of women from Galilee, ‘last at the cross, and earliest at the tomb,’ are a sufficient answer to them.—Those approach nearer the truth, who believe the command to have been given to awaken her conscience (Maldonatus and al.); or to show her the Divine knowledge which the Lord had of her heart (Meyer). But I am persuaded that the right account is found, in viewing this command as the *first step of granting her request*, *δός μοι τοῦτο τὸ ὕδωρ*. The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to *convince of sin*. The ‘give Me this water’ was not so simple a matter as she supposed. The heart must first be laid bare before the Wisdom of God: the secret sins set in the light of His countenance; and this the Lord here does. The

command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks. Euthymius, though not seeing the whole bearing of the command, expresses well this last remark:—*ἐγκειμένης καὶ ζητούσης λαβεῖν, λέγει ὕπαγε κ.τ.λ. προσποιούμενος ὅτι χρὴ κάκεινον κοινωνήσαι ταύτῃ τοῦ δώρου. καὶ ὅτι μὲν οὐκ ἔχει ἄνδρα νόμιμον, ἐγίνωσκεν, ὥς πάντα εἰδώς· ἐβούλετο δὲ ταύτην εἰπεῖν ὅτι οὐκ ἔχω ἄνδρα, ἵνα λοιπὸν, προφάσειως ἐραξάμενος, προφητεύσῃ τὰ κατ’ αὐτήν, καὶ διορθώσῃται ταύτην. θέλει γάρ τῶν προρρήσεων καὶ τῶν θαυμάτων τὰς ἀφορμὰς παρ’ αὐτῶν λαμβάνειν τῶν προσιόντων, ὥστε καὶ τὴν τοῦ κενοδοξίου ὑπόνοιαν διαφεύγειν, καὶ οικειοῦσθαι μᾶλλον αὐτούς.*—17.] This answer is not for a moment to be treated as something unexpected by Him who commanded her (Lücke). He *has before Him her whole life of sin*, which she in vain endeavours to cover by the doubtful words of this verse.—18.] There was *literal* truth, but no more, in the woman’s answer: and the Lord, by His Divine knowledge, detects the hidden falsehood of it. Notice it is *ἀληθές*, not *ἀληθὺς*: *this one word was true.*—*πέντε γὰρ ἀνδ. ἔσχ.* These five were certainly lawful husbands; they are distinguished from the sixth, who was not;—probably the woman had been separated from some by divorce (the law of which was but loose among the Samaritans),—from some by death,—or perhaps by other reasons more or less discreditable to her character, which had now become degraded into that of an openly licentious woman. The conviction of sin here lies beneath the surface: it is not pressed, nor at the moment does it seem to have worked deeply, for she goes on with the conversation with apparent indifference to it; but the Lord’s words in

<sup>19</sup> λέγει αὐτῇ ἡ γυνὴ Κύριε, <sup>8</sup> θεωρῶ ὅτι προφήτης εἶ σύ. <sup>9</sup> g = and constr. here only.  
<sup>20</sup> οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει <sup>10</sup> προσεκύνησαν, καὶ see ch. vi. 40. xiv. 17.  
 ὑμῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου h = ch. xii. 20, Acts vii. 27. xxiv. 11.  
 δι᾽ προσκυνοῦν. <sup>21</sup> λέγει αὐτῇ ὁ Ἰησοῦς Γύναι, <sup>11</sup> \*πίστευσόν i constr. Mark xvi. 13, 14. ch. v. 40. Acts viii. 12.  
 μοι ὅτι ἐρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν j w. acc. Luke xxiv. 52.  
 Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. <sup>22</sup> ὑμεῖς <sup>12</sup> προσ-  
 κυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνούμεν ὃ οἴδαμεν, ὅτι

Heracleon.—19. σὺ om. D ab Ilil.—21. πιστεύει μοι γύναι B C<sup>1</sup> L c Sahid. Heracleon, Orig. Æth. Cyr. Hilar. Aug. txt A ed.—γ. π. μοι A D c.—for ὅτε, ὅτι A.—23. αὐτὸν

vv. 25, 26 would tend to infix it more deeply, and we find at ver. 29, that it had been working during her journey back to the city.—19.] In speaking this her conviction she virtually confesses all the truth. That she should pass to another subject immediately, seems, as Stier remarks (iv. 152), to arise, not from a wish to turn the conversation from a matter so unpleasing to her, but from a real desire to obtain from this Prophet the teaching requisite that she may pray to God acceptably. The idea of her endeavouring to *escape from the Lord's rebuke*, is quite inconsistent with her recognition of Him as a prophet. Rather we may suppose a pause, which makes it evident that He does not mean to proceed further with His laying open of her character.—20. ἐν τούτῳ τῷ ὄρει.—Mount Gerizim, on which once stood the national temple of the Samaritan race. In Neh. xiii. 28 we read that the grandson of the high-priest Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the Persian satrap of Samaria. Him Sanballat not only received, but (Joseph. Ant. xi. 8, 2—4) made him high-priest of a temple which he built on Mount Gerizim. Josephus makes this appointment sanctioned by Alexander, when at Tyre;—but the chronology is certainly not accurate, for between Sanballat and Alexander is a difference of nearly a century. This temple was destroyed 200 years after by John Hyrcanus (B.C. 129), see Jos. Ant. xiii. 9, 1; but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Naplus (Sichem) call it the holy mountain, and turn their faces to it in prayer.—They defended their practice by Deut. xxvii. 4, where our reading and the Heb. and LXX is Ebal, but that of the Samaritan Pentateuch, Garizim (probably an alteration): also by Gen. xii. 6, 7. xiii. 4. xxxiii. 18. 20. Deut. xi. 26 ff.—‘Our fathers’ most likely mean not the patriarchs, but the ancestors of the then Samaritans.—ὁ τόπος. The definite place

spoken of Deut. xii. 5.—She pauses, having suggested, rather than asked, a question,—seeming to imply, ‘Before I can receive this gift of God, it must be decided, *where* I can acceptably pray for it;’ and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt.—21.] The Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained.—οὔτε . . . οὔτε are *exclusive*: ‘Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem:’—had it been οὐδέ . . . οὐδέ, it would have meant, ‘Ye shall not worship the Father, either in this mountain, or in Jerusalem.’—The προσκυνήσετε, though embracing in its wider sense *all mankind*, may be taken primarily as foretelling the success of the Gospel in Samaria, Acts viii. 1—25.—τῷ πατρὶ, as implying the One God and Father of all. There is also, as Calvin remarks (Stier, iv. 155), a ‘*tautis oppositio*’ between ὁ πατήρ, and ὁ π. ἡμ. ἰακώβ, ver. 12, οἱ πατέρες ἡμῶν, ver. 20.—22.] But He will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by *proving* the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter ὃ is used to show the want of personality and distinctness in their idea of God:—the second ὃ, merely as corresponding to it in the other member of the sentence.—The ἡμεῖς is remarkable, as being the *only instance* of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for God’s truth. He now speaks *as a Jew*. The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26.—ἡ σωτ. ἐκ τ. ἰ. ἔστ. It was

k — here only.  
l ch. v. 28.  
m ch. i. 9 reff.  
n here only f.  
a = 1 Cor. xiv.  
15, 16. Phil.  
iii. 3. Eph.  
vi. 18.  
b 2 Cor. vii. 14.  
1 John iii. 18.  
c — ch. i. 38.  
ver. 27. 2 Cor.  
xii. 14.  
d = Heb. xii.  
25. 1 Pet. iii.  
19.  
e ch. i. 42 only.

ὡ<sup>k</sup> σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. <sup>23</sup> ἀλλ' <sup>1</sup> ἔρχεται  
ῥα καὶ νῦν ἐστίν, ὅτε οἱ <sup>m</sup> ἀληθινοὶ <sup>n</sup> προσκυνηταὶ  
προσκυνήσουσι τῷ πατρὶ ἐν <sup>a</sup> πνεύματι καὶ <sup>b</sup> ἀληθείᾳ. καὶ  
γὰρ ὁ πατὴρ τοιούτους <sup>c</sup> ζητεῖ τοὺς προσκυνοῦντας αὐτόν.  
<sup>24</sup> πνεῦμα ὁ θεὸς, καὶ τοὺς προσκυνοῦντας αὐτόν ἐν  
πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. <sup>25</sup> λέγει αὐτῷ ἡ  
γυνὴ Οἶδα ὅτι <sup>c</sup> μεσσίας ἔρχεται, ὁ λεγόμενος χριστός.

in this point especially, the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah himself was to spring from among the Jews, and *had sprung* from among them;—not ἔσται, but ἐστίν.—See Isa. ii. 1—3.—*ἔτι, because*; this is the reason why we know what we worship, because the promises of God are made to us, and we possess them and believe them; see Rom. iii. 1, 2.—23.] The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the σωτηρία just mentioned, and could not have been brought in without it.—καὶ νῦν ἐστίν.—‘Hoc (versu 21 non additum) nunc additur, ne mulier putet, sibi tantisper sedem in Judæa quaerendam esse.’ Bengel.—οἱ ἀληθ. προσκ., as distinguished (1) from *hypocrites*, who have pretended to worship Him: (2) from *all* who went before, whose worship was necessarily imperfect.—The ἐν πνεύματι καὶ ἀληθείᾳ (not without an allusion to ἐν τούτῳ τῷ ὅρῳ) is, in its first meaning, opposed to ἐν ἔθει καὶ ψεύδει,—and denotes the earnestness of spirit with which the true worshippers shall worship; so Ps. cxliv. 18, ἐγγὺς κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτόν ἐν ἀληθείᾳ. A deeper meaning is brought out where the ground of this kind of worship is stated, in the next verse.—ζητεῖ—not only ‘requires,’ from His very nature, but ‘seeks,’—‘is seeking.’ This seeking on the part of the Father naturally brings in the idea, in the woman’s answer, of the Messiah, *by Whom* He seeks (Luke xix. 10) His true worshippers to gather them out of the world.—τοὺς προσκ. The construction is, the Father is seeking for such to be the οἱ προσκυνοῦντες αὐτόν,—for οἱ προσκ. αὐτ. of this kind.—24.] πνεῦμα ὁ θεός, was the great Truth of Judaism, whereby the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the

Jews the pure monotheistic view. ‘Traces of this,’ remarks Lücke (from Gesenius), i. 599 note, are found in the alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why the Lord, as Bengel remarks, ‘Discipulis non tradidit sublimiora,’ than to this Samaritan woman.—God being pure Spirit (perhaps better not, a Spirit, since it is His Essence, not His Personality which is here spoken of), cannot dwell in particular spots or temples (see Acts vii. 48. xvii. 25);—cannot require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached in *that part of our being, which is Spirit*,—and even there, inasmuch as He is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. But here comes in the deeper sense alluded to above. How is the Spirit of man to be brought into communion with God? In *temple* vis orare; in *te ora*. Sed prius *esto templum Dei*. Aug. (Stier, iv. 165.) And how is this to be? *Man cannot make himself the temple of God*. So that here comes in the *gift of God*, with which the discourse begun,—*the gift of the Holy Spirit*, which Christ should give to them that believe on Him. So we have, ‘praying ἐν πνεύματι ἀγίῳ,’ Jude ver. 20. So beautifully does the expression ὁ πατὴρ here bring with it the new birth by the Spirit,—and for us, the readers of the Gospel, does the discourse of ch. iii. reflect light on this. And so wonderfully do these words form the conclusion to the great subject of these first chapters: ‘*God is become one flesh with us, that we might become one Spirit with Him.*’—25.] These words again seem uttered under a complicated feeling. From her ‘saying,’ ver. 29, she certainly had some suspicion that He who had told her all things, &c., was the Christ: and from her breaking in with this remark after the weighty truth which had been just spoken, it seems as if she thought thus,—‘How these matters may be, I cannot understand;—they will be all made clear when the Christ shall come.’

ὅταν ἔλθῃ ἐκεῖνος, ἡ ἀναγγελεῖ ἡμῖν πάντα. <sup>26</sup> λέγει αὐτῇ <sup>f= ch. xvi. 13, 14 al. Acts 13. 26, 27. 1 Pet. i. 12. Isa. xlii. 7. 1 Cor. viii. 24. xviii. 5, 6, 8. 2 Cor. xxi. 39. 2 Cor. xii. 4. 1 Thess. iii. 7. Phil. i. 5. Eph. iv. 12. Deut. xxiv. 15. i= Matt. iv. 11 al. k ch. ii. 6 only. 1 Matt. vi. 10 al. m here only. n Acts xiii. 42. m= Matt. xv. 23 al.</sup> ὁ Ἰησοῦς <sup>g</sup> Ἐγὼ εἰμι, ὁ λαλῶν σοι. <sup>27</sup> Καὶ <sup>h</sup> ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἠθάύμαζον ὅτι μετὰ γυναῖκός ἐλάλει· οὐδεὶς μέντοι εἶπε τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς; <sup>i</sup> ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις <sup>j</sup> Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· <sup>k</sup> μή τι οὗτός ἐστιν ὁ χριστός; <sup>l</sup> ἐξῆλθον [οὖν] ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. <sup>m</sup> Ἐν [δὲ] τῷ μεταξὺ <sup>n</sup> ἡρώτων αὐτόν οἱ μαθηταὶ λέγοντες Ῥαββί, φάγε. <sup>o</sup> ὁ δὲ εἶπεν

om. D<sup>1</sup> d. — 25. οἶδαμεν G L al. Copt. Sahid. Syr. Orig. (once) Cyr. — ἀναγγελεῖ D. — 27. ἐν τούτῳ D. ἐπὶ τούτῳ E K U al. Orig. — rec. ἠθαύμασαν with qu. ? but txt A B C D G K L M 7 al. abcr Syr. Orig. Cyril. Chrys. Theophyl. — 29. for ὅσα, ἃ B C<sup>1</sup> ad Orig. txt A D bc Orig. — for οὗτος, ἐκεῖνος D. — 30. καὶ ἐξῆλθ. C D b Syrr. Æth. ἐξῆλθον, omg. καὶ or οὖν or δὲ, A B c Orig. txt qu. ? — 31. δὲ, om. C<sup>1</sup> D L. ins. A B.

The question of ver. 20 had not been answered to her liking or expectation: she therefore puts aside, as it were, what has been said, by a remark on that suspicion which was arising in her mind.—It is not certain what expectations the Samaritans had regarding the Messiah. The view here advanced might be well derived from Deut. xviii. 15;—and the name, and much that belonged to it, might have been borrowed from the Jews originally.—ὁ λεγόμεν. χριστός appear to me to be the words of the woman, not of the Evangelist: for in this latter case he would certainly have used ὁ μεσσίας again in ver. 29. See also the difference of expression where he inserts an interpretation, ch. i. 42. xix. 13. 17. It is possible that the name ὁ χριστός had become common in popular parlance, like many other Greek words and names.—ἀναγγέλλω is used especially of enouncing or propounding by divine or superior authority,—see reff. — 26.] Of the reasons which the Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sichem (ver. 42), as the Christ, thus early in His ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a pre-conceived plan and rationale of the course of our Lord in the Flesh, and then to force recorded events into agreement with it. Such a plan will be formed in our own minds from continued study of the Scripture narrative:—but by the arbitrary and procrustean system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, 'This early and decided declaration of Jesus is in contradiction with

Matt. viii. 4, and xvi. 20,'—he forgets the very different circumstances under which both those injunctions were spoken:—while he is forced to confess that it is in agreement with the whole spirit of the Sermon on the Mount. He who knew what was in man, varied His revelations and injunctions, as the time and place, and individual dispositions required.—ἐγὼ εἰμι. The verb involves in it the predicate.—ὁ λαλῶν σοι has a reference to her words ἀναγγελεῖ ἡμ. πάντα—'I am He, who am now speaking to thee,'—fulfilling part of this *telling all things*, see also her confession, ver. 29. — 27.] μετὰ γυν., 'with the woman,' as E. V. No inference can be drawn as to the indefiniteness of the noun, from the omission of the article *after a preposition*, see Bp. Middleton, ch. vi. § 1.—τί ζ. . . .] either, —to the woman, 'What seest thou?' and to the Lord, 'Why talkest Thou with her?'—or perhaps both questions to *Him*: and then we must suppose a mixture of two constructions, of τί ζ. παρ' αὐτῆς; and τί λαλεῖς μετ' αὐτῆς;—I rather prefer the former interpretation. — 28—30.] She does not mention to the men His own announcement of Himself,—but as is most natural under such circumstances rests the matter on the testimony likely to weigh most with them,—*her own*. We often, and that unconsciously, put before another not *our* strongest, but what is likely to be *his* strongest reason. At the same time she shows how the suspicion expressed in ver. 25 arose in her own mind.—ἤρχοντο — 'were coming,'—had not arrived, when what follows happened. — 31, 32.] The bodily thirst (and hunger probably, from the time of day) which the Lord had felt before, had been and was forgotten in the

n ch. vi. 27, 55. αὐτοῖς Ἐγὼ <sup>n</sup> βρῶσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἶδατε. ABCD  
 Heb. xii. 16. 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους <sup>r</sup> Μήτις ἤνεγκεν  
 Gen. xlvii. 21. αὐτῷ <sup>q</sup> φαγεῖν; <sup>34</sup> λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν <sup>r</sup> βρῶμα  
 p ch. vii. 48. ἔστιν ἵνα \* <sup>s</sup> ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ  
 only. αὐτῷ <sup>q</sup> φαγεῖν; <sup>34</sup> λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν <sup>r</sup> βρῶμα  
 ii. 7, 17 al. ἔστιν ἵνα \* <sup>s</sup> ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ  
 r Matt. xiv. 19. <sup>34</sup> λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν <sup>r</sup> βρῶμα  
 iii. 11. 1 Cor. <sup>t</sup> τελειώσω αὐτοῦ τὸ ἔργον. <sup>35</sup> οὐχ ὑμεῖς λέγετε ὅτι ἐτι  
 x. 3 al. <sup>t</sup> <sup>u</sup> τετράμηνός ἐστι καὶ ὁ <sup>v</sup> θερисμὸς ἔρχεται; ἰδοὺ λέγω  
 s Matt. vii. 21. <sup>t</sup> <sup>u</sup> τετράμηνός ἐστι καὶ ὁ <sup>v</sup> θερисμὸς ἔρχεται; ἰδοὺ λέγω  
 xii. 50 al. <sup>t</sup> <sup>u</sup> τετράμηνός ἐστι καὶ ὁ <sup>v</sup> θερисμὸς ἔρχεται; ἰδοὺ λέγω  
 Isa. xlviii. 14. <sup>t</sup> <sup>u</sup> τετράμηνός ἐστι καὶ ὁ <sup>v</sup> θερисμὸς ἔρχεται; ἰδοὺ λέγω  
 t = ch. v. 35. xvii. 4. 2 Chron. viii. 16. u here only. Jdg. xix. 2. xx. 47 al. x. v Matt. xiii. 30 al. Gen. viii. 22.

—33. for οὖν, δὲ D ab. txt A B C e Orig.—for πρὸς ἀλλ., ἐν ἑαυτοῖς D.—34. ποιήσω B C D K L 6 Clem. Orig. Hieracolon, Cyr. txt A E G H I M S U V Δ al. Orig.—35. ἐτι om. D L 17 al. Orig. Cyr. Chrys. Theophyl. ins. A B E C abe Orig.—rec. τετράμηνον with II? al. txt A B C<sup>2</sup> (in C<sup>1</sup> it appears to have been written τετράμηνος by mistake, or perhaps τετρίμηνος, as in one MS.) D E G K L M S V 21 all. Orig. Cyr.

carrying on of His divine work in the soul of this Samaritan woman. Although ἐγὼ and ὑμεῖς are emphatic, the words are not spoken in blame, for none was deserved: but in fulness and earnestness of spirit;—in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or business of this world.—βρῶσις, generally distinguished, as ‘eating,’ from βρῶμα, ‘food’ (see 1 Cor. viii. 4), is here equivalent to it.—33.] It is very characteristic of the first part of this Gospel to bring forward instances of unrecognition of spiritual meaning; compare ch. ii. 20. iii. 4. iv. 11. vi. 42, 52.—They probably have the woman in their thoughts.—34.] Christ alone could properly say these words. In the believer on Him, they are partially true,—true as far as he has received the Spirit, and entered into the spiritual life;—but in Him they were absolutely and fully true. His whole life was the doing of the Father’s will. We can ‘eat and drink, &c. to the glory of God,’—but in Him the hallowing of the Father’s name, doing His will, bringing about His Kingdom, was His *daily bread*, and superseded the thoughts and desires for the other, needful as *it* was for His humanity.—ἵνα is not = ὅτι. The latter would imply what was true (but not here expressed), that *the absolute doing*, &c. was His food;—as it now stands, it implies that it was His food to *carry onward* to completion that work: to be ever, step after step, having regard to its being completed. My meat is (not *to do*, as Eng. Ver., but) *that I may do*, &c. In the τελειώσω αὐτοῦ τὸ ἔργον, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and show that *He had been employed in the Father’s work during their absence*.—35.] The sense of these much-controverted words will be best ascertained by narrowly

observing the form of the sentence. οὐχ ὑμεῖς λέγετε, ὅτι . . . surely *cannot be the introduction to an observation of what was matter of fact at the time*. Had the words been spoken at a time when it wanted *four months to the harvest*, and had the Lord intended to express *this*,—is it conceivable that He should have thus introduced the remark? Would not, *must* not, the question have been a *direct* one in that case—‘are there not four months?’ &c. I know not how to account for this οὐχ ὑμεῖς λέγετε, ὅτι . . . except that it introduces *some common saying* which the Jews, or perhaps the people of Galilee only, were in the habit of using. ‘Are not ye accustomed to say, that’ . . . ?—‘That we hear of no such proverb elsewhere, is not to the point;—for such unrecorded sayings are among every people. That we do not know whence to date the four months, is again no objection:—there may have been, in the part where the saying was usual (possibly in the land west of the lake of Tiberias, for those addressed were from thence, and the ὑμεῖς seems to point to some particular locality), *some fixed period* in the year,—the end of the sowing, or some religious anniversary,—when it was a *common saying that it wanted four months to harvest*. And this might have been the first date in the year which had regard to the harvest, and so the best known in connexion with it.—If this be so, all that has been built on *this* saying, as giving a chronological date, must fall to the ground. (Lightfoot, Meyer (1), Wieseler, i. p. 215 ff., and others, maintain, that since the harvest began on the 16th of Nisan, we must reckon four months back from that time for this journey through Samaria, which would bring it to the middle of Chisleu, i. e. the beginning of December.)—To get the meaning of the latter part of the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the

<sup>υ</sup>μῶν <sup>ω</sup>ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς <sup>ω</sup> Luke vi. 20  
<sup>γ</sup>χώρας, ὅτι λευκαὶ εἰσι <sup>z</sup> πρὸς θερισμὸν ἤδη. <sup>36</sup> [καὶ] <sup>γ</sup> = Luke xii.  
<sup>δ</sup> <sup>a</sup>θερίζων <sup>b</sup>μισθὸν λαμβάνει, καὶ <sup>c</sup>συνάγει καρπὸν εἰς <sup>z</sup> = Luke xii.  
ζωὴν αἰώνιον· ἵνα [καὶ] ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ <sup>a</sup> 2 Cor. ix. 6.  
θερίζων. <sup>37</sup> ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ <sup>d</sup> ἀληθινός, <sup>a</sup> Matt. vi. 26.  
ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. <sup>38</sup> ἐγὼ <sup>b</sup> Matt. ii. 3.  
ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς <sup>c</sup> κεκοπιάκατε· ἄλλοι <sup>b</sup> = Matt. xx.  
κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν <sup>e</sup> εἰσεληλύθατε. <sup>c</sup> Prov. xi.  
<sup>39</sup> Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν <sup>c</sup> = Matt. iii. 12.  
τῶν Σαμαριτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης <sup>d</sup> = Matt. iii. 12.  
<sup>e</sup> = Matt. vi. 28. Luke v. 5 al. Josh. xxiv. 13. <sup>f</sup> = here only. see Heb. iii. 11, &c.

Chrys. Theophyl. — 36. καὶ om. B C<sup>1</sup> D L 3 <sup>ab</sup> Copt. Orig. Cyr. Iren. ins. A K al. c  
and C<sup>2</sup>. (A C<sup>1</sup> D E L al. *bd* join ἤδη with ὁ θερ.)—bef. ὁ στ. om. καὶ B C L Copt.  
Orig. Heracleon. ins. A D *abc*. — 37. bef. ἀληθ. om. ὁ C<sup>1</sup> K L Δ 15 al. Orig. Theophyl.  
ins. A B D *bc* Orig. Iren. — 38. ἀπέσταλκα D.—ὅ om. D d (Lach. L Tisch.)—ἐκο-

discourse. He that soweth the good seed is the Son of Man: the Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's life-time. One-third of the year may elapse, or more, before the sown seed springs up; but the *sowing by the Son of Man* comes late in time, and the harvest should immediately follow. The fields were whitening for it;—these Samaritans (not that I believe He pointed to them approaching (Chrys. and most expositors), but had them in His view in what He said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is ὁ σπείρων, the disciples (see Acts viii.) were the οἱ θερίζοντες:—He was the κεκοπιῶν, they were the εἰς τὸν κόπον αὐτοῦ εἰσεληλυθότες. The *past* is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv. 13), *on this very spot*:—‘I have given you a land for which ye did not labour’—ἐφ’ ἣν οὐκ ἐκοπιάσατε ἐπ’ αὐτῆς.—Taking this view, *I do not believe there was any allusion to the actual state of the fields at that time*. The words ἐπάρατε κ.τ.λ. are of course to be understood *literally*;—they were to lift up their eyes and look on the lands around them;—and then came the assurance; ‘they are whitening already towards the harvest.’ And it seems to me that on *this view*—of the Lord speaking of spiritual things to them, and announcing to them the approach of the spiritual harvest, and *none else*,—the *right understanding of the following verses depends*.—It is of course *possible* that it may have been seed-time;—possible also, that the fields may have been actually

whitening for the harvest;—but to lay down either of these as certain, and build chronological inferences on it, is quite unwarranted.—ἤδη belongs certainly to ver. 35, and refers back to ἐν. Taken with ver. 36, it would not agree with the *truth* of the comparison. The harvest was *not yet come*.—36.] The μισθός of the θερίζων is in the χαρὰ here implied, in having gathered many into eternal life, just as the βρώσις of the σπείρων was His joy already begun in His heavenly work.—37.] ὁ λόγ. ὁ ἀλ. ἐστίν, i. e. *has place, applies* = συμβέβηκε in 2 Pet. ii. 22. So Wiener, Meyer (1), Stier, but contr. Lücke, De Wette, who question the propriety of the art., and take (ὁ) ἀληθινός for the predicate, and as = ἀληθής. John's usage however is to join ὁ λόγ. ὁ ἀληθινός: see ch. xv. 1.—38.] Here, as often, the Lord speaks of the office and its work as *accomplished*, which is but beginning (see Isa. xlv. 10).—By ἄλλοι here He cannot mean the O. T. prophets (Grotius, Bengel, Lange), for then His own place would be altogether left out;—and besides, all Scripture analogy is against the idea of the O. T. being the seed of which the N. T. is the fruit;—nor can it be *right*, as Olshausen maintains, to leave Him out, as being the *Lord of the harvest*:—for He is certainly *elsewhere*, and was by the very nature of the case *here, the Sower*.—The plural is I believe merely inserted as the correspondent word to ὑμεῖς in the explanation, as it was ἄλλος—ἄλλος, in the proverb. (So Lücke, Tholuck, Stier. De Wette denies their interpretation, but gives none of his own).—39—42.] The truth of the saying of ver. 35 begins to be manifested. These Samaritans were the foundation of the church

Ὅτι εἶπέ μοι πάντα \* ὅσα ἐποίησα. <sup>40</sup> ὡς οὖν ἦλθον ABCD

z = and constr. Luke x. 3. <sup>39</sup> πρὸς αὐτὸν οἱ Σαμαρεῖται, <sup>40</sup> ἡρώτων αὐτὸν <sup>41</sup> μέναι παρ' αὐτοῖς. καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. <sup>42</sup> καὶ πολλοὶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, <sup>43</sup> τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν <sup>44</sup> ἰαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν <sup>45</sup> ἀληθῶς ὁ <sup>46</sup> σωτὴρ τοῦ κόσμου, [ὁ χριστός].  
<sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν [καὶ ἀπῆλθεν] εἰς τὴν Γαλιλαίαν. <sup>44</sup> αὐτὸς γὰρ † Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ <sup>45</sup> πατρίδι τιμὴν οὐκ ἔχει. <sup>46</sup> ὅτε

πιστάτε . . . ἐκοπίσαν D. — 39. for ὅσα, ᾧ B C<sup>1</sup> L b Orig. txt A D Orig. — 40. for ὡς οὖν ἦλθον, ἦλθον οὖν B. — μέναι παρ' αὐτοῖς C. — 42. for τε, ᾧ D E a Orig. Syr. — ὅτι om. B Orig. Iren. — ἰαλιὰν σου B Orig. txt (for λ., μαρτυρίαν D) ACD Hieraclean. — αὐτοῦ γ. ἄκ. D ad. — ὁ χρ. om. B C<sup>1</sup> 4 aben Copt. Syr. Eth. Arm. Orig. Hierac. Iren. Aug. ins. A D. — 43. καὶ ἀπῆλθ. om. B C D 2 ab Copt. Arm. Cyr. txt (κ. ἦλθ. L) A L. — 44. rec. ὁ Ἰη. with B? but txt A B? C D G H K S V 10 al. Orig. Cyr. Theophyl.

afterwards built up there. It does not seem that any miracle was wrought there: αὐτοὶ ἀκηκόαμεν was enough to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples,—that He was the Saviour of the world. Their view seems to have been less clouded by prejudice and narrow-mindedness than that of the Jews; and though the conversion of this people lay not in the plan of the official life of the Lord, or working of His Apostles during it (see Matt. x. 5),—yet we have abundant proof from this history, of His gracious purposes towards them. A trace of this occurrence may be found ch. viii. 48, where see note. Compare throughout Acts viii. 1—25. (In ver. 42 λαλιὰ is not to be distinguished from λόγος before: see ch. viii. 43.)

43—54.] *The second miracle of Jesus in Galilee. The healing of the ruler's son.* — 43.] τὰς should have been expressed in E. V. 'after the two days.'—We find no mention of the disciples again till ch. vi. 3, see note there.—ἐξῆλθεν εἰς is more in John's style than the received text (see ch. i. 44);—probably καὶ ἀπῆλθεν is interpolated: see var. read.—44.] Much difficulty has been found in the connexion of this verse, but unnecessarily. Some have supposed that the Evangelist means *Judea* by ἡ ἰδίᾳ πατρίς (Orig. Lücke (second edit., but see below), Ebrard, &c.),—which cannot be, for there is no allusion to Judea at all here, as He came from Samaria, and the verse manifestly alludes to His journey into Galilee:—some, that Capernaum is meant, or Nazareth, and 'He went into Galilee,' as distinguished from one or other of these places (Chrys., Euthym., Cyril,

Olsh.);—but neither can this be, for our Evangelist does not so lightly pass over the reasons of the remarks he makes, and there is no allusion to any city in Galilee, but to His going into Galilee in general.—Some again suppose it to be a reason why He did not go into Galilee before, but remained in Judæa and Samaria (Theophyl., Meyer (1), and somewhat similarly Neander (L. J. 385) and Jacobi); this however would be equally alien from the simplicity of John's style, and not in accordance with the fact of almost all His teaching and working being in Galilee. Nor is γὰρ to be rendered 'although' (Kuinoel)—a sense (Lücke, i. 613) which it never has. The only true and most simple view is (Tholuck, Lücke, third ed., De Wette), that this verse refers to the next following, and indeed to the whole narrative which it introduces. It stands as a preliminary explanation of the 'Except ye see signs and wonders, ye will not believe;' and as indicating the contrast between the Samaritans, who believed on Him for His word,—and His own countrymen, who only received Him because they had seen the miracles which He did at Jerusalem. Such use of γὰρ is not unexampled (see Hartung, Partikellehre, i. p. 457; Lücke, 467; Thol.; De Wette; and Matthiae, Gr. Gr. § 615). In Herod. i. 124 we have ὁ παῖς Καμβύσεω, σὲ γὰρ θεοὶ ἐπορεύωσι· οὐ γὰρ ἂν κοτε εἰς τοσοῦτον τύχης ἀπείκεν· σὺ νῦν Ἀστυάγεια τὸν σιωπῶντος φονέα τίσεις. Soph. Antig. 393: ἀλλ', ἡ γὰρ ἐκτός καὶ παρ' ἐλπίδας χαρὰ | τοῖσιν ἄλλῃ μῆκος οὐδὲν ἦδον | ἦκω κ.τ.λ. And the οὖν in the next verse is a particle connecting it with this preliminary reason given.—But ἐμαρτύρησεν is not to

οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, <sup>a</sup> ἐδέξαντο αὐτὸν οἱ Γαλι- <sup>a</sup>—Lake ix.  
 λαῖοι, πάντα ἑωρακότες \* ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν <sup>63.</sup>  
 τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτὴν.

<sup>46</sup> Ἦλθεν οὖν [ὁ Ἰησοῦς] πάλιν εἰς τὴν Κανᾶ τῆς  
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις <sup>b</sup> here only.  
<sup>b</sup> βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. <sup>47</sup> οὗτος <sup>c</sup> Acts xii. 20.  
 ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι- <sup>d</sup> James ii. 8.  
 λαίαν, <sup>e</sup> ἀπῆλθε πρὸς αὐτὸν καὶ <sup>d</sup> ἡρώτα [αὐτὸν] ἵνα <sup>e</sup> Num. xx. 17.  
<sup>c</sup> καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ <sup>f</sup> Matt. xiv.  
 ἀποθνήσκειν. <sup>48</sup> εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν Ἐάν <sup>f</sup> 25. Mark xi.  
 μὴ <sup>g</sup> σημεῖα καὶ <sup>g</sup> τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. <sup>49</sup> λέγει <sup>g</sup> 11. 3 Kings  
 πρὸς αὐτὸν ὁ βασιλικὸς Κύριε, κατὰβηθι πρὶν ἀποθανεῖν <sup>g</sup> iv. 27.  
<sup>g</sup> <sup>h</sup> Luke vii. 26.  
<sup>h</sup> <sup>i</sup> Luke vii. 36  
<sup>i</sup> <sup>j</sup> Luke iv.  
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τὸ παῖδίον μου. <sup>50</sup> λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου ζῇ. [καὶ] ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ \* ὃ εἶπεν αὐτῷ \* Ἰησοῦς, καὶ ἐπορεύετο. <sup>51</sup> ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ \* ἀπήντησαν αὐτῷ καὶ

h Gen. xxv. 22. ἀπήγγειλαν λέγοντες ὅτι ὁ παῖς \* σου ζῇ. <sup>52</sup> ἔπυθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ ἰκομψότερον ἴσχε. \* καὶ εἶπον αὐτῷ ὅτι \* χθὲς ὥραν ἐβδόμην ἠάφηκεν αὐτὸν ὁ πυρετός. <sup>53</sup> ἔγνω οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς [ὅτι] ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. <sup>51</sup> τοῦτο \* πάλιν δεύτερον ὁ σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

B C D G L 2 a Arm. Orig. Aug. ins. A bc. — 49. τὸν υἱόν μ. A G Chrys.—μου om. D I b Syr. — 50. bef. ἐπίστ. om. καὶ B D cv Syr. Cyr. ins. A C ab. — ὃν εἶπ. A B C L. txt D E (F ὦν) G K M U V Δ (H S?) al.—ὁ Ἰησ. A C D E F G K L M U V Δ 16 all. txt B. — 51. αὐτοῦ (2nd) om. D L abcν.—πῆντ. B C D K L G al. txt A Orig.—αὐτὸν A.—for λέγοντες, αὐτῷ D ab.—for παῖς, υἱός D K L U 12 al. abcdv Syr. Copt. Cyr. Theophyl. txt A B C.—for σου, αὐτοῦ A B C I cdv Arm. Orig. txt D ab Orig. — 52. for παρ' αὐτ. τ. ὥρ., τὴν ὥρ. ἐκείνην B.—εἶπον οὖν B C L 4 al. Arm. txt A D abc.—ἐχθὲς A C D K L al. txt B.—αὐτὸν om. B? ins. A C D abc Orig.— 53. ἐν (first) om. C abc.—ὅτι om. A B C L 5 al. abcn Æth. Cyr. ins. D. — 54. τοῦτ. δὲ π. B C I G Orig. txt A D abc.

blameable in this, for Martha and Mary did the same, ch. xi. 21, 32:—and to think that it would be too late when his child *had expired*,—not imagining that He to whom he spoke could raise the dead. — 50.] The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated.—We may observe the difference between the Lord's dealing here and in the case of the centurion (Matt. viii. 8 and ||). There, when from humility the man requests Him to speak the word only, He offers to go to his house: here, when pressed to go down, He speaks the word only. Thus (as Trench observes, after Chrysostom) the weak faith of the nobleman is strengthened, while the humility of the centurion is honoured. — 51.] He appears to have gone leisurely away—for the hour (1 p.m.) was early enough to reach Capernaum the same evening (twenty-five miles): in confidence that an amendment was taking place, which he at present understood to be only a gradual one.— 52, 53.] κομψῶς ἔχειν in this sense is found in Arrian. Dissert. Epictet. iii. 10, cited by most of the commentators. ὅταν ὁ ἰατρός εἰσέρχεται, μὴ συμβεῖσθαι τί εἴπῃ· μῆδ' ἂν εἴπῃ, κομψῶς ἔχεις; ὑπερχαίρειν . . . . . μῆδ' ἂν εἴπῃ, κακῶς ἔχεις, ἀδυνατεῖν . . . . . — ἠάφηκεν αὐτ. ὁ πυρ. This was probably more than he expected to hear; and the coincidence of so sudden

a recovery with the time at which Jesus had spoken the words to him (aft. ἐκείνῃ τῇ ὥρᾳ understand ἠάφηκεν αὐτὸν ὁ πυρετός), raises his faith at length into a full belief of the Power and Goodness and the Messiahship of Him, who had by a word commanded the disease, and it had obeyed. The ἐπίστευσεν, *absolutely*, implies that in the fullest sense he and all his became disciples of Jesus. It is very different from ἐπίστυσσε τῷ λόγῳ ὃ εἶπ. Ἰησ. in ver. 50—as believing on Him must be always different from believing on *any thing else in the world*, be it even *His own word or His own ordinances*.—54.] The meaning of the Evangelist clearly is, that this was the second Galilaean miracle (see ch. iii. 2. iv. 45). But (1) how is that expressed in the words? I believe the πάλιν to refer (not in the *construction*, but in the *sense*) to ἐλθὼν ἐκ τ. Ἰ., &c., and to mean,—‘on His second Galilaean manifestation of Himself.’ ‘This second miracle did Jesus, *again* (on His new visit to Galilee), after He had come,’ &c. And then (2) *why* should this so particularly be stated? It would seem as if John, as well as the other Evangelists, regarded, in some sense, Galilee as the proper theatre of the Lord's manifestation of Himself; though, on account of the usual apostolic records dealing so much with Galilaean events, he relates only those which served the purpose he had in view. Or it may be that he was anxious to

V. <sup>1</sup> Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ <sup>d</sup> ἀνέβη <sup>d al. ch. ii. 13</sup> ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. <sup>2</sup> ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις

CHAP. V. 1. ἡ ἑορ. C E F L M Δ (II S ?) 30 al. Copt. Sahid. Cyr. Theophyl. txt

deliver a definite *chronological* testimony to the succession of the early miracles in Galilee, just discriminating these two, and then leaving those recorded in Matt. viii. and || to follow. — It is an interesting question, whether or not this miracle be the same as the healing of the centurion's servant (or *son*, Matt. ?) in Matt. viii. 5. Luke vii. 1. Irenæus *appears* to hold the two narratives to be the same history (*appears* only; for his words are, 'Filius centurionis absens verbo curavit dicens Vade, filius tuus vivit.' Ilær. ii. 22: which remark may be simply explained by his having cited from memory, and thus either made this βασιλικός a centurion,—or, which is more probable, having understood the παῖς in Matt. viii. as a *son*, and made the Lord there speak very similar words to those really uttered by Him, but which are in reality found here): so Eusebius also in his canons. Chrysostom notices, but opposes the view:—and it has never in modern times gained many advocates, being only held by Semler, Seißarth, and the interpreters of the Straussian school. Indeed, the internal evidence is all against it: not only (Chrys.) ἀπὸ τοῦ ἀξιώματος, ἀλλὰ καὶ ἀπὸ τῆς πίστεως, does the man in one case differ from the man in the other. The inner kernel of the history is, in our case here,—the elevation of a weak and mere wonder-seeking faith into a deep conviction of the personal power and love of the Lord;—in the other, the commendation of a noble confession of the Lord's divine power, indicating great strength and grasp of faith, and inducing the greatest personal humility. And the external point brought out in the commendation, οὐδὲ ἐν τῇ Ἰσραὴλ, is not only different from, but stands in absolute contrast with, the depreciating charge here, ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσῃτε. — Olshausen (whose commentary on John is far less elaborate than on the other Gospels, which may account for my referring less often to it) well remarks, that this narrative may be regarded as a sequel to the foregoing one.

CHAP. V. 1—47.] *Healing of a cripple at the pool of Bethesda, during a feast; and the discourse of Jesus occasioned by the persecution of the Jews arising thereupon.* — 1.] μετὰ ταῦτα. Lücke remarks that when John wishes to indicate immediate succession, he uses μετὰ τοῦτο, ch. ii.

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12. xi. 7, 11. xix. 28; when mediate, after an interval, μετὰ ταῦτα, ch. iii. 22. v. 14. vi. 1. vii. 1. xix. 38. So that apart from other considerations which would lead us to the same conclusion, we may infer that some interval has elapsed since the last verse of ch. iv. — ἑορτὴ τ. Ἰουδ. Few points have been more controverted, than the question, *what this feast was*. I will give the principal views, and then state my own conclusion. (1) I have abridged the following statement principally from Lücke's note, ii. 1—15.) (1) Irenæus understands it (Ilær. ii. 39) to be the *second Passover of the Lord's ministry*. Origen (whose commentary on this chapter is lost) mentions this view, (tom. xiii. 39,) but apparently does not approve it. This is the view of Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe, Kuinoel. (2) Cyril Alex. and Chrysostom think it to be the *Pentecost*; similarly Euthym. and Theophyl. This opinion prevailed in the Greek Church; and has been defended by Erasmus, Calvin, Beza, &c., and more recently by Bengel in his *Harmony*. (3) Kepler first suggested the idea that it might be the *feast of Purim*, (Esth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This was adopted by Petavius, and has been the general view of the modern chronologists. So Lamy, apparat. chronol., Hug, Lücke (1st ed.), Olshausen, Meyer, Wieseler, Stier, Neander, Winer. (4) The *feast of tabernacles* has been suggested by Cocceius, and is supported by one MS. (131) which has ἦν ἑορτὴ ἡ σκηνοπηγία τῶν Ἰουδαίων. (5) Kepler and Petavius thought it also possible that the *feast of Dedication* (see ch. x. 22) might be meant.—So that *almost every Jewish feast* finds some supporters.—I believe with Lücke (3rd ed.), De Wette, and Tholuck, that we cannot with any probability gather *what feast it was*. Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate chronological arguments which have been raised on the subject. It can hardly have been a Passover, on account of the omission of the article before ἑορτὴ (see ch. vi. 4), and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it

M M

c = Matt. xxiv. 33. Acts iii. 11. v. 9. f here only. g ch. ix. 7, 11 only. Isa. vii. 3. v. 12 only. Ezek. xlii. 3. \* ἐπὶ τῇ ἱεροβατικῇ κολυμβήθρα ἢ ἐπιλεγομένη ABCD  
 Ἑβραϊστὶ Βηθεσδὰ, πέντε ἰστοὰς ἔχουσα. ἔν ταύταις  
 κατέκειτο πλῆθος [πολὺ] τῶν ἀσθενούντων, τυφλῶν,

A B D G K U V (H S:) al. Orig. — 2. ἐν τῇ πρ. A D G L Eus. Ath. Chrys. txt B C al. c. — λεγομ. D V 7 al. ab. — Βηθεσδαῖα B Copt. Sahid. Eth. syr. Theophyl. Tert. Jer. βελζεθαῖ D. txt A C. — 3. ἀπ. ταύτ. ins. οὐν D. — πολὺ om. B C D L 2 al. ab Copt.

have been the Dedication, in the winter; for then the multitude of sick would have hardly been waiting for the moving of the water. The feast of Purim would nearest agree with the subsequent events; and it seems as if the Lord did not go up to Jerusalem at the Passover next following (ch. vi. 4. vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1—3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim: (2) whether our Lord would be likely to observe it, even if it was.—No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the *buying and selling in the temple*; again, ch. vi. 4, to account for the *great multitude*; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by the Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified.—ὁ ἱησοῦς] and probably His disciples; for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him; compare also ch. vii. 10 and ch. ix. 2.—2.] ἐστὶ has been thought by Bengel and others to import that John wrote his Gospel before the destruction of Jerusalem. But this must not be pressed. He might have spoken in the present without meaning to be literally accurate at the moment when he was writing (see Proleg. to John, § iv. 6).—ἐπὶ τῇ πρῳβ., probably, 'near the sheep-gate,' mentioned by Nehemiah, iii. 1, 32. xii. 39. The situation of this gate is unknown;—it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa (Robinson, i. 472). Eusebius, Jerome, and the Itinerarium Hieros. speak of a *προβατικὴ κολυμβήθρα*, so also probatica piscina, Vulg.—The reading *λεγομένη* would be

more usual; perhaps ἐπιλ. implies that it had another name. — Βηθεσδὰ = Syr. ܒܝܬܗܫܕܐ, 'the house (place) of mercy, or of grace.' Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Mosk is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 331 ff.) Now this spring, as he himself witnessed, (i. 506,) is an *intermittent* one, as indeed had been reported before by Jerome, (on Isa. viii. 6,) Prudentius (in Trench. Mir. 247), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phenomenon here described: see below.—The spot now traditionally known as Bethesda is a part of the fosse round the fort or tower Antonia, an immense reservoir or trench, seventy-five feet deep. But, as Robinson observes (i. 489), there is not the slightest evidence that can identify it with the Bethesda of the N. T.—This pool is not mentioned by Josephus. — πέντε ἰστοὰς ἔχ.] Probably these were for the shelter of the sick persons, and were arches or porticoes, opening upon and surrounding the reservoir. ἰστοὰ ἐστὶν ἢ παρ' ἡμῶν λεγομένη καμάρα, ἢ καὶ ὁ θόλος. Euthym. — 3.] ξηρῶν, those who were afflicted with the loss of vital power in any of their limbs by stiffness or paralysis. Of this kind was the man on whom the miracle was wrought. — ἐκδεχ. . . . κίνησιν. This clause (as well as ver. 4) labours under strong suspicion of spuriousness; see var. read. The authority in their favour is about equal: D alone of the first class MSS., containing *this clause*, and A alone, ver. 4. In many MSS. both are marked with an obelus or asterisk. And those which contain them vary exceedingly

χαλῶν, <sup>1</sup> ξηρῶν, <sup>m</sup> ἐκδεχομένων τὴν τοῦ ὕδατος <sup>1</sup> <sup>Mar. vii.</sup>  
 "κίνησιν". <sup>4</sup> ἄγγελος γὰρ <sup>o</sup> κατὰ καιρὸν \*κατέβαινεν <sup>o</sup> <sup>Luke vi.</sup>  
<sup>1</sup> ἐν τῇ κολυμβήθρᾳ, καὶ <sup>7</sup> \*ἐτάρασσε τὸ ὕδωρ· ὁ οὖν <sup>1</sup> <sup>Act. xii. 16.</sup>  
 πρῶτος <sup>1</sup> ἐμβὰς μετὰ τὴν <sup>5</sup> ταραχὴν τοῦ ὕδατος ὑγίης <sup>1</sup> <sup>1 Cor. xi. 33 f.</sup>  
 ἐγένετο, <sup>1</sup> \* ὃ δὴποτε <sup>u</sup> κατέχετο <sup>v</sup> νοσήματι]. <sup>5</sup> ἦν δέ <sup>1</sup> <sup>Job xvi. 6.</sup>  
 τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη <sup>w</sup> ἔχων ἐν τῇ <sup>1</sup> <sup>o = here only.</sup>  
 ἀσθενείᾳ \*. <sup>6</sup> τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ <sup>r</sup> <sup>here only.</sup>  
 γνούς ὅτι πολὺν ἦδεν χρόνον <sup>w</sup> ἔχει, λέγει αὐτῷ <sup>u</sup> <sup>here only.</sup> Θέλεις <sup>1</sup> <sup>Jer. xiii. 21.</sup>  
 s = here only. Mark xiii. 8 only t. t here only. u = here only. Jer. xiii. 21.  
 v here only. w = ch. viii. 57. xi. 17.

Sahid. Chrys. ins. A c.—aft. ξηρ. ins. παραλυτικῶν D ab.—ἐκδεχ. . . . κίνησιν  
 om. A B C L Copt. (some mss.) Sahid. ins. A<sup>2</sup> C<sup>3</sup> D al. abc Tert. Chrys. Cyr. Euthym.  
 Theophyl. Ambr.—4. om. B C<sup>1</sup> D. ins. A C<sup>3</sup> (in margin) al.—ἔγ. γ. κυρίου A K L  
 18 al. ac Æth. Arm. Cyr. Ambr.—for κατέβ., ἰλοῦετο A Æth. Syr. ἰλοῦετον K. txt  
 C<sup>3</sup> abc (?).—ἐταράσσετο C<sup>3</sup> G V 34 all. c Æth. Arm. Theophyl. Ambr. txt A ab.—  
 οἶψι δηποτοῦν A. οἶψι ἐήποτε L. ὃ δ' ἂν K. txt C<sup>3</sup>.—5. τις om. D ab Arm.—  
 ἀσθ. ins. αὐτοῦ BC<sup>1</sup> DL 11 al. acv Copt. Sahid. Arm. Cyr. Chrys. txt A b Orig.—7. ναί

in their readings, which, in so short a passage, is a bad sign. E. g. A has instead of *κατέβαινεν*, *ἰλοῦετο*.—*Internal evidence is very strong against the whole*. For in this short space (see reff.) there are no less than seven words either used *here only*, or *here only in this sense*.—Still the addition found its way very early into the text. For Tertullian refers to it in a way which leaves no doubt that he read it entire. 'Piscinam Bethsaidam (see var. read.) angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis prævenerat descendere illuc, queri post lavacrum desinebat.' De Bapt. c. 5. (Lücke ii. 22.)—*The genuineness of the passage must therefore remain doubtful*. If *spurious*, it was the expression of the belief of the Jews, remembered in the early days of the Christian Church, and noted in the margin; and thus has found its way into the text: which would account for the variations observed in it. If *genuine*, it is a declaration by the Evangelist of a matter which must necessarily be understood to express the popular (but not therefore inaccurate) belief respecting the cause of the healing virtue experienced on the moving of the water. It is not implied that the angel was *visible*, even if *ἰλοῦετο* be received into the text. In the deeper truth of causes and effects in Nature, which the mere rationalist always overlooks, divine appointment and divine interference are ever present in the faithful Christian's mind; and believing as he does that the holy angels are the ever-acting ministers of God's will, he will find no difficulty in receiving the account before us, nor any inconsistency in its forming part of the sacred text.—It certainly is in favour

(as Stier remarks) of the genuineness of the passage, and the miraculous view of the whole, that so many different kinds of afflicted persons lay here: and another strong argument is that noticed by De Wette, that the connexion of the account almost requires this passage as its explanation. For why should the sick be lying there; and why should the man have been so anxious to be put in, unless some *known effect followed on the troubling of the water*, which he himself (ver. 7) mentions as the time when he *would* be put in, but *could not*?—*κατὰ καιρὸν*, here, apparently, 'at intervals': and those irregular ones, or the sick need not have *waited* there for them.—*κατέβαινεν*. If the passage be retained, *ἰλοῦετο* should be read. I have not admitted it, because A is our only first class authority.—*ὁ οὖν πρ. ἐμβ.*: certainly the intention here is to set forth a *miraculous healing*, consequent on being the *first* to go in; and I see not how we can clear ver. 7 of a similar implication. The man was *not healed*, because he *could not get in first*.—The idea of the virtue of the water being exhausted by the first who stepped in, is wholly unsatisfactory and absurd.—5.] There are two ways of taking the construction of *ἔχων*: (1) to regard *ἔχων ἐν τῇ ἀσθ.* as = *ἀσθενῶς ἔχων*, and *τριάκοντα ὀκτὼ ἔτη* as the *accus. of duration*; which is objectionable on account of the article *τῇ*, (not on account of the present participle, as De Wette, for it is often found with duration of time,) and as being alien from John's usage, which is (2) to place *ἔχων* in this sense with an *accusative of the time*; see reff., and ver. 6. So that the construction is *ἔχων τριακ. ὀκτ. ἔτη ἐν*  
 M m 2

ὕγινης γενέσθαι; ἡ ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε, ABCD  
 ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, ἡ βάλῃ  
 με εἰς τὴν κολυμβήθην. ἡ ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος  
 πρὸ ἐμοῦ καταβαίνει. ἡ λέγει αὐτῷ ὁ Ἰησοῦς ἡ ἔγειρε  
 ἄρον τὸν κράββατόν σου καὶ περιπάτει. ἡ καὶ εὐθὺς  
 ἐγένετο ὕγινης ὁ ἄνθρωπος, καὶ ἤρε τὸν κράββατον αὐτοῦ  
 καὶ περιεπάτει. ἡν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.  
 ἡ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπενμένῳ Σάββατόν  
 ἐστίν. \* οὐκ ἔξεστί σοι ἄραι τὸν κράββατον. ἡ \* ἀπεκρίθη  
 αὐτοῖς ὁ ἡ ποιήσας με ὕγιῃ, ἐκείνός μοι εἶπεν Ἄρον τὸν

a = ch. v. 30 al.  
 b = Mark vii.  
 c = James  
 in 3 al.  
 d = Mark ii. 10.  
 e = Luke v. 31.  
 f = 1 Pet. iii. 10.  
 g = intr. Eph. v.  
 h = 11 al.  
 i = Mark ii. 3, 9.  
 j = 11. vi. 53.  
 k = Acts v. 15.  
 l = ix. 33 only t.  
 m = Josh. vi. 20.

g = Matt. iv.  
 h = 19. Acts ii.  
 i = 30.

κύριε. ἡνθ. δὲ οὐκ. . C<sup>2</sup> G H I I Syr. Chrys.—rec. βάλλῃ with qu. ? txt (ἡμβάλλῃ C<sup>1</sup>)  
 A B C D E G H K L S V 46 all. Chrys.—B. rec. ἔγειραι with qu. ? txt (but qu.  
 itacism ?) A B C D E G H I 16 all.—καὶ ἄρον A D K ab. txt B C c Hil.—9. εὐθὺς  
 om. D. Arm.—ἐγερθεὶς ἤρε D 4 ab Syr.—ἐν ἐκ. τ. ἡμ. om. D.—10. καὶ οὐκ ἔξ.  
 A C<sup>1</sup> D G L V 12 al. ab Copt. Sahid. Arm. Æth. Cyr. Chrys. txt B C<sup>3</sup> E F K M U Δ  
 (H S ?) c Hil.—11. ὅς δὲ ἀπεκ. A B Cyr. ὁ δὲ ἀπ. C<sup>1</sup> G K L 10 al. Syr. Copt. txt

τῷ ἄσθ.—Observe, he had *been lame* thirty-eight years, not at *Bethesda* all that time.—6.] γνούς, i. e. ἐν ἐαυτῷ, as on other similar occasions. The Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria.—θέλεις ὕγ. γ. ; Light-foot and Semler would supply, 'licet sit sabbatum.' But this is very improbable, see ver. 17. The Lord did not thus appeal to His hearers' prejudices, and make His grace dependent on them. Besides, the ὕγινης γενέσθαι had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure *by means of the water*, which he was there to seek.—The question is one of those by which He so frequently testified His compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and His own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water.—It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) blame conveyed by it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was.—7.] Bauer asks why the person who brought him there every day, could not have put

him in ? But no such person is implied. The same slow motion which he describes here, would suffice for his daily coming and going.—8.] The ἄρον τ. κρ. σου has been treated (Stier, iv. 199. Trench, Mir. 251) as making a difference between the man lame from his birth in Acts iii. 3, who *walked and leaped and praised God*; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, 'a present memento of his past sin.' Possibly; but the Lord must have had in His view what was to follow, and have ordered it also to bring about this His first open controversy with the Jews.—10.] οἱ Ἰουδαῖοι, never the *multitude*, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord.—οὐκ ἔξεστι. The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but *by the law itself*. See Neh. xiii. 15—19. Numb. xxxi. 13—17. And the Lord does not, as in another case (Luke xiii. 15, 16), appeal here to the reasonableness of the deed being done on the Sabbath, *salvo sabbato*, but takes altogether loftier ground, as being One greater than the Sabbath. The whole kernel of this incident and discourse is *not, that it is lawful to do works of mercy on the Sabbath*: but *that the Son of Man is Lord of the Sabbath*.—11.] The man's excuse is simple and sufficient; and for us, important, inasmuch as it goes into the depth of the matter, and is by the Jews themselves accepted. He who had power to make him whole, had power to suspend that law which was, like the

κράββατόν σου καὶ περιπάτει. <sup>12</sup> ἠρώτησαν [οὖν] αὐτὸν  
 Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι Ἄρον [τὸν κράββατόν  
 σου] καὶ περιπάτει; <sup>13</sup> ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς <sup>h</sup> ἐστίν. <sup>h</sup> ch. i. 39 and  
 ὁ γὰρ Ἰησοῦς <sup>i</sup> ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. <sup>i</sup> here only.  
<sup>14</sup> μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ  
 εἶπεν αὐτῷ Ἴδε ὑγιὲς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ  
 χεῖρόν τί σοι γένηται. <sup>15</sup> ἀπῆλθεν ὁ ἄνθρωπος, καὶ  
<sup>k</sup> \* ἀνήγγειλε τοῖς Ἰουδαίοις ὅτι Ἰησοῦς <sup>h</sup> ἐστὶν ὁ ποιήσας <sup>k</sup> = Mark vi. 14.  
 αὐτὸν ὑγιῇ. <sup>16</sup> καὶ διὰ τοῦτο <sup>m</sup> ἐδίωκον τὸν Ἰησοῦν οἱ <sup>19</sup> Acts xiv.  
 Ἰουδαῖοι [καὶ <sup>n</sup> ἐζήτουν αὐτὸν ἀποκτείνειν,] ὅτι ταῦτα <sup>27</sup> Deut.  
 ΑΒΔ ἐποίει ἐν σαββάτῳ. <sup>17</sup> ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς <sup>xxvi. 3.</sup>  
 Ὁ πατήρ μου ὅπως ἄρτι <sup>u</sup> ἐργάζεται, καὶ γὰρ ἐργάζομαι. <sup>u</sup> = Matt. v.  
<sup>10 al.</sup>  
<sup>n</sup> = Luke ix. 9.  
<sup>h</sup> ch. vii. 19 al.  
<sup>o</sup> M. vi. xi. 12.  
<sup>ch. ii. 10 al.</sup>  
<sup>Ps. xii. 1.</sup>  
<sup>p</sup> = Rom. i. 7.

C<sup>1</sup> D E F M U V (H S<sup>2</sup>) *abc*. — 12. οὖν om. B D *a* Sahid. Arm. ins. A C al. *c*. — τὸν  
 κρ. σου om. B C<sup>1</sup> L Sahid. ins. A D al. — 13. for ὁ δὲ ἰαθ., ὁ ἀσθενῶν D<sup>1</sup> *bd*. — τίς  
 ἦν D. — ἐννευσεν D<sup>1</sup>. — 15. ἀπῆγγ. D K U Δ *8* Chrys. εἶπε C L 4 al. *a* Syr. Copt. Cyr.  
 txt A B. — 16. καὶ . . . . ἀποκτ. om. B C D G U L 5 al. *abcv* Copt. Arm. Chrys.

healing, God's work. The authority which had overruled one appointment of Providence, could overrule another. I do not mean that this reasoning was *present to the man's mind*;—he very likely spoke only from intense feeling of obligation to One who had done so much for him;—but it lay *beneath the words*, and the Jews recognized it, by transferring their blame *from the man to Him who healed him*. — 12.] Not, 'who is he that *healed thee*?' but they carefully bring out the unfavourable side of what had taken place, as malicious persons always do. — 13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed. — ἐξένευσεν, 'passed on unobserved;' just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. *The context requires this interpretation*: being violated by the ordinary one, that Jesus 'conveyed Himself away, because a multitude was in the place;' for that would imply that attention had been attracted towards Him which He wished to avoid; and in that case He could hardly fail to have been known to the man and to others. Observe, ἐξένευσεν has for its understood *object*, the man, subjectively; — 'had escaped his notice;' not referring to any thing which Jesus had *done* Himself. — 14.] The knowledge of the Lord

extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The *χεῖρόν τι*, as Trench observes (Mir. 254), 'gives us an awful glimpse of the severity of God's judgments;'—see Matt. xii. 45. — 15.] 'The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as ὁ ποιήσας αὐτὸν ὑγιῇ speaks so plainly of the benefit received; comp. ver. 11 and note. — 16.] ἐδίωκον is not used in the sense of *legal prosecution* in the N. T.:—'persecuted' is the best word for it. — 17.] The *true keeping* of the rest of the Sabbath was not that otiose and unprofitable cessation from even good deeds which they would enforce: the sabbath was *made for man*;—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-begotten of the Father, doing the works of God in the world, *stands on higher ground*, and hallows, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh hitherto, and I work;' My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a

<sup>18</sup> Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ABD ἀποκτεῖναι, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. <sup>19</sup> ἀπικρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιῆν ἄφ' ἑαυτοῦ οὐδέν, ἵαν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ὃ γὰρ ἂν ἐκεῖνος \* ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. <sup>20</sup> ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ὃ αὐτὸς ποιεῖ καὶ μεῖζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζετε. <sup>21</sup> ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

f Matt. x. 8 al.  
J. xxvi. 19.  
g Rom. iv. 17.  
viii. 11. 1 Cor.  
xv. 22 al.  
4 Kings v. 7.

ins. A al. Hil.—ἐν om. D ab Hil. — 18. οὖν om. D ab Hil. Tert. — 19. aft. ὁ υἱ. ins. τοῦ ἀνθρώπου D 3 Arm.—ποιῶν τι ἀφ' ἑαυτοῦ D.—ἀν om. A D L 5.—ποιεῖ A 15 al. ποιήσῃ D. txt B. — 20. ἀγαπᾷ D Orig. Chrys.—ἐκινύει D.—ἂν D.—ποιῇ D.—

Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from *his* work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity." (Trench, Mir. p. 257.) — 18.] 'The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of the Lord's most weighty discourses.—The Jews understood His words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And this their understanding *was the right one*, the discourse testifies. *All might in one sense, and the Jews did in a closer sense, call God their, or our, Father*; but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous, meaning. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines.— 19.] The discourse is a wonderful setting forth of the Person and Office of the Son of God in His Ministrations as the Word of the Father. It still has reference to the charge of working on the Sabbath, and the context takes in both the Lord's answer to this, ver. 17, and to the Jews' accusation, ver. 18. In this verse, He states that He cannot work any but the works of God: *cannot*, by His very relationship to the Father, by the very nature and necessity of the case;—the ἀφ' ἑαυτοῦ being

an impossible supposition, and purposely set here to express one:—the Son *cannot* work of Himself, because *He is the Son*: His very Person pre-supposes the Father's will and counsel as *His* will and counsel,—and His perfect *knowledge* of that will and counsel. And this, because every *creature* may abuse its freedom, and *will contrary to God*: but THE SON, standing in essential unity with God, cannot, even when become Man, commit sin,—break the Sabbath; for His whole Being and Working is in, and of, God.—ἂν γὰρ ἂν . . . This clause *converts* the former proposition, and asserts its truth when thus converted. 'For it is the very nature of the Son to do whatever the Father doeth.' Also, to do these works *ὁμοίως*—after the same plan and proceeding, so that there can be no discord—but unity.— 20.] For (this last is ensured by the fact, that) the Father, loving the Son, shows to Him (in this the Lord sets forth to us the unfolding of the will and purposes of the Father to (Mark xiii. 32. Acts i. 7), and by Him, in His Mediatorial office) all things which He Himself does (all the purposes of His secret counsel;—for with the Father, *doing is willing*; it is *only the Son who acts in Time*); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptance or rejection of the Son of God—wonder leading naturally to the *τιμὴ* of ver. 23).— 21.] It is very important to observe the distinction here between the working of the Eternal Son (in creation, e.g.) as He is ἐν οὐρανῷ, with God, and His working in the state of His humiliation in which the Father should by degrees advance Him to exaltation and put His Enemies under His feet. Of the

22 οὐδὲ γὰρ ὁ πατὴρ <sup>h</sup> κρίνει οὐδένα, ἀλλὰ τὴν <sup>i</sup> κρίσιν <sup>h</sup> 1 Cor. v. 12, 13, 1 Pet. iv. 5, Gen. xviii. 25, Jude ver. 15, 2 Thess. i. 5, k = Rev. xx. 1  
 πᾶσαν <sup>k</sup> δέδωκε τῷ υἱῷ, <sup>23</sup> ἵνα πάντες τιμῶσι τὸν υἱὸν  
 καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν  
 οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. <sup>21</sup> ἄμην ἄμην  
 λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ <sup>i</sup> πιστεύων <sup>l</sup> constr. Acts  
 τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ <sup>xvi. 34, Titus  
 iii. 8, 1 John  
 v. 10.</sup>  
 ἔρχεται, ἀλλὰ <sup>m</sup> μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν <sup>m = 1 John iii.  
 14.</sup> ζωὴν. <sup>25</sup> ἄμην ἄμην λέγω ὑμῖν ὅτι <sup>a</sup> ἔρχεται ὥρα καὶ νῦν <sup>a ch. iv. 23.</sup>

δείκνυσιν D. — 24. ὅτι om. D 2 Aeth. Clem. Chrys.—bef. ζωὴν om. τὴν D.—25. ἀκού-  
 latter of these mention is made (ver. 20) in the *future*, of the *former* in the *present*. The former belong to the Son as His proper and essential work: the latter are opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son; see ch. xvii. 5; resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11. 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last οὐς θέλει not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,—but meaning, that in every instance where *His will is to vivify*, the result invariably follows.—Observe, this ζωοποιεῖ lays hold of *life* in its innermost and deepest sense, and thus finds its illustration in the waking both of the *outwardly* and the *spiritually* dead.—22.] In the οὐδὲ γὰρ is implied that the Father does not Himself, by His own proper act, *vivify* any, but commits all quickening power to the Son:—so is it with judgment also. And judgment contains eminently in itself the οὐς θέλει,—when ζωοπ. is understood—as it must be *now*—of *bestowing everlasting life*. Again, the raising of the *outwardly* dead is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge:—*in the vivifying, the judgment is made*; see below, ver. 29, and Ps. lxxii. 1—1.—23.] This being so, the end of all is, the *honour of the Father in and by the Son*. He (the Son) is the Lord of life, and the Judge of the world;—all must honour Him with equal honour to that which they pay to the Father:—and whosoever does not, however he may imagine that he honours or approaches God, does not honour Him at all;—because *He can only be known or honoured by us as 'THE FATHER WHO SENT HIS SON.'* — 24.] What follows, to ver. 30 incl., is an expansion of the two assertions in vv. 21, 22,—the ζωοποιεῖν and the κρίνειν,—intimately bound up as they are together. There is a parallelism in vv. 24 and 25 which should be noticed for the right understanding of the words. ὁ τὸν λόγον μου ἀκούων in one, answers to οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ in the other. It is a kind of *hearing* which awakens to life,—one accompanied by πιστεύειν τῷ πέμψαντί με. And this last is not barely 'Him who sent Me,' but Him, *the very essence of belief in Whom is in this*, ΤΟΥΤΟ ΗΕ ΠΑΤΗΡ ΣΕΝΤ ΜΕ (see ch. xii. 44). And the *dative* here after πιστεύω expresses that belief in the *testimony* of God that He hath sent His Son, which is dwelt on so much 1 John v. 9—12, where, ver. 10, we have the same ὁ μὴ πιστεύων τῷ Θεῷ.—ἔχει ζ. al.: so 1 John v. 12, 13. The πιστεύων and the ἔχει ζ. al. are *commensurate*;—where the faith is, the possession of eternal life is:—and when the one *remits*, the other is forfeited. But here the faith is set before us as an *enduring* faith,—and its effects described in their *completion* (see Eph. i. 19, 20).—εἰς κρίσιν οὐκ ἔρχεται] κρίσις being the *separation*,—the effect of which is to gather out of the Kingdom *all that offendeth*;—and thus regarding especially the *damnatory* part of judgment,—he who believes *comes not into*, has no concern with, κρίσις. Compare Ps. cxlii. 2. The reckoning which ends with εὖ ἀγαθὲ δοῦλε, is not κρίσις: the *reward is of free grace*. In this sense, the believers in Christ will not be judged according to their works; they are justified before God by faith, and *by God*—θεὸς ὁ δικαίων, τις ὁ κατακρίνων; Their 'passage over' from death into life has *already taken place*,—from the state of spiritual death into that ζωὴ αἰώνιος, which in their believing state they ἔχουσιν already. It is to be observed that the Lord speaks in very similar terms of the unbelieving being *condemned already*, in ch. iii. 18.—The perfect



b — Luke xviii. 7, 8. Mark iii. 6. xv. 1. c Matt. viii. 28 al. Gen. xxiii. 4. d Luke iii. 7 al. Rev. xxi. 1. 1. John. xv. 18. e Luke xiv. 14 al. Rev. xx. 5, 6. f ch. iii. 20. Tit. ii. 8. James iii. 16. Prov. xxii. 8. g = Matt. x. xiii. 33. Heb. x. 27. 2 Pet. ii. 4. Rev. xviii. 10.

ἐστιν ὅτε οἱ νεκροὶ \* ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ A B D  
θεοῦ, καὶ οἱ ἀκούσαντες \* ζήσονται. <sup>26</sup> ὥς περ γὰρ ὁ  
πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν  
ἔχειν ἐν ἑαυτῷ. <sup>27</sup> καὶ ἐξουσίαν ἔδωκεν αὐτῷ [καὶ] κρίσιν  
ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστὶ. <sup>28</sup> μὴ θαυμάζετε τοῦτο·  
ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς <sup>c</sup> μνημείοις  
ἀκούσονται τῆς φωνῆς αὐτοῦ <sup>29</sup> καὶ <sup>d</sup> ἐκπορεύονται, οἱ τὰ  
ἀγαθὰ ποιήσαντες εἰς <sup>e</sup> ἀνάστασιν ζωῆς, οἱ δὲ τὰ <sup>f</sup> φαῦλα  
πράξαντες εἰς ἀνάστασιν <sup>g</sup> κρίσεως. <sup>30</sup> οὐ δύναμαι ἐγώ

σοῦσι B. —σωσι L. txt A D.—ζήσουσι B D L 4 Chrys. txt A. —26. ὥς D.—aft. ὁ πατ. ins. ὁ ζῶν D.—27. bef. κρίσις. om. καὶ A L 1 bedv Copt. Arm. Æth. Orig. Cyr. Aug. ins. B D.—28. ἀκούσουσι B. —σωσι L al.—29. ἐξελεύσονται D.—bef. τὰ φ.

sense of μεταβέβηκεν must not be weakened nor explained away,—see 1 John iii. 14.—25.] This verse continues to refer to *spiritual* awakening from the dead. The *ἔρχεται ὥρα κ. νῦν ἐστίν* is an expression (see ref.) used of those things which are to characterize the spiritual Kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii.) to its completion. Thus ‘*it cometh*, in its fulness,—and ‘*even now is begun*.’—οἱ νεκροί,—in reference to ἐκ θανάτου of the preceding verse,—‘the *spiritually* dead.’—see below on ver. 28.—τῆς φωνῆς, His call to awake, in its widest and deepest sense;—by His own preaching, by His Apostles, His ministers, &c., &c. In all these He speaks to the *spiritually* dead.—οἱ ἀκούσ., *not ἀκούσαντες merely*, which would be ‘and having heard it, shall live:’ but οἱ ἀκούσ., ‘and *they* who have heard it (or, who hear it) shall live.’ *This determines the verse to be spoken of spiritual, not bodily* awakening.—Οἱ ἀκούσαντες are the persons to whom the Lord cried so often ὁ ἔχων ὤτα ἀκούειν, ἀκούέτω:—the persons who stand opposed to those addressed in ver. 40, οὐ θέλει εἰλθεῖν πρὸς με, ἵνα ζωὴν ἔχη.—ζήσονται is explained in the next verse.—26, 27.] We have here again ζωοποιεῖν and κρίναι bound together as the two great departments of the Son’s working;—the former, as substantiating the ζήσονται just uttered; the latter, as leading on to the great announcement of the next verse. But the two departments spring from *two distinct sources*, united in the Person of the Incarnate Son of God. The Father hath given Him to have life in Himself, as He is the Son of God. We have none of us life in ourselves: in Him we live and move and have our being. But He, as the Father is, is the source of life. Then again the Father hath given Him power

to pass judgment, *because He is the Son of Man*; man is to be judged by Man,—by that Man whom God hath appointed, who is the inclusive Head of humanity, and to whom mankind, and man’s world, pertain by right of covenant-purchase. This κρίσιν ποιεῖν leads the thought to the *great occasion* when judgment shall be executed; which accordingly is treated of in the next verse.—28.] μὴ θ., as ch. iii. 7, introduces a matter of *even greater* wonder to them;—the astounding proof which shall be given in the face of the universe that this is so.—ἔρχεται ὥρα, but not καὶ νῦν ἐστίν this time,—because He is *now speaking* of the Great Day of the resurrection: when not merely οἱ νεκροί, but πάντες ἐν τοῖς μνημείοις, shall hear His voice, and οἱ ἀκούσαντες are not specified, because *all* shall hear in the fullest sense. Observe that here, as elsewhere, when the judgment according to works is spoken of, it is the great general resurrection of Matt. xxv. 31—46, which (and the notes) compare. So here we have not οἱ πιστεύσαντες and οἱ μὴ πιστεύσαντες, but the categories reach far wider, including indeed in this most general form the first resurrection unto life also,—and the two great classes are described as οἱ τ. ἀγ. ποιήσαντες and οἱ τὰ φαῦλα πράξαντες.—On the difference, here most striking, between ποιέω and πράσσω, see note on ch. iii. 20, 21.—Observe, that ζωὴ and κρίσις stand opposed here, as in ver. 24:—not that there is *no such thing* as an ἀνάστασις θανάτου (Schleiermacher, in Stier, iv. 233), but that it is *involved* in this κρίσις.—Olshausen observes (ii. 153), that this, and Acts xxiv. 15, are the only *direct* declarations in the N. T. of a *bodily* resurrection of the unjust as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff. Rev. xx. 5, 12, and directly asserted in the O. T., Dan. xii. 2. In

ποιεῖν ἡ ἀπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω, καὶ ἡ h ver. 19.  
 κρίσις ἡ ἐμὴ δίκαια ἐστίν, ὅτι οὐ <sup>i</sup>ζητῶ τὸ θέλημα τὸ ἐμὸν i ch. vii. 18.  
 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με †. <sup>ii</sup> Ἐὰν ἐγὼ μαρ- viii. 50.  
 τυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. 1 Cor. x. 33.  
<sup>32</sup> ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής. a ch. xviii. 37.  
 ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>iii</sup> Ὑμεῖς ἀπ- d John ii.  
 εστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ <sup>a</sup> ἀληθείᾳ. b = ver. 41, 41.  
<sup>34</sup> ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν <sup>b</sup> λαμβάνω, see Act. xiii.  
 ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. <sup>35</sup> ἐκεῖνος ἦν ὁ Rev. ii. 27.  
<sup>c</sup> λύχνος ὁ <sup>d</sup> καιόμενος καὶ <sup>e</sup> φαίνων, ὑμεῖς δὲ ἠβελήσατε c Rev. xxi. 24.  
P. c. xvi.  
105.  
d S. c. xlviii. 1.  
Luke xii. 35.  
2 Pet. i. 19.  
e infra. 2 Pet. i.  
19 only, be-  
sides John.  
ch. i. 5.  
1 John ii. 8.  
Rev. i. 16.  
v. 12. xxi.  
23.

om. δὲ B a.—τὰ bef. φ. om. D.—πράσσοντες D. — 30. rec. aft. με ins. πατρός with (Scholz) nearly all const. MSS. and *be* Orig., but om. A B D K L al. 6 al. *ad* Syr. Copt. Æth. Arm. Orig. Eus. Chrys. Ambr. Aug. — 32. οἶδατε D a Arm.—aft. μαρτυρία ins. αὐτοῦ D<sup>2</sup> b Syr. Copt. Æth.—μον D<sup>1</sup>. — 34. ἀνθρώπων D. — 35. rec. ἀγαλλιασθῆναι

1 Cor. xv.—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers.—30.] Here begins (see Stier, iv. 233) *the second part of the discourse*,—but bound on most closely to the first,—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced.—As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His witness given of Himself ver. 17, and called by them blasphemy, is true and holy also.—Observe, the discourse here passes into the *first person*, which was *understood* before, because He had called Himself the Son of God,—but is henceforth used *expressly*. — 31.] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by ‘Ye will say to Me:’—see by all means ch. viii. 12—14 and notes.—The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son,—Who being the *λόγος*, speaks, not of Himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the *ὥς* being the *ἀπαύγασμα τῆς ἐύξης τοῦ πατρὸς*. — 32.] ἄλλος can, by the inner coherence of the discourse, be no other than *THE FATHER*, of Whom so much

has been said in the former part, but Who is hinted at rather than mentioned in *this* (πατρός in ver. 30 is spurious). *It cannot be John*,—from whom (ver. 34) the Lord took not His testimony. Similar modes of alluding to the Father occur ch. viii. 50. 54: see also ch. viii. 18, and Matt. x. 29 and ‖. Many interpreters however understand it of John,—Chrysostom, Nonnus, Theophylact, Euthym.—and lately De Wette has defended the view with some acuteness. But he has certainly missed the inner coherence of the passage. The reason why the Lord mentions John is not ‘as ascending from the lesser witness to the greater,’ but *purposely to remove the idea that He meant him only or principally by these words*, and to set his testimony in its right place: then at ver. 36 He returns again to the ἄλλος μαρ. περὶ ἐμοῦ. — καὶ οἶδα . . . This is the Son’s testimony to the Father’s truth: see ch. (iii. 33.) vii. 28. viii. 26. 55. It testifies to the full consciousness on the part of the Son, even in the days of His humiliation, of the righteousness of the Father: and (for the testimony of the Father to the Son is contained in the Scriptures) also to His distinct recognition and approval (Ps. xl. 6—8) of Psalm and type and prophecy, as applied to Himself and His work. — 33.] See ch. i. 19. The connexion is,—‘another testifies of Me’ (ver. 32)—‘not John only, although he, when sent to, did certainly testify to the truth; for’ &c. — τῇ ἀληθείᾳ, not merely (Grot.) *modeste dictum*;—but *necessarily*. ἐμοὶ would have been asserting what the next verse denies.— 34.] ‘I take not My testimony (the testimony to Me of which I have spoken) from man, but I mention John’s testimony, that you may make the intended use of it, to be led to Me for

f 1 Pet. i. 6. Ps. <sup>f</sup>† ἀγαλλιασθῆναι <sup>g</sup> πρὸς ὦραν ἐν τῷ φωτὶ αὐτοῦ. <sup>h</sup> ἐγὼ ABD  
 ii. 11. Hab.  
 iii. 18.  
 g 2 Cor. vii. 8.  
 Gal. ii. 5.  
 Philom. 15.  
 h constr. Matt.  
 v. 20.  
 i = ch. xvii. 4.  
 k Luke iii. 22.  
 ix. 27. Exod.  
 xxxi. 17.  
 l = John only.  
 ch. xv. 7, 11.  
 John ii. 14.  
 21. iii. 35, 17  
 al.

with B? L. txt A B? D E G H? K M S U V Δ 24 all. Chrys. ms. — 36. *μεῖζων* A B E G M 9. *μεῖζονα* D Chrys. txt qu.?—*ἔδωκε* B L 8 al.—rec. alt. *τὰ ἔργα*. ἃ, ins. ἐγὼ with (qu. MISS.?) c, but om. A B D L 5 b Copt. Arm. Cyr. Illi.—*ἀπίστανται* D 7 al. Chrys. — 37. for *αὐτός*, *ἐκεῖνος* B L. *ἐκεῖνος αὐτός* D.—*μαρτυρεῖ* D abc Syrr. Aug.

salvation.' — 35.] This ἦν shows, as Stier rightly observes, that John *was now cast into prison*, if not executed. — ὁ *λύχνος*. The article has been taken by some (e.g. Bengel, Lücke, Stier) to point to the prophecies concerning John. But we have no passage in the O. T. which designates Elias in such terms. In Sirach xlviii. 1, we read of him, *ἀνέστη προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπάς ἐκαίετο*, which Stier thinks may be referred to here. We may, as indeed he also suggests, believe that those words represent or gave rise to a common way of speaking of Elias, as certain Rabbis were called 'The candle of the Law,' &c. (Lightf.) De Wette takes the article as meaning, 'the lamp which was to lead you,' &c. — *καίόμενος*, not *καίων*, as it is ὁ *λύχνος*, not τὸ *φῶς*: *lumen illuminatum*, not *lumen illuminans*: see note on Matt. v. 14. — *καὶ φαίνων* (lit up), 'and shining.' The description sets forth the *derived*, and *transitory* nature of John's light.—*ὅμοις δὲ* . . . 'But you wished only to disport yourselves in his light for a time—came out to him in crowds at first,—and—like silly children who play with the fire till it burns and hurts them, and then shrink from and loathe it,—when he began to speak of deep repentance as the preparation for God's Kingdom, and laid the axe to the root of the trees, you left him.' No one cared, when he was imprisoned and put to death. And even those few who remained true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain (Lücke, ii. 75). — 36.] *ἔχω τὴν μ. μεῖζ.* The witness which I have is greater.—*τοῦ Ἰωάν.*, not, than that of John;—but, *than John himself*. John was a testimony. — *τὰ γὰρ ἔργα*, not *His miracles alone*, although those principally; but *the whole of His life and course of action*, full as it was of holiness, in which,

and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His *greatest work* (ch. vi. 29) was the awakening of faith, the *ζωοποιεῖν* of which we have heard before, to which the miracles were but as means to an end. — *ἔδωκε* . . . *ἵνα τελ.*: see ch. xvii. 4 and note.—*αὐτὰ τ. ἔργα ποιῶ*. The repetition is to show that His life and working was an exact fulfilment of the Father's will. 'The works which the Father hath given Me to do, those very works which I am doing,' . . . — 37—39.] The connexion of these verses has been much disputed. I believe it will be found to be this: 'The works of which I have spoken, are only *indirect* testimonies: the Father Himself, who sent Me, has given *direct* testimony concerning Me. Now that testimony cannot be derived by you, nor any man, by *direct communication* with Him; for ye have never heard His voice nor seen His shape. (Or perhaps have not heard His voice, as your fathers did from Sinai,—nor seen His *visional* appearance, as the Prophets did.) Nor (ver. 38), *in your case*, has it been given by that *inward witness* (ch. iii. 33. 1 John iv. 13, 14) which those have (and had in a measure, even before the gift of the Spirit—see inter al. Ps. li. 11), in whom His word abides; for ye have not His word abiding in you, not believing on Him whom He hath sent. Yet (ver. 39) there is a *form* of this direct testimony of the Father, accessible even to you;—*search the Scriptures*,' &c. Chrysostom, Euthymius, Lampe, Bengel, &c., understand *φωνή* to refer to the *voice at the Lord's baptism*: but, as Lücke observes, *πῶποτε* forbids this. I may also add that the perfect, *ἀκηκόατε*, excludes it. Had reference been to a *distinct event*, it must have been *ἠκούσατε*,—and (Lücke) *τὴν φωνήν*.—Observe that the testimony in the Scriptures is not the only, nor the chief

οὐ πιστεύετε. <sup>39 m</sup> ἔρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς <sup>n</sup> δοκεῖτε m Rom. vii.  
 ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρ- 27. Hev. ii. 23.  
 τυροῦσαι περὶ ἐμοῦ. <sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα 2. ch. vii. 52.  
 ζωὴν ἔχητε. <sup>41 o</sup> δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω. n Matt. iii. 9.  
<sup>42</sup> ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ 6. Thess. ii.  
<sup>q</sup> ἔχετε ἐν ἑαυτοῖς. <sup>43</sup> ἐγὼ ἔληλύθα ἐν τῷ ὀνόματι τοῦ 6. constr. ver.  
 πατρός μου, καὶ οὐ <sup>s</sup> λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν 2. ch. vii. 52.  
 αὐτῷ, ἔλθῃ ἐν τῷ ὀνόματι τοῦ Θεοῦ, καὶ οὐ λαμβάνετε αὐτόν. 2. ch. vii. 52.  
 αὐτῷ, ἔλθῃ ἐν τῷ ὀνόματι τοῦ Θεοῦ, καὶ οὐ λαμβάνετε αὐτόν. 2. ch. vii. 52.

—38. ἀπίσταλκεν D. — 39. for αἱ μαρτυροῦσαι, ἀμαρτάνουσαι D' (!). — 40. ἀφ. ζ. ins. αἰώνιον D 4 al. Syr. Chrys. — 41. ἀνθρώπου Δ K 4 al. Chrys. — 44. πιστεύειν

one, *intended* in ver. 37, but (as De Wette well maintains) the direct testimony *in the heart of the believer*;—which, as the Jews have not, they are directed to *another form* of the Father's testimony, *that in the Scriptures*. — *ἐρευνᾶτε*, either *indicative* (Cyril, Erasmus, Beza, Lampe, Bengel, Kuinoel, Lücke, Tholuck, Olshausen, De Wette), 'Ye search the Scriptures, for ye believe ye have &c., and they are they that testify of Me: and (yet, ver. 40) ye will not come to Me that ye may have life:—or *imperative* (Chrys., Theophyl., Euthym., August., Luther, Calvin, Wetst., Paulus, Stier), in which case generally a period has been placed after ἐμοῦ, and a fresh sentence begins at καὶ οὐ θέλ.—I believe the *imperative sense only* will be found to cohere with the previous verses:—see above, where I have given the context. And no other sense will suit the word *ἐρευνᾶτε*, which cannot be used, as in the indicative it would be, with blame attached to it,—'ye make nice and frivolous search into the letter of Scripture;' but, as in Ps. cxviii. 2, implies *a thorough search into the contents and spirit* of Scripture. — *ὅτι ὑμ. δοκ.* Ye imagine that *in them* ye have eternal life (Schöttgen quotes testimonies from the Rabbis: Qui acquirit sibi verba legis, is acquirit sibi vitam æternam, &c.);—but they, like all other secondary ordinances, have a spiritual end in view, and that end is to testify, from first to last (it is *their office*, i.e. *εἰσιν αἱ μαρτυροῦσαι*), of Me.—40.] I would connect these words with the former, and regard them as describing the inconsistency of those who think that they *ζωὴν ἔχειν* in the Scriptures, and yet will not come to Him of whom they testify, *ἵνα ζωὴν ἔχωσιν*. So that καὶ will be spoken in a fine irony, 'And ye will not come to Me!'—Observe, this command to the Jews to *search* their Scriptures, applies *à fortiori* to Christians; who yet are, like them, in danger of Bibliolatry, believing that *in the Bible* they have eternal life, and missing the personal knowledge of Him of whom the Scriptures testify.—The οὐ

*θέλετε* here sets forth strikingly *the freedom of the will*, on which the unbeliever's condemnation rests: see ch. iii. 19.—41—44.] The connexion seems to be;—the standing-point of the Lord and the Jews was not only *different*, but the two were *inconsistent with and exclusive of* one another. He sought not glory from below, from man's praise or report: *the Father testified to Him*, in all the ways which have been specified; but this testimony they could not receive, nor discover Him in their Scriptures, because human regards and ambition and intrigue had blinded their eyes, and they had not the love of God (the very first command in their law, Deut. vi. 4, 5) in their hearts. — *οὐ λαμβ.*, not merely 'I do not desire,' 'non capto;'—but, 'I do not *receive*;'—no such praise nor testimony accrues to Me, nor has in Me that on which it can lay hold.' 'My glory is altogether from another source.'—*ἀλλὰ* draws forcibly the distinction, setting Himself and them in strong contrast.—*ἔγνωκα ὑμ.* By long trial and bearing with your manners these many generations: and personally also:—Hoc radio penetrat corda auditorum. Bengel.—*ἀγάπην*. Which, if they had it, would teach them,—the whole heart, and soul, and mind, and strength being given to God,—to seek honour *from Him only*,—and thus to appreciate the glory which He hath given to His Son, and His testimony concerning Him.—43.] The first clause is clear. In the latter we have a prophetic declaration regarding the Jews in the latter days. This *ἄλλος* is in strong contrast with the *ἄλλος* of ver. 32. 'The testimony of that Other, who is greater than I, ye will not receive; but if another come in his own name, him ye will receive.' The words are spoken of the false or *Idol-Messiah*, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8—13); whose appearance shall be *κατ' ἐνέργειαν τοῦ σατανᾶ* (their *father*, ch. viii. 44), *ἀποδεικνύς ἑαυτὸν ὅτι ἐστὶ θεός*, 2 Thess. ii. 4;—and, doubtless, *in* that their final reference, embracing also all the cases in

τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήψετε. <sup>41</sup> πῶς δύνασθε ABD  
 ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ  
 τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; <sup>43</sup> μὴ  
 δοκεῖτε ὅτι ἐγὼ ἑκατηγορήσω ὑμῶν πρὸς τὸν πατέρα·  
 ἔστιν ὁ κατηγορῶν ὑμῶν Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.  
 εἰ γὰρ ἑπιστεύετε Μωσῇ, ἑπιστεύετε ἂν ἐμοί· περὶ γὰρ  
 ἐμοῦ ἐκείνος ἔγραψεν. <sup>47</sup> εἰ δὲ τοῖς ἐκείνου γράμμασιν  
 οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι \* πιστεύετε;

VI. <sup>1</sup> Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς

A L 1 Chrys. Cyr.—Θεοῦ om. B ab. — 45. aft. ὑμ. ins. πρὸς τὸν πατέρα B. — 47. fin. πιστεύετε D G S Δ 12 all. πιστεύετε B al. txt A abe Orig. Iren. Cyrp.

which the Jews have more or less received those false Messiahs who have been foreshadowers of the great Antichrist. — 44.] πῶς δύνασθε is grounded on οὐ θέλετε—is the consequence of the carnal regards in which they lived. — λαμβάνοντες here implies ‘captantes.’—παρὰ τοῦ μόνου Θεοῦ, not, from God only (E. V. and De Wette), which is ungrammatical (requiring μόνου to be either after Θεοῦ, see Matt. iv. 4. xii. 4. xvii. 8, or before τοῦ Θεοῦ, Luke v. 21. vi. 4. Heb. ix. 7. Lücke); but, from the only God: in contradistinction to the idolatry of the natural heart, which is ever setting up for itself other sources of honour, worshipping man, or self,—or even, as in the case alluded to in the last verse, Satan,—instead of God. The words τοῦ μόνου Θεοῦ are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the writings of Moses, the very pith and kernel of which was the unity of God, and the having no other gods but Him. — 45.] The work of Christ is not κατηγορεῖν, even as He is Judge;—but κρίνειν, by the appointment of the Father. And therefore—though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God—He will not accuse them; nay, it is not needful;—for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39),—ἐκπαραπαισθέντες τῷ νόμῳ, Rom. ii. 17,—already accused them: see Deut. xxxi. 21. 26, and ch. vii. 19.—46.] περὶ ἐμοῦ ἔγραψεν—nusquam non, Bengel. This is an important testimony by the Lord to the subject of the whole Pentateuch;—it is περὶ ἐμοῦ. It is also a testimony to the fact, of Moses having written those books, which were then, and are still, known by his name.—47.] γράμμασιν here does not =, in the sense, γραφαῖς: for ταῖς ἐκείνου γραφαῖς

could not be used;—the γραφή being ἡ θεία γραφή, not ἡ τοῦ Μωσίου γραφή,—but the γράμματα were those of Moses;—the outward expression of the γραφή,—the letters, and words, as found on paper;—just as the ῥήματα in the other case are the outward expression of the λόγος. The meaning is: ‘men give greater weight to what is written and published, the letter of a book, than to mere word of mouth;—and ye in particular give greater honour to Moses, than to Me: if then ye believe not what he has written, which comes down to you hallowed by the reverence of ages,—how can you believe the words which are uttered by Me, to whom you are hostile?’ This however is not all:—Moses leads to Christ:—is one of the witnesses by which the Father hath testified of Him:—‘if then ye have rejected the means, how shall ye reach the end?’ ‘If your unbelief has stopped the path, how shall ye arrive at Him to whom it leads?’—Those who can, should by all means consult Stier, whose exposition of the above important discourse is very elaborate and valuable;—Reden Jesu, vol. iv. pp. 202—268.

CHAP. VI. 1—15.] Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17, in each of which compare the notes throughout. Here we have another example of John relating a miracle with the view of introducing a discourse.—1.] μετὰ ταῦτα gives us no fixed date;—see on ch. v. 1. As Lücke remarks, the ἀπῆλθ. πέραν τῆς θ. . . , if connected with the preceding discourse, would be unintelligible,—and can only be understood by the fragmentary character of this Gospel, and the well-known fact being pre-supposed that His Ministry principally took place in Galilee.—Matt. gives this passage over the lake in connexion with the execution of John the Baptist: Mark and Luke, with the return of the twelve from their mission. (The

θαλάσσης τῆς Γαλιλαίας τῆς <sup>d</sup>Τιβεριάδος· <sup>2</sup> καὶ ἠκολούθει <sup>d</sup> John only. ver. 23 and ch. xxi. 1. Jos. Ant. xviii. 2, 3. c ch. ii. 11 and ref. f constr. h-re only. g Gal. i. 17, 18 only. 3 Kings xii. 12. h = Matt. xxiv. 32. ch. ii. 13 and ref. i ch. iv. 35. Luke vi. 20 al. k pres. ch. i. 39 and ref.

αὐτῷ ὄχλος πολλὺς, ὅτι † ἐθεώρουν † τὰ <sup>e</sup> σημεῖα ἃ ἐποίει <sup>f</sup> ἐπὶ τῶν ἀσθενούντων. <sup>3</sup> ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ· <sup>4</sup> ἦν δὲ <sup>h</sup> ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>5</sup> ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς καὶ θεασάμενος ὅτι πολλὺς ὄχλος <sup>ξ</sup> ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον Πόθην

CHAP. VI. 1. bef. τῆς Τιβ. ins. εἰς τὰ μέρη D 2 b Chrys. — 2. rec. *ἐώρων* with qu. ? but txt (—ων A) A B D L 4 Cyr.—rec. ins. αὐτοῦ with qu. ? but om. A B D F K L S 12 al. *abed* Syrr. Copt. Æth. Arm. Cyr. — 3. ἀπῆλθεν D Chrys.—for *ἐξ*, οὖν D 4

twelve were probably gathered, or their gathering finished, in the interval since ch. v. 47, during which time their *mission* also had taken place).—τῆς Γ. τῆς Τιβ. The last appellation is probably inserted for the sake of Gentile readers, to whom it was best known by that name: thus Pausan. v. 7, 3, αὐτὸς οἶδα Ἰσθμῶν λίμνην Τιβερίδα ὀνομαζομένην ἐιοδεύοντα: but it was more usually called, as by Josephus, Γεννησάρ or Γεννησαρίτις, 1 Macc. xi. 57, Strabo xvi. 2 (Ptolem. v. 15, Lücke).—τῆς Τιβ. cannot mean that He *came from Tiberias*, however true that may have been. That would have been ἀπὸ or ἐκ Τιβερίδος. It is possible, though not likely, that τῆς Τιβ. may have been a gloss, and have found its way into the text very early. But at all events we must not adopt the reading of D, &c. *εἰς τὰ μέρη τ. Τιβ.*,—for the fact was just otherwise; compare vv. 2 and 23.—2.] It is evident from this that a circuit in Galilee and works of healing are pre-supposed (see Matt. ver. 13. Mark ver. 33. Luke ver. 11).—3.] τὸ ὄρος, perhaps 'the hill country' on the shore of the lake = ἔρημον τόπον κατ' ἰδίαν, Matt. The expression is used by John only here and in ver. 15, but no inference can be drawn from that, for this is the only portion of the Galilæan Ministry related by him.—4.] This will account, not for so great a multitude *coming to Him*, but for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem.—5.] Here there is considerable difficulty, on account of the variation from Matt., Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,—and asked Him to dismiss the multitudes, that they might buy food;—whereupon He commanded, 'Give ye them to eat':—whereas here, apparently, on their first coming, the Lord Himself suggests the question, How they

were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, *in their mere letter*, disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine (de Consensu Evang. ii. 46) speaks in commenting on this passage: 'Ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri, nihil querendum in verbis nisi loquentium voluntatem; cui demonstrandæ invigilare debent omnes veridici narratores, cum de homine vel de angelo vel de Deo aliquid narrant.' I repeat the remark so often made in this Commentary,—that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their places, and the truthfulness of each historian would be apparent:—but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension, which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. *On every point of importance here, the four sacred historians are entirely and absolutely agreed.* That every minor detail related by them had its ground in historical fact, we fully believe; it is the *tracking it to this ground* in each case, which is now *beyond our power*; and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written.—πρὸς τ. φ. Why to Philip, does not appear—perhaps some

† ἀγοράσωμεν ἁρτους ἵνα φάγωσιν οὗτοι; ὁ τοῦτο δὲ ἔλεγε A B D  
 πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. ἡ ἀ-  
 κερῖθι αὐτῷ Φίλιππος Διακασίων ἡ δηναρίων ἄρτοι οὐκ  
 ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος [αὐτῶν] ὁ βραχὺ [τι] λάβῃ.  
 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ ἀδελ-  
 φὸς Σίμωνος Πέτρου ὅτι ἔστι παιδάριον ἔν [ἐν] ᾧδε,  
 ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια·  
 ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; ἔειπε δὲ ὁ Ἰησοῦς  
 Ποιήσατε τοὺς ἀνθρώπους ἵνα ἀναπαισῶν. ἦν δὲ χρότος  
 πολλὸς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν  
 ὡς εἰ πεντακισχίλιοι. ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς  
 καὶ εὐχαριστήσας διέδωκε [τοῖς μαθηταῖς, οἱ δὲ μαθη-  
 ταί] τοῖς ἀνακειμένοις, ὅμοιως καὶ ἐκ τῶν ὀψαρίων ὅσον  
 ἅπαντες αὐτοὶ. A B D  
 Josh. xiii. 6. see Rev. xvii. 13. d = Matt. ix. 10 al.

abov. txt A B.—5. καὶ λέγει D.—rec. ἀγοράσωμεν with K U V al. acd, but txt  
 A B D E F G H L M S Δ 23 all.—7. ἀποκρίνεται D.—ἄρτοι aft. αὐτοῖς D.—αὐτῶν  
 om. A B L 5 al. bc Cyr. Chrys. ins. D.—τι om. B D b. ins. A al.? c. —9. ἐν om.  
 B D L 8 al. ab Æth. Orig. Cyr. Chrys. ins. A.—rec. ὁ, with D<sup>2</sup> Orig., but txt  
 A B D<sup>1</sup> G U 6 al.—10. for δὲ, οὖν D cv. om. B L al. a Syr. Arm. Orig.—bcf. ἄνδρες ins.  
 ἀνθρωποι A.—11. τοῖς μαθ., οἱ δὲ μαθ. om. A B L 4 al. ac Syrr. Copt. Æth. Arm. Bas.

reason lay in the *πειράζων αὐτόν*, which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Cyril Alex. (in Cramer's Catena) and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted showing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying that Philip was nearest to the Lord at the moment.—6.] *He knew*:—such remarks as this must be received as the testimony of one who had perhaps more right than any living man to speak with confidence of the thoughts and purposes of Him of whom He wrote. But even apart from this, what believer in Christ could not himself have supplied the remark?—7.] See notes on Mark.—8.] In the three other Evv., the loaves and fishes appear as the disciples' own;—and we have thus a very simple but very instructive instance of the way in which differences in detail arose. They were their own,—but not till they had bought them;—of which the other Evv. were not aware:—*κριθίνους*, the usual barley bread of the lower orders.—*ὀψάρια* = *ἰχθυόδια*, Suidas; but of later Greek usage:—at first used to signify any thing subsidiary to bread as a relish, such as meat of all kinds, and condiments. Later however, from fish being in the

deeply coast-indented country of Greece the most common animal food, it came to be applied to that alone or principally—(see art. Opsonium in the Dictionary of Gr. and Rom. Antiquities).—10.] *χρότος πολλὸς*, in accordance with the time of year, the latter end of spring, after the rainy season.—On *ἀναπαισῶν* see Mark and Luke, who describe the manner.—*οἱ ἄνδρες*. This is a particular touch of accuracy in the account of an eye-witness which has not I think been noticed. Why in the other accounts should mention be made only of the *men* in numbering them? Matt. has, it is true, *χωρὶς γυν. κ. παιδ.*, leaving it to be inferred that there was some means of distinguishing;—the others merely give *ὡς εἰ ἄνδρες πεντακισχ.* without any explanation. But here we see how it came to be so—the *men alone* were arranged in companies, or alone arranged so that *any* account was taken of them: the women and children being served promiscuously; who indeed, if the multitude were a paschal caravan, or parts of many such, would not be likely to be very numerous;—and here again we have a point of minute truthfulness brought out.—11.] On the process of the miracle, see notes on Matt. Probability is against the words in brackets, internal as well as external;—it is more like John to describe the *ἐαύτους* as being the act of the Lord Himself, and leave the intervention of the

ἤθελον. <sup>12</sup> ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ <sup>1</sup> Συναγάγετε τὰ <sup>2</sup> περισσεύσαντα <sup>3</sup> κλάσματα, ἵνα μὴ τι <sup>4</sup> ἀπόλῃται. <sup>13</sup> συνήγαγον οὖν, καὶ <sup>5</sup> ἐγένισαν δώδεκα <sup>6</sup> κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ <sup>7</sup> ἐπερίσσευσεν τοῖς βεβρωκόσιν. <sup>14</sup> οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε <sup>8</sup> σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι οὗτός ἐστιν <sup>9</sup> ἀληθῶς ὁ προφήτης ὁ <sup>10</sup> ἐρχόμενος εἰς τὸν κόσμον. <sup>15</sup> Ἰησοῦς οὖν γινούς ὅτι <sup>11</sup> μέλλουσιν ἔρχεσθαι καὶ <sup>12</sup> ἀρπάζειν αὐτὸν ἵνα <sup>13</sup> ποιήσωσιν [αὐτὸν] βασιλέα, <sup>14</sup> ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

<sup>16</sup> Ὡς δὲ ὥψια ἐγένετο, <sup>17</sup> κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, <sup>18</sup> καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦμ. καὶ σκοτία ἦδη ἐγεγόνει, καὶ <sup>19</sup> οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, <sup>20</sup> ἦ τε θάλασσα ἀνέμου μεγάλου πνέοντος <sup>21</sup> διηγείρετο. <sup>22</sup> ἔληλακότες οὖν ὥς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα <sup>23</sup> ἐπὶ τῆς θαλάσσης καὶ

Aug. Orig. txt (ἔδωκεν D b) D b.—ὅμ. δὲ D M. — 12. περισσεύοντα B 6 al.—aft. ἀπόλ. ins. ἐξ αὐτῶν D. — 13. συν. δὲ D b.—ἐπερίσσευσαν B D 1. txt A.—14. ἃ ἐπ. σημεῖα B a Copt.—ἀληθῶς om. D. — 15. αὐτὸν (bef. βασιλ.) om. A B L 4 Orig. Cyr. ins. D abc.—ἐχώρησεν B.—πάλιν om. E F G H? M S U V Δ 25 al. Syr. Copt. Æth. Orig. Chrys. Theophyl.—aft. μόνος ins. κακεῖ προσηγήετο D. — 17. ἀναβάντες A K al. txt B D.—εἰς τὸ πέραν D 3 Chrys.—for καὶ σκ. ἦδ. ἐγ. καί,—κατέλαβεν ἐπὶ αὐτοῖς ἢ σκοτία καὶ D.—for οὐκ, οὐπω B D L 5 al. ab Copt. Æth. Cyr. txt A c.—

disciples to be understood.—**εὐχαριστήσας** here answers to *εὐλόγησεν* in the other Evv. It was the 'grace' of the father of the family; perhaps the ordinary one in use among the Jews. John seems to connect with it the idea brought out by Luke *εὐλ. αὐτοῦς*, i. e. *τοὺς ἄρτους*: see ver. 23. — 12.] Peculiar to John. The command, one end of which was certainly to convince the disciples of the power which had wrought the miracle, is given by the Lord a moral bearing also. They collected the *fragments for their own use*, each in his *κόφινος*, the ordinary furniture of the travelling Jew (*quorum coplinus fœnum-que supellex*, *Juv. Sat. iii. 14*), to carry his food, lest he should be polluted by that of the people through whose territory he passed; see note on Matt. xv. 32. — 14.] On ὁ *προφ.* see note on ch. i. 21.—ὁ *προφ.* εἰ σὺ; — 15.] After such a recognition, nothing was wanting but that the multitudes who were journeying to the Passover should take Jesus with them and proclaim Him King of the Jews in the holy City itself.—The three other Evv, while they do not give any intimation of this reason of the Lord's withdrawal, relate the *fact*, and

Luke preserves in the very next verse a *trace of its motive*,—by the question 'Whom do the people say that I am?' and the answer, expressing the very confession of the people here (see ver. 26 and note).

16—21.] Matt. xiv. 22—33. Mark vi. 45—52. Omitted by Luke.—16.] ὥψια, the second, or *real* evening: see on Matt. xiv. 15. — κατέβησαν. By the command of Jesus (Matt., Mark). — 17.] ἤρχοντο—denoting the unfinished action—'they were making for the other side of the sea, in the direction of Capernaum; πρὸς Βηθσαϊδάν, Mark, which would be the same thing. It would appear as if the disciples were lingering along shore, with the expectation of taking in Jesus; but night had fallen, and He had not come to them, and the sea began to be stormy (ver. 18). Having therefore (οὖν) set out (ver. 19), and rowed, &c.—The οὖν seems to me to render this supposition necessary,—to bind their having rowed twenty-five or thirty stadia, with the fact that the Lord had not come, and it was dark, and the sea swelling into a storm. The lake is (*Jos. B. J. iii. 10, 7*) forty stadia wide: so that, as we can hardly assume the passage to have been to a point



y gen. ch. iii. 23. <sup>19</sup> ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. <sup>20</sup> ὁ δὲ A B D  
z ll. ch. xviii. 24. λέγει αὐτοῖς <sup>21</sup> Ἐγώ εἰμι, μὴ φοβεῖσθε. <sup>21</sup> ἦθελον οὖν  
a = ch. xix. 27. <sup>22</sup> λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγέ-  
2 John 10. νετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

b ch. i. 29 and  
reff. <sup>22</sup> Τῇ <sup>b</sup> ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσ-  
c Mark iii. 9. σης, \* ἰδὼν ὅτι <sup>c</sup> πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν τ  
iv. 36. ch. [εἰς ὃ ἐνέβησαν οἱ μαθηταὶ \* αὐτοῦ], καὶ ὅτι οὐ <sup>d</sup> συνεισ-  
xxi. 8 only +. ἦλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ τ πλοῖον,  
d ch. xviii. 13. only. Esth. ii. 13. ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. <sup>23</sup> ἄλλα δὲ ἦλθε  
πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον  
τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. <sup>21</sup> ὅτε οὖν εἶδεν  
ὁ ὄχλος ὅτι Ἰησοῦς οὐκ <sup>e</sup> ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ  
αὐτοῦ, ἐνέβησαν τ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Κα-  
c pres. ch. i. 39 and reff. περναοῦμ ζητοῦντες τὸν Ἰησοῦν. <sup>25</sup> καὶ εὐρόντες αὐτὸν

ἐλήλυθεν B. — 18. cē D bc. — *εὐερίοι*. B G L V 1. — 21. *εἰρηήθη* D b. — 22. for *ἰδὼν*, *εἶδον* or *-εν* A D L 1 *adv* Syrr. Copt. Sahid. Æth. Chrys. txt B. — *εἰς ὃ ἐν. οἱ μ. αὐτ.* om. A B L G al. *ev* Copt. Æth. ins. (rec. bef. *εἰς* ins. *ἐκεῖνο*, but om. D a Arm. Chrys. for αὐτοῦ, τοῦ Ἰησ. D<sup>2</sup> ad 3 Arm. Sahid. αὐτ. Ἰησοῦ D<sup>1</sup>) D ad Arm. Sahid. Chrys. — rec. *εἰς τὸ πλοιάριον* with a. txt A B D K L 10 al. *bcv* Cyr. Chrys. — *μόνον* D a. — 23. for *ἀλ. δ. ἦλθ.* πλ., — *ἄλλων πλοιαρίων ἐλθόντων* D. — *δε* om. B L Copt. — for *πλοιάρ.*, *πλοῖα* B *ev.* — *τῆς* T. B 9. — *εὐχ. τοῦ κυρ.* om. D a. *gratias agentes domino* c. — 24. rec. bef. *αὐτοὶ* ins. καὶ with qu. ? but om. A B D G H K L V 25 all. Copt. Æth. Syr. Cyr. Theophyl. — for *ἐνέβ.* αὐτ. *εἰς τὰ, ἐλαβον ἑαυτοῖς* D b. — *πλοιάρια* D L 7 al.

directly opposite, they were somewhere about μέσον τῆς θαλάσσης, Matt. ver. 24. — *περ. τῆς θαλ.* There surely can be no question in the mind of an unprejudiced reader, that it is John's intention to relate a miracle;—nor again,—that there could be in the minds of the disciples no doubt about that miracle,—no chance of a mistake as to what they saw. I have treated of ἐπὶ τῆς θαλ. on Matthew, ver. 25.—They were afraid;—but upon being reassured by His voice, they were willing to take Him into the ship; and upon their doing so, the ship in a comparatively short time (or perhaps immediately, by miracle, but I prefer the other) was at the land to which they had been going, viz. by the storm ceasing, and the ship making smooth way (ἐκόπασεν ὁ ἄνεμος, Matt., Mark).—It seems to me that the above interpretation of ἦθελον οὖν λαβεῖν is absolutely necessary to account for the οὖν, and quite in accordance with the Johanneic usage of θέλω (ch. i. 44. v. 35).—Some of the German commentators (even De Wette among them) have created a difficulty, by rendering ἦθελον 'they wished' (implying, 'but did not'), but (καὶ ! ) the ship was immediately, &c. —i. e. they were already close to the land, and so there was no occasion. —Hof. Bleek (Beitrag, pp. 103, 4) half adopts this view;

—adding to it, ~~I am sorry to see~~, that perhaps Jesus was on the land, and the disciples in the storm and darkness thought Him to be on the sea (—!).

22—59.] *The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on the Bread of Life.* —22—24.] These verses are involved and parenthetical in construction, but very characteristic of the minute care with which the Evangelist will account for every circumstance which is essential to his narrative. —ὁ ὄχλος. We are not to understand *the whole multitude who were fed*,—but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland. —πέραν τῆς θ., i. e. on the east coast. We are supposed to be at Capernaum. —*ἦν* is not pluperfect in sense—the meaning is regulated by ἰδὼν, 'having been aware that there was no other ship, &c., and that Jesus did not' &c. Then the ἦλθε afterwards, belonging to the same set of facts, is in the same tense, but not pluperfect: 'came,' not 'had come.' The πλοιάρια had perhaps brought some of them thither, or the spot ἐγγὺς τ. τόπου, &c. might have been some landing-place of merchandise. —25.] *πέραν τ. θ.* is *now* the

πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββὶ, πότε ὧδε ἡ γέγο- d = Luke x. 32.  
 νας; <sup>26</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν  
 λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδετε ἡ σημεῖα, ἀλλ' ὅτι e = ch. ii. 11  
and reff.  
 ἐφάγετε ἐκ τῶν ἄρτων καὶ ἔχορτάσθητε. <sup>27</sup> ἔργαζέσθε f Matt. xiv.  
20%. James ii.  
16. Ps. xvi.  
16.  
 μὴ τὴν ἡ βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν  
 τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου g = 2 John 8  
only 1.  
h ch. iv. 32 and  
reff.  
 ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἔσφράγισεν ὁ θεός. i = Heb. i. 11.  
James i. 11.  
k ch. iii. 33.  
2 Cor. i. 22.  
Eph. iv. 30 al.  
1 see ch. iii. 21.  
 A B D T <sup>28</sup> εἶπον οὖν πρὸς αὐτὸν Τί ποιῶμεν, ἵνα ἔργαζώμεθα τὰ  
 ἔργα τοῦ θεοῦ; <sup>29</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,  
 Τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα \* πιστεύσητε εἰς ὃν  
 ἀπέστειλεν ἐκεῖνος. <sup>30</sup> εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ

aber Cyr. Theophyl. (not B as Lachm.) txt A B.—25. for γέγ., ἐλήλυθας D abc Arm. Sahid.—26. aft. σημ. ins. καὶ τέρατα D ab.—27. δίδωσιν ὑμῖν D Chrys.—28. οὖν om. A Syr. Arm.—for ποιῶμεν, ἐργασώμεθα D (and ἵνα ποιήσωμεν.).—29. τὰ ἔργα T.—

west bank;—~~we~~ have been crossing the sea with the multitude.—**πότε**, as Stier remarks, includes *πῶς* in its meaning. The Lord leaves the question unanswered, because it was not for a *sign* to these people that He had miraculously crossed the lake.—26.] Tho seeking Him, on the part of these people,—to Him who saw the hearts,—was merely a *low* desire to profit by His wonderful works,—not a reasonable consequence of deduction from His miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after Himself, the Bread of Life. The discourse forms a parallel with that in ch. iv.—27.] **ἐργάζ.**, imperative: another instance of the constr. which I have advocated in ver. 39.—The E. V., ‘Labour not for,’ does not give the sense of *ἐργάζ.* They had not *laboured* in this case for the *βρωσίς ἀπολλυμένη*, but it had been furnished miraculously. A better rendering would be, ‘Busy not yourselves about,’ ‘Do not weary yourselves for,’—which they were doing, by thus coming after the Lord.—**τὴν ἀπολλ.** ‘whose nourishing power passes away,’ De Wette. Rather perhaps more literally, ‘which perisheth,’ E. V.:—the *useless* part of it, in being cast out;—the *useful*, in becoming part of the body which perishes (see 1 Cor. vi. 13).—**ἀλλὰ τ. βρ.** It is important to bear in mind that the *ἐργάζεσθαι* spoken of above, which also applies to this, was not a ‘working for,’ or ‘bringing about of,’ but a following Christ in order to obtain. So the meaning will be, ‘but seek to obtain, by following after Me’ . . . —And thus *μὴ . . . ἀλλὰ* keeps its true literal force, ‘Do not . . . but.’—**τὴν μέν. εἰς f. αἰ.**: see ch. iv. 14. If

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this *βρωσίς remains to eternal life*, it must be *spiritual food*.—**ἦν . . . δώσει**: see ch. iv. ib. ἦν agrees with *βρωσιν*, not with *ζωήν*. **δώσει**, future, because the great Sacrifice was not yet offered: so in ch. iv.—**ὁ υἱὸς τ. ἀνθρ.**, emphatic here, since it is of His *Flesh* that He is about to speak.—**τοῦτον γὰρ . . .** ‘For Him hath the Father sealed, even God.’—**ἐσφράγ.**, by undoubted testimony, as at His baptism; and since, by His miracles, see ch. x. 36: not, ‘stamped with the image of His Person,’ which is altogether beside the present subject, and inconsistent with the meaning of *σφραγίζω*.—28.] The people understand His *ἐργάζεσθε* literally,—and dwell upon it. They quite seem to think that the food which is to endure for ever is to be spiritually interpreted; and they therefore ask this question,—referring the *ἐργάζ.* to the works of the law.—**τὰ ἔργ. τοῦ θεοῦ** must not be taken to mean ‘the works which God works,’ but, as in Jer. xlviii. 10 (xxx. 10 LXX). 1 Cor. xv. 58, ‘the works well pleasing to God.’—29.] The meaning is not,—that faith is wrought in us by God, is the work of God; but that the truest way of working the work of God is to believe on Him whom He hath sent.—**ἔργον**, not *ἔργα*, because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. 25).—This is a most important saying of the Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of Paul. ‘I know not,’ says Schleiermacher (cited by Stier, iv. 277), ‘where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal life in men proceeds from nothing else than faith in Christ.’—30, 31.] This answers to ch.

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σημείον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; <sup>31</sup> οἱ AB<sup>BDT</sup>

α γρ. 49, 58.  
Rev i. 17  
only. Numb.  
xi. 7. Psa.  
lxxvii. 24.

πατέρες ἡμῶν τὸ <sup>α</sup> μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς  
ἔστι γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς  
φαγεῖν. <sup>32</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω

ὑμῖν, οὐ Μωσῆς \* δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-  
νοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ

b = ch. i. 9 and  
reff.

οὐρανοῦ τὸν <sup>β</sup> ἀληθινόν. <sup>33</sup> ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστίν

ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.  
<sup>34</sup> εἶπον οὖν πρὸς αὐτὸν Κύριε, πάντοτε δὸς ἡμῖν τὸν

ἄρτον τοῦτον. <sup>35</sup> εἶπε \* δὲ αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι  
ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ·  
καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. <sup>36</sup> ἀλλ'

πιστεύετε A L T Orig. txt B D.—ἀπέσταλκεν T.—30. σοι ποιεῖς σημ. Dc.—32. ἔδωκεν  
B D L 2 Clem. txt A T Orig.—33. ὁ τοῦ θεοῦ D.—35. ἐξ om. B T ab Syr. Copt.

iv. 12, 'Art thou greater than our father Jacob,' &c. It is spoken in unbelief and opposition, not, as many have supposed, as a request for the Bread of Life, meaning *it* by the sign, but in the ordinary sign-seeking spirit of the Jews. Stier says well, 'They have been hesitating between better and worse thoughts, till at last unbelief prevails.' The **σημείον** here demanded is the *sign from heaven*, the proof of the sealing by God; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread *from heaven*) was, compared to the multiplied loaves and fishes.—The manna was extolled by the Jews as the greatest miracle of Moses. Josephus calls it *θεῖον καὶ παράδοξον βρώμα*: see also Wisd. xvi. 20, 21. 'They forgot that their fathers disbelieved Moses almost from the time when they *begun* to eat the manna; and that the Psalm from which they quote most strongly sets forth this;—that they despised the manna, and preferred ordinary meat to it.' Stier.—32.] The Lord lays open the course of their argument. They have not *mentioned* Moses;—nor was the giving of the manna a miracle performed by Moses;—but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven;—but not in *this* sense. It was a type and shadow of the true bread from heaven,—'which My Father is giving (*δίδωσιν*) to you.'—The Lord does not here *deny*, but *asserts* the miraculous character of the manna.—33.] ὁ ἄρτος τοῦ θεοῦ = ὁ ἄρτος ὃν δίδωσιν ὁ πατήρ μου.

The words ὁ καταβ. . . . are the predicate of ὁ ἄρτος, and do *not* apply, in the construction of this verse, to Christ personally, however truly they apply to Him in fact. The E. V. is here wrong: it should be, 'The bread of God is *that* (not *He*) which cometh,' &c. *Not till ver.* 35 does Jesus first say, 'I *am* the bread of life.' The *manna* is still kept in view—*ὅταν κατέβῃ ἡ ὁρόσος* . . . . *κατέβαινε τὸ μάννα ἐπ' αὐτῆς*, Num. xi. 9. And the present participle, here used in reference to the manna, is dropped when the Lord Himself is spoken of: see vv. 38. 41. 58, and especially the distinction between ver. 50 and ver. 51 (so Lücke, De Wette, Stier, Bengel).—34.] ch. iv. 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting:—perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world;—see quotations in Lücke, ii. 132, also Rev. ii. 17.—35.] As in ch. v. 30, so here, the Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse. In the genitive τῆς ζωῆς is implied ὁ καταβὰς ἐκ τοῦ οὐρ. καὶ ζωὴν διδοὺς τ. κόσμῳ. So ὁ ἄρτος ζῶν in ch. iv.—On the assurance of never hungering or thirsting see note at ch. iv. 14. It is possible that the Lord placed the all-satisfying bread of life in contrast to the manna, which was no sooner given, Exod. xvi., than the people began to thirst, Exod. xvii.;—but I would not lay any stress on this.—ὁ ἐρχόμενος. πρ. με is in the same sense as in ch. v. 40.—that of acceptance of and faith in Him.—36.] εἶπον ὑμῖν—πότε δὲ τοῦτο

εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με καὶ οὐ πιστεύετε. <sup>37</sup> πᾶν  
 ὃ δίδωσί μοι ὁ πατήρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον  
 πρὸς με οὐ μὴ <sup>c</sup> ἐκβάλω ἔξω, <sup>38</sup> ὅτι καταβέβηκα \* ἐκ  
 A B C τοῦ οὐρανοῦ οὐχ ἵνα <sup>d</sup> ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ  
 D T θέλημα τοῦ πέμψαντός με. <sup>39</sup> τοῦτο δέ ἐστι τὸ θέλημα  
 τοῦ πέμψαντός με †, ἵνα <sup>dd</sup> πᾶν ὃ δέδωκέ μοι, μὴ <sup>e</sup> ἀπολέσω  
 ἐξ αὐτοῦ, ἀλλὰ <sup>f</sup> ἀναστήσω αὐτὸ [ἐν] τῇ <sup>g</sup> ἐσχάτῃ ἡμέρᾳ.  
<sup>40</sup> τοῦτο † γάρ ἐστι τὸ θέλημα \* τοῦ πέμψαντός με \*,  
 ἵνα πᾶς ὁ <sup>h</sup> θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν  
 ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν [ἐγὼ] \* τῇ

Arm.—οὐν D 9 al. syr. Sahid. txt A c.—aft. πειν. add *πόποτε* D d.—36. με om. A ab.  
 —οὐ μὴ πιστ. T.—add μοι A Chrys. (once).—38. for ἐκ, ἀπὸ A B L T 5 Sahid. txt  
 D ac Hil.—ποιήσω D.—from [τοῦ πέμψ. . . τὸ θέλημα, ver. 39] om. C K al.—aft.  
 με add πατρός D K 7 al. a Tert. Theophyl.—39. rec. aft. με ins. πατρός with av, but  
 om. A B C (see above) D L T 4 al. bc Copt. Sahid. Æth. Cyr. Chrys. Ambr. Aug.—for  
 ἐξ αὐτ., μηδὲν D.—ἀλλ' ἵνα D.—for αὐτὸ, αὐτὸν E G H L' S V Δ 23 all. txt  
 A B C D E L T 13 all.—ἐν om. C E L G H I L S T U V Δ 34 all. ins. A B D K  
 abc.—40. rec. τοῦτο εἰ, with many const. mss., but txt A B C D K L 13 all. abc  
 Syr. Copt. Clem. Æth. Bas. Cyr. Hil. Aug. Ambr. om. T.—for τοῦ πέμ. με, τοῦ πατρός  
 μου (B Tisch.) C D L T 5 al. Copt. Æth. Arm. Sahid. Clem. Chrys. Tert. Hil. τοῦ π.  
 με πατρός M Δ abn Syr. txt A (B Lachm.).—ἐγὼ om. A D 8 al. b Copt. Clem. Chrys.  
 Tert. Hil. ins. B T al. a.—add ἐν A D K L S U 3 al. abc Clem. txt B C T.—41. for

εἶπεν αὐτοῖς; εἰκός, τοῦτο ῥηθῆναι μὲν,  
 μὴ γραφῆναι δέ. Euthym. But perhaps,  
 as Euthym. himself seems to suggest, and  
 as Lücke and De Wette are inclined to  
 think, the reference may be to ch. v. 37  
 —44, and the ὑμῖν may be said generally.  
 Stier and others think that ver. 26 is re-  
 ferred to: but this is far-fetched. We have  
 instances of reference to sayings not re-  
 corded, in ch. x. 26. xii. 34.—'Ye have  
 seen the true Bread from heaven, the  
 σημεῖον greater than the manna, even *Me*  
*Myself*: and yet have not believed.'—37.]  
 'Known unto God are all His works from  
 the beginning;' and the whole body of  
 believers on Christ are spoken of by Him,  
 here and in ch. xvii., as *given to Him by*  
*the Father*. But Bengel's observation is  
 very important: 'πᾶν=vocula momentos-  
 sissima, et, collatis iis quæ sequuntur, con-  
 sideratu dignissima. Nam in sermonibus  
 Jesu Christi, quod Pater ipsi dedit, id, et  
 singulari numero et neutro genere, appellatur  
*omne*; qui ad ipsum, *Filius*, veniunt,  
 ii masculino genere vel, etiam plurali numero  
 describuntur,—*omnis*, vel *illi*. Pater Filio  
 totam quasi massam dedit, ut omnes quos  
 dedit unum sint; id universum Filius sin-  
 gulatim evoluit, in executione. Hinc illud  
 in ch. xvii. 2, ut *omne quod dedisti ei, del*  
*eis vitam æternam*.' See also I John v. 4.  
 —See further on πᾶν ὃ δίδωσί μοι ὁ πατήρ,  
 on ver. 44.—οὐ μὴ ἐκβ. ἔξω does not refer  
 here to the office of the Son of God as

*Judge*,—but is another way of expressing  
 the grace and readiness with which He will  
 receive all who come to Him.—38, 39, 40.]  
 His reception of men is not capricious, nor  
 even of His own arbitrary choice; but as  
 He came into the world to do the Father's  
 will, and that will is that all who come to  
 Him by faith shall have life, so He receives  
*all such*;—loses none of them;—and will  
 raise them all up (here, in the fullest and  
 blessed sense) at the last day. (ἀπολέσω  
 again is not 'destroy,' 'condemn,' but  
 'lose:' see ch. xii. 25. xvii. 12. ἵνα μὴ  
 ἐξ ἐμῆς αἰρίας ἀπόληται τις. Euthym.)  
 Olshausen remarks, that 'in ch. iv. we had  
 only the inexhaustible refreshing of the  
 soul by the water of life; but this discourse  
 goes further;—that not even death itself  
 shall destroy the body of him who has been  
 nourished by this bread of life' (ii. 167).—  
 ἀναστήσω refers to the only resurrection  
 which is the completion of the man in his  
 glorified state;—it does not set aside the  
 ἀνάστασις κρίσεως, but that very term is  
 a debasement of ἀνάστασις; its true sense  
 is only ἀνάστασις ζωῆς.—In this declara-  
 tion (vv. 39, 40) is contained the key of  
 the following discourse, vv. 44—59. The  
 end of the work of God, as regards man, is  
 the glorification of his restored and sancti-  
 fied nature,—body, soul, and spirit,—in  
 eternity. Without this,—salvation, resti-  
 tution, would be incomplete. The adop-  
 tion cannot be consummated without the

β ch. vii. 32. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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<sup>998</sup> <sup>999</sup> <sup>1000</sup>

οὖν, δὲ D. — 42. οὐχί B T. txt A C D. — for οὖν, γὺν B C T Copt. Arm. txt A D bc. om. a. — λέγει ἑαυτὸν ἀπὸ τ. ο. καταβέβηκεναι D Chrys. οὗτος om. (B Tisch.) C D L T 4 al. a Sahid. Cyr. Chrys. ins. A (B Lachm.) E G H K M S U V Δ. — 43. οὖν om. B C K L T 7 al. a Syr. Copt. Sahid. Arm. Cyr. ins. A D bc. — 44. ὁ πατὴρ om. A al. — και om. T. — bef. τῇ ἐσχ. ins. ἐν A C D E G H K L S T V 30 all. Cyr. Theophyl. txt B? Δ. — 45. rec. bcf. θ. ins. τοῦ with many (Scholz) const. mss., but om. A B C D E G L S T V 24 all. Chrys. Cyr. Theophyl. — οὖν om. B C D K L S T 7 al. abc Copt. Sahid. Æth. Arm. Orig. Hil. ins. A. — ἀκούων D E G H M S V Δ 29 all.

redemption of the body. Rom. viii. 18—23. And the glorification of the body, soul, and spirit,—of the whole man,—cannot take place but by means of the glorified Body of the second Adam. 'He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning.' Stier, iv. 291.—The θεωρῶν here is a different thing from the mere ὁρᾶν of ver. 36. It is the awakening of the attention preparatory to faith—answering to the looking on the serpent of brass:—τοῖς ὀφθαλμοῖς τῆς ψυχῆς, Euthym.; but afterwards he makes the θεωρεῖν = πιστεῖν, to which it is only preparatory. — 41.] Not different hearers, nor does the scene of the discourse here change: they were the same,—perhaps the principal among them, the official superintendents of the synagogue;—for John generally uses οἱ Ἰουδαῖοι in this official sense. — 42.] They rightly supposed that this καταβῆναι ἐκ τοῦ οὐρανοῦ must imply some method of coming into the world diverse from ordinary generation. — 43.] The Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the Apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception (see Nitzsch, cited by Stier, iv. 293). — 44.] The con-

nexion seems to be this: They were not to murmur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God,—by being drawn by the Father, who alone can give the desire to come to Christ,—and bring a man to Him. That this 'drawing' is not irresistible grace, is confessed even by Augustine himself, in his Tractatus on this passage. 'Si trahitur, ait aliquis, invitatus venit. Si invitatus venit, nec credit: si non credit, nec venit. Non enim ad Christum ambulando currimus, sed credendo; nec motu corporis sed voluntate cordis accedimus. . . . Noli te cogitare invitum trahi; trahitur animus et amore.' And just before: 'Intrare quisquam ecclesiam potest nolens,—accedere ad altare potest nolens,—accipere sacramentum potest nolens:—credere non potest, nisi volens.' He quotes, 'trahit sua quemque voluptas' (Virg. Ecl. ii. 65), to show that the drawing is that of delight and choice, not of obligation and necessity. Calvin, Beza, and Lampe understand irresistible grace to be here meant: 'Falsum est et profanum, non nisi volentes trahi' (Calv., Lücke, ii. 144 note). The Greek expositors, Cyril, Chrysostom, Euthymius, Theophylact, take the view which I have adopted above. Chrysostom says, ὁ καὶ αὐτὸ οὐ τὸ ἐξ' ἡμῶν ἀναίρει, ἀλλὰ πολλοὶ ἐνβαλνται ἡμῶς βοηθείας ἐκείνων. See Article X. of the Church of England in fine.—This drawing towards Christ may be exemplified in the legal dispensation, which was to the Jews a παιδαγωγία εἰς

πρὸς με. <sup>46</sup> οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ  
<sup>47</sup> ὢν παρὰ τοῦ Θεοῦ· οὗτος ἑώρακε τὸν πατέρα. <sup>47</sup> ἀμὴν g ch. vii. 29.  
ix. 10, 33.  
 ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.  
<sup>48</sup> ἐγὼ εἰμι ὁ ἄρτος <sup>48</sup> τῆς ζωῆς. <sup>49</sup> οἱ πατέρες ὑμῶν ἔφα- h ch. viii. 12.  
Rev. vii. 17 al.  
ii. 7.  
 γον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον. <sup>50</sup> οὗτός ἐστιν ὁ  
 BCDT ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ  
 φάγῃ καὶ μὴ ἀποθάνῃ. <sup>51</sup> ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ i ch. iv. 10  
al. Acts vii.  
38.  
 τοῦ οὐρανοῦ καταβάς· εἰάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου,  
 ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ

*abd* Cyr. Hil. txt A B C K L T U c Orig.—aft. μαθ. ins. τὴν ἀλήθειαν A. — 46. τοῦ  
 hef. θ. om. B.—for πατ., θεὸν D. — 47. εἰς ἐμὲ om. B L T Arm. — 49. ἐφ. τὸν ἄρτον  
 ἐν τ. ἐρ. τὸ μ. D *abd*. — 50. καὶ καταβ. D<sup>1</sup>.—ἀποθνήσκει B. — 51. aft. εἰάν ins. οὐν D<sup>1</sup>  
 (not d).—ζήσῃ D Orig.—εἰ om. D 8 al. *abce* Syr. Arm. Orig. Aug. ins. B C T Orig.

χριστόν. It now is being exerted on all the world,—in accordance with the Lord's prophecy ch. xii. 32 (see note there), and His command Matt. xxviii. 20,—by Christian preaching and missions; but, after all, the individual will must be turned to Christ by the Father,—Whose covenanted promise is, that He will so turn it in answer to prayer. 'Nondum traheris? ora ut traharis' (Augustine, *ibid.*). — 45.] ἐν τοῖς προφ. may be a general form of citation (Mark i. 2. Acts vii. 42. xiii. 40), or may mean that the sense is found in several places of the prophets: see besides *reiff.*, Jer. xxxi. 33, 34. This clearly intimates the kind of *drawing* meant in the last verse;—the opening the eyes of the mind by Divine teaching.—ἀκούσας κ. μαθὼν is an expansion of διδάσκός.—ἐρχ. πρὸς με] This is the final decision of the human will, acted on by the Divine attraction to Christ. *The beginning* is, The Father draws him: *the progress*, he hears and learns—here is the consenting will—'Speak, Lord, for thy servant heareth!':—*the end*, he cometh to Christ—here is the will acting on the whole man. — 46.] The connexion is: the mention of ἀκούσας παρὰ τοῦ πατρὸς might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes.—ὁ ὢν παρὰ τ. Θεοῦ, is Jesus Himself; see ch. vii. 29. His knowledge of the Father is complete and immediate; ours, partial, and derived through Him only. — 47.] The Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40, and adding, — 48.] If so,

(see ver. 47,) there is full reason for My naming Myself the Bread of Life. — 49.] *That* bread from heaven had no power to keep off death, and that, death owing to unbelief:—the Lord by thus mentioning οἱ πατέρες ὑμῶν and their death, certainly hints at the similar unbelief of these Jews. And the same dubious sense of ἀποθάνει prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death—which was hidden in the former ἀπέθανον—has over him who eats this Bread of Life, no power: nay, he is brought, even *here*, into a resurrection-state from sin and death; see Rom. vi. init. and Col. iii. init. — 51.] ὁ ζῶν, 'containing life in itself,' not merely supplying the waste of life with lifeless matter; see on ch. iv. 13, 14.—καὶ ὁ ἄρτος . . . . From this time we hear no more of ἄρτος: this figure is dropped, and the reality takes its place.—Some difficult questions arise regarding the sense and reference of this saying of the Lord. (1) Does it refer to His Death? and, (2) is there any reference to the Ordinance of the Lord's Supper?—(1) In treating this question I must at once reject all metaphorical and side-interpretations, as, that the teaching of Christ is the Bread, and to be taught by Him is feeding upon it (so Grotius, and the modern rationalists): that the Divine Nature of Christ, or His sending of the Holy Spirit, or His whole life of doing good on earth, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are very simple ordinary words; the only difficulty arising, when we come to inquire into their application to His own Person. The Bread of Life is *Himself*: and, strictly treated, when we come to inquire *what*, of that body, soul, and spirit, which constituted

k = 2Tim.ii.24.  
James iv. 2.  
Neh. xiii. 11.

σὰρξ μου ἐστὶν † ὑπὲρ τῆς τοῦ κόσμου ζωῆς. <sup>52</sup> k' Ἐμά- BCDT  
χουτο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς

Cypr.—rec. aft. *ἐστὶν* ins. *ἦν ἐγὼ δώσω*, with Clem. Orig. (twice) Cyr., but om.

Himself, this Bread specifically is, we have His answer that it is *His Flesh* which He will give (for this will be the meaning, whether the words *ἦν ἐγὼ δώσω* are spurious or not) on behalf of the life of the world. We are then specifically directed to *His Flesh* as the answer.—Then, *what does that Flesh import?* The flesh of animals is the ordinary food of men: but *not the blood*. The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The *flesh* here, (see ver. 53,) and the *eating of the flesh*, are distinct from the *blood*, and the *drinking of the blood*. We have no generalities merely, to interpret as we please: but the terms used are *precise and technical*. It is then *only through or after the Death of the Lord*, that by any propriety of language, His *Flesh* could be said to be eaten.—Then another distinction must be remembered: The flesh of animals which we eat is *dead flesh*. It is already the prey of corruption; we eat it, and die (ver. 49). But *this Bread*, is *living Bread*; not dead flesh, but living *Flesh*. And therefore *manducation by the teeth materially is not to be thought of* here; but some kind of eating by which the *living Flesh of the Son of God* is made the *living sustenance* of those who partake of it. Now His *Flesh* and *Blood* were *sundered* by death. Death was the shedding of His precious *Blood*, which *He did not afterwards resume*; see ch. xx. 27, and Luke xxiv. 39. His *Flesh* is the glorified substance of His resurrection Body, now at the right hand of God. It is then in His *Resurrection form only* that His *Flesh* can be eaten, and he living food for the living man. I cannot therefore see how *any thing short of His Death* can be here meant. By that *Death*, He has given His *Flesh for the life of the world*: not merely that *they who believe on Him* may, in the highest sense, have life; but that *ὁ κόσμος* may have life. *The very existence of all the created world* is owing to, and held together by, that Resurrection Body of the Lord. In Him *all things* are gathered together and reconciled to God: *τὰ πάντα ἐν αὐτῷ συνέστηκε*. Col. i. 17.—(2) The question *whether there is here any reference to the Ordinance of the Lord's Supper*, has been *inaccurately put*. When cleared of inaccuracy in terms, it will mean, *Is the subject here dwelt upon,*

*the same as that which is set forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself*, there is here *no reference*; nor *could there well have been any*. But the spiritual verity which underlies the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance.—On the *history of the exegesis of this passage*, see Lücke ii. pp. 149—159 (3rd ed.), and Excursus ii., in his 2nd ed. (omitted in his 3rd);—also Tholuck and Olshausen, in loc. To attempt to recount the various opinions, would exceed the limits of a note in an edition of the whole Testament: for the present subject is one in which the manifold dogmatical variations of individual belief have influenced Commentators to such an extent as to render accurate classification impossible. I may *roughly* state, that three leading opinions may be traced: that of those who hold (α) that *no reference* to the Holy Communion is intended,—among whom are Origen and Basil, of the ancients; and of the moderns, the Swiss Reformers, Zwingle and Calvin (the former however not very decidedly, see Olsh. ii. 173 note); Luther, Melancthon. (β) That the whole passage regards *exclusively* the Holy Communion,—among whom are Chrysostom, Cyril, Theophylact, Euthymius, the Schoolmen, and the Roman Catholic expositors, with a few exceptions. (γ) That the *subject and idea* of the Holy Communion, not the ordinance, is referred to: to which class belong the best modern commentators in Germany, e. g. Lücke, Tholuck, Olshausen, Stier. Bengel's note to the same effect is important: 'Jesus verba sua scienter ita formavit, ut statim et semper illa quidem de spirituali frutione sui agerent proprie; sed posthac eadem consequenter etiam in augustissimum S. Cœnæ mysterium, quum id institutum foret, convenirent. Etenim ipsam rem hoc sermone propositam in S. Cœnam contulit; tantique hoc sacramentum est momenti, ut facile existimari possit, Jesum, ut prodigionem Judæ ver. 71, et mortem suam hoc versu, ita etiam S. Cœnam, de qua inter hec verba certissime secum cogitavit, uno ante anno prædixisse, ut discipuli possent prædictionis postea recordari. Totâ hæc do carne et sanguine J. C. oratio Passionem

a ch. v. 42.  
b vv. 56, 58.  
Matt. xxiv.  
38. ch. xiii.  
18 only t.  
c ver. 39 and  
reff.  
d ch. i. 48 and  
reff.  
e ch. iv. 32 and  
reff.

spectat, et cum ea S. Coenam. Hinc separata carnis et sanguinis mentio constanter. Nam in passione sanguis ex corpore e ductus est, Agnusque mactatus.'—**δύσω** : compare **τὸ ὑπὲρ ὑμῶν διδόμενον**, Luke xxii. 19.] The construction is an involved one, **ἦν ἐγὼ δύσω** having to be supplied again before **ὑπὲρ**, which no doubt has led to its insertion in the later MSS.—52.] The inference conveyed in **φαγεῖν**, which first comes from the Jews themselves, is yet a right one. If He is the Bread, and that Bread is His Flesh, we must eat His Flesh, though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual meaning than others.—53.] The Lord not only ratifies their **φαγεῖν**, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed from Noah downwards,—*drink His Blood*. But observe, this Blood is not to be eaten in the Flesh, *which was the forbidden thing* (Gen. ix. 4. Levit. xvii. 10—16), in its strict literal form; but to be *drunk*, separate from the flesh : again *pre supposing death*. Now as the Flesh of Christ (see above) is the Resurrection Body which He now has, and in which all things consist; so is His Blood, ("the blood is the *life*," Lev. xvii. 11, 14,) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission of sin.—It is quite impossible that these words should, as De Wette maintains, be merely an expansion of **τὴν σάρκα φαγεῖν**. Even had the idea of **τὸ αἷμα πίνειν** been one familiar to the Jews, the construction would not have allowed such an interpretation :—but *new as it was, and abhorrent from their habits and law*, we must regard it as specially and purposely added.—But *what* is this eating and drinking? Clearly, not *merely faith* : for faith answers to the

hand reached forth for the food,—but is not the act of eating. Faith is a necessary condition of the act, but we must not say, 'crede, et manducasti' (Aug.); but 'crede et manducabis.' Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it is Faith:—but for strict accuracy this is not enough. To eat the flesh of Christ, is to realize, in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body.—To drink His Blood, is to realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood. And both these definitions may be gathered into one, which is: The eating of His Flesh and drinking of His Blood import the making to ourselves and using as *objectively real*, those two great Truths of our Redemption in Him, of which our Faith *subjectively* convinces us.—And of this realizing of Faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received;—to signify to us the spiritual process, and to assist us towards it:—*οὐκ ἐξ. ζωῆν ἐν ἑαυτ.* Ye have not in you that spring of life which shall overcome death, and lead—[54]—to the resurrection in the true sense (see above, ver. 44).—*τρώγων.* It is not necessary to see any more literal 'eating' in the word than in *φάγων*:—it expresses the *present* of *φάγων*, which must be either *τρώγων* or *ἐσθίων*,—and the real sense conveyed is, that by the very act of inward realization, which is the 'manducatio,' the possession of eternal life is certified.—[55.] *ἀληθής*, if here received, would give, in its ordinary sense, an inapplicable meaning. It must = *ἀληθινός*, as this latter = *ἀληθής*, iv. 37. xix. 35. But the comm. reading seems the best, which in sense = *ἀληθινός*,—'is really meat,' &c.



1 Rom. xiv. 17. μου \* ἀληθῶς ἐστὶ ἰ πόσις. 56 ὁ τρώγων μου τὴν σάρκα BCDT  
 Col. ii. 16. καὶ πίνων μου τὸ αἷμα ἔν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ.  
 2 ch. xvi. 5 al. 57 καθὼς ἀπέσταλέν με ὁ ἡ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸν  
 John only. πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος \* ζήσεται δι' ἐμέ.  
 1 Rom. ix. 26. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ [τοῦ] οὐρανοῦ καταβάς, οὐ  
 2 Cor. iii. 3. καθὼς ἔφαγον οἱ πατέρες \* [ὑμῶν τὸ ἰ μάννα] καὶ ἀπέθανον·  
 al. Dan. xii. 7. ὁ τρώγων τούτων τὸν ἄρτον \* ζήσεται εἰς τὸν αἰῶνα.  
 i ver. 31 and  
 refl. 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.  
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον  
 k = Gen. xlii. 7, 30. xxi. 11 k Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ  
 al. Jude ver. 15. 1 ἀκούειν; 61 \* ἰ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι ἰ γογγύ-  
 1 see ch. x. 20, m here only. ζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τοῦτο  
 see Mark v. 30. ὑμᾶς ὁ σκανδαλίζει; 62 ἰ ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ  
 n ver. 41. οὐδ' ἰ. C. txt B T bc (?)—for ἐν ἐαυτῷ, ὅτι, ὅτι ἐν ἑαυτοῖς D Chrys.—62. οὐ D.—63. rec.

Cyr. Chrys. Bas. txt (see below) D abcd Hil.—καὶ τὸ . . . πόσις om. D.—56 aft.  
 αὐτῷ D d insert καθὼς ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν τῷ πατρὶ. ἀμήν ἀμήν λέγω ὑμῖν·  
 ἰάν μὴ λάβῃτε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε  
 ζῶν ἐν αὐτῷ, and partly a.—57. ἀπέσταλκεν D B.—ζῶ om. T.—for τρώγων, λα-  
 βάνων D.—ζήσεται B C<sup>2</sup> K L T 9 al. Eus. Orig. Cyr. Chrys. ζῇ D b (and C<sup>1</sup> apparently).  
 txt qu. ?—58. ἰ ἐξ οὐρ. B C T. txt D Orig.—ἐξ οἱ π. κ. ἀπέθ. C T Orig. ἐξ οἱ π. ἰμ.  
 κ. ἀπ. D. ἐξ οἱ π. τὸ μ. κ. ἀπ. B.—ζήσεται CEGH? LSTVΔ 31 Orig. Cyr. Chrys. txt  
 B D K M U al.—59. aft. K. add σαββάτω D a.—61. ὡς οὖν ἐγνώ ὁ ἰ. D. ἰδὼν ὁ.  
 ὁ ἰ. C. txt B T bc (?)—for ἐν ἐαυτῷ, ὅτι, ὅτι ἐν ἑαυτοῖς D Chrys.—62. οὐ D.—63. rec.

All other food perishes in the using;—*this only* endures, and becomes, by that inner union between Christ and the believer (see ver. 56), the source of eternal life. This verse is decisive against all explaining away or metaphorizing the passage. Food and drink are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being.—56.] He who thus lives upon Me, abides in Me (see ch. xv. 5 and note);—and I (that living power and nourishment conveyed by the ἄρτος τῆς ζωῆς which = ἐγώ) abide in him.—57.] The same expanded further—see ch. v. 26. The two branches of the feeding on Christ are now united under the general expression, τρώγων με.—διὰ expresses the *efficient cause*. The Father is the Fountain of all Life: the Son lives in and by the Father; and all created being generally, lives (in the lower sense) in and by Him; but he that eateth Him, shall (eternally and in the highest sense) live by Him.—58.] forms the solemn conclusion of the discourse—referring back to the Bread with which it began, its difference from the perishable food which they had extolled,—and its effects from those of that sustenance.—οὗτός ἐστιν, 'such is.'—καταβάς,—past, now: because He has clearly

identified it with *Himself*. If ὑμῶν τὸ μάννα is to stand, the constr. must be filled up οὐ καθὼς τὸ μ. ὁ ἐξ. κ.τ.λ.;—if not, καθὼς must = τοιοῦτος, ὅν.

60—65.] *Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.*—60.] Lampe, cited by Stier (iv. 322, note), shows by refl. and other citations that σκληρὸς non tam absurditatem quam impietatem designat. It seems clear that it was not the difficulty so much as the strangeness of the saying which scandalized them. It is the whole discourse,—the turn given to it,—the doctrine of the Bread of Life,—the giving His Flesh and Blood to eat,—at which they take offence.—ἀκούειν, to listen to it—'Who can stay and hear such sayings as this?' not, 'to understand it.'—61.] ἐν ἑαυτῷ, by His Divine Knowledge.—62.] ἐὰν οὖν θε., 'what then, if ye see' . . . not meaning 'will ye not then be much more scandalized?' or, 'what will ye say (or do), then?'—but appealing to an event which they should witness, as a certain proof of one part of the σκληρὸς λόγος, with which indeed the rest of it was bound up,—His having descended from heaven. All attempts (as those of Lücke, De Wette, and others) to explain this otherwise than of His ascent into heaven, are simply dishonest,—and spring from

ἀνθρώπου <sup>a</sup> ἀναβαίνοντα ὅπου ἦν <sup>b</sup> τὸ πρότερον; <sup>63</sup> τὸ πνεῦμά ἐστι τὸ <sup>c</sup> ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα <sup>d</sup> ἃ ἐγὼ ἔλεξα ὑμῖν, <sup>d</sup> πνεῦμά ἐστι καὶ <sup>e</sup> ζωὴ ἐστίν. <sup>64</sup> ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἱ οὐ πιστεύουσιν. ἦδει γὰρ <sup>f</sup> ἐξ ἀρχῆς ὁ Ἰησοῦς, <sup>g</sup> τίνες <sup>g</sup> εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστίν ὁ παραδώσων αὐτόν. <sup>65</sup> καὶ ἔλεγε Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ἦ <sup>h</sup> δεδομένον αὐτῷ ἐκ τοῦ πατρός μου. <sup>66</sup> Ἐκ τούτου πολλοὶ ἀπῆλθον \* τῶν μαθητῶν αὐτοῦ <sup>i</sup> εἰς τὰ ὀπίσω, καὶ οὐκέτι <sup>k</sup> μετ' αὐτοῦ <sup>k</sup> περιεπάτουν. <sup>BCD</sup> <sup>67</sup> εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα <sup>l</sup> Μὴ καὶ ὑμεῖς θέλετε

λαλῶ with most of const. mss. (Scholz), but txt B C D K L T U 10 al. *abc* Syr. Copt. Æth. Orig. Eus. Ath. Bas. Cyr. hier. Cyr. Chrys. Tert. Ambr. Aug.—καὶ om. D d.—64. παραδίδους D al.—65. rec. aft. πατρ. add μου with *ev*, but om. B C D K? L T 4 *ab* Copt. Æth.—66. aft. τούτου add οὖν D *bc* 5.—ικ τ. μ. B G T *ab*. txt C D *c*.—

laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here: see Prolegomena. And that none but the Twelve saw it, is unimportant; for how do we know that the Lord was not here speaking to some among the Twelve?—To explain it of His *death*, as part of His going up where He was before, is hardly less disingenuous. Lücke maintains that θεωρεῖν need not mean bodily sight; which is true enough in some constructions in John (ch. viii. 51 al.); but surely, as joined with ἀναβαίνοντα, it must. The whole exegesis of the passage in the above-named Commentators is a remarkable instance of the warping of the judgment by unsoundness of belief in the historical truth of the Evangelistic testimony.—63.] πνεῦμα, σὰρξ, do not mean the *spiritual* and *carnal sense of the foregoing discourse*, as many commentators explain them: for the Lord is speaking, not of *teaching* merely, but of *vivifying*: He is explaining the *life-giving principle* of which He had been before speaking. 'Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing, —for it will have ascended up, &c.; and besides, generally, it is the *Spirit* that only can vivify the spirit of man; the *flesh* (in whatever way used) can profit nothing towards this.' He does not say *My* Flesh profiteth nothing, but the flesh. To make Him say this, as the Swiss Anti-sacramentalists do, is to make Him contradict His own words in ver. 51.—τὰ ῥήμ. ἃ ἐγὼ ἐλάληκα] viz. the words μου τῇν σάρκα and μου τὸ αἷμα, above. They are πνεῦμα and ζωή:—spirit, not flesh only:—living food, not carnal and perishable. This

meaning has been missed by almost all commentators: Stier, as far as I know, first suggested it; and it seems to me *beyond question the right one*. The general interpretation is, 'the words which I have spoken,' i.e. 'My discourses,' are πνεῦμα, 'to be taken in a spiritual sense,' (πνεῦμα this sense of πνεῦμα) 'and are life.' But this is any thing but precise, even after the forcing of πνεῦμα.—64.] ἀλλ' εἰσὶν . . . 'This accounts for your murmuring at what I said, that ye do not believe.'—ἦδει γὰρ . . . De Wette remarks, that the foreknowledge of the Lord with regard to Judas renders it impossible to apply the ordinary rules of moral treatment, as 'Why did He then continue him as an Apostle? Why did He give Him the charge of the purse, knowing him to be a thief?' &c.,—to the case; and it is therefore better not to judge at all on the matter.—The fact is, we come here to a form of the problem of *Divine foreknowledge* and *human free-will*, which, in any of its endless combinations of expression, it is equally impossible for us to solve.—ἐξ ἀρχῆς, from their first coming to Him;—the first beginning of their connexion with Him.—65.] These unbelievers had not that drawing to Christ which leads (ver. 44) to true coming to Him. Observe the parallelism between ὁ δεδομένον αὐτῷ here and ὁ δίδωσί μοι ver. 37. Both these gifts are in the Father's power.

66—71.] Many of the disciples leave Him. The confession of the Twelve through Peter: and the Lord's warning to them.—66.] πολλοὶ, viz. of the μὴ πιστεύοντες: but not all.—67.] The first mention of the Twelve by John. The

m = here only. <sup>m</sup> ὑπάγειν ; <sup>68</sup> ἀπεκρίθη † αὐτῷ Σίμων Πέτρος Κύριε, B C D  
 n Acts v. 20. πρὸς τίνα ἀπελευσόμεθα ; <sup>n</sup> ῥήματα <sup>n</sup> ζωῆς αἰωνίου ἔχεις  
<sup>69</sup> καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ  
 o Luke x. 42. † ἅγιος τοῦ Θεοῦ †. <sup>70</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ  
 xiv. 7. ch. xiii. 18. xv. 10. Num. xvi. 7.  
 p = Beth. vii. 1. Ps. cxxiii. 6. but qu.  
 pp = Mark xiv. 71.  
 q = Matt. ii. 16. Luke x. 1 al. fr.  
 r Mark xi. 27. ch. x. 23. Rev. ii. 1. Dan. ix. 26.

VII. <sup>1</sup> Καὶ <sup>1</sup> περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι

67. for οὐν, ἐξ D. — 68. rec. aft. ἀπ. ins. οὐν with most (Scholz) of const. mss. and Aug., but txt B C K L 10 al. ac Syr. Copt. Sahid. Æth. Arm. Cyr. Bas. εἶπεν ἐξ D. — 69. ἐγν. σε D. — rec. ὁ χριστὸς ὁ υἱὸς τ. θ. with *abc* Cyr., but txt B C<sup>1</sup> D L Copt. — rec. aft. θ. ins. τοῦ ζῶντος with Cyr. Æth. and many const. mss., but om. B C D L 4 *abc* Copt. Sahid. Arm. Cyr. Aug. — 71. τὸν om. D. — rec. Ἰσκαριώτην with qu. ? txt B C G L al. Arm. — σκαριῶθ D *abc*. — rec. εἰς ὧν with C<sup>2</sup>. txt B C<sup>1</sup> D L Syr.

question is asked in order to extract from them the confession which follows, and thus to bind them closer to Himself. We must not forget likewise, in the *mystery* of the Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones. — 68.] Peter answers quickly and earnestly for the rest, as in Matt. xvi. 16. — πρὸς τίνα. What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life—and to whom else should they go from Him who had, and brought out of His stores for their instruction, the words (see ver. 63) of eternal life? — 69. πεπιστεύκαμεν seems to be used absolutely, as in ver. 64: 'we believe, and have ever done so.'—In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called ὁ ἅγιος τ. Θεοῦ by John, is of course *in favour* of the reading. The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the demoniacs, Mark i. 24. Luke iv. 34, as a remarkable one. Their words appear to have been the first plain declaration of the fact, and so to have laid hold on the attention of the Apostles. — 70.] The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the Father, ch. xvii. 6,—in which also there Judas is included. So that *His selecting, and the Father's giving and drawing, do not exclude final falling away.*—διάβολος. It is doubtful in what sense this word should be taken. Whether we render it *εὐαγγελικός* (= τοῦ εὐαγγέλιου ὑποργός),

or *ἐπίβουλος*, (both given by Euthym.) it will be an *ἄπαξ λεγόμενον* in the N. T. Of the two however the latter is the harsher, and less analogous to N. T. diction. Certainly, in the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan; and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The E. V. 'a devil,' is certainly too strong; 'devilish' would be better, but not unobjectionable. Compare ὁ υἱὸς τῆς ἀπωλείας, ch. xvii. 6.—71.] On the name Ἰσκαριώτης (here applied to Simon, Judas's father), see on Matt. x. 4. — ᾔμελλεν, not, 'intended;' see ch. xiii. 2: but simply *future*, = ἦν ὁ παραδόσων αὐτὸν, see ch. vii. 39. xi. 51 al.

ΣΙΜΩΝ· VII. 1—13.] *Jesus goes up to the Feast of Tabernacles at Jerusalem, but secretly, and after His brethren. The judgment of the people concerning Him.*—1.] The chronology of this period is very doubtful. I have remarked on it in my note on Luke ix. 51. Thus much we may observe here, that μετὰ ταῦτα cannot apply emphatically to ch. vi., but must be referred back to ch. v., as indeed must the Jews' seeking to kill Him, and the miracle referred to in ver. 23. But it will not follow from this, that ch. vi. is not in its right place: it contains an independent memoir of a miracle and discourse of the Lord in Galilee which actually happened in the interval, and only serves to show us the character of this Gospel as made up of

<sup>a</sup> ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. <sup>2\*</sup> Ἦν δὲ <sup>b</sup> ἐγγὺς <sup>a</sup> ~ Mark xiv. 1. Luke vi. 19. Exod. ii. 13. b ch. ii. 13 and roll. c Luke only. d Matt. xvi. 16. xxii. 10. Zech. xiv. 16. 18, 19. d Luke x. 7. ch. xiii. 1. e Matt. vi. 1, 6. Rom. ii. 29. f ~ ch. xi. 51. Col. ii. 15. g ch. i. 31 and roll. h ch. i. 12 and roll. i = Matt. xxvi. 18. Luke xxi. 24. 2 Thess. ii. 6. Jer. xxvii. 34. k = 1 Pet. i. 5. l = Mark x. 32. ch. ii. 13. m = Mark i. 15.

BD ὅπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. <sup>4</sup> οὐδεὶς γὰρ <sup>c</sup> ἐν κρυπτῷ τί ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, <sup>5</sup> φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>6</sup> οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ <sup>b</sup> ἐπίστευον εἰς αὐτόν. <sup>6</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς BD T Ὁ <sup>a</sup> καιρὸς ὁ ἐμὸς οὐπω πάρεστιν. <sup>7</sup> ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν <sup>k</sup> ἔτοιμος. <sup>7</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ ποιηρὰ ἐστίν. <sup>8</sup> ὑμεῖς <sup>l</sup> ἀνάβητε εἰς τὴν ἑορτὴν † ἐγὼ \* οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω <sup>m</sup> πεπλήρωται. <sup>9</sup> ταῦτα δὲ

CHAP. VII. 1. καὶ om. C<sup>2</sup> D 1 *abc* Syr. Sahid. Arm. — 3. for Ἰουδ., Γαλιλαίαν D. — θεωρήσουσιν D. — aft. ἔργα om. σου D 6 al. *abc* Syr. Cyr. Bas. Chrys. Theophyl. 4. αὐτὸ B D d. — 5. aft. αὐτὸν ins. τότε D, and aft. γὰρ, *abcd*. om. B v. — 6. οὖν om. D. — for ἐστίν (2nd), πάρεστιν B. — 7. μισεῖν ὑμ. ἐμὲ δὲ om. (by mistake?) T. — 8. rec. aft. ἑορτὴν ins. ταύτην with qu. ? om. B D K L T X 5 al. *abc* Copt. Sahid. Cyr. Chrys. — for οὐπω, οὐκ B ? D K 2 *abc* Copt. Æth. Porph. Epiph. Cyr. Chrys. Hier. Aug. t. x. B ? T. — 9. ἐἰ om. D K *abc* 16 Syr. Cyr. Chrys. — αὐτὸς D<sup>1</sup> K L T X 6 al. *abd* Copt.

such memoirs more or less connected with one another. I would understand this verse as merely carrying on the time from ch. v. and ch. vi., — and its contents as introductory to the account of Jesus not going up at first to the feast. Ch. vi. is in some measure presupposed in our ver. 3, as indicating that He had not constantly observed the festal journeys of late. — 2.] See Deut. xvi. 13—17. Josephus, Antt. viii. 4, calls this ἑορτὴ ἀγιοτάρη καὶ μεγίστη. It began on the 15th (evening of 14th) of Tisri, and lasted till the evening of the 22nd; — see below on ver. 14. — 3—5.] Respecting the brethren of the Lord, see note on Matthew xiii. 55. They seem to have had at this time a *kind of belief* in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and scoffing spirit visible in these words. They recognized His miracles, but despised His apparent want of prudence and consistency of purpose, in not showing Himself to the world. In the ἵνα καὶ οἱ μαθ. σου κ.τ.λ. there is perhaps a reference to the desertion of many of His disciples just before. — In ver. 5 (as well as by οἱ μαθηταὶ σου, ver. 3), we have these brethren *absolutely excluded from the number of the Twelve* (see ch. vi. 69); and it is impossible to modify the meaning of ἐπίστευον so as to suppose that they may

have been of the Twelve, but not believers in the highest sense. This verse also excludes *all* of His brethren: it is inconceivable that John should have so written, if *any among them* believed at that time. The expression, οὐδὲ γὰρ οἱ ἀδ., is a strong corroboration of the view that they were really and literally *brethren*; — see also Ps. lxi. 8. — 6—9.] ὁ καιρ. ὁ ἐμ. can hardly be taken as directly meaning 'the time of My sufferings and Death,' — but as ἡ ὥρα μου in ch. ii. 4; 'My time for the matter of which you speak, viz. manifestation to the world.' That (ch. xii. 32) was to take place in a very different manner. But *they*, having no definite end before them, no glory of God to show forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), 'you have no hatred of the world in *your* way: but its hatred to Me on account of My testimony against it, causes Me to exercise this caution which you so blame.' — In ver. 8, it is of little import whether we read οὐκ or οὐπω: the sense will be the same, both on account of the present, ἀναβαίνω (not ἀναβήσομαι, which would express the disavowal of an *intention* to go up), and of οὐπω afterwards. οὐκ ἀναβ. would mean, 'I am not at present going up.' — οὐπω πεπλήρ., 'is not yet fully come;' see

εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. <sup>10</sup> ὥς δὲ ἀνέβησαν B D T  
οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἱερουλήν, οὐ  
φανερῶς, ἀλλ' ὥς ὃ ἐν κρυπτῷ. <sup>11</sup> οἱ οὖν Ἰουδαῖοι  
ἐζήτουν αὐτὸν ἐν τῇ ἱερουλῇ, καὶ ἔλεγον Πού ἐστιν ἐκεῖνος;  
<sup>12</sup> καὶ ὁ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις.  
οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστίν· ἄλλοι [δὲ] ἔλεγον Οὐ,  
ἀλλὰ ὁ πλανᾷ τὸν ὄχλον. <sup>13</sup> οὐδεὶς μέντοι παρρησίᾳ  
ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.  
<sup>14</sup> Ἦδη δὲ τῆς ἱερουλῆς μεσουσσης ἀνέβη ὁ Ἰησοῦς εἰς  
τὸ ἱερὸν, καὶ ἐδίδασκε. <sup>15</sup> ἐθαύμαζον οὖν οἱ Ἰουδαῖοι  
λέγοντες Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς;  
<sup>16</sup> ἀπεκρίθη \* αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδασχὴ  
οὐκ ἐστίν ἐμή, ἀλλὰ τοῦ πέμψαντός με· <sup>17</sup> ἂν τις θέλῃ τὸ  
θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότε-  
ρον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ

Sahid. Arm. Cyr. txt B T.—εἰς τὴν Γαλιλαίαν D bc.—10. οἱ ἀδ. αὐτ. εἰς τ. ἱερουλήν, τότε καὶ αὐτ. ἀν. B K L T X 4 Syr. Copt. Sahid. Cyr.—ὥς om. D 2 ab Aeth. Sahid. Cyr.—12. πολλὸς om. D.—ἀστ. ἀλλ. om. διὰ D F G (H K?) L M S U V Δ 17 al. b Syr. Euth. Theophyl. ins. B? E (H K?) T X c.—οὐχὶ K T 2 al.—14. μεσαζούσης D 6.—15. rec. καὶ ἐθ. with qu.? txt B D L T X 4 ac Copt. Sahid. Cyr.—16. ἀστ. ἀπεκ. ins. οὖν B E F G H K M S T U V Δ 33 all. b Sahid. syr. Theophyl. om. D L X a.—

Luke ix. 51 and note.—10.] οὐ φαν. i. e. not in the usual caravan-company, nor probably by the usual way. Whether the Twelve were with Him, we have no means of judging: probably so, for they appear ch. ix. 2; and after their becoming once attached to the Person of the Lord as Apostles, we find no trace of His having been for any long time separated from them, except during their mission Matt. x., which was long ago accomplished.—11.] These Ἰουδ. are, as usual, the ἄρχοντες, as distinguished from the multitudes. Their question itself (ἐκεῖνος) shows a hostile spirit.—12.] οἱ ὄχλ. would include the Galilean disciples, and those who had been baptized by the disciples in Judæa,—whose view ἀγαθὸς ἐστίν would represent,—as expressed mildly in protest against His enemies.—πλανᾷ τὸν ὄχλον, possibly in reference to the feeding of and then the discourse to the multitude, which had given so much offence.—13.] παρρ. This was true only of the side who said ἀγαθὸς ἐστίν: they dared not speak their mind: the others spoke plainly enough. Here again οἱ Ἰουδ. are distinguished from the ὄχλοι.

14—25.] Jesus teaches in the temple.—14, 15.] τ. ἱερ. μεσ., about the middle of the feast. Probably on a sabbath (see Wieseler, Chron. i. 309). It appears to

have been the first time that He ἐδίδασκε publicly at Jerusalem; whence (οὖν) the wonder of the Jews.—γράμματα: generally 'letters;' but also particularly, 'Scripture-learning,'—because this was all the literature of the Jews;—see reff. Probably His teaching consisted in exposition of the Scripture.—μὴ μεμ.: never having been the scholar of any Rabbi. He was θιοδιδάκτος. These words are spoken in the true bigotry and prejudice of so-called 'learning.'—16.] Here only does the Lord call His teaching διδασχὴ, as being now among the διδάσκαλοι, the Rabbis, in the temple. It is often so called by the Evangelists, see reff.—The words may bear two meanings;—either, 'the sense of Scripture which I teach is not My own, but that in which it was originally penned—as a revelation from God;' or, 'My teaching (generally) is not Mine, but that of Him who sent Me.' The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted.—17.] θέλειν τὸ θ. αὐτ. ποιεῖν is equivalent to τὴν ἀγαπὴν τοῦ θεοῦ ἔχειν ἐν ἑαυτοῖς, ver. 42. The θέλειν should not have been slurred over in the E. V., for it is important. 'If any man's will be, to do His will,' &c. As it now stands in the E. V. a wrong idea is

<sup>18</sup> ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστι, καὶ ἀδικία ἐν αὐτῇ οὐκ ἔστιν. <sup>19</sup> οὐ Μωσῆς \* δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν <sup>h</sup> ποιεῖ τὸν νόμον· <sup>h</sup> = Rom. ii. 14. Rev. xv. 11. i ver. 2 and refl. τί με <sup>i</sup> ζητεῖτε ἀποκτεῖναι; <sup>20</sup> ἀπεκρίθη ὁ ὄχλος [καὶ εἶπε] <sup>k</sup> Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; <sup>21</sup> ἀπεκρίθη ὁ <sup>k</sup> Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. <sup>22</sup> διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν <sup>l</sup> περιτομήν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν <sup>l</sup> <sup>here only in Gospels. Acts vii. 8 al. epist. Paul passim.</sup>

17. bef. θ. om. τοῦ D. — 19. ἔδωκεν B D 3. txt T. — 20. καὶ εἶπε om. B L T X Copt. Sahid. Aug. txt D ac. — 21. for πάντες, ὑμεῖς D. — The stop is aft. θαυμάζετε in D d.

conveyed; that the *bare performance of God's outward commands* will give a man sufficient acquaintance with Christian doctrine:—whereas what the Lord asserts to the Jews is, that if the *will* be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil the first great commandment of the law,—this singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of His teaching.—18.] This gives us the reason why he who wishes to do God's will will know of the teaching of Christ;—viz. because both are seeking one aim—the glory of God:—and the humility of Him, whose will it is to do God's will, can best appreciate that more perfect humility of the Divine Son, who speaks not of Himself but of Him that sent Him,—see ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing. In its *general* sense, it asserts that self-exaltation and self-seeking necessarily accompany the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part it is not τοῦ Θεοῦ, which would generalize it to all men, but τοῦ πέμψ. αὐτὸν, which confines it to Himself.—19.] There is a close connexion with the foregoing. The θέλω τὸ θέλημα αὐτοῦ ποιεῖν was to be the great key to a true appreciation of His teaching: but of this there was no example among *them*,—and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of Whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was

to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10—13):—whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not. — **Ζητεῖτε ἀποκτ.** In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience to it.—20.] The multitude, not the rulers, replied this. It would not now be *their* purpose to represent Him as possessed.—21.] The 'one work' was the sabbath-healing in ch. v.—**διὰ τοῦτο** is variously placed; either at the end of this verse, so as to come after θαυμάζετε, (Theophyl., Beza, and many of the moderns, Lücke, De Wette, Stier, Lachmann, &c.)—or at the beginning of ver. 22 (Euthym., Chrys., Cyril, Grotius, &c.). I prefer the latter arrangement:—because (1) I believe τοῦτο would not be used in the sense required by the other, but αὐτό: and (2) because I find διὰ τοῦτο joined with ὅτι to be a usual mode of speaking with our Evangelist, see v. 16. 18 (vi. 65), viii. 47, (θαυμάζειν διὰ τι is used Mark vi. 6. Rev. xvii. 7, see also Jolin iii. 29). (3) I see an appropriateness of meaning in ver. 22 with the διὰ τοῦτο, which it has not without it. 'Moses on this account gave you circumcision, not because it is of Moses, but of the fathers;—i. e. it is no part of the law of Moses, properly so called,—but was adopted by Moses, and thereby becomes part of his law. Now you circumcise on the Sabbath, to avoid breaking the law of Moses,' &c. If the Lord had said these last words (in ver. 23) *merely*, the argument would not have been strict: they might have answered, that circumcision was not only a command of the law, but anterior to it; whereas ver. 22 takes this answer from them; reminding them that though they regarded its sanction as derived from Moses, it was in fact older,—and tacitly

πατέρων, καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. <sup>23</sup> εἰ B D T  
 m = Rom. iv. 11.  
 n = Matt. v. 19. ch. v. 18.  
 o here only +.  
 3 Mace. iii. 1.  
 p = ch. xiii. 10.  
 see ch. ix. 34.  
 q ch. v. 11 and  
 reff.  
 a ch. viii. 15.  
 5b. = here  
 only; Thucyd.  
 vi. 46.  
 b Mark i. 5  
 only.  
 c ver. 13 and  
 reff.  
 d = here only.  
 Gen. xlviii. 18.  
 e ch. xvii. 8  
 and reff.  
 f = (Matt. xxi.  
 23. ch. ix.  
 29). 30. xix. 9.  
 ff ver. 37. ch.  
 xii. 41.  
 h ver. 37.  
 i = Rev. iii. 14.  
 xix. 11. ch.  
 iv. 37.  
 k ch. vi. 46.  
 ix. 16, 33.

περιτομήν <sup>n</sup> λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ  
<sup>1</sup> λυθῇ ὁ νόμος Μωσέως, ἐμοὶ <sup>o</sup> χολαῖτε ὅτι <sup>p</sup> ὅλον ἄνθρω-  
 πον ὑγῇ <sup>q</sup> ἱεποίησα ἐν σαββάτῳ; <sup>21</sup> μὴ κρίνετε <sup>a</sup> κατ'  
 ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν <sup>b</sup> κρίνετε. <sup>25</sup> ἔλεγον οὖν  
 τινὲς ἐκ τῶν <sup>c</sup> Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν  
 ἀποκτεῖναι; <sup>26</sup> καὶ ἶδε <sup>d</sup> παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ  
 λέγουσι. <sup>e</sup> μήποτε <sup>f</sup> ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι  
 οὗτός ἐστιν <sup>g</sup> ὁ χριστός; <sup>27</sup> ἀλλὰ τοῦτον οἶδαμεν <sup>h</sup> πόθεν  
 ἐστίν· ὁ δὲ χριστός ἔταν ἔρχεται, οὐδαὶς γινώσκει πόθεν  
 ἐστίν. <sup>28</sup> <sup>i</sup> ἔκραξεν οὖν ἐν τῇ ἱερῇ διδασκῶν ὁ Ἰησοῦς  
 καὶ λέγων Καμὲ οἴδατε, καὶ οἴδατε πόθεν ἐμὶ· καὶ <sup>j</sup> ἂπ'  
 ἑμαντοῦ οὐκ ἐλίλυθα, ἀλλ' ἐστίν <sup>k</sup> ἡ ἀληθινὸς ὁ πέμψας με,  
 ὃν ὑμεῖς οὐκ οἴδατε· <sup>29</sup> ἐγὼ [δὲ] οἶδα αὐτὸν, ὅτι <sup>l</sup> παρ'

—22. ἔλεγον D L G.—ἐν om. B h.—23. εἰ οὖν D a Arm.—ὁ ἄνθ. B l.—πῶς ἐμοὶ D  
 Copt.—24. rec. *κρίνατε* (2nd) with qu.? txt B D L T 2 Cyr.—26. *μήτι* D 2 Chrys.  
 (once).—rec. bef. ὁ χρ. ins. *ἀληθῶς*, with qu.? om. B D K L T X 16 al. *abcdv* Copt.  
 Sahid. Arm. Orig. Epiph. Cyr. Chrys.—ὁ bef. χρ. om. B.—28. *ἐκραξεν* D *abcv*.—29. *εἰ*  
 om. B E G H K L M S T V 25 all. *av* Sahid. Arm. syr. Orig. ins. D *bc* Hil. —

approving their doing it on the Sabbath. Then the argument is, If this may be done on the Sabbath;—if an ordinance *strictly Mosaic* (which the Sabbath in its Jewish *observation* was) may be set aside by another, Mosaic also, but more ancient, and borrowed from a more general and direct command of God ('circumcisio est antiquior rigido otio sabbato per Mosen imperato'—Grotius), how much more may it by a deed of mercy, a benevolent exercise of divine power, the approval of which is anterior to and deeper than all ceremonial enactment?—23.] ἵνα μὴ λυθῇ—not, —'ita ut non solvatur,'—'salva lege;' which is ungrammatical;—but 'in order that the Law of Moses may not be broken,' viz. that which (after the Fathers) ordains circumcision on the eighth day.—ὅλον ἄνθρ. The distinction is between circumcision, which purified only part of a man, by which he received (ἐλαβε) ceremonial cleanness,—and that perfect and entire healing which the Lord bestowed on the cripple. Stier (after Bengel) thinks the ὅλον refers to *body and soul*,—see ch. v. 14,—whose healing is a much greater benefit than circumcision, even viewed as a sacrament: 'nam circumcisio est *medium*, sanatio animæ *finis*.' But this is perhaps too subtle. The Jews could not have appreciated this meaning, and the argument is especially addressed to *them*. Besides, it is by no means certain from ver. 14 that such was the case.—24.] No stress must

be laid on the article (τὴν) with κρίνετε: it is merely expressive of habit,—Let your judgment (ἡ κρ. ὑμῶν) be a just one. With κρίνατε, it might imply, the right judgment on the present occasion: the aorist directing the attention on what had happened, whereas the present regards a habit.

25—36.] *Surmises and questionings of the people concerning Him. The Pharisees send officers to take Him.*—25, 26.] The inhabitants of Jerusalem know better than the ὄχλος the mind of their rulers towards Jesus; and suspect some change in their purpose on account of His being thus permitted to teach freely.—27.] Perhaps they refer to the idea (see Justin Mart., Dial. c. Tryph. 226 and 336) that the Messiah would not be known (*ἄγνωστός ἐστι καὶ οὐδὲ αὐτὸς ἑαυτὸν πρὸς ἐπιστάται*) until anointed by Elias, when He would suddenly come forth from obscurity.—They may allude to Is. liii. 3.—The place of the Messiah's birth was known, ver. 42.—At all events, we see here, that the Jews regarded their Messiah not as a mere man, but one to be supernaturally sent into the world.—28, 29.] ἔκραξεν,—in the same open undisguised manner referred to in παρρησίᾳ λαλεῖ above; but διδάσκων, in the course of His teaching.—καμὲ οἴδατε . . . It has been questioned whether these words are to be taken ironically, interrogatively, or affirmatively. I incline to the latter view, for this reason:—obviously no very

αὐτοῦ εἰμί, κακεῖνός με ἀπέστειλεν. <sup>30</sup> ἐζητοῦν οὖν αὐτὸν  
<sup>1</sup> πιάσαι· καὶ οὐδείς <sup>m</sup> ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι  
οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>31</sup> πολλοὶ δὲ ἐκ τοῦ ὄχλου  
<sup>p</sup> ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον [ὅτι] ὁ χριστὸς ὅταν  
ἔλθῃ, † μὴ πλείονα <sup>q</sup> σημεῖα [τούτων] ποιήσει ὢν οὗτος  
ἐποίησεν; <sup>32</sup> ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου ῥογγύ-  
ζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ Φαρισαῖοι  
καὶ οἱ ἀρχιερεῖς <sup>s</sup> ὑπηρέτας, ἵνα <sup>t</sup> πιάσωσιν αὐτόν. <sup>33</sup> εἶπεν  
οὖν [αὐτοῖς] ὁ Ἰησοῦς Ἔτι <sup>u</sup> μικρὸν χρόνον μεθ' ὑμῶν  
εἰμί, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. <sup>v</sup> Ζητήσετέ με,  
καὶ οὐχ εὐρήσετε \*. καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε

1 vr. 32, 41.  
ch. vii. 20 al.  
Acts xii. 4 al.  
Rev. xix. 20.  
Cont. ii. 15.  
m Matt. xxvi  
30: 1. Luke  
xx. 19. Acts  
iv. 3 al. Gen.  
xxii. 12.  
o ch. ii. 4. viii.  
20 al. Luke  
xxii. 53.  
p ch. i. 12 and  
refl.  
q Matt. xvi.  
1 al.  
r ch. vi. 41 and  
refl.  
s = Matt. xxvi.  
58. Acts v.  
22, 26.  
t ver. 30.  
u ch. xii. 35.  
Rev. vi. 11.  
xx. 3.

v = Ps. ix. 15 (35). xxxvi. 10. Isa. xli. 12.

ἀπέσταλκεν D. — 30. ἐβαλεν T ac. — ἐληλύθεν B L al. — 31. rec. ὅτι ὁ χρ. with qu. ?  
txt BD L T U X 5 al. Copt. Æth. Arm. Cyr. — rec. μήτι with qu. ? txt B D E K L T X 9  
al. Cyr. Chrys. — rec. aft. σημ. ins. τούτων, with qu. ? txt B D K L T X 14 al. abcv  
Arm. Cyr. Chrys. — οὐτ. ποιῇ D G ac. — 32. ἡκ. ἐξ D c. — οὖν M T al. a. — ταῦτα om.  
D abc. — 33. αὐτοῖς om. B D E G H K L M S V 31 abcr Syrr. Copt. Sahid. Arm.  
Euth. Theophyl. Aug. ins. T. — 34. aft. εὔρ. ins. με B T X Syrr. Copt. Sahid. om. D

high degree of knowledge 'whence He was' is implied, for they knew not Him that sent Him (see also ch. viii. 14. 19), and therefore could not know 'whence He was,' in this sense. The answer is made in *their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew 'whence He was'; but further than this they knew not. — καὶ ἀπ' ἐμ. . . . 'and moreover'—'and besides this'—not = *but*.—The sense of ἀληθινός must be gathered from the context. 'I have not come of Myself, but He who sent Me is ἀληθινός—ye know Him not, but I know Him,—for I came from Him, and He sent Me.' The matter here impressed on them is the *genuineness, the reality* of the fact;—that Jesus was sent, and *there was One who sent Him*, though they knew Him not, and consequently knew not πόθεν ἔστιν. The nearest English word would be '*real*:' but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the E. V. 'true' is better, provided it be explained to mean *objectively, not subjectively, true; 'really existent,' not 'truthful,'* which the word ἀληθινός will not bear, although it is so maintained by Euthym., Cyril, Chrys., Theophylact, Lampe, Baumgarten-Crusius, Tholuck, and many others.—The δὲ is better omitted for the sense, which becomes more emphatic. It was probably inserted on account of the apparent want of connexion, as has been the case throughout the Gospel. I am persuaded that John wrote almost with-

out copule. — 30.] Namely, the rulers,—instigated by what had been above re-  
marked by the people, vv. 25, 26. There  
was some secondary hindrance to their  
laying hands on Him,—possibly the fear of  
the people: but the Evangelist passes at  
once to the real cause;—that God's ap-  
pointed time was not yet come. — 31.] The  
δὲ here contrasts with what went before—  
'nay, many,' &c. — The indefiniteness of  
ὅταν ἔλθῃ implies their belief that the Christ  
had come.—I have left ὅτι and ταῦτα in the  
text in the deficiency of satisfactory first-  
class evidence, and because both were more  
likely to have been purposely omitted than  
inserted. — 32.] The wavering of the multi-  
tude appears to the Pharisees a dangerous  
sign; and the Sanhedrim (οἱ Φ. κ. οἱ ἀρχ.)  
send officers specially to lay hold on Him.  
— 33, 34.] The omission or insertion of  
αὐτοῖς (see above) makes very little differ-  
ence. The words were spoken, not to the  
officers only, but to all the people. — ἐτι  
μ. χ. . . . This appears to be said in  
reference to ver. 30, to show them the use-  
lessness of their attempting to lay hands on  
Him till His hour was come, which it soon  
would do. — πρὸς τ. π. με. It has been  
asked, 'If Jesus thus specified where He  
was going, how could the Jews ask the  
question in ver. 35?' but De Wette answers  
well, that the Jews knew not τὸν πέμ-  
ψαντα αὐτόν, and therefore the saying was  
a dark one to them. — ζητ. μ. κ. οὐχ εὔρ.  
These words must not be pressed too much,  
as has been done by many interpreters  
(Chrysost., Theophyl., Euthym., Meyer,



a = Mark x. 26, ch. xii. 19 al.  
 b = ch. iii. 8 and reff.  
 c James i. 1. 1 Pet. i. 1 only. Ps. cxviii. 2.  
 d ch. xii. 20. Acts xiv. 1. xlviii. 4 al. Rom. i. 10 al.  
 dd = ch. xix. 31 reff.  
 e ver. 28.  
 f ch. i. 12 and reff.  
 g = sing. ver. 42, ch. xx. 9. x. 43 al. pl. ch. v. 39 and reff.

ἐλθεῖν. <sup>35</sup> εἶπον οὖν οἱ Ἰουδαῖοι <sup>a</sup> πρὸς ἑαυτοὺς <sup>b</sup> Ποῦ BDT οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν <sup>c</sup> διασπορὰν τῶν <sup>d</sup> Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; <sup>36</sup> τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε Ζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν; <sup>37</sup> Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ <sup>del</sup> μεγάλῃ τῆς ἑορτῆς εἰσπήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. <sup>38</sup> ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ <sup>e</sup> γραφή, ποταμοὶ ἐκ

abc.—aft. ἐλθ. ins. ἐκτὶ B.—35. ἡμεῖς om. D abc.—μήτι D.—36. οὗτος om. T Chrys.—for ὅν, ὅτι T. txt B D abc.—aft. εὐρ. ins. με B (Tisch. not Lachm.) G T.—37. τῇ ἡμ.

Tholuck, but not in his sixth ed.), who would make them mean 'Ye shall seek My help and not find it' (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom might have at any time turned and looked on Him whom he had pierced, by faith,—and have been saved;—nor again must it be taken as meaning, 'Ye shall seek to lay hands on Me, and shall not be able,' (Orig., Grot.)—which is vapid and unmeaning. Neither of these interpretations, nor their cognates, will agree with the parallel place, ch. xiii. 33, where the same words are used to the *disciples*. The meaning is simply (as in reff.), 'My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you': see ch. xiii. 36.—εἰμὶ, 'am'; not εἰμι, 'go', which is never used in the N. T. Nor need we supply τότε (as even Stier does, which I am surprised at); the present tense is used in the solemn sense of ch. iii. 13, and ch. i. 18, to signify *essential truth*.—Compare οὐ δύνασθε addressed to the Jews, with οὐ δύνασαι νῦν, ὑπεριων δὲ . . . to Peter, ch. xiii., and it will be evident that the Lord had their *spiritual state* in view: 'Ye cannot, as ye are now, enter there.'—On the whole, see Luke xvii. 22.—35, 36.] The Jews understood not His *Death* to be meant, but some journey which He would take in the event of their rejecting Him.—The διασπ. τ. Ἑλλ. must not be interpreted 'the Hellenistic Jews,' for the Ἕλληνες are always distinguished from the Jews;—and this would convey hardly any meaning. The sense of διασπορά is,—see James i. 1. 1 Pet. i. 1,—'the country where Jews lay scattered,' as qualified by the succeeding genitive, where one occurs, as here. So here ἡ δ. τ. Ἑλ. means 'the Gentile world':—and their intent is, to convey contempt and mockery. They do not however believe the hypothesis;—but ask again, τίς ἐστὶν οὗτος ὁ λόγος;

37—44.] *Discourse on the last day of the feast. Further contentions of the Jews concerning Jesus.*—37, 38.] It is not certain what is meant by this ἡ ἐσχ. ἡμ. ἡ μεγ. The command, Levit. xxiii. 34, was to keep the feast seven days; the *first* to be a solemn assembly and a feast-sabbath,—then on the *eighth* day another solemn assembly and a feast-sabbath:—so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the *eighth* day.) In Neh. viii. 18 the feast is kept seven days, and on the eighth is a solemn assembly, 'according unto the manner.' In Numb. xxix. 12—36, where minute directions are given for every day of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10, 4, gives a similar account. In 2 Macc. x. 7, we read ἡμέρας ὀκτώ, σκηνωμάτων τρόπον. But the eighth day was not properly one of the *feast days*; the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, ἐπὶ τὰ δὲ ἡμέραις ὀγδοὴν ἐπισφραγίζεται, καλέσας ἐξόδιον αὐτὴν, οὐκ ἐκείνης ὡς εἶκε, μόνον τῆς ἑορτῆς. ἀλλὰ πᾶσιν τῶν ἐτησίων, ὅσας καθηγενησάμεν τελεινταία γὰρ ἐστὶ τοῦ ἐνιαυτοῦ. De Septenario, § 24. And though this, as Lücke observes (ii. 224), may be pure conjecture, it is valuable, as showing the *fact*, the reason of which is conjectured; viz. that the *eighth day was held in more than ordinary estimation*. The *eighth* day then seems here to be meant, and 'the last of the feast' to be popularly used, as in some of the citations above. But a difficulty attends this view. The Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxiii.—cxviii.) was sung. This practice was by

τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ἡ ζωῆς. <sup>39</sup> τοῦτο δὲ <sup>h ch. iv. 10 and ref.</sup> εἶπε περὶ τοῦ πνεύματος, \* οὐ ἔμελλον λαμβάνειν οἱ \* πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα [ἄγιον] \*, ὅτι ὁ Ἰησοῦς \* οὐδέπω ἔδοξασθη. <sup>40</sup> † ἐκ τοῦ ὄχλου <sup>i - ch. xii. 16, xiii. 31. xvii. 1.</sup> οὖν ἀκούσαντες † τῶν λόγων τούτων ἔλεγον Οὗτός ἐστιν

τῇ μετ. τῇ ἰσχ. D.—ἐκράζειν D *abc*.—πρός με om. D *b* Cyp. — 39. for οὐ, ὁ B E K M U V 5 al. Theophyl. txt D T.—πιστεύσαντες B L T (Lachm. πιστεύσαντες T Scholz. qu.?). txt D *ac* Hil. (Lachm. implies that οἱ is omitted in B, which it is not.)—ἄγιον om. K T 2 *abcv* Copt. Sahid. Syr. Arm. Orig. Ath. Cyr. Ambr. Illic. Aug. ins. B D.—aft. ἄγιον ins. δεδομένον B *abc* Syr. Aug. Ambr. ἐπ' αὐτοῖς D<sup>1</sup>. ἐπ' αὐτοῦς D<sup>2</sup>. txt T Orig.—οὐπω (twice) B D. txt T Orig.—40. rec. πολλοὶ οὖν ἐκ τ. ὄχ. with qu. ? txt B D L T 1 *abcv* Copt. Sahid. Orig.—rec. τὸν λόγον with qu. ? txt

some supposed—as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock by Moses:—by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis (Maimonides, cited by Stier, iv. 395), to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was universally agreed (with the single exception of the testimony of R. Juda Hakkadosh, quoted in the tract *Succa*, which itself distinctly asserts the contrary), that on the eighth day this ceremony *did not* take place.—Now, out of this difficulty I would extract what I believe to be the right interpretation. It was the eighth day, and the pouring of water *did not* take place. But is therefore (as Lücke will have it) all allusion to the ceremony excluded? I think not: nay, I believe it is the more natural. For seven days the ceremony had been performed, and the Hallel sung. On the eighth day the Hallel was sung, but the outpouring of the water *did not* take place: 'desideraverunt aliquid.' Then Jesus stood and cried, &c. Was not this the most natural time? Was it not probable that He would have said it at such a time, rather even than while the ceremony itself was going on?—An attempt has been made to alter the punctuation thus: *ἐάν τις ἐψῶ, ἐρχέσθω πρὸς με, καὶ πινέτω ὁ πιστεύων εἰς ἐμέ· καθὼς εἶπεν ἡ γρ., ποταμοὶ κ.τ.λ.* Of this I can only say, that it is surprising to me how any one accustomed to the style of our Evangelist can for a moment suppose it possible. The harshness of *καὶ πινέτω ὁ π. εἰς ἐμέ* is beyond all example. The ordinary punctuation, making ὁ π. *εἰς ἐμέ* a nom. abs., see ch. vi. 39, is the *only admissible one*,—even were it beset with far greater difficulties than it is.—On the first clauses see notes on ch. iv. 13, 14.—*καθὼς εἶπ. ἡ γρ.* These words must apply to *ποταμοὶ ἐκ τ. κ.* . . . , since ὁ π. *εἰς ἐμέ* could not form part of the

citation. But we look in vain for such a text in the O. T., and an apocryphal or lost canonical book is out of the question.—I believe the citation to be intimately connected with the ceremony referred to, and that we must look for its place by consulting the passages where the *flowing out of water from the temple* (see above) is spoken of. The most remarkable of these is found in Ezek. xlvii. 1—12. There a *ποταμὸς* of water of life (see ver. 9 especially) flows from under the threshold of the temple. Again in Zech. xiv. 8, *ἐξελεύσεται ὕδωρ ζῶν ἐξ Ἱερουσαλήμ*. I believe these expressions to be all to which the citation applies, and the *ἐκ κοιλίας αὐτοῦ* to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of the Body of the Lord; and the Spirit which dwells in and flows forth from His glorified Body, dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6. Rom. viii. 9—11. 1 Cor. iii. 16.—39.] The difficulties raised concerning this interpretation of the saying of the Lord have arisen from a misapprehension. John does not say that the words were a prophecy of *what happened* on the day of Pentecost; but of *the Spirit*, which the believers were about to receive. Their *first reception* of Him must not be illogically put in the place of *all His indwelling and working*, which are here intended. And the symbolism of the N. T. is fully satisfied by the interpretation. Granted that the water is the *water of life*—what is that life, but the life of the Spirit? *τὸ φρόνημα τοῦ πνεύματος*, *ζωή*, Rom. viii. 6; and again, *τὸ πνεῦμα*, *ζωή*, ib. ver. 10.—It is lamentable to see such able and generally right-minded commentators as Lücke carping at the interpretation of an Apostle, and the one Apostle who perhaps of all men living had the deepest insight into the wonderful analogies of spiritual things.—*οὐπω ἦν*. The additions *δεδομένον* (which Lachmann, con-

a ch. i. 48 and  
refl.  
b ch. i. 21 and  
refl.  
c ch. i. 39.  
d Matt. xxvii.  
23.  
e ch. iii. 22.  
f ver. 38.  
g Matt. xxii.  
21 al. Ps.  
cxviii. 11.  
h Matt. ix. 35  
al. tr. ch. xi.  
1. Luke x.  
38.  
i Mark ix.  
19. Luke ix.  
41.  
j ch. ix. 10.  
x. 10. 1 Cor.  
i. 10 al.  
k ver. 30.  
l ver. 30 and  
refl.  
m ver. 32.  
n ch. vi. 67.  
xviii. 17.  
ver. 52.  
o ver. 12 and  
refl.  
p ch. i. 12 and  
refl.  
q Gal. iii. 10.  
13 only. Gen.  
iii. 14, 17.  
r ch. iii. 2.  
Matt. ii. 14 al.  
s gen. Matt.  
xv. 11.

<sup>a</sup> ἁλθῶς <sup>b</sup> ὁ προφήτης. <sup>11</sup> ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ BDT  
χριστός. ἄλλοι δὲ ἔλεγον Μὴ <sup>c</sup> γὰρ <sup>d</sup> ἐκ τῆς Γαλιλαίας  
ὁ χριστός <sup>e</sup> ἔρχεται; <sup>42</sup> οὐχὶ <sup>h</sup> ἡ <sup>c</sup> γραφή εἶπεν ὅτι ἐκ τοῦ  
<sup>f</sup> σπέρματος Δαυὶδ καὶ <sup>d</sup> ἀπὸ Βηθλὲμ τῆς <sup>a</sup> κώμης ὅπου  
<sup>h</sup> ἦν Δαυὶδ, ὁ χριστός <sup>e</sup> ἔρχεται; <sup>43</sup> <sup>h</sup> σχίσμα οὖν ἐν τῇ  
ὄχλῳ ἐγένετο εἰς αὐτόν. <sup>11</sup> τινες δὲ ἠθέλον ἐξ αὐτῶν  
<sup>k</sup> πιάσαι αὐτόν, ἀλλ' οὐδεὶς <sup>1</sup> [ἐπ']έβαλεν ἐπ' αὐτόν τὰς  
χεῖρας.  
<sup>45</sup> <sup>h</sup> Ἦλθον οὖν οἱ <sup>m</sup> ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ  
Φαρισαίους. καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε  
αὐτόν; <sup>46</sup> ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε οὕτως  
ἐλάλησεν ἄνθρωπος[, ὡς οὗτος ὁ ἄνθρωπος]. <sup>47</sup> ἀπ-  
εκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι <sup>n</sup> Μὴ καὶ ὑμεῖς <sup>o</sup> πεπλά-  
νησθε; <sup>48</sup> μή τις ἐκ τῶν ἀρχόντων <sup>p</sup> ἐπίστευσεν εἰς αὐτόν  
ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ  
γινώσκων τὸν νόμον <sup>q</sup> ἐπικατάρατοί εἰσι. <sup>50</sup> λέγει  
Νικηδῆμος πρὸς αὐτούς, ὁ ἐλθὼν <sup>r</sup> <sup>s</sup> νυκτὸς πρὸς αὐτόν\*,  
εἰς ὧν ἐξ αὐτῶν, <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει <sup>t</sup> τὸν

B D E G K L M T U Δ 5. — 42. ἡ γρ. λέγει D abc. — ἐκ σπ. Δ. D abc. — 43. εἰς τὸν  
ὄχλ. D. — 44. ἐβαλεν B L T acd. txt D. — 46. ὡς οὗτ. ὁ ἀνθ. om. B L T X. ins.  
(ὡς οὗτ. λαλεῖ D c. et hic Δ) D ac. — 47. οὐν om. D ac 3 Syr. Arm. Sahid. Cyr. ins.  
B T. — αὐτοῖς om. B K al. Arm. — 48. πιστεύει D. — 49. ἐπάρατοι B T 2 Orig. Cyr.  
Chrys. txt D. — 50. ὁ ἐλθ. πρ. αὐτ. πρότερον B L T a Sahid. Cyr. ὁ ἐ. πρ. αὐτ.

trary to his own principles, has admitted into the text), *δοθῆν, ἐπ' αὐτοῖς*, are all glosses, to avoid a misunderstanding which no intelligent reader could fall into. It is obvious that *ἦν* cannot refer to the essential existence of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33. iii. 5. B. 34, but to the whole O. T. in which the agency of the Spirit in the outward world is recognized even more vividly than in the N. T.—The *ἦν* implies not exactly *δεδομένον*, but rather *ἐνεργῶν*, or some similar word: 'was not,'—'had not come in,' 'the dispensation of the Spirit was not yet.'—*ἐδοξάσθη*, through death. The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us; see Rom. viii. 11. Col. ii. 9. John i. 16.—40.] ὁ προφήτης is here clearly distinguished from ὁ χριστός: see note on i. 21, and Deut. xviii. 15. — 41—43.] The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more remarks are appended, is natural. John had one

great design in writing his gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that De Wette's "probability, that John knew nothing of the birth at Bethlehem," reaches much, futher than may appear at first. If John knew nothing of it, and yet the mother of the Lord lived with him, the inference must be that she knew nothing of it,—in other words, that it never happened!—σχίσμα implies a violent dissension,—some taking up His cause, some wishing to lay hands on Him. — 44.] These were from among the multitude.

45—52.] Return of the officers to the Sanhedrim; consultation on their report. — Either these officers had been watching Jesus for some days, or the present section goes back a little from what has preceded. The latter is more probable. — 49.] There is no intention to pronounce a formal bann upon the followers of Jesus;—the words are merely a passionate expression of contempt. The putting a stop at νόμον, and supplying ἐπίστευσεν εἰς αὐτόν, and then making ἐπικ. εἰσι! an exclamation (Paulus, Kuinoel) is not to be thought of. — 50.]

ἄνθρωπον, ἐὰν μὴ ἰακούσῃ παρ' αὐτοῦ † πρῶτον καὶ γυνῇ <sup>† see Deut. i. 16.</sup>  
τί ποιεῖ; <sup>52</sup> ἀπεκρίθησαν καὶ εἶπον αὐτῷ Μὴ καὶ σὺ ἐκ  
τῆς Γαλιλαίας εἶ; <sup>w ch. v. 39.</sup> ἑρευνήσον καὶ ἴδε· ὅτι προφῆτης ἐκ <sup>Gen. xlv. 12.</sup>  
D τῆς Γαλιλαίας οὐκ <sup>4 Kings x. 23.</sup> ἐγείρεται. [<sup>53</sup> Καὶ † ἐπορεύθησαν <sup>x = Matt. xi.</sup>  
ἐκαστος εἰς τὸν οἶκον αὐτοῦ. VIII. Ἰησοῦς δὲ <sup>11, xxiv. 11,</sup>  
<sup>21 al.</sup>

νυκτὸς τὸ πρῶτον D Æth. Arm. Syr. txt qu. ? — 51. rec. πρότερον with qu. ? txt B D K L T X 10 al. *Aed* Orig. Cyr.—ἐπιγυνώσκῃ, τί ἐποίησεν D. — 52. aft. ἴδε ins. τὰς γραφάς D Sahid. Aug., and aft. ἱρεύν. *acv.*—rec. ἐγύγεται with E G (H ?) L M S X. txt B D K T Δ 17 all. *acv* Syr. Æth.—The following passage, from καὶ ἐπορεύθη. . . to μηκέτι ἀμάρτανε viii. 11, is found in D F G H K M U 283 *cdt* Arab. Perss. Copt. (some *edd.*) Æth. Arm. Syr. (some *edd.*) syr. (but mostly in margin) many Latin mss. mentioned by Jer. Euth. (who notes that it is not found, or marked as spurious in the best mss.) Ambr. Aug. E S 48 contain it, but marked as spurious. 7 read it at the end of this Gospel; 4 at the end of Luke xxi. A C I N O P Q R W Y Z F 53 are deficient in this part of the N. T. and are . . . not to be cited as evidence; but, from the space which is deficient in A C, it may be inferred that they did not contain the passage. It is omitted by B L (L leaves a space, not however enough for the whole passage) T X Δ (Δ leaves a space) 54 *a* (it is erased in *b*) Syr. (older mss.) syr. (*edd.* and *mss.*) Copt. (*mss.*) Sahid. Arm. (*mss.*) Origen (who does not notice it in his commentary), Theod. mops. Cyr. Chrys. Bas. Theophyl. Tert. Cypr. Aug. *de conj. adult.* 2, 7, says: “Factum esse ut nonnulli modice fidei vel potius iniuncti veræ fidei inuicentes peccandi impunitatem dari mulieribus suis illud quod de adulteræ indulgentiâ Dominus fecit, auferrent codicibus suis, quasi permissionem peccandi tribuerit qui dixit jam deinceps noli peccare.”—rec. ἐπορεύθῃ with qu. ? ἀπῆλθον U. txt D M S 11 al.

The Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill Him. But in Exod. xliii. 1. Deut. i. 16, 17, justice is commanded to be done in the way here insisted on by Nicodemus.—There is no need of supplying *κριτῆς* before *ἀκούσῃ* and *γυνῇ*—the judge is implied in ὁ νόμος. He is only its representative and mouth-piece.—52.] They taunt him with being disposed to join those (mostly Galileans) who had attached themselves to Jesus.—Whether we read *ἐγείρεται* or *ἐγύγεται*, the assertion is much the same: for *προφ.* cannot mean the Prophet,—or the Messiah. It was *not historically true*;—for two prophets at least had arisen from Galilee: Jonah of Gathhepher,—and the greatest of the prophets, Elijah of Thisbe; and perhaps also Nahum and Hosea. Their contempt for Galilee made them lose sight of historical accuracy. (Bretschneider lays the inaccuracy to the charge of the Evangelist!)

53—CHAP. VIII. 11.] *The history of the woman taken in adultery.*—See var. read.; and a very complete discussion of the authorities for and against the passage in Lücke (third edition), ii. 243—256. I am disposed to agree with his conclusion, that it was *an authentic fragment of apostolical teaching*, which was esteemed too valuable to be lost, and was therefore in or soon after the fourth century adopted into the sacred text. The very uncertainty of its position (after Luke xxi., or after John

viii. 15, or at the end of John) tells strongly against its genuineness,—as also the circumstance (*unparalleled in John*) of there being three distinct and inconsistent *texts* of it,—the received one,—that of D,—and that of a large portion of the other mss. which contain it. The other particulars of internal evidence will be noticed as we proceed.—53.] The circumstance that this verse is included in the dubious passage is remarkable, and seems to show that the doubt *has not arisen from any ethical difficulty*, as Aug. hints (*var. read.*),—for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12—for that is just as good *with it*,—if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ver. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly the end of Luke xxi. seems to be its fitter place.—CHAP. VIII. 1.] *John never elsewhere mentions the Mount of Olives* (not even in ch. xviii. 1); and when he introduces a new place, it is his habit to give explanations (see ch. i. 45. v. 2, and λεγομένην ch. iv. 5. xix. 13. 17).—

a Luke xx. v. 1. Acts v. 21. only. Prov. vii. 18 al.  
b w. cir. Acts ix. 20, x. 1, see ch. iii. 23.  
c Matt. xv. 19. Mark vii. 21. Gal. v. 19. only. Jer. xiii. 27.  
d = here only. Exod. xxii. 4.  
e ver. 9. Matt. xiv. 6 = εἰς τ. μέσον. ch. xx. 19, 26. f here only. Thucyd. vi. 38.  
g ch. x. 31, 33. Acts v. 20 al. 2 Kings xvi. 6.  
i = Matt. xvi. 1 al.  
k constr. ver. 26. ch. xvi. 12. Eph. iv. 28 al. 2 John 12. 3 John 13. 1 Mark i. 7 only. Exod. iv. 31. m here only.

ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν. <sup>2a</sup> ὄρθρου δὲ D  
πάλιν <sup>b</sup> \* παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς  
ἤρχετο πρὸς αὐτὸν[, καὶ καθίσας ἐδίδασκεν αὐτούς].  
c ἄγονται δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι [πρὸς αὐτὸν]  
γυναῖκα \* ἐν <sup>c</sup> μοιχείᾳ <sup>d</sup> κατελημμένην. καὶ στήσαντες  
αὐτὴν <sup>e</sup> ἐν μέσῳ <sup>f</sup> λέγουσιν αὐτῇ \* Διδάσκαλε, αὕτη ἡ  
γυνὴ \* κατελήφθη <sup>g</sup> ἑαυτοφώρῳ μοιχευομένη. <sup>h</sup> ἐν δὲ τῷ  
νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τιαύτας \* † λιθάζειν.  
σὺ οὖν τί λέγεις \*; [<sup>i</sup> τοῦτο δὲ ἔλεγον <sup>j</sup> πειράζοντες  
αὐτὸν, ἵνα <sup>k</sup> ἔχῃσι \* κατηγορεῖν αὐτοῦ.] ὁ δὲ Ἰησοῦς  
κάτω <sup>l</sup> κύψας τῷ δακτύλῳ <sup>m</sup> † κατέγραφεν εἰς τὴν γῆν.

CHAP. VIII. 1. ἐπορεύετο S 4. — 2. aft. πάλιν ins. βαθίος or -ως U 34 al. Euth.— παραγίνεται D.—ἦλθεν or παρήλθ. U 32 al. Syr. Arm. edv.—πρὸς αὐτὸν om. E G H K U 19. ins. D.—καὶ . . . αὐτοῖς om. D 6. txt U? c. — 3. πρὸς αὐτὸν om. D M U 35 all. Syrr. Euth. txt c.—for ἐν μοιχ., ἐπὶ ἀμαρτίᾳ D. for ἐν, ἐπὶ M S 55. txt qu. ?—4. aft. αὐτῇ ins. πειράζοντες E G H K 32 al. Euth.—ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς ἵνα ἔχῃσι κατηγορίαν αὐτοῦ D, omg. ver. 6.—κατελήφθη D 6 al. εἰληπται M 20 al.—ταύτην ἔβρομεν ἐπ' αὐ. μοιχευομένην U 36 al. Ambr. txt E G H K 16 al. — 5. M. δ. ἐν τ. ν. ἐκέλευσεν D.—rec. λιθοβολεῖσθαι with many mss., but txt D M S U 57 all.—σὺ ἐν νῦν D.—aft. λέγεις ins. περὶ αὐτῆς M S U 36 Arm. Eth. Euth. Ambr. Aug.— 6. om. D M (?).—κατηγορίαν κατ' αὐτ. S U 54 Eth. Arm. txt qu. ?—rec. ἔγραφεν, with many mss., but txt D E G H M 18.—aft. γῆν add μὴ προσποιούμενος E G K 41

πορεύομαι with εἰς is not found elsewhere in John; but only in Matt. and Luke, and the frag. Mark xvi. fin. Nor is ὄρθρον, nor παραγίνομαι εἰς: nor ὁ λαὸς in this sense, but always ὁ ὄχλος (see ὁ λαὸς ch. xi. 50. xviii. 14); nor such an expression as καθίσας ἐδίδασκεν αὐτούς:—but all these are found in Luke. It is not in John's manner to relate that *Jesus taught them*, without relating *what* He taught.—[3.] John does not usually connect with εἰ more commonly with οὖν: but δὲ is found thus used *here*, vv. 1, 2, 3, 5, 6 (twice), 7, 9, 10, 11 (twice). Thence, there is not one δὲ of mere *connexion* (ver. 35 is no exception) through the remaining forty-eight verses of the chapter.—Nor does he ever mention οἱ γραμματεῖς elsewhere, but usually calls the opponents of Jesus οἱ Ἰουδαῖοι, or οἱ ἀρχοντες. οἱ γὰρ κ. οἱ φ. is a very common expression in the synoptic narrative.—The account gives no light as to the *capacity* in which these Scribes and Pharisees brought the woman. Probably, only as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Lev. xx. 10. Deut. xxii. 22) that the *man* also should have been put to death.—[5.] I will just remark that the very fact of their questioning thus, 'Moses commanded, . . . but what sayest *Thou*?' belongs to the *last days* of the Lord's ministry, and can-

not well be introduced chronologically where it here stands.—The command here mentioned is not to be found, unless 'putting to death' generally, is to be interpreted as = *stoning*;—compare Exod. xxxi. 14. xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught 'omne mortis supplicium in scriptura absolute positum esse *strangulationem*.' Tract Sanhedr. ch. x. (Lücke, De Wette). The passage Ezek. xvi. 33. 40 proves nothing, or proves too much; for it is added, 'and thrust thee through with their swords.'—I would rather suppose that from Deut. xxii. 23, 24, an inference was drawn *what kind of a death* was intended in ver. 22, the crime being regarded as the same; "*he hath humbled his neighbour's wife*." We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant: see the whole matter discussed in Lücke, ii. 257 ff. — 6.] The difficulty is even greater than the last, to say, in *what sense this was a temptation, to lead to His accusation*. The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus (Michaelis (first part), Aug., Euthym.). But what reason had any of His sayings,—Who came to fulfil the Law, not

ἵως δὲ ἡ ἐπέμενον ἐρωτῶντες αὐτὸν, ὁ ἀνακύβας εἶπε πρὸς αὐτοὺς Ὁ ἡ ἀναμάρτητος ὑμῶν πρῶτος [τὸν] λίθον ἐπ' αὐτῇ βαλέτω. καὶ πάλιν κάτω κύβας ἔγραφεν εἰς τὴν γῆν. οἱ δὲ ἀκούσαντες [καὶ ὑπὸ τῆς συνειδήσεως ἔλεγχόμενοι] ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων [ἕως τῶν ἐσχάτων]· καὶ κατελείφθη

r = ver. 46. ch. xvi. 8. 2 Tim. iv. 2. 2 Kings vii. 14. s Mark xiv. 19. Rev. iv. 8. see Rom. xii. 5. t Matt. xx. 8. Luke xxiii. 5. Acts i. 22. u = Luke xv. 4. 1 Thess. iii. 1. Tit. i. 5.

(‘as though He heard them not,’ E. V.) — 7. ἀναβλέψας U Euth.—πρῶτον EG 10 al. —τὸν om. D (these words τὸν . . . βαλ. are read in fifteen different ways in the mss.).—ἐπ' αὐτὴν D and many others.—8. κατακύψ. D.—τῷ δακ. ins. D.—aft. γῆν ins. ἐνός ἐκάστον αὐτῶν τὰς ἀμαρτίας U 13 al. Jer.—9. for οἱ δ. . . . εἰς καθ' εἰς,—ἐκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο D, and καὶ ἐλεγχ. om. also M U 44 all. Euth.—ἕως τ. ἐσχ.

to destroy it,—given them to expect such mildness in this case? And suppose He had re-asserted the law,—how could they have *accused Him*? (2) That some political snare was hereby laid for Him, whereby the Roman power might have been brought to bear against Him (Grotius and others). But this does not in any way appear; for (α) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (β) our Lord's answer need not have been so worded as to trench upon this matter: and (γ) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution.—So that I leave the difficulty unsolved. Lücke (whose discussion on it see, ii. 261 ff.) observes: ‘Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. *Some kind of civil or political collision* the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to lay down definitely, wherein the collision would have consisted.’ p. 267. — κατέγ. εἰς τ. γῆν] ὕπερ εἰώθασι πολλάκις ποιεῖν οἱ μὴ θέλοντες ἀνακρίνεσθαι πρὸς τοὺς ἐρωτῶντας ἀκριβῆ ἀνάξια. γινούς γὰρ αὐτῶν τὴν μηχανὴν προσποιεῖτο γράφειν εἰς τὴν γῆν, καὶ μὴ προσέχειν οἷς ἔλεγον. Euthym. The habit was a usual one to signify pre-occupation of mind, or intentional inattention;—see instances in Wetstein and Lücke. The one ordinarily cited from Ælian is irrelevant: see Lücke, ii. 269 note. The additions προσποιούμενος or μὴ προσπ. are glosses.—It does

not follow that any thing was actually written. Stier refers to Jer. xvii. 13, but perhaps without reason.—This minute circumstance speaks strongly for the authenticity of the narration.—7.] ἀναμάρτ. is common in the classics: see instances in Lücke. It is not here used in the general sense, ‘without sin’ (E. V.), nor in the strictest, ‘free from the crime of *adultery*’ (it can hardly be that any of the Pharisees should have held themselves *sinless*,—or that all should have been *implicated in adultery*):—but—as ἀμαρτωλός, Luke vii. 37,—of the *sin of uncleanness* generally. Stier, who contends strongly for the *genuineness* of this narrative in *this place*, finds in ver. 46 an allusion to this saying. I cannot say that his attempts to establish a connexion with the subsequent discourse are to me at all satisfactory.—The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, but the Ruler and Judge of *all*: and His answer expresses this, by convicting them *all* of sin before Him: see Luke xii. 14.—τὸν, if correct, refers to the *first* stone, which by Deut. xvii. 7 the *witnesses* were to cast.—8.] ἵνα μὴ, βλέποντος εἰς αὐτοὺς, αἰσχύνωνται, ῥᾶν οὕτως ἐλεγχθέντες, καὶ ἵνα, ὡς αὐτοῦ δῆθεν ἀσχολουμένων εἰς τὸ γράφειν, ἐξ αὐτοῖς ὑπαναχωρήσαι πρὸ φανερωτέρας καταγνώσεως· καὶ αὐτῶν γὰρ ἐφείδετο δι’ ὑπερβολὴν χρηστότητος. Euthym. The gloss in U (see var. read.) is curious: compare the citation of Jer. xvii. 13 above.—9.] They had said, *τάς τοιαύτας*—they now perceive that they themselves were *τοιοῦτοι*. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds;—they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His ἐγὼ εἰμι struck His foes to the ground, ch. xviii. 6.—The variations of reading are very wide (see var. read.) in the latter part of the

μόνος [ὁ Ἰησοῦς], καὶ ἡ γυνὴ ἐν μέσῳ † οὐσα. <sup>10</sup> ἀνα- D  
κύψας δὲ ὁ Ἰησοῦς [καὶ μηδένα θεασάμενος πλὴν τῆς  
γυναικὸς,] εἶπεν αὐτῇ \* Ἡ γυνὴ, ποῦ εἰσιν [ἐκεῖνοι  
οἱ <sup>a</sup>κατήγοροί σου]; οὐδεὶς σε <sup>b</sup>κατέκρινεν; <sup>11</sup> ἡ δὲ εἶπεν  
Οὐδεὶς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε  
\* κατακρίνω \* πορεύου \* καὶ μηκέτι ἀμάρτανε.]

<sup>12</sup> Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων Ἐγὼ B D T  
ἐμὶ τὸ <sup>c</sup>φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ  
<sup>d</sup>περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς <sup>e</sup>τῆς ζωῆς.  
<sup>13</sup> εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυρεῖς·

v Luke xii. 32  
and rell.

a Acts xxiii. 30,  
35 al. Prov.  
xviii. 17.

b Matt. xxvii.  
3. Rom. ii. 1.

c Heb. xi. 7.  
Eph. ii. 1.

c ch. i. 5.  
d ch. xii. 35.

e ch. i. 4.

om. D E G H K M 27 al. *ed Syrr. Ambr. Jer. ins. ὥστε πάντας ἐξελοῖν D.*—ὁ Ἰησ.  
om. D al.—*rec. for οὐσα, ἐστῶσα, but txt D E G H K M S U 82 all. Syrr.—10. καὶ . . .*  
*γυναικὸς om. D M S 16 al. ed Syrr. Copt. Arm. Ambr. Aug.—τῇ γυναικὶ D.—ἡ γυνή*  
*om. D E G H K 25. γύναι M S U 57 all. txt qu. ?—ἐκεῖν. οἱ κ. σου om. D M 20 all.*  
*ed Syrr. Arm. ἐκεῖνοι om. II U 25 v.—11. κάκῃν ἔλπ. D, and ins. αὐτῷ.—for κατα-*  
*κρίνω, -ινῶ II al. κρίνω E F K al. txt G M U (D uncertain).—for πορ., ὕπαγε D.—*  
*for καί, ἀπὸ τοῦ νῦν D M U 52 al. c Syrr. Copt. Hier. Ambr. txt qu. ?—for μηκέτι,*  
*μὴ U.—add τοῦτο δὲ εἶπαν περὶζόντες αὐτὸν, ἵνα ἔχῃς κατηγορίαν κατ' αὐτοῦ M.—*

verse. Certainly *πρεσβ.* looks like a gloss to explain the harder *πρώτων*. At all events we can lay no stress on it, as has been done. If the consciences of older sinners have heavier loads on them, those of younger ones are more tender. — *μόνος*, i. e. with the multitude and the disciples; the woman standing between Him and the disciples on one hand,—and the multitude on the other.—*10, 11.*] *πλὴν* is only found here in John.—*κατακρίνω* also is not found elsewhere in John, who uses *κρίνω* in its strict sense for it. The question is evidently so worded for the sake of *οὐδὲ ἐγὼ σε κατακρίνω*: but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condemnation *by comparison* with themselves, if they condemned at all; which they had not done. The words of Jesus were in fact a far deeper and more solemn testimony against the sin than could be any mere penal sentence. And in judging of it we must never forget that He who thus spoke knew the hearts,—and what was the peculiar state of this woman as to penitence. We must not apply in all cases a sentence, which requires *His Divine Knowledge* to make it a just one.

*12—20.*] *Further discourses of Jesus, in the treasury at Jerusalem.* — *12.*] The attempts of Bengel, Schulthess, and Stier, to establish a connexion with the preceding verses are forced and harsh. It was, say they, the early morning (ver. 2) and the sun was just rising, to which these words τὸ φῶς τοῦ κόσ. allude,—and the walking in darkness is an allusion to the woman,

whose deed of darkness had been detected in the night. But not to dwell on other objections to this view,—e. g. that such an allusion to the woman would be wholly out of character after the Lord's previous treatment of her,—how come these Pharisees, who on the hypothesis of the above comm. are the same as those who accused the woman, to be again so soon present? Was this at all likely?—On the other hand, this discourse comes in very well after ch. vii. 52. The last saying of Jesus (ch. vii. 37, 38) had referred to a festal usage then just over: He now adds another of the same kind. It was the custom during the first night, if not every night, of the feast of tabernacles (see authorities in Wetstein) to light up two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. All that night they held a festal dance by the light.—Now granted that this was on the first night only,—what is there improbable in the supposition that the Lord—standing in the very place where the candlesticks had been or perhaps actually were—should have alluded to that practice, as He did to the outpouring of water in ch. vii. 37, 38? Surely to say in both cases, as Lücke and De Wette do, that the allusion could not have been made unless the usage took place on that day, is mere trifling. *While the feast lasted*, and the remembrance of the ceremonies was fresh, the allusion was perfectly natural.—*τὸ φῶς τ. κ.* See on ch. i. 9, and xi. 9, 10. See also Is. xlii. 6. Mal. iv. 2; and on τὸ φῶς τῆς ζωῆς, ch. i. 4, and vi. 43.—*13.*] See

ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. <sup>14</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἀν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι καὶ ποῦ ὑπάγω. <sup>15</sup> ὑμεῖς <sup>ε</sup> κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. <sup>16</sup> καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ <sup>h</sup> † ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ <sup>h</sup> Ret. xv. 3. xvi. 7 al. πέμψας με πατήρ. <sup>17</sup> καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. <sup>18</sup> ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. <sup>19</sup> ἔλεγον οὖν αὐτῷ Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου † ᾔδειτε. <sup>20</sup> ταῦτα τὰ ῥήματα ἐλάλησεν † ἐν τῷ <sup>i</sup> Mark xii. 41, 43. Luke xxi. 1 only. Neh. xiii. 5. k ch. vii. 30 and ref. γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ, καὶ οὐδεὶς <sup>k</sup> ἐπίασεν αὐτὸν, ὅτι οὐπὼ ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς †

14. ἀληθινή D.—ἡ ποῦ ὑπ. D K T U X 18 v Copt. Sahid. syr.—16. rec. ἀληθής ἐστ. with Orig. (once). txt B D L T X Orig. (once).—aft. μόνος ins. ἐγὼ D.—19. ἀν om. D ab. rec. ᾔδ. ἀν. ἀν ᾔδ. B L T X al. Orig.—20. rec. ἐλ. ὁ Ἰησ. with qu. ? txt B D K L T 7 al. abcv Syrr. Copt. Sahid. Æth. Arm. Orig. Cyr. Chrys.—21. rec. aft.

ch. v. 31. The assertion *there was*, that His own unsupported witness (*supposing that possible*) would not be trustworthy, but that His testimony *was* supported by, and in fact coincident with, that of the Father. The very same argument is here used, but *the other side of it* presented to us. He *does* witness of Himself, *because* His testimony is the testimony of the Father;—He being the λόγος τοῦ θεοῦ, and the Father *witnessing in Him*.—14. ὅτι οἶδα κ.τ.λ.—see on ch. vii. 29. This reason binds His testimony to that of the Father; for He came forth from the Father, ch. xvi. 28, and was returning to Him.—‘*Lumen*,’ says Augustine (Lücke, ii. p. 284), ‘et alia demonstrat et seipsum. Testimonium sibi perhibet lux; aperit sanos oculos et sibi ipsa testis est.’—Then again, he only who *knows* can witness: and Jesus only *knew* this.—Notice ἦλθον and ἔρχομαι,—I know whence I *came*,—this goes back to the ἐν ἀρχῇ ἦν of ch. i. 1; but ye know not whence I *come*,—do not recognize even My present mission.—We must not for a moment understand κἀν ἐγὼ μαρτ. with Grotius, ‘even though I should witness,’ &c., ‘etiamsi nulla essent de Me prægressa prophetarum, nulla Joannis Bapt. testimonia.’—It does not *suppose a case*, but *allows the fact*.—15, 16.] There is no allusion to the foregoing history; the train of thought is *altogether another*.—‘The

end of all *testimony*, is the forming, or pronouncing, of *judgment*. Ye do this by fleshly rules, concerning Me and My mission: I judge no man, i.e. it is not the object nor habit of this My mission on earth: but even if I be called on to exercise judgment, My judgment is decisive:’ not ἀληθής, but ἀληθινή, *genuine*; which a judgment can only be by being *true* and *final*; see ch. v. 30 and note.—17.] The ὑμετέρῳ seems to give this sense to the clause:—‘So that if you will have the mere letter of the law, and judge my testimony by it, I will even thus satisfy you.’ ὑμετ. thus implies, ‘The law which you have made so completely *your own* by your kind of adherence to it.’—19.] Augustine (Stier, iv. 441) and others imagine that the Jews thought of a *human father*, in thus speaking. But surely before this, as Stier remarks (ib.), the Jews must have become accustomed to ὁ πατήρ μου too well to mistake its meaning. It is rather a question asked in mere scorn, by persons who know, but will not recognize, the meaning of a word uttered by another.—ἐλ ἐμ. ᾔδ. see ch. xiv. 9 ff. and notes.—20.] γαζ. see Luke xxi. 1, and note on Mark xii. 41. It was in the court of the women.—οὐπὼ ἐλ. . . . see ch. vii. 8. 30.

21.—59.] *Further discourses of Jesus. The Jews attempt to stone Him*.—This forms the great conclusion of the series of



Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτία ὑμῶν B D T

a ch. iii. 8 and  
re.  
b Matt. vii. 18.  
al. Mat. iii. 8.

c here only.  
d Gal. iv. 26.  
Phil. iii. 14.  
Col. i. 1, 2.

e ch. iv. 26.  
xviii. 6, 8.

f Gen. xliii. 20.  
Dan. viii. 1.

ἀποθανεῖσθε· <sup>a</sup> ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθειν.  
<sup>22</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι <sup>b</sup> Μῆτι ἀποκτενεῖ ἑαυτὸν, ὅτι  
λέγει Ὁπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν; <sup>23</sup> καὶ  
εἶπεν αὐτοῖς Ὑμεῖς ἐκ <sup>c</sup> τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν <sup>d</sup> ἄνω  
εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ  
τοῦ κόσμου τούτου. <sup>21</sup> εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν  
ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι <sup>e</sup> ἐγὼ  
εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>25</sup> ἔλεγον οὖν  
αὐτῷ Σὺ τίς εἶ; [καὶ] εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγὼ

αὐτοῖς ins. ὁ Ἰησ. with ac. txt B D L T X Orig. Cyr. — 23. ἐγὼ δὲ (1st) D. — 25. καὶ  
om. B L X 4 c Syr. Copt. Sahid. Arm. Cyr. — εἶπεν οὖν D. txt T (?) (ὁ is not omitted

discourses to the Jews. In it the Lord testifies more plainly still to His divine origin, and sinlessness, and to the cause of their unbelief; until at last their enmity is worked up to the highest pitch, and they take up stones to cast at Him. It may be divided into four parts: (1) vv. 21—24,—announcing to them the inevitable consequence of persistence in their unbelief on His withdrawal from them: (2) vv. 24—29,—the things which He has to say and judge of them, and the certainty of their own future recognition of Him and His truthfulness: (3) vv. 30—47,—the first springing up of faith in many of them is by Him corrected and purified from Jewish pride, and the source of such pride and unbelief detected: (4) vv. 48—58,—the accusation of the Jews in ver. 48, gives occasion to Him to set forth very plainly His own Divine dignity and præexistence. —21.] The time and place of this discourse are not definitely marked; but in all probability they were the same as before. Only no stress must be laid on the οὖν as connected with ver. 20, for it is only the accustomed copula in John's style. —ζητ. με includes the idea 'and shall not find Me,' which is expressed in ch. vii. 36: —'ye shall continue seeking Me.'—καὶ ἐν τ. ἁμ. . . and shall die (perish) in (not because of (Lampe, Kuinoel)) your sin. This sin is not unbelief, for, ver. 24, it is clearly distinguished from that: but, 'your state of sin, unremoved, and therefore abiding, and proving your ruin' (see on ver. 24).—The words do not refer to the destruction of Jerusalem but to individual perdition. In these discourses in John, the public judgment of the Jews is not prominently brought forward, as in the other Evv.—ὅπου ἐγ. ὑπ. . . —is the consequence, not the cause (by any absolute decree) of dying in their sins (see ch. vii.

34. xiii. 33). This latter sense would have required ὅπου γάρ.—22.] It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, B. J. iii. 8, 5:—ὅσοις δὲ καθ' ἑαυτῶν ἐμάνθαν αἱ χεῖρες, τούτων μὲν ᾄδης δέχεται τὰς ψυχὰς σκοτιώτερος:—and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come. ὁ Ἰησοῦς . . . ρησιν ὅτι πονηρῶς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον, καὶ μίζοντες ἑαυτοὺς ἀποφαινόμενοι τοῦ Σωτῆρος, καὶ ὑπολαμβάνοντες ὅτι αὐτοὶ μὲν ἀπλειύσονται πρὸς τὸν Θεὸν εἰς ἀνάπαυσιν αἰώνιον, ὁ δὲ Σωτὴρ εἰς φθορὰν καὶ εἰς θάνατον ἑαυτὸν διαχειρισάμενος, ὅπου ἑαυτοὺς οὐκ ἐλογίζοντο ἀπελθεῖν. Orig. Tom. xix. c. 4.—De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in the Lord's answer.—23.] 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father, from Whom (ἐκ τῶν ἄνω) I came: ye to the earth and under the earth (for that more awful meaning surely is not excluded) whence ye came' (ἐκ τῶν κάτω).—Then ὁ κόσμος οὗτος of course does not only imply 'this present state of things,' but involves the deeper meaning, of the origin of that state of things (see ver. 44) and its end, ver. 24.—24.] Since this (ver. 23) is the case,—'if ye do not believe that I am He, the Deliverer, and be renewed by Faith, ye shall die in your sins' (plural here, as struck nearer home to their consciences, and implying individual acts of sin, the results of the carnal state). On ἐγὼ εἰμι see note, ch. iv. 26.—25.] Their question follows on ἐγὼ ἐκ τῶν ἄνω εἰμι, ver. 23, and the dubious elliptical expression ἐγὼ εἰμι of the last verse. It is

ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. <sup>26</sup> πολλὰ ἔχω περὶ ὑμῶν  
 λαλεῖν καὶ κρίναι· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστὶ, καὶ γὰρ  
 ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα † λαλῶ εἰς τὸν κόσμον.  
<sup>27</sup> οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup> εἶπεν  
 οὖν [αὐτοῖς] ὁ Ἰησοῦς "Ὅταν <sup>ε</sup> ὑψώσητε τὸν υἱὸν τοῦ  
 ἀνθρώπου, τότε γνώσεσθε ὅτι <sup>h</sup> ἐγὼ εἰμι, καὶ <sup>i</sup> ἀπ' ἐμαυτοῦ  
 ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ [μου], ταῦτα

g ch. iii. 14.  
 τῇ 32, 34.  
 h ver. 27.  
 i ch. v. 19 and  
 ref.

in B as Lachm.) — 26. rec. ταῦτα λέγω, with qu. ? txt B D K L T X 18 al. *abc*. —  
 27. aft. τὸν π. ins. αὐτοῦ D 5 al. — λέγει τὸν θεὸν D F ac. — 28. αὐτοῖς om. B L T a.  
 txt D ; and add πάλιν D 2 Syrr. Sahid. — ὅτι, ὅταν B. — μου om. D L T X 4 al. *abc*

intended to bring out a plain answer on which their enmity might fasten.—The Lord's reply has been found difficult, principally from the ambiguity of ὅτι and ὃ τι. No sense can however be given by ὅτι which will at all harmonize with the context. Lücke's interpretation (3rd edit.) after Euthym. 'Why do I speak with you at all?' is not only ungrammatical, but most alien from the whole character of the Lord's discourses.—I assume then that ὃ τι is to be read. Then comes another question: what does λαλῶ mean? It has been usually rendered 'say' or 'tell': 'even the same that I said unto you from the beginning,' E. V. But as De Wette has observed, λαλῶ will not bear this. It is never 'to say' simply, but 'to discourse,' or 'to hold converse,' 'to speak.' Again, what is τὴν ἀρχὴν? not to be taken substantively (as Aug. Ambr. vulg. *principium*), so as to mean 'The beginning, as I, &c.:' but adverbially, with all Greek interpreters (see *ref.*). And adverbially it may mean (1) 'in the beginning,' 'from the beginning,' but not, 'firstly'; (2) 'generally,' 'at all,' usually with a neg. clause, but sometimes with an aff.—The common rendering takes the first of these meanings;—but the above remarks on λαλῶ will set that rendering aside;—and together with the assumption of λαλῶ = λέξα, the meaning 'in the beginning,' or 'at first,' or 'from the beginning,' falls to the ground. We have then the second meaning of τὴν ἀρχὴν, 'generally,' or 'traced up to its principle,'—for such is the account to be given of this meaning of the word.—The rendering of καὶ 'even,' and placing it before τὴν ἀρχ., as done in E. V., is ungrammatical. It must come with λαλῶ, being inseparable from it by its position between the relative ὃ τι and the verb: as in the clause, ὅς καὶ παρέδωκεν αὐτόν.—This being premised, the sentence must be rendered (literally) thus: *Essentially, that which I also discourse unto you: or In very deed, that same which I speak unto*

*you.* He is the λόγος—His discourses are the revelation of Himself. And there is especial propriety in this:—When Moses asked the name of God, 'I am that which I AM,' was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension;—but when God manifest in the flesh is asked the same question, it is 'I am that which I SPEAK:' what He reveals Himself to be, that He is (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier, iv. 450 ff. — 26.] He is, that which He speaks; and that, He has received from the Father;—He has His definite testimony to give, and His work to do: and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice,—not answering it,—to go forward with the λαλεῖν εἰς τὸν κόσμον, the revelation of Himself; the ἀλήθεια of which is all-important, and excludes less weighty things.—εἰς τ. κόσμ., 'out into the world,' as εἰς τὸν αἶρα λαλοῦντες, 1 Cor. xiv. 9; see Luke xxiv. 47. Mark xiii. 10. This verse is in the closest connexion with the foregoing.—27.] They did not identify ὁ πέμψας με with ὁ πατήρ μου. However improbable this may be after ὁ πέμψας με πατήρ, ver. 18 (De Wette), it is stated as a fact; and the Evangelist certainly would not have done so without some sure ground:—εἰκὸς αὐτοῦς διαπορεῖν πρὸς ἀλλήλους λέγοντας· τίς ἐστὶν ὁ πέμψας αὐτόν; Euthym.—There is no accounting for the ignorance of unbelief, as any minister of Christ knows by painful experience.—28.] This connects (ὅν being merely the continuation of the foregoing) with ver. 26. On ὑψ. see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory:' for the latter idea is clearly implied here.—τότε γνώσ. Perhaps, in different ways:—some, by the power of the Holy Spirit poured out after

καὶ ἐν τῷ λ. τ. ἐμ. = ἐν ἐμοί, ch. xv. 7, 32. <sup>1</sup> Acts. xii. 3. <sup>2</sup> John iii. 22. <sup>3</sup> Gen. xvi. 6. <sup>4</sup> ch. i. 12 and refl. <sup>5</sup> ch. v. 24. <sup>6</sup> ch. xv. 9, 10. <sup>7</sup> 1 Tim. ii. 15. <sup>8</sup> 1 John ii. 10. <sup>9</sup> 2 Macc. viii. 1. <sup>10</sup> ch. i. 48 and refl. <sup>11</sup> ch. xvii. 10. <sup>12</sup> Rom. i. 18 al. <sup>13</sup> Rom. vi. 18. <sup>14</sup> 2 Cor. xii. 21. <sup>15</sup> Gal. v. 17. <sup>16</sup> 2 Macc. i. 27. <sup>17</sup> 1 Rom. ix. 7. <sup>18</sup> Gal. iii. 29. <sup>19</sup> Acts vii. 7. <sup>20</sup> from Gen. xv. 14. <sup>21</sup> 2 Cor. xi. 7. <sup>22</sup> James v. 15. <sup>23</sup> 1 Pet. ii. 22. <sup>24</sup> 1 John iii. 4, 8, 9. <sup>25</sup> 1 ch. xiv. 16. Mark iii. 29.

λαλῶ. <sup>29</sup> καὶ ὁ πῖμψας με, μετ' ἐμοῦ ἐστίν· οὐκ ἄφηκέ B D T  
 με μόνον†, ὅτι ἐγὼ τὰ ἄρεστὰ αὐτῷ ποιῶ πάντοτε.  
<sup>30</sup> ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
<sup>31</sup> Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ  
 Ἰουδαίους· Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ,  
 ἀληθῶς μαθηταί μου ἐστέ, <sup>32</sup> καὶ γνώσεσθε τὴν ἀλήθειαν, B D  
 καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. <sup>33</sup> ἀπεκρίθησαν αὐτῷ  
 ὁ Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ ἔδουλεύκαμεν  
 πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; <sup>34</sup> ἀ-  
 εκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ B C D  
 ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι [τῆς ἁμαρτίας]. <sup>35</sup> ὁ  
 δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα. ὁ υἱὸς

Eus. Cyr. Hil. ins. B. — 29. rec. aft. μόνον ins. ὁ πατήρ with qu. ? txt B D L T X  
 al. uber Eus. Cyr. Chrys. Hil. — 31. μένητε T Δ al. — ἐμῷ λόγῳ D. — 33. aft. αὐτῷ ins.  
 αὐτῷ ins. X. — 34. τῆς ἁμαρτ. om. D b Clem. ins. B C Orig. Iren. Cyr. Hil. Ambr.

the exaltation of Christ, and to their own salvation; others by the judgments which were to follow ere long, and to their own dismay and ruin.—The construction and connexion of the following appears to be this: καὶ ἀπ' ἐμαυτοῦ . . . depends on ὅτι, and is an expansion of ἐγὼ εἶμι: whereas ver. 29 is an independent assertion. — The interchange of ποιῶ and λαλῶ is remarkable. The construction is not elliptical, so that ποιῶ κ. λαλῶ should be understood in both cases,—but the declaration of ver. 25 is still in the Lord's mind, His ποιεῖν being all a declaration of the Father,—a λαλεῖν in the widest sense. — 29.] ἀφῆκε, aor. referring to the appointment of the Father by which His work was begun, and which the μετ' ἐμοῦ ἐστίν carries on through that work: see ch. xvi. 32.—ὅτι, because;—not for, as if what follows were merely a token that it is so (Meyer, Olsh.).—The τὰ ἄρεστὰ αὐτ. ποι. πάντ. is the very essential being of the Son, and is the cause why the Father is ever with Him. — 30.] They believed on Him with a higher degree of faith than those in ch. ii. 23, inasmuch as faith wrought by hearing is higher than that by miracles; but still wanted confirming.— 31.] ἐν τῷ λ. τ. ἐμ. = ἐν ἐμοί, ch. xv. 7, though that perhaps is spoken of a deeper entrance into the state of union with Christ. Remaining in His word is not merely obeying His teaching, but is the inner conviction of the truth of that revelation of Himself, which is His λαλῶν καὶ λόγος. — ἐστέ, for probably they had given some outward token of believing on Him, as ranging themselves among His disciples. — 32.] In opposition to the mere holding of the truth.

The knowing of the truth answers to the feeding on Christ;—is the inner realization of it in the man. And in the continuing increase of this comes true freedom from all fear and error and bondage. — 33.] The answerers are the πεπιστευκότες, not some others among the hearers, as many commentators (Lampe, Kuinoel, De Wette, Lücke, third edit.) have maintained;—see, as a proof of this, ver. 36, addressed to these same persons. They had not yet become ἀληθῶς μαθηταί, were not yet distinct from the mass of the unbelieving; and therefore, in speaking to them, He ascribes to them the sins of their race, and addresses them as part of that race.—σπέρμ. Ἀβ. ἐσμ.: see Matt. iii. 9. The assertion οὐδενὶ δεδ. πώπ. was so contrary to historical truth, that we must suppose some technical meaning to have been attached to δεδουλεύκαμεν, in which it may have been correct. The words cannot be meant of that generation only, for πώποτε connects with σπέρμ. Ἀβ. ἐσ., and generalizes the assertion.—As usual (see ch. iii. 4. iv. 11. vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an unintentional misunderstanding. — 34.] ποιῶν τὴν ἁμαρτ., not = ἁμαρτάνων, for that all do: but = ἐργαζόμενος τὴν ἁμαρτίαν, Matt. vii. 23. It implies 'living in the practice of sin,' 'doing sin,' as a habit: see refl. The mere moral sentiment of which this is the spiritual expression, was common among the Greek and Roman philosophers. See Wetstein: see also Rom. vi. 12. 2 Pet. ii. 19. — 35.] I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac:—the bond

μένει εἰς τὸν αἰῶνα' <sup>36</sup> ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,  
<sup>k</sup> ὄντως ἐλεύθεροι ἔσεσθε. <sup>37</sup> οἶδα ὅτι σπέρμα Ἀβραάμ <sup>k Mark xi. 32</sup>  
<sup>al. Num.</sup>  
<sup>xiii. 37.</sup>  
<sup>1. ch. v. 16.</sup>  
<sup>m = here only.</sup>  
<sup>Wisd. vii. 23.</sup>  
<sup>n Matt. vi. 1.</sup>  
<sup>Acts ix. 43 al.</sup>  
<sup>10</sup> χωρεῖ ἐν ὑμῖν. <sup>28</sup> † ἂ ἐγὼ ἑώρακα <sup>n</sup> παρὰ τῷ πατρὶ [μου]  
<sup>39</sup> λαλῶ· καὶ ὑμεῖς οὖν † ἂ \* ἐωράκατε παρὰ \* τῷ \* πατρὶ  
<sup>40</sup> [ὑμῶν] ποιεῖτε. <sup>39</sup> ἀπεκρίθησαν καὶ εἶπον αὐτῷ Ὁ πατὴρ  
<sup>40</sup> ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα  
<sup>40</sup> τοῦ Ἀβραάμ \* ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε [ἄν].  
<sup>40</sup> νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν  
<sup>40</sup> ὑμῖν λελάληκα, ἣν ὁ ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο <sup>o ch. i. 40. vi.</sup>  
<sup>45 and refl.</sup>  
<sup>40</sup> Ἀβραάμ οὐκ ἐποίησεν. <sup>41</sup> ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ  
<sup>40</sup> πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ Ἡμεῖς ἐκ <sup>p</sup> πορνείας οὐ <sup>p Matt. xv. 19</sup>  
<sup>al. Hos. ii. 4.</sup>

Jer. Aug.—35. εἰς τὴν οἰκίαν D. — 36. ἐλευθερώσει D 12. — 38. rec. ἐγὼ ὅ. txt B C D L X Orig. Chrys. Cyr. Tert. Copt.—μου om. B C L X Sahid. Æth. Orig. (three times, once expressly) Chrys. Cyr. ins. D abc.—ταῦτα λαλῶ D bc.—rec. ὅ with qu. ? txt B C D K X 11 al. *bu* Orig. Cyr. Chrys.—ἡκούσατε B C K L X 12 al. Copt. Sahid. Æth. Arm. Orig. (always, and once expressly says it is not *ἑωρ.*) Cyr. Chrys. txt D E F G M Δ al. abc.—for τῷ π. ὑμ., τοῦ πατρὸς (ὑμ. in C K X) B C K L X al. Sahid. Orig. (often, and once expressly). txt D abcd.—ταῦτα π. D. — 39. for ἦτε, ἴστε B D L Orig. txt C.—*an* om. D E F G H S U 19 Sahid. Arm. Orig. (often) Eus. Cyr. Bas.

and the free. They had spoken of themselves as the seed of Abraham. The Lord shows them that there may be, of that seed, *two kinds*; the son properly so called, and the slave. The latter does not abide in the house for ever: it is not his right nor his position—'Cast out the bond-woman and her son.' But the son abideth ever.' For the application, see on following verses.—ὁ δοῦλος and ὁ υἱὸς are in this verse generic merely.—36.] Ye then being in sin, are carnal: the sons of the bond-woman, and therefore need liberation. Now comes in the *spiritual reality*, into which the discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise; those only who of His Spirit are born again, and after His image, are ὄντως ἐλεύθεροι—truly sons of God, and no longer children of the bond-woman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse.—There is, and can be here, no allusion either to the liberation of the sabbatical year (Ecolampadius); nor to the subject of Heb. iii. 5 (Euthym.).—37.] 'Ye are Abraham's seed, according to the flesh and the covenant: but'—and here the distinction appears—'ye ποιεῖτε τὴν ἀμαρτίαν by seeking to kill Me—because Μὴ λόγος (see above on ver. 31) οὐ χωρεῖ—does not work (spread, go forward,—'ne marche pas')—in you'

(not, among you).—Herodian, v. 3, 31 (cited by Lücke, ii. 327), says of a threat, ὥστε εἰς πᾶν χωρῆσαι τὸ στρατιωτικόν, 'it spread through the whole army.'—38.] (The readings in this verse are very uncertain).—We have the same remarkable relation between λαλεῖν and ποιεῖν, as in ver. 28: except that here the ποιεῖν is applied to the Jews only; λαλεῖν being used in the same comprehensive sense as there.—ἡκούσατε is certainly the preferable reading: but it is impossible to say which has been substituted for the other.—The οὖν implies 'accordingly,' 'by the same rule.'—The omission of μου and ὑμῶν makes the contrast more striking, without altering the sense, the articles being in that case *possessive*.—39, 40.] There is a distinction between σπέρμα and τέκνα. The former the Lord grants that they were (ver. 37), but the latter He denies them. See Rom. ix. 7, οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα. The latter betokens likeness, true genuine descent in character and habits.—If the reading ἐστὶ be adopted, ποιεῖτε must follow it, as in Orig., &c., not ἐποι. ἄν, which is ungrammatical, and has arisen from mixing the two readings.—τοῦτο, 'this,' not, 'tale quid' and ἐποίησεν, 'fecit,' not 'fecisset': for the statement is one of a *fact*:—'this did not Abraham,' as E. V.: see Gen. xviii.—41.] ποιεῖτε—not imperative, which destroys the sense.—ἐκ πορν. Stier remarks, that

a = Mark i. 38. \* γεγεννήμεθα· ἓνα πατέρα ἔχομεν τὸν θεόν. <sup>42</sup> εἶπεν BCD  
 aa ch. v. 19 and  
 reff.  
 b ch. iv. 42 and  
 reff.  
 c = ch. iii. 10.  
 Mark iv. 13.  
 d = ch. ix. 27.  
 Matt. xiii. 13  
 al. Rev. iii. 7.  
 11, &c.  
 e Matt. iv. 1 and  
 reff. see ch.  
 vi. 70.  
 f Mark iv. 19.  
 Rom. vii. 7.  
 9 al.  
 g 1 John iii. 15  
 only t.  
 gg Matt. xix.  
 3, 8 al. fr.  
 h = Rom. vi. 2.  
 1 Cor. xv. 2.  
 i Eph. iv. 25.  
 Rev. xxi. 27.  
 Ps. v. 6.  
 j here only.  
 k 1 Tim. i. 10. 1 John i. 10 al. Ps. cxv. 11.

Chrys. Theophyl. ins. B? C K L M X Δ al. — 41. *γεννήθημεν* B D<sup>1</sup> 1 (not C<sup>1</sup>, as Scholz, or Cas Lachm.). txt C. — 42. *ο πατ.* B. — *οὐ D G c.* — 43. for λαλ., ἀλήθειαν D<sup>1</sup>. — 44. rec. om. τοῦ with qu. ? txt B C D H L S X 33 all. Clem. Hieracl. Orig. (often and

they now let fall Abraham as their father, being convicted of unlikeness to him. They see that a *spiritual* paternity must be meant, and accordingly refer to God as their Father. This consideration will rule the sense of *ἐκ πορν.*, which must therefore be spiritual also. And spiritually the τέκνα πορνείας, Hos. ii. 4, are idolaters. πολυθεος ὁ ἐκ πόρνης, τυφλώτων περὶ τὸν ἀληθῆ πατέρα, καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἑνὸς γονεὺς αἰνιττόμενος. Philo de Migr. Abr. p. 447, M. — Ishmael cannot well be alluded to; for they would not call the relation between Abraham and Hagar one of *πορνεία*. — Still less can Origen's interpretation be adopted, ἔλεγον ἡμεῖς μᾶλλον ἓνα πατέρα ἔχομεν, τὸν θεόν, ἢ περὶ σὺ, ὁ φάσκων μὲν ἐκ παρθένου γεγενῆσθαι, ἐκ πορνείας δὲ γεγεννημένος, καὶ διὰ τὸ αὐχεῖν τὸ ἐκ παρθένου γεγενῆσθαι λέγων ἓνα πατέρα ἔχειν μόνον, τὸν θεόν, tom. xx. p. 232, — for the Lord never proclaimed this of Himself. — There may possibly be a reference to the Samaritans (ver. 48), who completely answered in the spiritual sense to the children of fornication: see Deut. xxxi. 16. Is. i. 21. Ezek. xvi. 15 ff. xx. 30 al. — 42.] 'If you were the children of God, you would love Me, who am κατ' ἐξοχὴν the Son of God, and who am come by the mission, and bearing the character, of God.' — 43.] *λαλιὰν γινώσκειν* is to *understand the idiom or dialect* in which a man speaks, *λαλ.* being his 'manner of speech;' — see Matt. xxvi. 73, and Cant. iv. 3, LXX. 'Why do ye not understand my speech?' as E. V. But this of course does not here refer to the mere outward expression of the Lord's discourses, but to the *spiritual idiom* in which He spoke, and which can only be spiritually

understood. — Then ὁ λόγος ὁ ἑμὸς is the *matter* of those discourses, the Word itself. — The connexion of the two clauses is, 'Why' &c. ? Because ye *cannot* receive, hear with the inner ear (see reff., and ch. vi. 60), that which I say.' And the verification and ground of this *cannot*, is in the next verse. — 44.] The first article τοῦ is important, and to be rendered as in E. V., 'your father the devil.' This verse is one of the most decisive testimonies for the *objective personality* of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this. — *θέλετε ποιεῖν* is important, and should have been in E. V. more marked: 'Your will is, to do.' It indicates, as in ver. 40, the *freedom of the human will*, as the *foundation of the condemnation of the sinner*. — *ἀνθρωποκτόνος*. The first reference seems to be, to the murder of Abel by Cain: — see the Apostle's own comment on these words, 1 John iii. 12. 15. But this itself was only a result of the introduction of death by sin, which was the work of the devil: Adam and Eve were the *first* whom he murdered. But then again both these were only *manifestations* of the fact here stated by Divine omniscience respecting him: that he was *ἀνθρωποκ.* — *ἀπ' ἀρχῆς*, the author and bringer in of that hate which is *ἀνθρωποκτονία*, 1 John iii. 15. — The mention of 'murder' is introduced because the Jews went about to kill Jesus; and the *typical* parallel of Cain and Abel is certainly hinted at in the words: see Lücke's note, ii. 338 ff., and Stier, iv. 494 ff. — *οὐχ ἔστηκεν*, not 'abode not,' E. V.; a sense which ἔστηκεν will not bear, being always *present* in

<sup>43</sup> ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. <sup>46</sup> τίς ἐξ ὑμῶν ἠέλεγχει με περὶ ἁμαρτίας; εἰ ἢ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. <sup>48</sup> ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρεῖτης

expressly) Bas. Chrys. Cyr. Theophyl. — 45. εἰ om. D abc.—λαλῶ D d.—λ. ὑμῖν C<sup>1</sup> (apparently).—μοι ὑμεῖς D.—46. om. D 2.—rec. εἰ εἰ with qu. ? but txt B C K L X C<sup>1</sup> al. abc Syrr. Copt. Sahid. Arm. Orig. Cyr.—47. ὅτι . . . ἐστὶ om. D G.—48. rec. ἀπ. οὖν with many mss., but txt B C D L X 8 abc Copt. Sahid. Arm. Orig. Cyr.—51. for

meaning, and = 'I have placed myself,' i. e. I stand; see Matt. xii. 47. xx. 6. Mark ix. 1. xi. 5. John i. 26. iii. 20. Acts i. 11. vii. 33. Rom. v. 2. xi. 20 al. fr.: whereas the pluperfect, εἰστήκειν, 'I had placed myself,' i. e. I stood, is imperfect in sense; see Matt. xii. 46. And that this place forms no exception, is shown by ὅτι οὐκ ἔστιν (not ἦν) immediately following. But as the account of this present sense shows, it is not a mere present, but a present dependent on and commencing with an implied past fact. And that fact here is, the fall of the devil, which was not an insulated act, but in which state of apostasy from the truth he ἔστηκεν,—it is his status. —ἡ ἀλήθεια, as De Wette remarks, is objective: the truth of God:—'in this he standeth not, because there is no truth ('truthfulness,' subjective) in him.' His lie has become his very nature, and therefore he is thoroughly alien from the truth of God. —To take ὅτι as 'not the cause, but the proof' (for, i. e. for we see it by this that . . . ), is not only to do violence to construction, but to overthrow the whole sense of the passage.—τὸ ψεύδος, a lie; generic: we in English have retained the article in the expression 'to speak the truth,' but not in the corresponding one. —Ἦε ἐλάλει τὸ ψεύδος to Eve.—ἐκ τ. ἰδ., 'of his own,' as E. V., not, 'according to his character' (De Wette),—but 'out of his own resources,' 'treasures': see Matt. xii. 35.—ὁ πατ. αὐτοῦ i. e. either τοῦ ψεύδους (= absolutely, or as understood in ψεύστης,—Orig., Euthym., Theophyl., &c. Nitzsch (Theol. Zeitschrift, 1822), De Wette, Lücke),—or τοῦ ψεύστου (= τῶν ψευστῶν), of the liar generally. The former is not the fact,—for the devil is not the father τοῦ ψεύδους, but τῶν ψευστῶν, by being himself one whose very nature has become τὸ ψεύδος. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to show that he was the

father of these lying Jews. I therefore hold the latter interpretation, with Bengel, Meyer, and Stier.—45.] And the very reason why ye do not believe Me (as contrasted with him) is, because I speak the truth;—you not being of the truth, but of him who is falsehood itself. This implies a charge of wilful striving against known and recognized truth. Euthymius fills up the context—εἰ μὲν ἔλεγον ψεύδος, ἐπιστεύσατέ μοι ἂν, ὡς τὸ ἴδιον τοῦ πατρὸς ὑμῶν λέγοντι: see ch. v. 43.—46.] ἁμαρτία here is strictly 'sin,' not 'error in argument,' or 'falsehood.' These two latter meanings are found in classical Greek, but never in the N. T. or LXX. And besides, they would introduce in this most solemn part of the Lord's discourse, a rapid tautology.—The question is an appeal to His sinlessness of life, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that He was sent from God.—And when we recollect that He who here challenges men to convict Him of sin, never could have upheld outwardly spotlessness merely (see Matt. xxiii. 26—28), the words amount to a declaration of His absolute sinlessness,—in thought, word, and deed.—εἰ [δὲ] ἀλ. λέγ.] 'And if it be thence (from the impossibility of convicting Me of sin) evident, that I speak the truth, why do ye not believe Me?' (not πιστ. εἰς ἐμέ, but simply μοι, 'give credence to Me').—47.] gives the answer to the διατί, and concludes the discourse with the final disproof of their assertion ver. 41,—with, as it were, a 'quod erat demonstrandum.'—This verse is cited 1 John iv. 6.—48.] The Jews attempt no answer, but commence reviling Him. These are now properly οἱ Ἰουδ.,—the principal among the Jews.—Σαμ. So they called 'outcasts from the commonwealth of Israel:' and so afterwards they called the Christians (צוריה, from צור, 2 Kings xvii. 24). They imply, that He differed from their interpretation of the law,—or perhaps, as He had convicted

εἰ σὺ καὶ δαιμόνιον ἔχεις; <sup>49</sup> ἀπεκρίθη Ἰησοῦς Ἐγὼ BCD  
 δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς  
<sup>a</sup> ἀτιμάζετέ με. <sup>50</sup> ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν  
 ὁ ζητῶν καὶ κρίνων. <sup>51</sup> ἀμὴν, ἀμὴν λέγω ὑμῖν, ἔάν τις  
<sup>aa</sup> τὸν ἱερὸν λόγον <sup>3a</sup> τηρήσῃ, θάνατον οὐ μὴ <sup>b</sup> θεωρήσῃ  
<sup>c</sup> εἰς τὸν αἰῶνα. <sup>52</sup> εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι Νῦν  
 ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ  
 οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου ABCD  
 τηρήσῃ, οὐ μὴ <sup>d</sup> \* γένηται θανάτου εἰς τὸν αἰῶνα. <sup>53</sup> μὴ  
 σὺ \* μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε;  
 καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτοῦ† <sup>e</sup> ποιεῖς;  
<sup>54</sup> ἀπεκρίθη Ἰησοῦς Ἐάν ἐγὼ <sup>b</sup> \* δοξάζω ἑμαυτὸν, ἢ  
 δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με,  
 ὃν ὑμεῖς λέγετε ὅτι θεὸς \* ὑμῶν ἐστι, <sup>55</sup> καὶ οὐκ ἐγνώκατε  
 αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα

ἐὰν τις, ὅς ἂν D d Syr. Sahid. Æth.—τὸν ἐμ. λόγ. B C D L X 2 Orig. Cyr. rec. τ. λ.  
 τὸν ἐμὸν with qu. ?—τὸν bef. αἰῶν. om. B ?—52. rec. γένηται with qu. ? θεωρήσῃ B.  
 txt A C D L S X 33 all. Orig. (expressly) Cyr.—εἰς τ. αἰ. om. D bc.—53. πατ. ἡμ.  
 om. D abc.—ὅτι ἀπέθ. D ad.—rec. σὺ ποιεῖς with qu. ? txt A B C D G K L al. 16  
 abede Copt. Sahid. Orig. Cyr. Chrys. Theophyl. —54. δοξάσω ἐμ. B C' D 2 al. ac Orig.

them of not being the genuine children of Abraham, they cast back the charge with a senseless 'Tu quoque.' There may perhaps be a reference to the occurrence ch. iv. 5 ff.—κ. δαίμ. ἔχ. 'As in the first clause they sundered Him from the communion of Israel, so now from that of Israel's God.' Stier. Or perhaps they mean the reproach more as expressing aggravated madness owing to demoniacal possession. The καλῶς λέγομεν connects with the charge twice brought against Him by the Pharisees, 'of casting out devils by the prince of the devils.'—49.] The former term of reproach Jesus passes over (cum jam inter Samaritanos haberet, qui in eum credebant. Lampe (?)), and mildly answers (1 Pet. ii. 23) the malicious charge of having a devil, by an appeal to His whole life and teaching (see ch. iv. 34), which was not the work of one having a devil.—κ. ἡμ. ἀτ. με. The ἐγὼ and ὑμεῖς correspond strictly to the ἡμεῖς and σὺ of the preceding verse. 'Our mutual relation is not that, but this: that I honour Him that sent Me, and ye, in dishonouring Me, dishonour Him.' It is the same contrast, the ἐκ τοῦ Θεοῦ and οὐκ ἐκ τοῦ Θεοῦ, as before, ver. 47, which lies at the root.—50.] 'Ye dishonour Me;—not that I seek My own honour, but His who sent Me. There is One who seeketh My honour (ch. v. 23), and will have Me honoured; and who

judgeth between Me and you, between truth and falsehood.'—Supply τ. δόξαν μου after ζητῶν, but not after κρίνων.—51.] There is no pause (De Wette) between ver. 50 and this. This is the direct carrying on of the discourse, arising out of κρίνων in the last verse, and forming a 'novum tentamen gratiæ' (Lampe). Ye are now children of the devil, but if ye keep My word ye shall be rescued from that ἀνθρωποκτόνος.—τὸν ἐμ. λόγ. τηρ., as ἐν τ. λόγ. τ. ἐμ. μένειν, ver. 31, is not only outward obedience, but the endurance in, and obedience of, faith.—θεωρεῖν θ., as γένησθαι θ., is a Hebraism for *to die*,—see Luke ii. 25,—and must not be pressed to mean, 'shall not feel the bitterness of' death,' in a temporal sense, as Stier has done (ch. iv. 517). The death of the body is not reckoned as death, any more than the life of the body is life, in our Lord's discourses: see ch. xi. 25, 26 and notes. Both words have a deeper meaning.—52, 53.] The Jews, not knowing what death really imports, regard the saying as a decisive proof of their surmise ver. 48. 'Their misunderstanding (says De Wette) keeps to the well-known type (ch. iii. 4. iv. 11 ff.), but this time theoretic pride is added to carnal sensuousness:—"the O. T. Saints died!"'—54, 55.] The argument in these verses is: 'The same God who is the God of Abraham, is My Father;—He it is who

αὐτὸν, ἔσομαι ὅμοιος \* ὑμῶν ἡ ψεύστης· ἀλλ' οἶδα αὐτὸν <sup>j ver. 41 and</sup>  
καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ πατὴρ ὑμῶν <sup>k Matt. x. 12.</sup>  
ἡγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ <sup>l Luke x. 21 al.</sup>  
εἶδε καὶ ἐχάρη. <sup>57</sup> εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν <sup>m Rev. xix. 7.</sup>  
Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; <sup>n Luke xii. 22 p.</sup>  
<sup>58</sup> εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν <sup>o Luke xii. 23.</sup>  
Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. <sup>59</sup> ἦραν οὖν λίθους ἵνα <sup>p Luke xiv. 9. xv. 22. Ps. lxxxix. 2.</sup>  
βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρούβη καὶ ἐξῆλθεν <sup>q Jer. i. 5.</sup>

p Rev. xviii. 21. q Rev. xviii. 19. see ver. 7. r ch. xii. 36. Deut. vii. 20.

Chrys. Ambr. txt A b.—for ὑμῶν, ἡμῶν A C G K L M S U Δ 29 all. Syrr. Copt. Sahid. Æth. Theophyl. Aug. txt BDEFH? X abc.—55. ὑμῖν A D. txt B C.—58. γενέσθαι

honours (glorifies) Me, and it is His word that I keep. I was promised by Him to Abraham.'—δοξάζω, 'glorify Myself to this high designation, of being able to deliver from death.'—ὃν λέγ. Whom you are in the habit of calling your God—i.e. the God of Israel. A most important identification, from the mouth of our Lord Himself, of the Father, with the God of Israel in the O. T. The καὶ here is not 'but,' the sense is, 'of Whom ye say that He is your God, and know Him not.' Then what follows sets forth the contrast between them, the pretended children of Abraham, who know not Abraham's God (the *liars*), and Him who knows Him, and keeps His word, so that His word works in and by Him; yea, He is ὁ λόγος τοῦ θεοῦ. His allowing their denial of this state of knowledge and union would be as great a lie in Him, as their assumption of it was in them.—ὅμοιος ὑμῶν, instead of ἡμῖν, signifies more the being 'one of them;' as we say, 'the like of them.'—56.] The Lord does not deny them their outward title of children of Abraham:—it is of spiritual things that He has been speaking, in refusing them the reality of it.—ἡγαλλ. ἵνα ἴδῃ, 'rejoiced, that he should see;' not (Grotius, Calov., Kuin., &c.) 'wished that he might see.' The object is to show that Abraham did in his time keep Christ's word, viz. by a prospective realizing faith; and therefore that he, in the sense of ver. 51, had not seen death. This is expressed by κ. εἶδε κ. ἐχάρη: see below. But what is τ. ἡμ. τ. ἐμὴν? Certainly, the day of Christ's appearance in the flesh (ὁ τῆς ἐπιδημίας αὐτοῦ καιρὸς, Cyril Alex.). When that was over, and the attention was directed to another and future appearance, the word came to be used of His second coming, 1 Cor. i. 8, &c. &c. But this, as well as the day of His Cross (Euthym. al.), is out of the question here;—and the word Rabbinically was used for the time of the

Messiah's appearance. So we have it, Luke xvii. 22. 26.—And to see that day, is to be present at, witness it;—to have experience of it.—κ. εἶδε κ. ἐχάρη, viz. in his Paradiseal state of bliss. Maldonatus has a striking note here (Stier, iv. 530): 'Cum dicit, vidit, haud dubium quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide . . . quia fide jam Christi diem videbat. Vidit ergo diem Christi re ipsa, quem ad modum et ille et patres omnes videre concupierant. Quis enim dubitet Abraham et ceteros patres qui cum eo erant (sive revelatione, quam in hac vita habuissent, sive ex revelatione, quam tunc, quum Christus venit, habuerint de ejus adventu) non ignorasse Christum venisse, etiam antequam ad eos post mortem veniret?' Only that I would rather believe, as Stier does, that the 'seeing of Christ's day' was not by revelation, but actual—the seeing of a witness.—'Abraham then has not seen death, but lives through My word;—having believed and rejoiced in the promise of Me, Whom he has now seen manifest in the flesh.'—57.] No inference can be drawn from this verse as to the age of our Lord at the time, according to the flesh. Fifty years was with the Jews the completion of manhood. The reading τεσσαράκοντα—ὅπερ δοκεῖ ἀκριβέστερον, says Euthym.,—has probably been introduced for that very reason.—58.] As Lücke remarks, all unbiassed exegesis of these words must recognize in them a declaration of the essential præexistence of Christ. All such interpretations of πρὶν Ἀ. γεν., as 'before Abraham became Abraham,' i.e. father of many nations (Socinus and others!), and of ἐγὼ εἰμι, as 'I was predetermined, promised by God' (Grotius and the Socinian interpreters!), are little better than dishonest quibbles.—The distinction between γενέσθαι and εἰμι is important. 'Antequam nasceretur Abr., ego sum' (Erasmus).



<sup>s</sup> = Matt. ix. 0, ἐκ τοῦ ἱεροῦ [διελθὼν διὰ μέσου αὐτῶν, καὶ <sup>s</sup> παρήγεν ABCD  
27. οὕτως].

IX. <sup>1</sup> Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ  
† here only.  
Levit. xxv.  
47.  
u = Mark iv.  
11, 12. Luke  
ix. 43, ch.  
xii. 40.  
v = ch. xi. 4.  
Matt. i. 22 al.  
<sup>1</sup> γενετῆς. <sup>2</sup> καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες  
Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, <sup>u</sup> ἵνα  
τυφλὸς γεννηθῇ; <sup>3</sup> ἀπεκρίθη ὁ Ἰησοῦς Οὔτε οὗτος  
ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' <sup>v</sup> ἵνα φανερωθῇ τὰ

om. D abc Epiph. Ignat.? — 59. τότε ἦραν D.—δὲ om. B.—εὐελθ. . . . . οὕτως  
om. B D abc Sahid. Arm. Orig. Cyr. Chrys.? ins. (καὶ διελθὼν . . . . . ἐπορεύετο καὶ  
παρ. οὐτ. C L X I Copt.) A C L X Copt. Æth. (Cyr.?)

—The present εἶπλ expresses *essential existence*, as in refl., and Col. i. 17.—In this *verse the Godhead of Christ is involved*; and this the Jews *clearly understood, by their conduct to Him*.—59.] Probably there were stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews' doing this is given by them on a similar occasion, ch. x. 33: ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν θεόν.—There does not appear to be any *miraculous* escape intended here, although certainly the assumption of one is natural under the circumstances. Jesus was probably surrounded by His disciples, and might thus hide Himself (see ch. xii. 36), and go out of the temple. The concluding clause has been considered spurious. It certainly (see especially the reading of C L I Copt.) resembles closely Luke iv. 39, and the latter words seem to introduce ch. ix. 1. But MSS. authority is too strong to allow of its being cancelled.

CHAP. IX. 1—X. 21.] *The healing of one born blind; the incidents following thereupon; and the discourse of the Lord concerning the true, and false shepherds.*—1.] This, if the concluding words of ch. viii. are genuine, appears to have happened on the same day; which is hardly likely, for we should thus have the whole incidents from ch. vii. 37 (omitting ch. vii. 53—viii. 12), belonging to one day, and that day a sabbath (ver. 14). And besides, the circumstances under which Jesus here appears are too usual and tranquil to have succeeded immediately to His escape in ch. viii. 59. I would rather therefore suppose that there is a break before this verse: how long, we cannot of course say. Thus we have the commencement of a new narrative here, as in ch. vi. 1, and vii. 1. This is the view of Lücke, Tholuck, and De Wette; Olshausen and Stier believe it to have been the same day: and the former refers the ἡν σάβ. (ver. 14) to its being the last day of the feast (ch. vii. 37, where

see note).—The blind man was sitting, begging (ver. 8),—possibly proclaiming the fact of his having been so born; for otherwise the disciples could hardly have asked the following question. The incident may have been in the neighbourhood of the temple (Acts iii. 2): but doubtless there were other places where beggars sat, besides the temple entrances.—2.] According to Jewish ideas, every infirmity was the punishment of sin (see ver. 34). From Exod. xx. 5, and the prevailing views on the subject, the disciples may have believed that the man was visited for the sins of his parents:—but how could *he himself have sinned* before his birth? Beza and Grotius refer the question to the doctrine of metempsychosis;—that he may have sinned in a former state of existence:—this however is disproved by Lightfoot and Lampe. The Pharisees believed that the *good souls only* passed into other bodies, which would exclude this case (see Joseph. Antt. xviii. 1, 3, and B. J. ii. 8, 14). Lightfoot and Lücke refer it to the possibility of sin in the womb: Tholuck to *predestinated sin*, punished by anticipation: De Wette to the general doctrine of the præexistence of souls, which prevailed both among the Rabbis and Alexandrians; see Wisd. viii. 19, 20 (the applicability of which passage is doubted by Stier, iv. 544 note). So Isidore of Pelusium in the Catena (Lücke, ii. 372), οὗτος, ὡς φασιν Ἕλληνες, — ἡ οἱ γονεῖς αὐτοῦ, ὡς φασιν Ἰουδαῖοι.—The question may have been asked vaguely without any strict application of it to the circumstances,—merely taking for granted that *some sin* must have led to the blindness, and hardly thinking of the non-applicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the οὗτος, ἡ may mean 'this man, or, for that is out of the question (dieser selbst, oder, da uns dieß doch nicht denkbar ist, . . .), his parents?'—ἵνα as a *cause* why he should be . . . . ,—used τελικῶς:—not ἑκβατικῶς (Olsh.),

ἔργα τοῦ θεοῦ ἐν αὐτῷ. <sup>4</sup> ἐμὲ δὲ <sup>ε</sup> ἐργάζεσθαι τὰ ἔργα <sup>c</sup> ch. vi. 28.  
 τοῦ πέμψαντός με, <sup>δ</sup> ἕως ἡμέρα ἐστίν· ἔρχεται νῦν, <sup>d</sup> = ch. xii. 35,  
 ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>e</sup> ὅταν ἐν τῷ κόσμῳ ᾧ, <sup>e</sup> = here only.  
 εἰμι τοῦ κόσμου. <sup>f</sup> ταῦτα εἰπὼν, <sup>f</sup> ἔπτυσσε <sup>g</sup> χαμαί, καὶ <sup>g</sup> Matt. v. 14.  
 ἐποίησε <sup>h</sup> πηλὸν ἐκ τοῦ <sup>h</sup> πτύσματος, καὶ <sup>h</sup> ἐπέχρισε \* τὸν <sup>h</sup> ch. i. 4 al.  
 πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς \* τοῦ \* τυφλοῦ, <sup>i</sup> καὶ εἶπεν <sup>i</sup> ch. viii. 12.  
 αὐτῷ "Ὑπαγε νίψαι <sup>j</sup> εἰς τὴν <sup>j</sup> κολυμβήθραν τοῦ <sup>j</sup> g Mark vii. 33.  
 Σιλωάμ (ὃ <sup>k</sup> ὁρμηνεύεται ἀπεσταλμένος). ἀπῆλθεν οὖν <sup>k</sup> viii. 23 only.  
 1 ver. 11 only f. m Mark i. 39. ch. i. 18 al. n ch. v. 2 al. only. Isa. vii. 3. o ch. i. 39. Heb. vii. 2. Ezra iv. 7.

CHAR. IX. 1. aft. γεν. add καθήμενον D. — 2. αὐτοῦ λέγ. om. D. — 4. ἡμᾶς δὲ B D L Copt. Sahid. Æth. Cyr. — 6. for ἐπέχρ., ἐπέθηκεν B C? — aft. ἐπέχρ., ins. αὐτοῦ (αὐτῷ D) A B C<sup>2</sup> D L 4. txt C<sup>1</sup> ab. — τοῦ τυφ. om. B L 2. αὐτοῦ D ac Sahid. Æth. Iren. Aug. illius cæci b. txt A C. — 7. νίψαι om. A ab. ins. B C D c. — οὖν καὶ ἐνψ.

expressing the mere consecration of events. — 3.] after αὐτοῦ supply ἵνα τ. γεν. — 'neither of these was the cause; but τυφ. ἐγεννήθη, in order that . . . ' But how so? οὐ κολαστικῶς, ἀλλ' οἰκονομικῶς. Euthym. In the economy of God's Providence, his suffering had its place and aim, and this was to bring out the ἔργα τοῦ θ. in his being healed by the Redeemer (see Rom. xi. 11 and note). So Lücke: — De Wette denies the interpretation, and refers the saying merely to the view of our Lord to bring out His own practical design, to make use of this man to prove His Divine power. But see ch. xi. 4, which is strictly parallel. — 4.] Connected by ἐργάζ. τ. ἔργα to the former ver. There certainly seems to be some reference to its being the sabbath; see the same expressions in ch. v. 17. From ὅταν . . . , in ver. 5, it seems evident that ἡμέρα is the appointed course of the working of Jesus on earth, and νῦν the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to John's universal diction, the death of Jesus is His glorification; but the similitude here regards the effect on the world, see ver. 5, and the language of Rom. xiii. 12, is in accordance with it, as also Luke xxii. 53. John xiv. 30. — 5.] This partly explains the ἡμ. and νῦν of the former ver., partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is the Resurrection and the Life; — so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol. — 6.] see Mark vii. 33. viii. 23. The virtue especially of the saliva jejuna, in cases of disorders of the eyes, was well known to antiquity. Pliny, H. N. xxviii. 7, says, Lippitudines matutina quotidie velut in-

unctione arceri. In both accounts (Suet. Vesp. 7; Tacitus, Hist. iv. 8) of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. See also Wetstein in loc. (Trench, Miracles, 293 note.) The use of clay also for healing the eyes was not unknown. Serenus Samonicus (in the time of Caracalla) says: Si tumor insolitus typhlo se tollat inani, Turgentibus oculis vili circumline cæno (!) — No rule can be laid down which the Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He himself determined, by considerations which are hidden from us. Whatever the means used, the healing was not in them, but in Him alone. The 'conductor' of the miraculous power was generally the faith of the recipient: and if such means served to awaken that faith, their use would be accounted for. — 7.] The reason of his being sent to Siloam is uncertain. It may have been as part of the cure, — or merely to wash off the clay. The former is most probable. A beggar blind from his birth would know the localities sufficiently to be able to find his way; so that there is no necessity to suppose a partial restoration of sight before his going. — The situation of the fountain and pool of Siloam is very doubtful. Robinson makes both at the mouth of the ancient Tyropæon, s.e. of the city. He himself explored a subterranean passage from this spot to the Fountain of the Virgin higher up on the banks of the Kedron. Josephus, B. J. v. 4, 1, says, ἡ δὲ τῶν τυροποιῶν προσαγορευομένη φάραγξ . . . καθίκει μέχρι Σιλωάμ· οὕτω γὰρ τὴν πηγὴν, γλυκεῖαν τε καὶ πολλὴν οὖσαν, ἐκαλοῦμεν. Jerome sets it 'ad radices montis Zion' (on Isa. viii. 6), and mentions its intermittent character: but he also says (on Matt. x. 20), 'ad radices montis Moria,

καὶ ἐνίψατο, καὶ ἦλθε βλέπων. <sup>3</sup> Οἱ οὖν γείτονες καὶ οἱ ABCD  
 γ here only †. θεωροῦντες αὐτὸν τὸ πρότερον ὅτι <sup>†</sup> προσαίτης ἦν,  
 z Mark x. 46. ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ <sup>2</sup> προσαιτῶν;  
 Luke xviii. 35 only; Job 22vii. 14. <sup>9</sup> ἄλλοι ἔλεγον \* ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὅμοιος  
 a ch. viii. 21 αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι <sup>a</sup> ἐγώ εἰμι. <sup>10</sup> ἔλεγον  
 reff. οὖν αὐτῷ Πῶς \* <sup>b</sup> ἀνέψχθησάν \* σοι οἱ ὀφθαλμοί;  
 b Matt. ix. 30. xx. 33. ch. x. 21. xi. 37. <sup>11</sup> ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν] Ἵνθρωπος λεγόμενος  
 c ver. 6. Ἰησοῦς <sup>c</sup> πηλὸν ἐποίησε καὶ <sup>d</sup> ἐπέχρισέ μου τοὺς ὀφθαλ-  
 d ver. 8. μούς καὶ εἶπέ μοι Ὑπαγε εἰς \* τὴν <sup>e</sup> κολυμβήθραν τοῦ \* A B D  
 e ver. 7. Σιλωὰμ καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος <sup>f</sup> ἀνέβλεφα.  
 f = Matt. xi. 5 al. fr. <sup>12</sup> εἶπον οὖν αὐτῷ Ποῦ ἐστιν ἐκεῖνος; λέγει Οὐκ οἶδα.  
 Jer. xlii. 18. See Isa. lxi. 1. <sup>13</sup> Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ  
 τυφλόν. <sup>14</sup> ἦν δὲ σάββατον \* ὅτε τὸν πηλὸν ἐποίησεν ὁ  
 Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. <sup>15</sup> πάλιν οὖν  
 ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ

καὶ ἦλθ. om. B. — 8. rec. ὅτι τυφλὸς ἦν, with many mss., but txt A B C D K L X 7 al. v Syrr. Copt. Æth. Arm. Sahid. Cyr. Chrys. Aug. Both are joined in *abc*. — 9. for ὅτι (2nd), οὐχί; ἀλλὰ B C L X al. *bn*. txt A D (not B as Lachm.). — 10. πῶς οὖν C D L X a. txt A B *bc* (?). — ἡνέψχ. C D E F G L M X Δ 13 al. txt A B (*ἐνέψχθ*. 12) K U. — σου οἱ ὀφθ. A C D E L S X 26 all. *b* Syrr. Copt. Arm. Cyr. Chrys. Theophyl. Aug. txt B *acd*. — 11. καὶ εἶπεν om. B C D L 2 *ev* Sahid. Arm. Aug. ins. A *ab*. — ὁ ἄνθρ. B L. *άνθρ.* ὁ C. txt A D. — ἀφ. μοι ins. ὅτι B L. — for τὴν κολ. τοῦ, τὸν B D L X 1 *abc* Syr. Copt. Sahid. Arm. Cyr. txt A. — ἀπῆλθον οὖν καὶ ἐνίψαμην, καὶ ἦλθον βλέπων D X. — καὶ om. B. — 13. καὶ ἄγ. D *cd*. — 14. for ὅτε, ἐν ᾗ ἡμέρᾳ

*in quibus* Siloe fluit: so that his testimony exactly agrees with Josephus and Robinson (see Robins. i. 493 ff.). It is mentioned Neh. iii. 15. Isa. viii. 6. — 8 *ἐρμ.* ἀπειστ. The reason of this derivation being stated has been much doubted. Some (e. g. Lücke) consider the words to have been inserted as an early gloss of some allegorical interpreter. But there is no external authority for this;—every MS. and vers. containing them, except the Syr. and Pers. Euthym. says, οἶμαι διὰ τὸν ἀπεισταλμένον ἐκεῖ τότε τυφλόν. But this would be a violent transfer,—of the name of the fountain, to the man who was sent thither. I should rather regard the healing virtue imparted to the water to be denoted, as symbolical of *Him Who was sent*, and whose mission it was to give the healing water of life. Aug. and Chrys. similarly refer ἀπεισταλ. to the Lord Jesus: Stier, to the Holy Spirit,—but as one with, and proceeding from Christ. — ἦλθε, ‘came back’;—apparently by his own house, by the next verse. — 8.] θεωροῦντες, belongs to τὸ πρότερον, and thus expresses the present relatively to that time,—οἱ ἦσαν τὸ πρότ. θεωροῦντες.—The reading τυφλὸς was most likely a correction of some one

who thought *προσαίτης* did not express plainly enough the change in him. The question of identity would be much more likely to turn on whether he was really the person who had sat and begged (the blindness being involved in it), than on the fact of his having been blind.—11.] ἀνέβλ., strictly speaking, is inaccurate, of one *born* blind. Lücke refers to Aristotle as using the word thus, and cites Pausanias, who speaks of Ὀφιοῖα . . . τὸν ἐκ γενετῆς τυφλόν, whom ἐπέλαβε τῆς κεφαλῆς ἀλγῆμα ἰσχυρόν, καὶ ἀνέβλεψεν ἀπ’ αὐτοῦ. Sight being natural to men, the deprivation of it is regarded as a *loss*, and the reception of it, though never enjoyed before, as a *recovery*. — 13.] The neighbours appear to have brought him to the *Pharisees*, out of hostility to Jesus (see ver. 12): and ver. 14 alleges the reason of this:—or perhaps from fear of the sentence alluded to in ver. 22. The Phar. here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim: but Lücke inclines to think it was ~~an~~ assembly of the great Sanhedrim, whom John sometimes names οἱ Φαρ.,—see ch. vii. 47. xi. 46. — 14.] Lightf. cites from a Rabbinical treatise on the Sabbath,

εἶπεν αὐτοῖς Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμοὺς μου, καὶ ἐνιψάμην, καὶ βλέπω. <sup>16</sup> ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινες Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ θιού, ὅτι τὸ σάββατον οὐ <sup>h</sup> τηρεῖ. ἄλλοι ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα <sup>i</sup> σημεῖα ποιεῖν; καὶ <sup>k</sup> σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup> λέγουσιν τὸν τῷ τυφλῷ πάλιν Σὺ τί λέγεις περὶ αὐτοῦ <sup>l</sup> ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. <sup>18</sup> οὐκ <sup>m</sup> ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ <sup>n</sup> ἀνέβλεψεν, <sup>o</sup> ἕως ὅτου <sup>p</sup> ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος <sup>19</sup> καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν <sup>q</sup> ἄρτι βλέπει; <sup>20</sup> ἀπεκριθῆσαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη. <sup>21</sup> πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς <sup>a</sup> ἡλικίαν <sup>b</sup> ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει. <sup>22</sup> ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἤδη γὰρ <sup>c</sup> συν-ετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν <sup>d</sup> ὁμολογήσῃ χριστὸν <sup>e</sup> ἀποσυνάγωγος γένηται. <sup>23</sup> διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. <sup>24</sup> <sup>f</sup> ἐφώνησαν

g ch. vii. 29

and refd.

h = ch. viii.

51 al.

i = ch. ii. 11

refd.

k ch. vii. 43

refd.

l = ch. ii. 18.

viii. 43.

m constr. here

only, see ch.

xiv. 10. Acts

ix. 20.

n ver. 11.

o Luke xiii. 8.

xv. 8.

p ch. i. 48 refd.

q Matt. iii. 13

al.

a = Luke ii.

52. Job xxix.

18.

b = ch. viii. 57.

c Luke xxii. 5.

Dau. ii. 9.

d = and constr.

Reu. x. 2.

e ch. xii. 42.

xvi. 2 only t.

f ver. 18.

B L X 1 *abc* Cyr. txt A D.—*ἡνυξεν* D.—15. *bef. αὐτοῖς* ins. *καὶ* A.—17. *λέγ. οὖν* (*ἔλεγον οὖν* D) A B D L X 7 al. *abc* Copt. *οὖν* om. rec. with E F G H K M S U Δ al.—*πάλιν* om. D *abc*.—*ἡνιψάμην* B X Δ al. *ἀνέψαξεν* K L al. txt A D (*ἡνυξε* D) E F G M U (H S?) al. also below.—18. *ὅτι . . . καὶ ἀνέβλεψεν* om. D δ.—19. *εἰ ἐστιν οὗτος* D Syr.—21. *bef. ἡλ. ἔχ. om. αὐτὸς* D L X al. *abc*.—22. *συνετέθειντο* A M.—aft. *χρισ.*

‘sputum etiam super palpebras poni prohibitum.’ But the *making the clay*, as a servile work, seems to be here prominently mentioned.—15.] *πάλιν* refers to ver. 10. The inquiry was official, as addressed to the chief witness in the matter. We cannot hence infer with Lücke that no one else was present at the healing but Jesus and His disciples.—16.] *τινές*—*ἄλλοι*. Among the better party would be such as Nicodemus, Joseph, Gamaliel; who probably (Joseph certainly, Luke xxiii. 51) at last withdrew, and left the majority to carry out their hate against Jesus.—17.] The question is but *one*, as in E. V. ‘What sayest thou of Him, that (i. e. seeing that) He hath opened thine eyes?’ The stress is on *σύ*—‘What hast *thou* to say to it, seeing we are divided on the matter?’ Both parties are anxious to have the man’s own view to corroborate theirs. *προφ.*, and therefore *παρὰ τοῦ θιού*.—18.] The hostile party, disappointed at his direct

testimony against them, betake themselves to sifting more closely the *evidence of the fact*. The parents are summoned as witnesses.—19.] The question is threefold, and in strict legal formality: ‘Is this your son? Was he born blind? How is it that he now sees?’—22.] It is not said when this resolution was come to: and this also speaks for an interval between ch. vii., viii. and this incident. It could hardly have been before the council at the conclusion of ch. vii.—*ἀποσυν.*—probably the first of the three stages of Jewish excommunication,—the being shut out from the synagogue and household for thirty days, but without any anathema. The other two,—the repetition of the above, accompanied by a curse,—and final exclusion,—would be too harsh, and perhaps were not in use so early. Trench (Mir. 299) regards the resolution not as a token that the Sanhedrim had pronounced Him a false Christ, but as showing that they forbade a



ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ  
 Σὺ <sup>†</sup> πιστεύεις εἰς τὸν υἱὸν τοῦ \* θεοῦ; <sup>36</sup> ἀπεκρίθη <sup>rch. i. 12 and</sup>  
 ἐκεῖνος καὶ εἶπε <sup>†</sup> [Καὶ] τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς <sup>g. c. c. Luke x.</sup>  
 αὐτόν; <sup>37</sup> εἶπε δὲ αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας αὐτόν, <sup>29. xviii. 26,</sup>  
 καὶ ὁ ἰλαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. <sup>38</sup> ὁ δὲ ἔφη <sup>rch. iv. 27.</sup>  
<sup>k</sup> Πιστεύω, κύριε. καὶ ἰπροεκύνησεν αὐτῷ. <sup>39</sup> καὶ εἶπεν <sup>k Mark ix. 24.</sup>  
 ὁ Ἰησοῦς Εἰς <sup>m Matt. vii. 2.</sup> κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, <sup>1 Tim. iii. 6</sup>  
 ἵνα οἱ μὴ <sup>al. Job xiii.</sup> βλέποντες βλέπωσι καὶ οἱ βλέποντες <sup>n Matt. xiii. 13.</sup> τυφλοὶ <sup>Isa. vi. 9.</sup>  
 γένωνται. <sup>40</sup> καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ <sup>o = Matt. xv.</sup>  
 ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ <sup>p ch. xv. 22.</sup>  
 ἐσμεν; <sup>41</sup> εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν <sup>24. xix. 11.</sup>  
<sup>p</sup> εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ [οὖν] <sup>1 John i. 8.</sup>  
 ἁμαρτία ὑμῶν μένει. X. ἡμὴν ἁμὴν λέγω ὑμῖν, ὁ μὴ <sup>Acts xiii.</sup>  
 εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, <sup>29. 1 Tim. v.</sup>  
 ἀλλὰ <sup>q = ver. 16</sup> ἀναβαίνων <sup>only.</sup> ἀλλαχόθεν, ἐκεῖνος <sup>r = Acts viii.</sup> κλέπτῃς ἐστὶ <sup>31.</sup>

μένον A X. — 35. ἔξω om. D.—for τοῦ θ., τοῦ ἀνθρώπου B D Æth. txt A abc Hil.—  
 36. καὶ τίς B D E F G K M S U X Δ 30 all. Cyr. Chrys. Theophyl. rec. om. καὶ, with  
 A L abc Hil.—37. ὁ om. A.—38. αὐτόν D 2.—40. ταῦτα om. D 3 bc Sahid. Arm.—  
 41. οὖν om. B D K L X 4 bc Copt. Sahid. Cyr. Aug. ins. A a. — αἱ ἁμαρτίαι ὑμῶν  
 μένουσι D L X Cyr. txt A B.

has molestias etiamnum in filium Dei credis?' Lampe (Stier, iv. 565).—36.] This υἱὸς τ. θ. surpasses his present comprehension: and therefore, true to his simple and guileless character, he asks for further information about Him.—[καὶ τίς] See Mark x. 26. Luke x. 29. 2 Cor. ii. 2.—37.] These words καὶ ἑώρακας αὐτ. serve to remind the man of the benefit he has received, and to awaken in him the liveliest gratitude: compare Luke ii. 30.—They do not refer to a former seeing, when he was healed.—39.] There seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the subject of discourse.—The blind man had recovered sight in two senses,—bodily and spiritual. And as the Lord always treats of the spiritual as paramount, including the bodily, so here he proceeds to speak of spiritual sight.—κρίμα, the effect of κρίσις, not merely distinction, but judgment; the following out of the divine εὐδοκία, Matt. xi. 25, 26.—'We are all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true sight, out of which the grace of the Lord can afterwards bring about a complete receiving of sight. The "becoming blind," on the other hand, is partly an ironical expression for remaining

blind, but partly also has a real meaning in the increasing darkening and hardening which takes place through unbelief.' (Stier, iv. 568.) The βλέποντες here answer to the δίκαιοι of Matt. ix. 13; see note there.—40.] They ask the question, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoining, 'Are then we meant by these blind, we, the leaders of the people?'—41.] The distinction in expression between the two clauses must be carefully borne in mind. The Lord is referring primarily to the unbelief of the Pharisees and their rejection of Him. And He says, 'If ye were really blind, (not, 'confessed yourselves blind'; Kuinoel, Stier, De Wette,) ye would not have incurred guilt; but now ye say, "We see;" ye believe ye have the light, and boast that ye know and use the light; and therefore your guilt abideth, remaineth on you.' Observe there is a middle clause understood, between 'ye would never have incurred guilt,' and 'your guilt remaineth;' and that is, 'ye have incurred guilt;' which makes it necessary to take the λέγετε ὅτι βλέπομεν as in a certain sense implying βλέπετε: viz. 'by the Scriptures being committed to you, by God's grace, which ought to have led you to faith in Me.'—CHAP. X. I.] 'This discourse seems to be connected with the preceding miracle,—and the conduct of the

u Matt. xxi. 13 al. Obad. 6.  
 v Mark xiii. 34, ch. xviii. 16, 17 only.  
 4 Kings vii. 11.  
 w Matt. xxv. 14.  
 a 3 John 15 only.  
 b = here only. Mark xvi. 20, al. Acts v. 19.  
 c Mark i. 12, Luke x. 2, 1 Macc. xiii. 27.  
 d = ch. iii. 28 rel.  
 e Matt. x. v. 12 al.  
 f = here only. Job xix. 13, see Luke xvi. 12, Acts vii. 6, Rom. xiv. 4, Heb. xi. 34.  
 h = 22. Prov. i. 1. h = Acts xviii. 10, Luke viii. 9.  
 g = here only. ch. xvi. 25, 20. 2 Pet.

καὶ <sup>u</sup> ληστής· <sup>2</sup> ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν A B D  
 ἐστὶ τῶν προβάτων. <sup>3</sup> τούτῳ ὁ <sup>v</sup> θυρωρὸς ἀνοίγει, καὶ  
 τὰ <sup>w</sup> πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ <sup>1</sup> ἴδια  
 πρόβατα <sup>†</sup> φωνεῖ <sup>a</sup> κατ' ὄνομα καὶ <sup>b</sup> ἐξάγει αὐτά. <sup>4</sup> καὶ  
 ὅταν τὰ ἴδια \* <sup>c</sup> πρόβατα \* <sup>c</sup> ἐκβάλῃ, <sup>d</sup> ἐμπροσθεν αὐτῶν  
 πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι <sup>e</sup> οἶδασιν  
 τὴν φωνὴν αὐτοῦ. <sup>5</sup> ἀλλοτρίῳ δὲ οὐ μὴ <sup>†</sup> ἀκολουθή-  
 σουσιν, ἀλλὰ <sup>f</sup> φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν  
 ἀλλοτρίων τὴν φωνήν. <sup>6</sup> ταύτην τὴν <sup>g</sup> παροιμίαν εἶπεν  
 αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ <sup>h</sup> ἔγνωσαν <sup>h</sup> τίνα ἦν ὁ

CHAP. X. 2. αὐτός ἐστιν ὁ ποιμ. D Sahid. — 3. τὰ πρόβ. τὰ ἴδ. D.—rec. καλεῖ with qu. ? txt A B D L X 4 Cyr. — 4. καὶ om. B L 3 al. ins. A D a Lucif.—for πρόβατα, πάντα B D L X 3 ad Copt. Sahid. Lucif. txt A. oves suas omnes bc.—ἐκβάλλῃ B X 6. / txt A D.—5. rec. ἀκολουθήσωσιν with qu. ? txt A B D E F G 3 al. Cyr. Chrys.—

Pharisees towards the man who had been blind, to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. I say, *seems*: for I would not lay so much stress as Stier has done on this connexion, seeing that John so frequently passes without notice to an entirely different and disjointed occurrence or discourse.—See on the whole subject of the parable, Jer. xxiii. 1—4. Ezek. xxxiv. Zech. xi. 4—17.—These opening verses. (to ver. 5) set forth the distinction between *false and true shepherds*. Then (vv. 7, 8, 9) He brings in *Himself*, as *the door*, by which both shepherds and sheep enter the fold.—Then (ver. 10) He returns to the imagery of the first verses, and sets forth Himself as *THE GOOD SHEPHERD*; and the rest (to ver. 18) is occupied with the results and distinctions dependent on that fact.—*τὴν αὐλ. ὁ περιτειχισμένος κ. ὑπαίθρος τόπος* (Phavorinus, Lücke ii. 403); just answering, except in this being a *permanent* enclosure, to our '*fold*.' This fold is *the visible Church of God*, primarily, as His people Israel were His peculiar fold; afterwards, the fold comprehends all the faithful.—The terms in this first part are *general*, and apply to *all leaders* of God's people; in ver. 1, to those who enter that office without having come in by the door (i. e. Christ, in the large sense, in which the O. T. faithful looked to and trusted in Him, as the covenant promise of Israel's God); and in ver. 2, to those who do enter this way; and whosoever does, is a shepherd of the sheep (not *the* Shepherd, as E. V.; see ver. 11).—The sheep throughout this parable are not the mingled multitude of good and bad; but the *real* sheep,

the faithful, who *are*, what all in the fold *should be*. The false sheep (*goats*, Matt. xxv. 32) do not appear; for it is not the character of the *flock*, but that of the *shepherd*, and the relation between him and his sheep, which is here prominent.—3.] Perhaps the *θυρωρός* should not be too much pressed as significant; but certainly *the Holy Spirit* is especially He who opens the door to the shepherds; see frequent uses of this symbolism by the Apostles, Acts xiv. 27. 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3;—and instances of the *θυρωρός* shutting the door, Acts xvi. 6, 7. (So Theodorus Hieracleota, and Stier, iv. 578.)—*τὰ πρ. τ. φ. αὐ. ἄκ.* The voice of *every such true shepherd* is heard (heeded, understood) by *the sheep* (generally): and he calls by name (see var. read.) *his own* sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is.—This distinction between *τὰ πρόβ.* and *τὰ ἴδια πρόβ.* has given rise to exegetical and doctrinal mistakes, from not observing *ποιμὴν* above. It has been imagined that Christ is here spoken of, and that therefore these two descriptions of sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake.—4.] The reading *πάντα* (for *πρόβ.*) is interesting, and probably genuine. When he has led forth (*ἐκβάλλειν* = *ἐξάγειν*) to pasture *all* his sheep (there shall not an hoof be left behind), he goes before them; in his teaching pointing out the way to them; they follow him, because they know his voice; his words and teaching are familiar to them. But observe that the expression here becomes again more general; not *τὰ ἴδ. πρ.*, but *τὰ πρ.* as in ver. 3.

ἐλάλει αὐτοῖς. <sup>7</sup> εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν  
 ἀμὴν λέγω ὑμῖν [ὅτι] ἐγὼ εἰμι ἡ θύρα τῶν προβατῶν. <sup>j k ver. 1.</sup>  
<sup>j = Matt. xvii.</sup>  
<sup>5 a).</sup>  
<sup>o = here only.</sup>  
<sup>Gen. xlviii. 1.</sup>  
<sup>see 2 Tim. ii.</sup>  
<sup>17</sup>  
<sup>p = Rev. ix. 6.</sup>  
<sup>r = Matt. xxii.</sup>  
<sup>4. 1 Kings</sup>  
<sup>xxviii. 24.</sup>  
<sup>s = Matt. ii.</sup>  
<sup>13 a).</sup>  
<sup>t = here only.</sup>  
<sup>see Mark vi.</sup>  
<sup>51.</sup>  
<sup>u = 2 Tim. iv. 6.</sup>  
<sup>1 Pet. iv. 10.</sup>  
<sup>2 Tim. ii. 3.</sup>

πάντες ὅσοι πρὸ ἐμοῦ ἦλθον <sup>1</sup> κλέπται εἰσὶ καὶ <sup>k</sup> λησταί·  
 ἀλλ' οὐκ <sup>1</sup> ἤκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> ἐγὼ εἰμι ἡ  
 θύρα· δι' ἐμοῦ ἂν τις εἰέλθῃ, σωθήσεται, καὶ εἰσελεύσεται  
 καὶ ἐξελεύσεται, καὶ <sup>o</sup> νομὴν <sup>p</sup> εὐρήσει. <sup>10</sup> ὁ κλέπτης οὐκ  
 ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ <sup>r</sup> θύσῃ καὶ <sup>s</sup> ἀπολέσῃ· ἐγὼ  
 ἦλθον ἵνα ζωὴν ἔχωσι, καὶ <sup>t</sup> περισσὸν ἔχωσιν. <sup>11</sup> ἐγὼ  
 εἰμι ὁ ποιμὴν ὁ <sup>u</sup> καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν

7. πάλιν Ἰησ. (omg. αὐτ. ὁ) B.—ὅτι om. B G K L 16 a Lucif. Æth. Arm. Cyr. ins.  
 A D bc.—8. πάντες om. D b.—πρὸ ἐμοῦ om. E G M S U Δ 25 abcv Syr. Sahid. Bas.  
 Cyr. Chrys. Theophyl. Euth. Aug. (expressly.) ins. (but aft. ἡλθ.) A B D K L X 23 all.  
 d Copt. Æth. Arm. Clem. Aug. Jer. Lucif. ins. also Orig.—10. καὶ περισ. ἔχ. om. D.

The sheep know the voice of every true shepherd.—5.] So that the ἀλλότριος is not the shepherd of another section of the flock, but an alien: the ληστής of ver. 1;—and τῶν ἄλλ. is generic, as in E. V.—6.] παροιμία is not = παραβολή, as so generally set down. This is not properly a parable; but rather a parabolic allegory. The parable requires narrative to set it forth; and John relates no such. The right word for παροιμία would be allegory. We have another example of such in ch. xv. 1 ff. (Matt. ix. 37, 38.)—7.] What follows is not so much an exposition, as an expansion of the allegory.—The key to this verse is the right understanding of what went before. Bear in mind that vv. 1—5 were of shepherds in general. But these shepherds themselves go into and out of the fold by the same door as the sheep: and Christ is that door; THE DOOR OF THE SHEEP: the one door both for sheep and shepherds, into the fold (see ἡ θύρα, absol. ver. 9), into God's Church, to the Father.—8.] I believe that the right sense of these words, ὅσοι πρὸ ἐμοῦ ἦλθον, has not been apprehended by any of the Commentators.—First, they can only be honestly understood of time: all who came before Me (not, 'without regard to Me,' Olsh. &c., or 'passing by Me as the door,' Camr., or 'instead of Me,' Lampe, &c.: or 'pressing before Me,' (ch. v. 7.) which would have been ἐρχονται, not ἦλθ.: nor any other of the numerous shifts which have been adopted).—What pretended teachers then came before Christ? Remember the connexion of these discourses. He has taught the Jews that Abraham and the prophets entered by Him (ch. viii. 56): but He has set in strong opposition to Himself and His, them (these Jews) and their father, the Devil (ch. viii. 44). He was 'the first thief who clomb into God's

fold;' and all his followers are here spoken of inclusively in the language of the allegory, as coming in by and with him. His was the first attempt to lead human nature, before Christ came; before the series of dispensations of grace begun, in which pasture and life is offered to man by Him.—εἰσὶ, not ἦσαν, because their essential nature as belonging to and being of the evil one is set forth, and the inclusion of these present Pharisees in their ranks.—ἀλλ' οὐκ . . .] This of course cannot be understood absolutely—'the sheep never for one moment listened to them;' but, did not listen to them in the sense of becoming their disciples eventually. So that the fall of our first Parents would be no exception to this; whom of all men we must conclude, by the continuing grace and mercy of God to them after that fall, to have been of His real sheep. And since then, the same is true; however the sheep may for a while listen to these false shepherds, they do not hear them, so as to follow them.—9.] expands and fixes ver. 7. 'Non est salutaris aditus in ecclesiam, nisi per Me, sive pastor esse velis, sive ovis.' Erasmus (Stier, iv. 590).—10.] the gracious intent of the Saviour in this;—to give life, and in abundance. This verse forms the transition from Him as ἡ θύρα, to Him as ὁ ποιμὴν. He is here set in opposition to ὁ κλέπτης (see on ver. 8), and thus insensibly passes into the place of a ποιμὴν, who has been hitherto thus opposed. Then the ζωὴν ἔχωσι binds on to νομὴν εὐρήσει—and καὶ περισ. ἔχ.: q. d. not merely as a door to pass through, but actively, abundantly, to bestow abundance of life. We are thus prepared for—11.] the announcement of Himself as ὁ π. ὁ καλός—the great antagonist of ὁ κλέπτης—the pattern and Head of all good shepherds, as he of all thieves and robbers. But He is ὁ π. ὁ κ. in this verse, as having



αὐτοῦ \*<sup>v</sup> τίθησιν<sup>vv</sup> ὑπὲρ τῶν προβάτων·<sup>12</sup> ὁ \*<sup>w</sup> μισθωτὸς A B D  
 δὲ καὶ οὐκ ὦν ποιμὴν,<sup>x</sup> οὐ οὐκ \*<sup>i</sup> εἰς τὰ πρόβατα<sup>x</sup> ἴδια,  
 θεωρεῖ τὸν λύκον ἐρχόμενον καὶ \*<sup>r</sup> ἀφίησι τὰ πρόβατα καὶ  
 φεύγει· καὶ ὁ λύκος<sup>ys</sup> ἀρπάζει αὐτὰ καὶ \*<sup>z</sup> σκορπίζει [τὰ  
 πρόβατα. <sup>13</sup> ὁ δὲ μισθωτὸς φεύγει], ὅτι μισθωτὸς ἐστὶ  
 καὶ οὐ<sup>zz</sup> μέλει αὐτῷ περὶ τῶν προβάτων. <sup>11</sup> ἐγὼ εἰμι ὁ  
 ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμά καὶ \*<sup>a</sup> γινώσκομαι  
 ὑπὸ τῶν ἐμῶν\*,<sup>15</sup> καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ  
 γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου<sup>a</sup> τίθημι<sup>aa</sup> ὑπὲρ  
 τῶν προβάτων. <sup>16</sup> καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν  
 ἐκ τῆς<sup>b</sup> αὐλῆς ταύτης· καὶ ἐγὼ<sup>c</sup> ἀγαγεῖν, καὶ τῆς  
 φωνῆς μου ἀκούσουσι, καὶ \*<sup>d</sup> γενήσεται μία<sup>d</sup> ποίμνη, εἰς  
 ποιμὴν. <sup>17</sup> διὰ τοῦτο ὁ πατὴρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι

—11. for τίθησιν, εἰδωσιν D *cu* Aug. txt A B a Tert. Cypr. Lucif. Hil. Ambr. — 12. for εἰς, ἐστιν A B L X. txt D.—αὐτὰ om. D *bn* Syr. Sahid. Aug.—τὰ πρ. . . . φεύγει om. B D L 3 Copt. Sahid. Æth. Arm. Lucif. (μισθωτὸς φ. ὅτι om. A<sup>1</sup>.) ins. A *abc*. — 14. for γιν. ὑπ. τ. ἐμ., γινώσκουσί με τὰ ἐμά B D L *abco* Copt. Sahid. Æth. Cyr. txt A. — 15. for μου τῶν, εἰς om. D. — 16. κ. ἀλ. εἰ D 1 Syrr.—γενήσονται B D L X 2

most eminently *the qualities* of a good shepherd, one of which is to *lay down His life* for the sheep. These words here are not so much a prophecy, as a declaration, implying however that which ver. 15 asserts explicitly.—12.] The imagery is here again somewhat changed. The false shepherds are here compared to hirelings, i.e. those who serve *merely* for gain; the μισθωτὸς who fulfils the character implied by the word. The idea is brought in by τὴν ψυχ. αὐ. τῶ. ὑπὲρ τ. πρ., which introduces a time of danger, when the true and false shepherds are distinguished.—τ. λύκον] The purposes of this ‘wolf’ are the same as those of the thief in ver. 10, and in the allegory he is the same;—the great Foe of the sheep of Christ. Lücke and De Wette deny this, and hold ‘any enemies of the theocracy’ to be meant;—but no deep view of the parable will be content with this,—see Matt. vii. 15, where the λύκος ἄρπάζει are φερέσπρηται, the κλέπτει κ. ἀσπάζει of ver. 8;—and their chief and father would therefore be ὁ λύκος, just as ὁ ποιμὴν is the Shepherd. — 14, 15.] The knowledge of His sheep here spoken of is more than the mere *knowing by name*; it is a knowledge corresponding to the Father’s knowledge of Him;—i.e. entire, perfect, all comprehensive:—and *their* knowledge of Him corresponds to His of the Father,—i.e. is intimate, direct, and personal:—both being bound together by holy and inseparable Love.—ὑπὲρ τ. π.] ‘for those my sheep’—not for *all*: that,

*however true*, is not the point brought out *here*: the Lord lays down His life strictly and properly, and in the depths of the Divine counsel, for those who are *His sheep*. —16.] The ἄλλ. πρὸβ. are the *Gentiles*;—not the dispersion of the Jews, who were already in God’s αὐλή. By these wonderful words, as by those in ch. xi. 52. Acts xviii. 10, and by the conclusion of Matt. xxv. (see notes there), the Lord shows that, dark and miserable as the Gentile world was, He had sheep even there. Observe they are not *in other folds*, but scattered (ch. xi. 52).—με δεῖ ἀγ. . . ] i.e. in the purpose and covenant of the Father. The Lord speaks of *His* bringing them, and their hearing *His* voice: meaning that His servants in His name and by His power would accomplish this work. Admirably illustrative of the converse method of speaking which He employs Matt. xxv. 40, 45. The μία ποίμνη is remarkable—*not μία αὐλή, as erroneously rendered in E. V.*—not *one fold*, but *one flock*; no one exclusive enclosure of an outward church,—but one flock, all knowing the one Shepherd and known of Him. On εἰς ποιμὴν comp. Heb. xiii. 20. —17.] The λαλεῖν ἐν παροιμίαις is now over, and He speaks *plainly*.—‘My Father.’ In this wonderful verse lies the mystery of the love of the Father for the Son;—because the Son has condescended to the work of humiliation, and to earn the crown through the cross (see Phil. ii. 8, 9, διό). The ἵνα here is strictly τελικόν,—*in order that*. ‘Without this purpose in view,’ says Stier

τὴν ψυχὴν μου ἵνα πάλιν <sup>e</sup> λάβω αὐτήν. <sup>18</sup> οὐδεὶς αἶρει <sup>e = Heb. v. 4. Rev. xi. 17. Luke xix. 12. f ch. v. 10 reff.</sup> αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθωμι αὐτήν 'ἀπ' ἐμαυτοῦ.  
<sup>19</sup> ἔξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἔξουσίαν ἔχω πάλιν <sup>g ch. i. 12, xix. 10. Rev. ix. 10. xi. 6.</sup> λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου. <sup>19 h</sup> Σχίσμα [οὖν] πάλιν ἐγένετο ἐν τοῖς <sup>h ch. vii. 43 reff.</sup> Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup> ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;  
<sup>21</sup> ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστι <sup>i Matt. iv. 21 al. 17. k ch. ix. 10 reff.</sup> δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς <sup>k</sup> ἀνοίγειν;  
<sup>22</sup> Ἐγένετο \* δὲ τὰ <sup>l here only +, see 1 Macc. iv. 58. Heb. ix. 18. x. 20. 3 Kings viii. 63.</sup> ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, [καὶ] χειμῶν ἦν. <sup>23</sup> καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ <sup>m ch. v. 2 reff. n Acts xiv. 20 al. o Matt. xvii. 17 f. Rev. vi. 10. Ps. xii. 1. p = here only +. see Ezek. xxiv. 25. q = ch. xi. 14. xvi. 25, 29.</sup> στοᾷ† Σολομῶντος. <sup>24</sup> ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ ὁ ἕως πότε τὴν ψυχὴν ἡμῶν <sup>p</sup> αἶρεις; εἰ σὺ εἶ ὁ χριστὸς, εἰπὲ ἡμῖν <sup>q</sup> παρρησίᾳ.  
<sup>25</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα

Sahid. txt A *abc* Cyr. — 18. ἦρεν B. — ἀλλ' . . . ἐμαυτοῦ om. D 2. — for λαβεῖν, ἄραι D *cd*. txt A B *ab* Orig. Cyr. Hil. — τὴν om. B. — μου om. D *ab* Tert. Hil. Chrys. — 19. οὖν om. B L X *abc* Sahid. Arm. ins. A D. — πάλιν om. D. — 21. ἀνοῖξαι B L X 9 Orig. Chrys. — 22. ἐγένοντο D. — for ἐε, τότε B L 1 Copt. (ἐε τότε Copt.) Sahid. Arm. txt A D *c*. — τοῖς om. D E F G K M U X Δ 25 all. Chrys. Theophyl. — καὶ om. B D L X 3 al. Copt. Sahid. ins. A *ac*. — 23. rec. τοῦ Σ. with qu. ? txt A B D G K M S all. Chrys. Σολομῶνος D G M (not B, as Lachm. Muralt., but qu. ?) 11 *abc* Chrys. txt A B. — 24. ἐκύκλωσαν B. — 25. for εἶπ., λαλῶ D *bc* Tert. txt

(iv. 603), 'the Death of Christ would neither be lawful nor possible.' — 18.] The truth of this voluntary rendering up was shown by His whole sufferings, from the falling of His enemies to the ground in the garden (ch. xviii. 6) to His last words, *παράθεμαι τὸ πν. μου*, Luke xxiii. 46 (see note there). His resurrection also was eminently His own work, by virtue of the Spirit of the Father dwelling in and filling Him: the *ἐξουσία* in both these cases being the *ἐντολή*, appointment, ordinance, of the Father, from the counsel of Whose will the whole mediatorial office of Christ sprang: see ch. xii. 49. — 19—21.] The concluding words bind this discourse to the miracle of ch. ix., though not necessarily in immediate connexion.

22—39.] *Discourse at the Feast of Dedication.*—In all probability Jesus remained at, or in the neighbourhood of, Jerusalem during the interval (two months) between the Feast of Tabernacles and that of the Dedication. Had He returned to Galilee, we should have had some mention of it.—Still, by the words ἐν τοῖς Ἱεροσολύμοις, it would seem as if a fresh period and a new visit begun; for why should such a specification be made, if the narrative

proceeded continuously? — 22.] This feast had become usual since the time when Judas Macc. purified the temple from the profanations of Antiochus. It was held on Chisleu (December) 25, and seven following days: see 1 Macc. iv. 41—59. 2 Macc. x. 1—8. Jos. Antt. xii. 7, 7. — *χειμ. ἦν*] To explain to Gentile readers the reason of the Lord's walking in Solomon's portico. This latter was on the east side of the temple, called also by Jos. *στοὰ ἀνατολική*. He says, Antt. xx. 9, 7, that it was an original work of Solomon, which had remained from the former temple. — 24.] *ψυχὴν αἶρεις* is generally explained 'Keep us in doubt,' *αἰωρεῖς, ἀναρτᾷς μετὰ πίστewς κ. ἀπιστίας*, Euthym. But there is some question whether *ψ. αἶρ.* is ever so used. In Jos. it signifies 'to uplift the soul,' 'raise the courage:' *ἐπὶ τὸν κινδ. τὰς ψ. ἡρμέναι*, Antt. iii. 2, 3, 5, 1. So also Aquila, Prov. xix. 18, *πρὸς τὸ θανατῶσαι αὐτὸν μὴ ῥῆος τ. ψ. σου*. These usages however, as all the examples adduced in the comm., are confined to the act of a man on his own soul: when the term applies to effects produced on another, it seems to imply any strong excitement of mind, whether for hope or fear. 'How long dost thou

μαρτυρεῖ περὶ ἐμοῦ· <sup>26</sup> ἀλλ' ἡμεῖς οὐ πιστεύετε· \* οὐ <sup>ABD</sup>  
 \* γὰρ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν[ καθὼς εἶπον  
 ὑμῖν]. <sup>27</sup> τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ  
 γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι, <sup>28</sup> καὶ γὰρ ζωὴν  
 αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν  
 αἰῶνα, καὶ οὐχ <sup>a</sup> ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>29</sup> ὁ  
 πατὴρ μου, \* ὅς ἐδεδώκε μοι, <sup>b</sup> \* μεῖζον πάντων ἐστὶ, καὶ  
 οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς [μου].  
<sup>c</sup> <sup>30</sup> ἐγὼ καὶ ὁ πατὴρ <sup>c</sup> ἐν ἐσμέν. <sup>31</sup> <sup>d</sup> ἐβάστασαν οὖν  
 [πάλιν] λίθους οἱ Ἰουδαῖοι, ἵνα <sup>e</sup> λιθάσωσιν αὐτόν.  
<sup>f</sup> <sup>32</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ <sup>f</sup> καλὰ ἔργα ἔδειξα  
 ὑμῖν ἐκ τοῦ πατρὸς [μου]· <sup>g</sup> διὰ <sup>h</sup> ποῖον αὐτῶν ἔργον  
 λιθάζετέ με; <sup>33</sup> ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι [λέγοντες]  
 Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ <sup>i</sup> βλασφη-  
 μίας, καὶ ὅτι σὺ ἄνθρωπος ὢν <sup>k</sup> ποιεῖς σεαυτὸν θεόν.  
<sup>34</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστι γεγραμμένον ἐν τῷ  
 νόμῳ [ὑμῶν] Ἐγὼ \* εἶπα, <sup>1</sup> θεοί ἐστε; <sup>35</sup> εἰ ἐκείνους

<sup>a</sup> Matt. xiii.  
19. Jude 23.  
<sup>b</sup> comp. Matt.  
xiii. 2. 1 Cor.  
xv. 19. Judg.  
vi. 15.  
<sup>c</sup> ch. xvii. 21.  
24. John v. 7.  
Eph. ii. 11.  
<sup>d</sup> = here only.  
<sup>e</sup> ch. viii. 5  
refl.  
<sup>f</sup> = Matt. v. 16.  
1 Tim. v. 10  
al.  
<sup>g</sup> = ch. xi. 15.  
42 al. fr.  
<sup>h</sup> = Acts iv. 7  
al.  
<sup>i</sup> Matt. xii. 31.  
Rev. ii. 9 al.  
Dan. iii. 29.  
<sup>k</sup> ch. viii. 53  
refl.

1 Psal. lxxxvi. 6.

A B a.—ἐπιστεύσατε B 7 al. txt (add μοι D 5) A D abc al.—αὐτὰ μαρ. D a.—26. for  
 οὐ γὰρ, ὅτι οὐκ D L X 12 *bn* Syr. Sahid. Orig. Cyr. Chrys. txt A B ac.—καθὼς εἶπ.  
 ὑμ. om. B K L M<sup>1</sup> 6 al. c Copt. Sahid. Arm. ins. A D ab (?).—27. ἀκούουσιν (not ἀκού-  
 σουσιν?) B.—28. οὐ μὴ ἀρπάσῃ τις D L X 4 Cyr. Theophyl. txt A B.—29. ὁ δεδωκώς D.  
 ὁ δέδωκε L *abcv* Copt. Sahid. Tert. Hil. Ambr. Jer. Aug. txt A B (?).—μεῖζον A X  
*abcv* Copt. Cyr. Tert. Hil. Ambr. Jer. Aug. txt B D.—μου om. B L Orig. ins. A D  
 abc Hil.—31. πάλιν om. D 4 *abcv* Copt. Arm. Hil. Aug. Ambr. ins. A B.—32. ἐργ.  
 ἔδ. ὑμ. καλ. B.—μου om. B D *Aeth.* Hil. ins. A abc.—33. λέγοντες om. A B K L M X 9  
 al. *abcv* Syrr. Copt. Sahid. Arm. Hil. ins. D.—σὺ om. D K 2 Syr. Chrys. ins. A B abc

excite our minds?"—25.] He had often told them, in unmistakable descriptions of Himself: see ch. v. 19. viii. 36. 56. 58, &c., &c. But the great reference here is to His works, as in ver. 36.—26.] The difficulty, and MS. authority, of the words in brackets are sufficient warrant for their genuineness: and they come much more naturally with this than with the following verse. I believe them to refer more to the whole *parable*, than to any explicit saying of this kind; and this is shown to my mind by the following words in ver. 27:—the minor proposition, 'but ye hear not My voice,' being understood. This was a corollary from the *parable*, and thus it might be said καθὼς εἶπον ὑμῖν.—27—29.] This leads to a further description of these sheep. The form of the sentence is a climax; rising through the ἐγὼ δίδωμι and ἐκ τ. χ. μου, to ὁ πατὴρ μου, ὅς ἐδεδώκε μοι, and ἐκ τ. χ. τοῦ πατρὸς μου. Then the apparent duality of the two expressions, ἐκ τ. χ. μου and ἐκ τ. χ. τοῦ πατ. μου, gives occasion to the assertion in ver. 30, that Christ and the Father are one: one in *working*,

and in *power*, and in *will*. ἐν, κατὰ δύναμιν, ἡγουν, παντοδύναμοι. Euthym.; who adds, εἰ δὲ ἐν κατὰ δύναμιν, ἐν ἅρα καὶ κατὰ τὴν θεότητα καὶ οὐσίαν καὶ φύσιν.—This certainly is implied in the words, and so the Jews understood them, ver. 33. Bengel strikingly remarks, 'per sumus refutatur Sabellius, per unum, Arius.'—ἐν, not εἰς: not *personally* one, but *essentially*.—31.] i. e. as having spoken blasphemy, Levit. xxiv. 10 ff.—32.] See Mark vii. 37. ἔδειξα, because they were part of the manifestation of Himself as the Son of God.—λιθάζετε, 'are ye stoning (preparing to stone) Me?'—33.] θεὸν = ἴσον τῷ θ., ver. 18.—34.] νόμος here is in its widest acceptance,—the whole O. T.,—as ch. xii. 34. xv. 25. The Psalm (lxxxii.) is directed against the injustice and tyranny of judges (not, the Gentile rulers of the world (De Wette), nor, the angels (Bleek)) in Israel. And in the Psalm reference is made by εἶπα to previous places of Scripture where judges are so called, viz. Exod. xxi. 6. xxii. 9. 28.—35.] πρὸς οὓς ὁ λ. τ. θ. ἐγ., 'to whom God (in those passages) spoke.'—The

εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ <sup>m</sup> ἐγένετο, καὶ οὐ <sup>m</sup> δύναται <sup>n</sup> λυθῆναι ἢ <sup>o</sup> γραφή· <sup>36</sup> ὃν ὁ πατὴρ <sup>p</sup> ἡγάσεν καὶ <sup>n</sup> ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς <sup>q</sup> λέγετε ὅτι βλασφημεῖς, <sup>o</sup> ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμι; <sup>37</sup> εἰ οὐ ποιοῦ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι· <sup>38</sup> εἰ δὲ ποιοῦ, κἂν ἐμοὶ μὴ \* πιστεύητε, τοῖς ἔργοις \* πιστεύσατε, ἵνα γνῶτε καὶ \* πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ γὰρ ἐν \* αὐτῷ. <sup>39</sup> ἐζήτουν οὖν πάλιν αὐτὸν <sup>a</sup> πιάσαι· καὶ <sup>b</sup> ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν, <sup>40</sup> καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου <sup>c</sup> ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. <sup>41</sup> καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν <sup>d</sup> σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ <sup>e</sup> ἦν. <sup>42</sup> καὶ <sup>f</sup> ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

XI. <sup>1</sup> Ἦν δέ τις ἀσθενῶν Λάζαρος <sup>2</sup> ἀπὸ Βηθανίας, <sup>h</sup> ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

Orig. Hil.—34. ὑμῶν om. D bc Eus. Tert. Cyr. Hil. ins. A B (?).—εἶπον A D M S U Δ 3 all. txt B E G (H ?) K L U X al.—bef. θ. om. τοῦ D E 5 al. Cyr. Chrys.—38. for πιστεύητε, θέλετε πιστεύειν D abc Tert. Cyr. Hil. πιστεύετε A E G U X Δ 7. txt B al.—for πιστεύσατε, πιστεύετε B D K L U al. txt A E G H K M S X.—for πιστεύσητε, γινώσκητε B L X 4 Copt. Sahid. Arm. Æth. Theodoret. Hil. κ. π. om. D abc Cyr. Hil. Tert.—for αὐτῷ, τῷ πατρὶ B D L X 2 ac Syr. Copt. Sahid. Æth. Arm. Orig. Ath. Hil. txt A b Cyr. Hil.—39. πάλιν om. D 2 al. abc Copt. Chrys. Aug. ins. A B.—40. ἔμεινεν B abc. txt A D.

parenthesis, καὶ οὐ δύν. λ. ἡ γρ., implies, 'you cannot explain this expression away, —it cannot mean nothing,—for it rests on the testimony of God's word.'—36.] The argument is a *minor* ad *maius*.—If in any sense they could be called 'gods,'—how much more properly He, Whom &c.—They were only officially so called, only λεγόμενοι θεοὶ—but He, the Holy One, sealed and hallowed by the Father and sent into the world, is essentially θεός, inasmuch as He is υἱὸς θεοῦ.—The deeper aim of this argument is, to show them that the idea of *man* and *God being one*, was not alien from their O. T. spirit, but set forth these in types and shadows of Him, the real God-man.—37, 38.] Having put the charge of *blasphemy* aside, the Lord again has recourse to the testimony of *His works*, at which He hinted ver. 32; and here, to their *character*, as admitted by them in ver. 33. 'If they bear not the character of the Father, believe Me not: but if they do (which even yourselves admit), though ye may hate and disbelieve Me, recognize the unquestionable testimony of the works:—that ye may be led on to the higher faith of the unity of Myself and the Father.'—39.] The attempt to stone Him

seems to have been abandoned, but (see vii. 30) they tried again to take Him into custody: and, as before, He (miraculously?) withdrew Himself from them.

40—42.] *Jesus departs to Bethany beyond Jordan, and is there believed on by many.*—40.] See ch. i. 28 and note.—41.] The locality reminds them of John and his testimony. The remark seems to have a double tendency:—to relate their now confirmed persuasion, that though John did not fulfil their expectations by showing a sign or working miracles, yet he was a *true* prophet, and really, as he professed, the forerunner of this Person, who in consequence must be, what John had declared Him to be, the Messiah. And (ver. 42) the result followed:—*many believed on Him*.

CHAP. XI. 1—44.] *The raising of Lazarus.*—On the omission of this, the chief of the Lord's miracles, by the three other Evangelists, see Prolegg. ch. i. § 5, 1.—1.] Meyer, and Mr. Greswell, maintain that ἀπό means *present residence*,—ἐκ, *nativity*. But this distinction is *wholly untenable*; and all the inferences drawn from it in Mr. G.'s dissertation (vol. ii. p. 481 ff.) fall to the ground (see reff., especially last).—

<sup>1</sup> ἦν δὲ Μαρία ἡ <sup>1</sup> ἀλείψασα τὸν κύριον μύρῳ καὶ <sup>k</sup> ἐκ- ABD  
<sup>2</sup> μάσασα τοὺς πόδας αὐτοῦ τοῖς θοῖξιν αὐτῆς, ἧς ὁ ἀδελφὸς  
<sup>3</sup> Λάζαρος ἡσθένει. <sup>3</sup> ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν  
<sup>4</sup> λέγουσαι Κύριε, <sup>1</sup> ἴδε ὃν φιλεῖς ἀσθενεῖ. <sup>4</sup> ἀκούσας δὲ ὁ  
<sup>5</sup> Ἰησοῦς εἶπεν Ἀυτῇ ἡ ἀσθένεια οὐκ ἔστι <sup>m</sup> πρὸς θάνατον,  
<sup>6</sup> ἀλλ' ὑπὲρ τῆς θόξης τοῦ θεοῦ, <sup>n</sup> ἵνα ὁ <sup>o</sup> δοξασθῇ ὁ υἱὸς τοῦ  
<sup>7</sup> θεοῦ δι' αὐτῆς. <sup>5</sup> ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν  
<sup>8</sup> ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. <sup>6</sup> ὥς οὖν ἤκουσεν ὅτι  
<sup>9</sup> ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.  
<sup>7</sup> ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς <sup>a</sup> Ἀγωμεν εἰς  
<sup>8</sup> τὴν Ἰουδαίαν πάλιν. <sup>8</sup> λέγουσιν αὐτῷ οἱ μαθηταὶ Ῥαββί, ABCD  
<sup>9</sup> νῦν <sup>b</sup> ἐξήτουν σε <sup>d</sup> λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγει  
<sup>c</sup> ἐκεῖ; <sup>9</sup> ἀπεκρίθη ὁ Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσιν τῆς  
<sup>10</sup> ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ <sup>e</sup> προσκόπτει,  
<sup>11</sup> ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. <sup>10</sup> ἐάν δέ τις  
<sup>12</sup> περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ <sup>h</sup> ἔστιν

CHAP. XXI. 1. for αὐτῆς, αὐτοῦ A. — 2. Μαρία B. — ἧς καὶ D. — 3. aft. ἀλέγ. ins. αὐτοῦ D S al. ac. — πρὸς τὸν Ἰησ. D bc. — 4. aft. ἀσθ. ins. αὐτοῦ D. — 5. for ἡγ., ἐφίλει D. — 6. for ἐν ᾧ ἦν, ὁ Ἰησ. ἐπὶ τῷ τόπῳ D. — 7. εἶτα D. — for πάλιν, πόλιν A. — 9. rec. ὁ Ἰησ. txt A B C D G K L S X 12 all. — ὥρας ἔχει ἡ ἡμ. D. rec. εἰς ὥρ., but txt A B C K L X 5 all. Chrys. Cyr. Theophyl. — 10. ἔστ. ἐν αὐτῇ D<sup>1</sup> d Sahid. —

Bethany is designated as 'the village of Martha and Mary,' to distinguish it from that Bethany beyond Jordan, which has just been alluded to (not named perhaps to avoid the confusion), ch. x. 40. — Mary and Martha are mentioned as already well known from the current apostolic teaching (see Prolegg. to John, § ii. 11). — 3.] Another reference to a fact which, as the Lord prophesied, was known wherever the Gospel was preached. This reference containing, as it does, the expression τὸν κύριον (= 'our Lord'), q. d. 'as we all well know,' is a striking illustration of that prophecy. John himself relates the occurrence, ch. xii. 3, being necessary for the course of his narrative. — 4.] The message (see vv. 21, 32) evidently was to request the Lord to come and heal him; and implies that the sickness was of a dangerous kind. — 4.] The only right understanding of this answer, and the Lord's whole proceeding here, is, — that He knew and foresaw all from the first, — as well the termination of Lazarus's sickness and his being raised again, — as the part which this miracle would bear in bringing about the close of His own ministry. — αὐτῇ ἡ ἀσθ. 'Ostendit Christus, notum sibi, quod tanquam nescienti indicabatur.' Grot. — οὐκ ἔστ. πρὸς θ. Its result as regards Lazarus will not be death (see Matt. ix. 24 and ||, and notes): — but (see

ch. ii. 11. ix. 3) it has a higher purpose, — the glory of God; — the glorification, by its means, of the Son of God. And this δοξασθῇ — how was it accomplished? By this miracle leading to His Death, — which in John's diction is so frequently implied in that word. (It need hardly be remarked, with Olsh. and Trench, that the glorifying of the Son of God in Lazarus himself is subordinately implied. Men are not mere tools, but temples, of God.) — It is doubtful whether these words were the answer sent back to the sisters, or were said to the disciples. In either case, they evidently carried a double meaning, as again those in ver. 11. — 5.] explains ὃν φιλεῖς. — 6.] οὖν connects with ver. 4, 'Having then said this, — although He loved, &c., He abode,' &c. — In all probability Lazarus was dead, when He spoke the words ver. 4: — or at all events before the messenger returned. — 7.] If the οὖν in ver. 6 referred to this verse, the connexion must have been made by καὶ μετὰ τ.: the ἔπειτα cuts off all connexion (Gal. i. 18), and throws back the οὖν as explained above. — 8.] νῦν = ἀρτίως — 'but now.' — 9, 10.] The Lord's answer is first general, vv. 9, 10, — then particular, ver. 11. — οὐχὶ δώδ.] See on ch. ix. 4, where the same thought is expressed. But here it is carried further; — 'I have a fixed time during which to work, appointed

ἐν αὐτῷ. <sup>11</sup> ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς Ἰάζαρος ὁ φίλος ἡμῶν <sup>1</sup> κεκοίμηται· ἀλλὰ πορεύεσθαι ἵνα <sup>k</sup> ἐξυπνίσω αὐτόν. <sup>12</sup> εἶπον οὖν οἱ μαθηταὶ τῷ αὐτῷ Κυρίῳ, εἰ κεκοίμηται, <sup>1</sup> σωθήσεται. <sup>13</sup> εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς <sup>m</sup> κοιμήσεως τοῦ ὕπνου <sup>n</sup> λέγει. <sup>11</sup> τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς <sup>o</sup> παρρησίᾳ Ἰάζαρος ἀπέθανε· <sup>15</sup> καὶ χαίρω <sup>p</sup> δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ. ἀλλ' <sup>q</sup> ἄγωμεν πρὸς αὐτόν. <sup>16</sup> εἶπεν οὖν Θωμᾶς ὁ λεγόμενος δίδυμος τοῖς <sup>r</sup> συμμαθηταῖς Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. <sup>17</sup> ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας \* ἦδη <sup>s</sup> ἔχοντα ἐν τῷ <sup>t</sup> μνημείῳ. <sup>18</sup> ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς <sup>u</sup> ἀπὸ σταδίων <sup>v</sup> δεκαπέντε· <sup>19</sup> καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς <sup>w</sup> \* τὰς \* περὶ Μάρθαν καὶ Μαρίαν, ἵνα <sup>x</sup> παραμυθίσωνται αὐτὰς <sup>y</sup> περὶ τοῦ ἀδελφοῦ αὐτῶν. <sup>20</sup> ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι

x ver. 31. 1 Thess. v. 14. see 1 Thess. ii. 11.

11. κοιμᾶται D (and ver. 12) bc. txt A B C.—τοῦ ἐξυπνίσαι D.—12. rec. οἱ μ. αὐτοῦ with qu. ? txt (om. οἱ μ. A 2) A B C' D K X al. Theoph.—κοιμᾶται D.—14. οὖν om. A 2 a Syr. Copt. Arm.—aft. Ἰάζ. ins. ὁ φίλος ἡμῶν D.—17. bef. εἶρ. ins. εἰς Βηθανίαν A 2 D X 6 al. Syr. Æth.—ἦδη om. A' D al. Syr. Copt. Sahid. ins. B C al.—19. for Ἰουδ., Ἱεροσολύμων D.—τὰς περὶ om. D. περὶ om. M. for τὰς περὶ M., τὴν Μαρθ.

Me by My Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by inference) ye too are safe, walking in this light, which light to you is Myself, —walking with Me:—whosoever walks without this light,—without Me,—without the light of the Divine purpose illumining the path of duty,—stumbles, because he has no light in him.' In him, for 'the light of the body is the eye,' and the light must be *in us* in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light.—The twelve-hour division of the day was common among the Jews by this time, being probably borrowed from Babylon (οἱ Ἑλληνες τὰ δώδεκα μέρη τῆς ἡμέρας παρὰ Βαβυλωνίων ἔμαθον. Herod. ii. 109). As the day in Palestine varied in length from 14h. 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons (see Winer, Realwört. art. 'Tag.'). —11.] The special reason for going, which the disciples appear not to have borne in mind, having probably supposed from ver. 4 that Lazarus would recover. —ὁ φίλ. ἡμ.] 'quanta humanitate Jesus amicitiam suam cum discipulis communicat!' Bengel. And the ἡμ. gives a reason why *they* should go too.—

This κεκοίμ. might have recalled to *three at least* of the disciples that other saying, Matt. ix. 24. But the former οὐ πρὸς θάν. had not been understood,—and that error ruled in their minds.—12.] They evidently understand the sleep announced to them by Jesus as a token of a favourable crisis, and σωθήσεται (as in E. V. 'he shall do well'), = his recovery,—will probably be the result.—15.] The ἵνα πιστ. is not to be taken as the *great end* of the miracle, but the end as regarded *them*.—16.] Θωμᾶς, ܬܡܬܐ = δίδυμος in Aramaic. The remark means, 'Let us also go (with our Master, implied in the καὶ), that we may die with Him' (not,—with Lazarus, Grot.). This is in exact accord with the character of Thomas, as shown in ch. xiv. 5. xx. 25;—ever ready to take the dark view, but deeply attached to his Lord.—17.] Jesus remained two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts v. 6—10.—18.] The geographical notice is given, to account for the occurrence detailed in the next verse. A stadium =  $\frac{1}{2}$  of a Roman mile.—19.] τὰς περὶ Μ. κ. Μ. *Martha and Mary, and their friends*—the women

† Ἰησοῦς <sup>a</sup> ἔρχεται, <sup>b</sup> ὑπὴντησεν αὐτῷ· Μαρία δὲ ἐν τῷ ABCD  
<sup>a</sup> ch. i. 39 ref.  
<sup>b</sup> Matt. viii. 28.  
 Luke viii. 27.  
 ver. 30, ch.  
 xii. 18 only f.  
 Tobit vii. 1.  
 c constr. vii.  
 xv. 19.  
 d Matt. xxi. 22.  
 ch. xv. 7.  
 1 John v. 14,  
 15.  
 e Matt. xviii. 9.  
 xx. 19 al. fr.  
 15. xxvi. 19.  
 f Matt. xxi.  
 23 al. fr.  
 g ch. i. 12 ref.  
 h ch. viii. 35  
 ref.

οἴκῳ ἐκαθίζετο. <sup>21</sup> εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν  
 Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν \*ἔτεθνήκει·  
<sup>22</sup> [ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν  
 δώσει σοι ὁ θεός. <sup>23</sup> λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται  
 ὁ ἀδελφός σου. <sup>24</sup> λέγει αὐτῇ Μάρθα Οἶδα ὅτι ἀναστή-  
 σεται ἐν τῇ ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ. <sup>25</sup> εἶπεν αὐτῇ  
 ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ πιστεύων  
 εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται. <sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ  
 πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις

B C<sup>1</sup> L X al. txt A. — 20. rec. ὁ Ἰησ. txt A B C D H K S X 15 all. Cyr. Theophyl.  
 — 21. τὸν καὶ ὄριε om. B. — for ἐτεθνήκ., ἀπέθανεν B C<sup>1</sup> D K L X 7 Cyr. Chrys. Basil.  
 txt A C<sup>1</sup> E F G H M S U Δ al. — 22. ἀλλὰ om. B C<sup>1</sup> X 4 a Chrys. ins. A D bc. —

mourning with them. Lightfoot (Hor. Hebr. in loc.) gives an account of the ceremonies practised during the thirty days of mourning. — 20.] The behaviour of the two sisters is quite in accordance with their character, Luke x. 38—42:—and thus we have a most interesting point of connexion between two gospels so widely various in their contents and character.—Stier thinks (v. 22), as also Trench (Mir. 398), that Mary did not hear of the approach of Jesus, and that we must not bring the characters to bear on this case (?). — 21.] This saying has evidently been the leading thought of the four days since their brother's death. Mary repeats it, ver. 32.— 22.] She seems to express some expectation of the raising of her brother;—but it is too great a thing for her to venture to mention;—possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, a 'verbum minus dignum' (Bengel) in the form of her expression, ὅσα ἂν αἰτήσῃ τὸν θ. κ.τ.λ. It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from the Lord's own words, ver. 41.—23.] I believe these words of the Lord to contain no allusion to the immediate restoration of Lazarus; but to be pedagogically used, to lead on to the requisite faith in her mind. I have to learn whether ἀναστήσεται in this direct absolute sense could be used of his *recal into human life*. — 24.] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection. — 25, 26.] These words, as Stier observes, are the central point of the history; the great testimony to Himself, of which the subsequent miracle is the proof. The in-

tention of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing Himself as 'THE RESURRECTION' (q. d.—that resurrection in the last day shall be only *by My Power*, and therefore I can raise now as well), and more than that, *THE LIFE ITSELF*: so that he that believeth in Me (= Lazarus, in her mind), even though he have died (ἀποθάνῃ, past), shall live; and he that liveth and believeth in Me, shall never die: i. e. 'faith in Me is the source of life, both here and hereafter; and those who have it, have Life, so that they shall NEVER DIE;'—physical death being overlooked and disregarded, in comparison with that which is really and only death. The ζῶν must be (against Lampe, Olshausen, and Stier) taken of *physical life*, for it stands opposed to καὶ ἀποθάνῃ.—ὁ πιστ. εἰς ἐμὲ is the subject of both clauses; in the former it is said that he καὶ ἀποθ., ζήσεται: in the second, that he ζῶν, οὐ μὴ ἀποθάνῃ. Olshausen's remark, that ζῶν and ἀποθ. in the second clause must both be physical, if one is, is wrong; the antithesis consisting, in both clauses, in the reciprocation of the two senses, physical and spiritual; and serving in the latter clause, as a key hereafter to the condition of Lazarus, when raised from the dead.—There can hardly be any reference in ver. 26 to the state of the living faithful at the Lord's coming (πάντες μὲν οὐ κοιμηθήσονται, πάντες δὲ ἀλλαγησόμεθα, 1 Cor. xv. 51),—for although the Apostle there, speaking of believers primarily and especially, uses the first person,—the saying would be equally true of unbelievers, on whose bodies the change from τὸ φθαρτὸν to ἀφθαρσία will equally pass, and of whom the οὐ μὴ ἀποθάνῃ here





καὶ ἑτάραζεν αὐτὸν <sup>31</sup> καὶ εἶπε Πῶς <sup>e</sup> τεθείκατε αὐτόν; ABCD  
 λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε. <sup>35 f</sup> ἰδάζουσαι ὁ  
 Ἰησοῦς. <sup>36</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει  
 αὐτόν. <sup>37</sup> τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἡδύνατο οὗτος ὁ  
 ἄνθρωπος <sup>g</sup> ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ <sup>h</sup> ποιῆσαι ἵνα καὶ  
 οὗτος μὴ ἀποθάνῃ; <sup>38</sup> Ἰησοὺς οὖν πάλιν \* ἐμβριμώμενος  
 ἐν αὐτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ <sup>i</sup> σπήλαιον, καὶ  
 λίθος <sup>k</sup> ἐπέκειτο ἐπ' αὐτῷ. <sup>39</sup> λέγει ὁ Ἰησοῦς Ἀρατε τὸν  
 λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ † τετραπευτήκοτος Μάρθα  
 Κύριε, ἥδη <sup>l</sup> ὄζει· <sup>m</sup> τεταρταῖος γάρ ἐστι. <sup>40</sup> λέγει αὐτῇ ὁ  
 Ἰησοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύῃς † ὅψῃ τὴν κόζαν  
 ἢ here only. Exod. viii. 11.  
 m here only. Herodot. ii. 89.

B : D al.—συνεληλυθότας μετ' αὐτῆς D.—ἰβριμ. A.—ἰταράχθῃ τ. πν. ὡς ἐμβριμώ-  
 μενος D 2 Sahid. Arm.—35. καὶ ἰδ. D.—38. ἐμβριμούμενος A U al. ἐμβριμώμενος  
 C<sup>1</sup> X. txt B D. ἐπὶ τ. μν. D.—39. rec. τεθνηκότος with C<sup>2</sup>. txt A B C<sup>1</sup> D K L U 4

merely physical, requiring indeed an act of the will, and a self-troubling,—a complication of feeling,—but implying no deliberate disapproval of the rising emotion, which indeed immediately after is suffered to prevail. What minister has not, when burying the dead in the midst of a weeping family, felt the emotion and made the effort here described? And surely this was one of the things in which He was made like unto His brethren. Thus Bengel: 'Ita Jesus austerior affectu lacrymas hic cohibuit, et mox ver. 38 abruptit. Eoque maior carum fuit auctoritas.'—τῷ πν. is not the dat. after ἐνεβρ., 'rebuked His Spirit,'—but 'in spirit': see ἐν αὐτῷ ver. 38.—Indignation over unbelief, and sin, and death the fruit of sin, doubtless lay in the background: but to see it in the words (with Olsh., Stier, and Trench), seems unnatural.—35—38.] It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for John seldom uses ὅς as a mere copula, but generally as 'but': see w. 46. 49. 51.—It is (Trench, p. 407) a mark of accuracy in the narrative that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee (Strauss has made this very point an objection!), of which they probably may have heard, but naturally would not thoroughly believe on rumour only.—Again, of raising Lazarus none of them seem to have thought, only of preventing his death.—This second ἐμβριμᾶσθαι of the Lord I would refer to the same reason as the first. ἰδάζουσαι μὲν, ἀφίεις τὴν φόνον ἐνδείξασθαι τὰ αὐτῆς. . . . ἄρα πάλιν ἐμβριμάται τῷ πάθει. Euthym. Only he assigns a didactic

purpose, to teach us moderation in our tears; I should rather believe the self-restraint to have been exercised as a preparation for what followed.—The caves were generally horizontal, natural or artificial,—with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal; see ref.—Probably, from this circumstance, as from 'the Jews' coming to condole,—and the costly ointment,—the family was wealthy.—39.] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below.—There is no reason to avoid the assumption of the plain fact (see below) stated in ἡδὴ ὄζει. I cannot see that any monstrous character (Ols. Trench) is given to the miracle by it; any more than such a character can be predicated of *restoring the withered hand*. In fact, the very act of death is the beginning of decomposition. I have no hesitation with almost all the ancient, and many of the best modern commentators, in assuming ἡδὴ ὄζει as a *fact*, and indeed with Stier, believing it to be spoken not as a supposition, but as a *fact*. The entrances to these vaults were not *built up*,—merely defended, by a stone being rolled to them, from the jackals and beasts of prey.—40.] I can hardly think she supposed merely that Jesus desired to *look on the face of the dead*;—she expected *something* was about to be done, but in her anxiety for decorum (Luke x. 40) she was willing to avoid the consequence of opening the cave. This feeling Jesus here rebukes, by referring her to the plain duty of simple faith, insisted on by



d = ch. ii. 11  
rell.  
e = Matt. xv.  
14. 4 Kings  
iv. 27.  
f Matt. xxi. 21.  
ch. ii. 16. xx.  
1. 1 Macc.  
v. 2.  
g Rev. ii. 6.  
vi. 11. Ps. cii.  
16.  
h constr. Matt.  
v. 29. 30.  
xviii. 6.  
i ch. v. 12 rell.  
L ch. i. 12 rell.  
1 Matt. xxv.  
31. Luke i.  
51. Acts v.  
37. Zech.  
xiii. 7. Jerk.

πολλὰ <sup>d</sup> σημεῖα ποιεῖ. <sup>48</sup> ἂν ἡ ἀφῶμεν αὐτὸν οὕτω, ABD  
πάντες πιστεύουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι  
καὶ ἄρουν ἡμῶν καὶ τὸν <sup>e</sup> τόπον καὶ τὸ ἔθνος. <sup>49</sup> εἰς  
ὃς τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἑνιαυτοῦ  
ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδέν, <sup>50</sup> οὐδὲ  
† λογιζέσθε ὅτι <sup>h</sup> συμφέρει \* ἡμῖν ἵνα εἰς ἄνθρωπος  
ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόλῃται.  
<sup>51</sup> τοῦτο δὲ ἡ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν  
τοῦ ἑνιαυτοῦ ἐκείνου προεφήτευσεν ὅτι ἐμελλεν † Ἰησοῦς  
ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ ἔθνους  
μόνον, ἀλλ' ἵνα καὶ τὰ <sup>k</sup> τέκνα τοῦ θεοῦ τὰ <sup>l</sup> διεσκορ-

τοιαῦτα D bc.—48. καὶ ἂν D l.—ἀρ. τὸν τόπ. ἡμ. καὶ D.—49. καίρας D<sup>2</sup> abc.  
κήρας D<sup>1</sup>.—50. rec. διαλογιζέσθε. txt A B D L 4 Sahid. Orig. Cyr. Chrys.—ὅμιν  
D L M X ab Chrys. txt A B c Orig.—51. ἐκείνου om. D.—ἐπροφ. B D L X l. txt A  
Orig.—rec. ὁ Ἰη. txt A B D X 7 al. Orig. Chrys.—52. καὶ (1st) om. B?—54. ἐκίθεν

the miracle, any more than in the case of  
the blind man, ch. ix., but with a view to  
stir up the rulers yet more against Him.  
—This Evangelist is very simple, and at the  
same time very consistent, in his use of  
*particles*: almost throughout his Gospel the  
great subject, the manifestation of the  
Glory of Christ, is carried onward by οὖν,  
whereas δὲ as generally prefaces the de-  
velopment of the antagonist manifestation  
of hatred and rejection of Him. — [47.]  
Their words may be read two ways; with,  
or without, a question after ποιοῦμεν.  
(1) is the ordinary way. (2) 'What do we,  
seeing that, because, this man doeth many  
miracles?' — [48.] They evidently regarded  
the result of 'all believing on Him,' as  
likely to be, that He would be *set up as  
king*: which would soon bring about the  
ruin here mentioned. Augustine (in Ev.  
Joh. Tract xlix.) understands it differently:  
that, all men being persuaded by Him to  
peaceful lives, they would have no one to  
join them in revolt against the Romans;  
but this seems forced: for no ἐλεύσονται  
would in that case be provoked. — τὸν  
τόπον] not, the temple (sc. ἄγιον, Acts  
vi. 13. 2 Macc. v. 19 hardly applies, being  
the place which the Lord chose to put  
His Name there, not ὁ τόπος ἡμῶν) but  
'our place,' as in rell.: i. e. our local habi-  
tation, and our national existence. Both  
these literally came to pass. — Whether this  
fear was earnestly expressed, or only as a  
covert for their enmity, does not appear. —  
[49—52.] The counsel is given in political  
subtlety, and was intended by Caiaphas in  
the sense of political expediency only. But it  
pleased God to make Him, as High Priest,  
the special though involuntary organ of the  
Holy Spirit, and thus to utter by him a

prophecy of the death of Christ and its  
effects. That this is the only sense to be  
given, appears from the consideration that  
the whole of vv. 51, 52 cannot for a mo-  
ment be supposed to have been in the mind  
of Caiaphas; and to divide it and suppose  
the latter part to be the addition of the  
Evangelist, is quite unjustifiable. — ἀρχ.  
τοῦ ἐν ἐκείνῳ] repeated again, ch. xviii.  
—He was High Priest during the whole  
Procuratorship of Pontius Pilate, eleven  
years: Jos. Antt. xviii. 2, 2, and 4, 3.—  
We can hardly understand τοῦ ἐν ἐκ. 'in  
that remarkable year,' as we have no in-  
stance of time being so specified. Rather,  
as there certainly is a doubt about the le-  
gitimacy of Caiaphas's High Priesthood, I  
should understand the words to refer to  
some official distinction from Annas (the  
High Priest de jure), the exact nature of  
which is lost to us. — οὐκ οἶδ. οὐδ.] Pro-  
bably various methods of action had been  
suggested. — ἀφ' ἑαυ. οὐκ εἶπ.] 'not  
merely of himself,' but under the influence  
of the Spirit, who caused him to utter  
words, of the full meaning of which he had  
no conception. — ἀρχ. ὢν προεφ.] There  
certainly was a belief, arising probably ori-  
ginally from the use of the Urim and  
Thummim, that the High Priest, and in-  
deed every priest, had some knowledge of  
dreams and utterance of prophecy. We  
find it in Jos. B. J. iii. 8, 3, and Philo de  
Creat. Principum, p. 728, end. The latter  
says ὁ πρὸς ἀλήθειαν ἱερεὺς εὐθὺς ἐστι  
προφήτης. That this belief existed, may  
account for the expression here; which  
however does not confirm it, but merely  
asserts the fact that the Spirit made use of  
him as High Priest for this purpose. — ὅτι  
ἐμελ. . .] the purport (unknown to himself)

πισμένα <sup>m</sup> συναγάγῃ εἰς ἔν. <sup>53</sup> ἀπ' ἐκείνης οὖν τῆς ἡμέρας <sup>m = Matt. iii. 12, xiii. 30. ch. ix. 36. Isa. xxvii. 12. n (and constr.) Matt. xxvi. 1. see Acts ix. 23. o = ch. vii. 4. a = ch. vii. 1. red. b ch. iii. 23 reff. c ch. ii. 13 reff.</sup>  
 "συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. <sup>54</sup> Ἰησοῦς οὖν οὐκ ἔτι <sup>o</sup> παρρησία <sup>a</sup> περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν [ἐκείθεν] εἰς τὴν χώραν <sup>b</sup> ἑγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. <sup>55</sup> ἦν δὲ <sup>c</sup> ἑγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα <sup>d</sup> ἀγνίσωσιν ἑαυτούς. <sup>56</sup> ἐζή- <sup>d Acts xxi. 21. 26. met. James iv. 8 al. 2 Chron. xxix. 17. e ch. i. 17 reff. f Luke x. 37. 1 Cor. x. 28 f. g ch. vii. 30 reff. h constr. here only. Amos i. 1. iv. 7. 3 Macc. xv. 36. i Matt. x. 8 al. fr. k = Matt. xxii. 2. Mark vi. 21. Gen. xxi. 8. l abs. Matt. xx. 28. Luke x. 40 f.</sup>  
 τουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; <sup>57</sup> <sup>c</sup> Δεδώκεισαν δὲ [καὶ] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι \* ἐντολὴν ἵνα ἂν τις γινῶ πού ἐστι, ἡμνύσῃ, ὅπως <sup>e</sup> πιάσωσιν αὐτόν.

XII. 1'Ο οὖν Ἰησοῦς <sup>b</sup> πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος [ὁ τεθνηκώς] ὃν <sup>i</sup> ἤγειρεν ἐκ νεκρῶν. <sup>2</sup> <sup>k</sup> ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα <sup>1</sup> διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν \* τῶν

om. D 3 *abcv* Æth. Orig. Theophyl. ins. A B Orig.—aft. χώραν ins. Σαμφουρεῖν D d (sapphirum). longinquam a.—for διέρ., ἔμεινεν B L 1 Copt. Orig.—55. ἂν. οὖν D bcd. txt A B a Orig.—πριν τὸ πάσχα D.—56. καὶ τὸν 1. D.—ιστῶτες D 1.—τί δοκεῖτε D.—57. καὶ (1st) om. A B K L M U X Δ 17 al. *abcv* Syrr. Æth. Arm. Orig. txt D E G (H S?).—ἐντολὰς B M 3 syr. Orig. txt A D *abc*.—γινῶ D 1.

CHAP. XII. 1. ὁ τεθν. om. B X *ac* Syr. Sahid. Chrys. ins. A D b.—2. bcf. ἀνακ. ins.

of his prophecy. And τοῦ ἔθν. is guarded from misunderstanding by what follows.—τ. τέκ. τ. θεοῦ . . .] are the *τασσομένοι* εἰς ζωὴν αἰώνιον, the τέκνα θ. of ch. i. 12, among all nations; see ch. x. 16.—53.] The decision, to put Him to death, is understood: and from that day they plotted that they might slay Him (not, how they might slay Him).—54.] Ephraim is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Jos. B. J. iv. 9, 9.—ἐγγ. τ. ἐρ., near the desert of Judah. Its situation is at present unknown. Robinson (Harmony, p. 204) supposes it to be the same with Ophrah and Ephron of the O. T., and the modern et-Taiyibeh, twenty R. miles from Jerusalem.—55.] ἐκ τ. χώρ., not, 'from that country,' but, 'from the country' generally.—ἵνα ἄγν. ἐ.] To purify themselves from any Levitical uncleanness, that they might be able to keep the Passover; see Num. ix. 10. 2 Chron. xxx. 17. Acts xxi. 24.—56.] τί δοκ. ὑμ.; and ὅτι οὐ μὴ ἔλθ. . .; are two separate questions, as in E. V. The making them one, is hardly grammatical.—οὐ μὴ ἔλθ. must have a future sense; whereas in that case it would be past: 'what think ye, that He is not (i. e. of His not having) come to the feast?'—57.] The import of this ver. de-

pends on the insertion or omission of the καί. Without it, it is merely an explanation of the people's question: 'For the chief priests' &c.: with it, it would mean, 'And besides, the chief priests' &c.; i. e. 'not only did the people question, but' &c. The former is in my view most probable; for the command, having been given, would satisfactorily account for the questioning, and not be stated merely as co-ordinate with it.

CHAP. XII. 1—11.] The anointing at Bethany. Matt. xxvi. 6—13. Mark xiv. 3—9, where see notes.—1.] On πρὸ ἐξ ἡμ., see reff. It is an expression frequent in later Greek; so μετὰ τριάκοντα ἡμ. τῶν γάμων, Dio lix. 28: μετὰ ὅκα ἔτη τοῦ οἰκῆσαι Ἀβραὰμ ἐν γῇ Χαναάν, Philo. de Congressu, p. 434. See numerous instances in Greswell, vol. iii. Diss. I, where he defines the expression to be *exclusive* of the period named as the limit ad quem or a quo (according as πρὸ or μετὰ is used), but *inclusive* of the day or month or year of the occurrence specified. Thus the arrival, and anointing, at Bethany, will be on the eighth of Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point the Lord came,

m Matt. ix. 10. <sup>m</sup> \* συνανακειμένων αὐτῶν. <sup>n</sup> ἡ οὖν Μαρία λαβούσα <sup>n</sup> λίτραν ABD  
xiv. 9 al.  
3 Macc. v. 39. <sup>o</sup> μύρου <sup>o</sup> νάρδου <sup>o</sup> πιστικῆς <sup>o</sup> πολυτίμου <sup>o</sup> ἤλειψε τοὺς πόδας  
n ch. xix. 39  
only f.  
o Matt. xxvi. 7.  
ch. xi. 2 al.  
p Mark xiv. 3  
only. Conf. i.  
12. iv. 13, 14  
only f.  
q Mark xiv. 3  
only f.  
r Matt. xiii.  
46 only f.  
s ch. xi. 2 refl.  
t ibid.  
u Eph. v. 2.  
2 Macc. ix.  
10, 12.  
v Mark xiv. 6.  
const. Matt.  
xxvi. 7.  
a Matt. xxiii. 10.  
Mark xii. 14.  
ch. x. 13.  
Wisd. xii. 13.  
b ch. x. 1 refl.  
c ch. xiv. 29  
only. 2 Chron.  
xxiv. 8, 11.  
d — Matt.  
xxvii. 6.  
Mark xii. 41.  
43, 44. Luke  
xvi. 1, 5, 4.  
e — Mark xiv.  
13. Acts xxi.  
35. Lat see  
ch. xx. 15.  
f — Matt. xv.  
14. 1 Kings  
iv. 27.  
g Mark xiv.  
8 only f.  
h and constr.  
Acts xxv. 21.  
i — Matt. iii. 9 al. Acts xiii. 40. k pres. ch. 1. 30 refl. l ch. x. 32 refl. m — ch. xi. 8. comp. ver. 1. n ch. i. 12 and refl.

εἰς B L *abon* Orig. txt A D. — ἀνακείμενων σὺν A D E G H K L M S U X Δ IG all.  
Orig. txt B? — 3. for λαβ., λαμβάνει . . . καὶ D. — for μύρ. νάρ. πισ., πιστικῆς  
μύρου D. — ἐπλήσθη B. txt A D Q. — 4. ἐκ om. Q. — Simon judas *abc*. *ioudas* ἀπὸ  
καρυώτου D d. — ὁ ἰσκαριώτης εἰς ἐκ τ. B. txt A Q. — ὅς ἡμελλεν παραδιδόναι αὐτὸν D.  
— 5. τοῖς πτ. D. — 6. for εἶχε καί, ἔχων B D L Q 3 v Copt. Sahid. Orig. txt A *abc*. —  
7. ἵνα εἰς τ. ἡ. τ. ἐντ. μ. τηρήσῃ B D K L Q X 4 *abon* Copt. Sahid. Aeth. Arm. txt A.  
— 8. om. D d. — 9. ὅχ. δὲ πολ. ἐκ τ. I. ἡκουσαν D *ad*. — μόνον om. D b. ins. A B Q *ac*.  
— Kai bef. τ. A. om. D *abon*. — aft. ἡγ. ins. I. *ioudas* (as also in ver. 1) D, and aft.

or whether He arrived at the commence-  
ment of the Sabbath, i. e. sunset,—or a  
little after, on Friday evening, from Jericho.  
— 2.] See notes on Matt. — 3.] λίτραν.  
What weight is imported, is uncertain :  
hardly, (see ch. xix. 39,) so much as a  
Roman pound. The word, originally Greek,  
was adopted into the Aramaic, and is found  
in the Rabbinical writings as equivalent to  
a mina : see Friedlieb, *Archäologie der Lei-*  
*densgeschichte*, p. 33.—On νάρδ. πιστ.,  
see note on Mark. — ἡλ. τ. πῶδ.] His  
head, according to Matt. and Mark. See  
note on Luke vii. 38. — 4.] For *Judas*, we  
have οἱ μαθ. αὐτοῦ, Matt., — τινεῖς merely,  
Mark. See note on Matt. ver. 8 — 5.] τρια-  
κοστ. δην.] Common to our narrative, and  
Mark. See note on Mark, cir. init. The  
sum is about 9*l*. 1*6*s. of our money (Fried-  
lieb, p. 31). — 6.] γλωσσόκομον, ἀγγεῖον  
τῶν αὐλητικῶν γλωττῶν. Phryn. (De  
Wette), to keep the reeds, or *lingues*, of wind  
instruments : — thus, generally, any kind  
of pouch, or money-chest. — βάσταζεν]

There is no need to depart from the usual  
rendering, 'carried,' 'bore,' which is the  
prevailing sense of the word in the N. T.  
— βαστ. *never* signifies to steal or purloin :  
in the passages of Josephus commonly cited  
to bear out this view, it denotes the act of  
*carrying away* merely, the stealing being  
otherwise expressed, or implied. Antt. vii.  
15, 3. ix. 4, 5. xii. 5, 4 al. And such a  
sense would not apply here. So Lücke, De  
Wette, Thol. al.—contra, Origen, Theophyl.  
al. — 7.] See note on Matt. ver. 12. To  
suppose that it was a remnant from that  
used at the burial of Lazarus, is not only  
fanciful, but at variance with the character  
of the deed as apparent in the narrative.  
The other reading, ἄφες αὐ. ἵνα ε. τ. ἡ. τ.  
ἐ. μ. τηρήσῃ αὐτό, (adopted by Lachm.)  
seems (De Wette) to be a gloss, and a false  
one, by some one who did not understand  
the words,—as prophetic of that day, which  
was in effect *now come*. — 8.] See note on  
Mark, vv. 7, 8.—γάρ implies the ἔργον  
καλὸν ἐργάσατο εἰς ἐμὲ of Matt. ver. 10.

<sup>12</sup> ° Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, <sup>13</sup> ἔλαβον τὰ βατὰ τῶν φοινίκων καὶ ἐξήλλον ἑῖς ὑπάντησιν αὐτῷ, καὶ \* ἔκραζον Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [ὁ] βασιλεὺς τοῦ Ἰσραὴλ. <sup>11</sup> εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἑκάθισεν ἐπ' αὐτὸ, καθὼς ἐστὶ γεγραμμένον <sup>15</sup> ° Μὴ φοβοῦ θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ \* πῶλον ὄνου. <sup>16</sup> ταῦτα [δὲ] οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἔδοξάσθη ὁ Ἰησοῦς, τότε ἐμήθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. <sup>17</sup> ° ἑμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, \* ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>18</sup> διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι \* ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. <sup>19</sup> οἱ οὖν Φαρισαῖοι εἶπον ἡ πρὸς ἑαυτοὺς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος ὁπίσω αὐτοῦ ἀπῆλθεν.

νεκρῶν A.—τῶν νεκρ. D.—10. ins. καὶ bef. οἱ ἀρχ. B.—13. συνάντησιν D G L X 5 al. ἀπάντησιν A K U 10 al. Orig. txt B E F M Q Δ (H S ?) Orig.—αὐτοῦ D.—ἐκραύγαζον B D L Q 2. txt A Orig.—ins. λέγοντες A D K Q X 7 al. a Syrr. Æth. Copt. om. B E F G L M U Δ (H S ?) all.—εὐλογητός D.—καὶ ὁ βασι. B L Q Copt. Æth. Orig. ὁ om. A E F G H M S ? U Δ 19 Theophyl. txt D K X al. Orig.—15. rec. θυγατερ. txt A B (ή θ. B) D K L Q X Δ.—σου om. A.—16. δὲ om. B L Q Dv. ins. A D ac Orig.—ἐνόησαν D.—περὶ αὐτοῦ D Sahid.—17. for ὅτι, ὅτε A E G M Q S U X Δ 22 all. v syr. Sahid. Æth. txt B ? D E H ? K L al. abcd Syr.—18. ἤκουσαν A D K L M S X 19 abcd Syr. Copt. Sahid. Æth. txt B Q.—19. αὐτοὺς D acd. —alt. κόσμ. ins. ὁλος D L X 7 abc Syr. Copt. Æth. Arm. Cyr. Ambr. txt A B Q Sahid.—

—10.] ἐβουλ., not, 'came to a (formal) resolution,' but 'were in the mind,' 'had an intention : ' see Acts v. 33. xv. 37.—The High Priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the *fact* of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way as an object of popular attention in connexion with Jesus.

12—19.] *The triumphal entry into Jerusalem.* Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—44. On the chronology, see note on Matt. xxi. 1.—12.] τῇ ἐπ., i. e. on the Sunday :—see on ver. 1.—ἀποσφ.—] From the multitude who had returned from Bethany, ver. 9. The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after sunset, and the anointing.—13.] τὰ β. τ. φ. The articles show that the palm-trees were on the spot: 'the branches of the palm-trees;' or perhaps (Lücke) that the custom was usual at such festivities.—14—16.] The Evangelist seems

to suppose his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously.—εὐρὼν does not involve any discrepancy with the three Evangelists, but is a compendious term implying their details.—15.] The prophecy is more fully cited by Matt.—16.] Important, as showing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the apostles by the Holy Spirit after the Ascension.—ταῦτα ἐπ. αὐτῷ] viz., the going out to meet Him, strewing clothes and branches in the way, and shouting 'Hosanna' before Him: also perhaps, the setting Him on the ass, implied in the concise narrative.—17.] Retaining ὅτι, I would not render it 'that,' but 'because,' and leave ἑμαρτύρει unconnected with it, and *absolute*, as in ch. i. 15. 32. The testimony which they bore is given in Luke xix. 37, 38.—18.] I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any

o ch. i. 29 reff.  
p here only t.  
1 Macc. xlii.  
51.  
q constr. Matt.  
viii. 34. xxv.  
i. 6. i. p.  
here only.  
Judg. xi. 34.  
r Matt. xxi. 9.  
15. Mark xi.  
9. 10 only.  
t = Acts xxi. 2.  
xxvii. 6.  
u here only t.  
v int. Matt. v.  
Z.  
w Zech. ix. 9.  
x = Matt. xxi.  
2, 5, 7.  
a ch. vii. 39.  
b w. acc. Mark  
ix. 12, 13.  
dat. here  
only.  
c ch. i. 7, 32 al.  
d constr. here  
only. — ch. i.  
48.  
e Matt. x. 8 al.  
f Matt. viii. 28.  
ch. xi. 29, 30  
and reff.  
g ch. ii. 11 al.  
h = Mark x. 26.  
xi. 31 al.  
i Matt. xxvii.  
23. ch. vi. 63.  
Heb. xiii. 9.  
k constr. Mark  
i. 29.



<sup>27</sup> Νῦν ἡ ψυχὴ μου <sup>a</sup> τετάρακται, καὶ τί εἶπω; πᾶτερ, <sup>a</sup> <sup>b</sup> σῶσόν με ἐκ τῆς <sup>c</sup> ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον <sup>b</sup> εἰς τὴν ὥραν ταύτην. <sup>c</sup> <sup>d</sup> πᾶτερ, <sup>d</sup> δόξασόν σου τὸ ὄνομα. <sup>c</sup> ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν <sup>d</sup> δοξάσω. <sup>e</sup> <sup>f</sup> ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγε <sup>e</sup> <sup>f</sup> <sup>g</sup> βροντὴν γεγονέναι. ἄλλοι ἔλεγον Ἄγγελος αὐτῷ <sup>g</sup> λελάληκεν. <sup>h</sup> <sup>i</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν Οὐ <sup>h</sup> <sup>i</sup> <sup>j</sup> δι' ἐμέ <sup>j</sup> αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. <sup>k</sup> <sup>l</sup> νῦν <sup>k</sup> <sup>l</sup> κρίσις ἐστὶ <sup>k</sup> <sup>l</sup> τοῦ κόσμου τούτου· νῦν ὁ <sup>k</sup> <sup>l</sup> ἄρχων τοῦ κόσμου τούτου <sup>k</sup> <sup>l</sup>

(bef. ἐάν) om. B D G? L X G al. av Syr. Sahid. txt A. — 28. bef. τὸ ὄν., μου B 1.— for τὸ ὄν., τὸν υἱὸν L X 11 Copt. (Eth. Cyr. have both) Ath. nomen tuum in quo erat filius. Tert.—aft. ὄν. add ἐν τῇ δόξῃ, ἣ εἶχον παρὰ σοὶ πρὸ τοῦ τὸν κόσμον γενέσθαι D d Aug. Jer. (as appears.)—for ἦλθ. οὖν, καὶ ἐγένετο D d.—aft. οὐρ. ins. λέγουσα D ac Syr. Copt. — 29. ἐστηκώς A D G K M X 9 al. txt B E F H L S? U Δ al.—καὶ om. D.—ὑπὲρ βροντῇ γέγονεν D. — 30. for γέγ., ἦλθεν D abc. — 31. τοῦτον

die, so the ψυχὴ: so that the two senses are, in their depth, but one. ψυχὴ is the *life* in both cases;—not the *soul*, in the present acceptance of that term.—26.] Connexion:—The ministering to Christ (the position of Philip and Andrew and the rest, and that into which these Greeks seemed desirous to enter) implies *following* Him, —and that, through tribulation to glory.—εἶμι] the *essential* present—in My true place, i. e. (ch. xvii. 24) in the glory of the Father.—τιμήσει] By glorifying Him in My glorification, ch. xvii. 24.—27.] ‘Concurrebat horror mortis et ardor obedientiae’ (Bengel). And to express both these *together* in human speech was impossible: therefore *τί εἶπω*;—The following words must not be taken interrogatively (as by Theophyl., Grot., Tholuck, al.); for thus the whole sense is destroyed, besides the sentiment being most unworthy of Him Who uttered it. The prayer is a *veritable prayer*; and answers to the prophetic Messianic prayers in the Psalms, which thus run—‘My soul is troubled; Lord, help me’ (Ps. lxi. 1. xl. 12, 13. xxv. 17. vi. 3, 4 al.); and to that prayer afterwards in Gethsemane, Matt. xxvi. 39.—διὰ τοῦτο] The misunderstanding of these words has principally led to the erroneous punctuation just noticed. διὰ τοῦτο = *ἵνα σωθῶ ἐκ τῆς ὥρας ταύτης*. ‘I came to this hour for this very purpose,—that I might be saved from this hour:’ i. e. ‘the going into, and exhausting, this hour, this cup, is the very appointed way of My glorification.’ Das Hineinkommen ist selbst das Hindurchkommen, das Leiden selbst die Erlösung! Stier, v. 29.—28.] The glorifying the Name of the Father can only take place by the glorification of the Son; and this latter

only by His death: so that this is the ‘ardor obedientiae’ triumphant.—φωνή] This ‘voice’ can no otherwise be understood, than as a plain articulate sound, miraculously spoken, heard *by all*, and variously interpreted. On the saying of the crowd (ver. 29) has been built the erroneous and unworthy notion, that it *was* only thunder, but understood by the Lord and the disciples to mean as here stated (!).—The Jewish Bath Kol has no applicability here.—ἐδόξασα] In the manifestation hitherto made of the Son of God, imperfect as it was (see Matt. xvi. 16, 17); in all O. T. type and prophecy;—in creation;—and indeed (Aug.) ‘antequam facerem mundum.’—πάλιν is here no mere repetition, but an intensification of the *δοξάζειν*, a ‘yet once more.’—29.] Some *heard words*, but did not apprehend their meaning; others a *sound*, but no words. I should rather believe this difference to have been proportioned to each man’s inner relation to Christ, than fortuitous.—30.] αὕτη ἡ φωνὴ could not by any possibility have been said to them, *if it had only thundered*.—The Lord does not say that the assurance was *not made* for His sake;—He had prayed, and His prayer had been answered;—but that it had not been thus *outwardly expressed* for His, but for *their* sake. This is likewise true in the case of all testimonies to Him;—and especially those two other voices from heaven,—at His Baptism and His Transfiguration.—ὑμᾶς is the whole multitude, not merely the disciples. All heard, and all *might have* understood, the voice: see ch. xi. 42.—31.] All this is a comment on ἐληλυθεν ἡ ὥρα, ver. 23: and now a different side of the subject is taken up, and one having



i ch. ix. 31. <sup>1</sup> ἐκβληθήσεται ἔξω. <sup>32</sup> καὶ γὰρ ἐὰν <sup>k</sup> ὑψωθῶ ἐκ τῆς γῆς, ABD  
 Luke xx. 12, 15. Gen. iii. 21.  
 \* πάντας <sup>1</sup> ἐλκύσω πρὸς ἑμαυτόν. <sup>33</sup> τοῦτο δὲ ἔλεγε  
 k = ch. iii. 14  
 m σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. <sup>31</sup> ἀπ-  
 i ch. vi. 11  
 m ch. xiii. 32.  
 NAL. 10. Acts  
 xi. 28.  
 n Const. 2 Cor.  
 xii. 6.  
 a ch. vii. 33  
 refl.  
 b ch. i. 7 refl.  
 c = here only?  
 see Luke xii.  
 58.  
 d = 1 Thess. v.  
 4.  
 e ch. i. 12 refl.  
 f Luke x. 6.  
 Eph. ii. 2. v.  
 6, 8.  
 g ch. viii. 50.  
 Deut. vii. 20.  
 αὐτῶν.

(1st) om. D 3 *bn* Sahid.—βληθήσεται D *bd*.—32. ἀπό τ. γ. D L *bc*.—ἐλκ. πάντα D 1  
*abcv* Iren. Jer. Ambr. Aug. (expressly). txt A B Orig. Ath. Cyr. Chrys. Theophyl.—  
 —34. οὐν οὐτως D.—35. ἐν ὑμῖν ἐστι B D K L X 10 al. *abcv* Copt. Chrs. txt A.—περ.  
 οὐν D Copt. Aug.—rec. (here and in ver. 36) ἔως, with (unc. qu.?) (*dum*) *abcv*. txt

immediate reference to the occasion: viz. the drawing of the Gentile world to Him.—*νῦν*] He speaks of Himself as having actually entered the hour of His passion, and views the result as already come.—*κρίσις*] not (Chrys., Cyril, Aug., Grot.) 'the deliverance of this world from the devil';—nor, 'decision concerning this world,' who is to possess it (Bengel):—but (see ch. xvi. 11) *judgment*, properly so called, the work of the Spirit who was to come, on the world, which ὅλος ἐν τῷ πονηρῷ κεῖται, 1 John v. 19.—ὁ ἀρχ. τ. κ. τ.] The ἐν τῇ ψ of the Jews, Satan, the ὁ θεὸς τοῦ αἰῶνος τούτου of 2 Cor. iv. 4: see also Eph. ii. 2. vi. 12. Observe it is ἐκβληθήσεται. not ἐκβάλλεται, because the casting out (ἐξω, ἐκ τῆς ἀρχῆς, Euthym., Grot.) shall be gradual, as the *drawing* in the next verse. But after the death of Christ the casting out *began*, and its first-fruits were, the coming in of the Gentiles into the Church.—32.] See ch. iii. 14. vii. 28. Here there is more perhaps implied in ὑψ. than in either of those places; viz. *the Death, with all its consequences*. The Saviour crucified, is in fact the Saviour glorified; so that the exalting is set forth by that uplifting on the cross.—ἐλκύσω] By the diffusion of the Spirit in the Church:—so (Rev. xxii. 17) τὸ πνεῦμα κ. ἡ νύμφη λέγουσιν, ἔλθέ:—manifested in the preaching of the Word mediately, and the pleading of the Spirit immediately. Before the glorification of Christ, the Father drew men to the Son (see ch. vi. 44 and note), but now the Son Himself to Him-

self. Then it was, 'no man can come except the Father draw him:' now the Son draws *all*.—And, *to Himself*, as thus uplifted, thus exalted;—the great object of Faith: see ch. xi. 52.—33.] ποίῳ θ. can hardly mean more than 'by what kind of death.' Lampe (non nude significat *quo genere mortis*, sed in sensu latiori *qualitatem mortis*, etiam *internam* involvit, adeoque ad fructus etiam hujus mortis respicit) and Stier find in the word the whole consequences and character of His Death; but see ch. xviii. 32.—John does not say that this was *all* that ὑψωθῶ meant, but that it was its first and obvious reference.—34.] In such passages as Ps. lxxxix. 36, and perhaps ex. 4. Dan. vii. 13, 14.—τοῦ νόμου] The O. T.; see ch. x. 34.—The actual words, ὅτι δὲ ὑψ. τ. vi. τ. ἀν., had not been on this occasion used by Jesus; but in His discourse with Nicod., ch. iii. 14, and perhaps in other parts of His teaching which have not been recorded.—τίς ἐστιν . . .] They thought some other Son of Man, not the Messiah, was meant; because this lifting up (which they saw implied *taking away*) was inapplicable to their idea of the Messiah, usually known as the Son of Man.—35.] He does not answer them, but enjoins them to make use of the time of His presence yet left them.—τὸ φῶς, 'Myself'—see ch. vii. 33. viii. 12. ix. 4. 5.—ἐν ὑμ. is probably the right reading, as being the more difficult;—and μὲθ' ὑμ. a gloss on it: see ch. xv. 24. xi. 10 and note.—The *light* is an easy transition from their question, if, as above supposed, Ps. lxxxix. 36 was alluded

<sup>37</sup> Τοσαῦτα δὲ αὐτοῦ <sup>h</sup> σημεῖα πεποιηκότος <sup>i</sup> ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν <sup>38</sup> ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπε, Κύριε, τίς <sup>l</sup> ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ <sup>m</sup> βραχίων κυρίου τίνι <sup>n</sup> ἀπεκαλύφθη; <sup>39</sup> διὰ τοῦτο οὐκ ἠδύναντο πιστεῦναι ὅτι πάλιν εἶπεν Ἡσαίας <sup>40</sup> Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ <sup>l</sup> πεπώρωκεν αὐτῶν τὴν καρδίαν, <sup>q</sup> ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ <sup>r</sup> νοήσωσι τῇ καρδίᾳ καὶ <sup>s</sup> ἐπιστραφῶσι καὶ <sup>t</sup> ἰάσωμαι αὐτούς. <sup>41</sup> ταῦτα εἶπεν Ἡσαίας \* ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. <sup>42</sup> ὅμως <sup>u</sup> μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ <sup>v</sup> ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ <sup>w</sup> ὁμολογοῦν, ἵνα μὴ <sup>x</sup> ἀποσυνάγωγοι γένωνται. <sup>43</sup> ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ <sup>y</sup> ἡπερ τὴν δόξαν τοῦ θεοῦ. <sup>44</sup> Ἰησοῦς δὲ <sup>z</sup> ἐκράζεε καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὲ,

<sup>h</sup> ch. ii. 11 reff. <sup>i</sup> = Matt. v. 16 al. <sup>l</sup> 2 Kings iii. 31 alex. <sup>m</sup> Matt. i. 22 al. <sup>n</sup> 1 Cor. i. 22 al. <sup>o</sup> Luke i. 20, ch. ii. 22 al. <sup>p</sup> Isa. liii. 1. <sup>q</sup> = Luke i. 51. <sup>r</sup> = Deut. v. 15. <sup>s</sup> Rom. i. 17, 18 al. <sup>t</sup> Matt. x. 26. <sup>u</sup> Exod. xxx. 20. <sup>v</sup> 1 John iii. 11. <sup>w</sup> 2 Cor. iv. 4 only. <sup>x</sup> Isa. xlii. 19. <sup>y</sup> Isa. vi. 9. <sup>z</sup> Mark vi. 52. <sup>aa</sup> 1 Pet. i. 17. <sup>ab</sup> 2 Cor. iii. 14. <sup>ac</sup> Job xvii. 7. <sup>ad</sup> = Mark iv. 11, 12. <sup>ae</sup> ch. ix. 2. <sup>af</sup> Mark xv. 17. <sup>ag</sup> 1 Pet. i. 2, 6. <sup>ah</sup> = here only. <sup>ai</sup> see Matt. ix. 22. <sup>aj</sup> ch. xxi. 20. <sup>ak</sup> = act. <sup>al</sup> Matt. xiii. 15 al. <sup>am</sup> ch. ix. 22. <sup>an</sup> 1 Pet. iii. 14.

A B D K L X 4 Copt. Sahid. Cyr. — 39. for ὅτι πάλιν, καὶ γὰρ D d. — 40. αὐτῶν τ. ὁφθ. κ. πεπώρωκεν om. D. ἐπώρωσεν A K L X 3 al. Eus. (once). — καὶ μὴ νοήσ. D a Copt. Æth. Aug. (once). νοήσουσιν D. στραφῶσι BD<sup>1</sup> l. ἐπιστρέψουσιν K L M X al. Eus. txt A D<sup>2</sup>. — rec. ἰάσωμαι with H<sup>2</sup> L al. txt A B D E F G H<sup>2</sup> K M S U X al. — 41. ὅτι A B L M 4 Copt. Epiph. txt D abc Hil. — for αὐτοῦ, τοῦ θεοῦ αὐτοῦ D d.

to: 'His (David's) seed shall endure for ever, and his throne as the sun before Me.' — περιπατ. ] i. e. 'make use of the Light, do your work in it, and by it.' — οὐκ οἶδ. π. ὑπ. ] 'Has no guide nor security, no principle to lead him.' — 36.] It is by believing on the Light, that men become sons of light:—see ch. i. 12. — The Lord probably went to Bethany, Luke xxi. 37.

37—43.] *Remarks of the Evangelist on the unbelief of the Jews.*—I do not regard these verses as forming the conclusion to the narrative of the public ministry of the Lord, on account of vv. 44—50 (where see note): but doubtless the approaching close of that ministry gives occasion to them, and is the time to which they refer. — 37.] τοσαῦτα, so great: see ch. ix. 16. xv. 24. — οὐκ ἐπίστ. ] i. e. the generality did not;—they did not, as a people: see ver. 42. — 38.] on ἵνα πλ. see note, Matt. i. 22. — 39.] διὰ τοῦτο refers to the last verse, and ὅτι gives another reason for the same: see ch. v. 16. 1 John iii. 1. Matt. xxiv. 44. I have punctuated accordingly. The common interpretation (Theophyl., Vulg., Lampe, Tholuck, Olsh., Meyer, al.), by which διὰ τοῦτο is referred forward to ὅτι, would require some particle, καί, or εἰ, to denote a transition to the fresh subject. De Wette, Lücke 3, Grot. al.—οὐκ ἠδύν.] 'could not'—i. e. it was otherwise ordained in the

Divine counsels. No attempt to escape this meaning will agree with the prophecy cited ver. 40. But the inability, as thus stated, is coincident with the fullest freedom of the human will: compare οὐ θέλετε, ch. v. 40. — ὅτι, not 'for,' but 'because.' A second ground is alleged why they could not believe:—see above. — 40.] The prophecy is freely cited, after neither the Heb. nor the LXX, which is followed in Matt. xiii. 14 f. What God bids the prophet do, is here described as done, and by Himself: which is obviously implied in the Heb. text. — The reading αὐτῶν (Morus), supplying ὁ λαὸς οὗτος as the subject of τετύφ. and πεπώρ., is out of the question,—as ungrammatical, and inconsistent with the context, which will only allow of ὁ κύριος (i. e. Jehovah) as the subject. — 41.] αὐτοῦ, of Christ. The Evangelist is giving his judgment,—having (Luke xxiv. 45) had his understanding opened to understand the Scriptures,—that the passage in Isa. is spoken of Christ. And indeed, strictly considered, the glory which Isa. saw could only be that of the Son, Who is the ἀπαύγασμα τῆς δόξης of the Father, Whom no eye hath seen. — 42.] e. g. Nicodemus, Joseph, and others like them.—On ἀποσυν. see note, ch. ix. 22.—43.] is a reference to ch. v. 44.

44—50.] *Proof of the guilt of their*

h = ch. vi. 40. 15. 17.  
 i ch. i. 7 reff.  
 j 1 John iii. 14.  
 l 1 Cor. vii. 20.  
 24.  
 k see ch. viii.  
 51. Luke  
 xi. 28.  
 l = ch. iii. 18  
 bis. James  
 v. 9.  
 m = Luke vii.  
 30, x. 16.  
 Gal. ii. 21.  
 Is. xxiv. 16.  
 in John, here  
 only.  
 n = Matt. xiii.  
 20. ch. iii. 11.  
 al. xvii. 8.  
 o ch. vi. 39  
 reff.  
 p ch. viii. 41  
 end. iii. 31.  
 1 John iv. 3.  
 q = ch. i. 17.  
 xi. 57.  
 r = ch. xvii. 3.  
 17. vi. 63.  
 1 John ii. 25.  
 s Matt. xxvi. 2  
 al. 1 Kings  
 xxi. 22.  
 t ch. vi. 3 al.  
 Luke x. 7.  
 u = Acts iv. 23.  
 xxi. 24.

οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· <sup>15</sup> καὶ ὁ ABD  
<sup>16</sup> θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. <sup>16</sup> ἐγὼ ἰφῶς εἰς  
 τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ  
 σκοτίᾳ μὴ <sup>17</sup> μένῃ. καὶ ἴαν τις μου ἀκούσῃ τῶν ῥημάτων  
 καὶ [<sup>18</sup> μὴ] † φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ  
 ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.  
<sup>18</sup> ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει  
 τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ  
 αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>19</sup> ὅτι ἐγὼ ἔξ ἑμαυτοῦ οὐκ  
 ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν  
 \* ἔδωκε τί εἶπω καὶ τί λαλήσω· <sup>20</sup> καὶ οἶδα ὅτι ἡ ἐντολὴ  
 αὐτοῦ ζωὴ αἰώνιος ἔστιν. ἃ οὖν λαλῶ ἐγὼ, καθὼς ἐῴηκέ  
 μοι ὁ πατήρ, οὕτω λαλῶ.

XIII. <sup>1</sup> Πρὸς δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ  
 Ἰησοῦς ὅτι † ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ  
 κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους  
 τοῦ 0. 2 Copt. Sahid. syr. — 44. ἐκραζεν κ. ἔλεγεν D abc. — 45. καὶ om. D. — 46. πᾶς  
 om. B. — 47. μὴ om. D abc 7 al. Ambr. ins. A B K L X. — rec. πιστεύσῃ with qu. ?  
 txt A B D K L X 9 al. acv Syr. Copt. Sahid. Aeth. Arm. syr. Ath. — for ἀλλ' ἵνα,  
 ἀλλά D<sup>1</sup>. — 49. δέδωκεν A B M X 11 Cyr. txt D. — 50. ἰού om. D.

CHAP. XIII. 1. rec. ἐλήλυθεν αὐτ. with E F G H S? U Δ. txt A B K L M X 14

unbelief, from the words of Jesus Himself.

—It was by the older commentators generally thought that these verses formed part of some other discourse delivered at this period. But this is improbable, from no occasion being specified,—from ver. 36,—and from the form and contents of the passage, and its reference to the foregoing remarks of the Evangelist. I take it—with almost all modern commentators—to be a continuation of those remarks, substantiating them by the testimony of the Lord Himself. The words are taken mostly, but not altogether, from discourses already given in this Gospel.—44, 45.] ἐκρ. κ. ἐλπ. not pluperf. but indefinite, as ἐπίστευσαν, ὁμολ., and ἡγάπ. above.—ἐκρ. is used of open public teaching, see reff.—see ch. v. 24, 33. viii. 19, 42. xiv. 10. The words are in close connexion with ver. 41, in which the Evangelist has said that the glory of Jehovah and His glory were the same.—46.] See ver. 35. ch. viii. 12. ix. 5. The μένῃ here expresses that all are originally in darkness,—as μένει, ch. iii. 36.—47.] See ch. iii. 17. v. 45. viii. 15. The omission of μὴ (see var. read.) appears to have been occasioned by a mistaken idea that vv. 48 and 47 were in contrast to one another.—48.] See ch. iii. 18, also v. 45 ff., and Heb. iv. 12.—On ἀθετῶν and μὴ λ. see reff.—49.] See ch. v. 30. vii. 16, 17, 29, 29. viii. 26, 29, 38. On ἐντολῇ, x. 18.

—There does not appear to be any real difference here, though many have been suggested, between εἶπω and λαλήσω: both are summed up in λαλῶ in the next verse:—comp. Matt. x. 19.—50.] See ch. vi. 63 (and note), 69. On οἶδα, ch. iii. 11. v. 32. viii. 55.—The ἐντολὴ αὐτοῦ is, results in, not as a means merely, but in its accomplishment and expansion, eternal life; see ch. iii. 15. v. 24. vi. 40.—Thus all who do not believe are without excuse;—because Jesus is not come, and speaks not, of Himself, but of the Father, Whose will and commandment respecting Him is, that He should be, and give, Life to all. They who reject Him, reject Life, and (ch. iii. 19) prefer darkness to Light.

CHAP. XIII. 1.—20.] Jesus washes the disciples' feet. On the chronological difficulties, see note, Matt. xxvi. 17.—There can be no reasonable doubt that this meal was the same as that at which the Lord's Supper was instituted, as related in the three Evangelists.—The narrative proceeds without any break until ch. xvii. 26, after which the Lord and the disciples go to Gethsemane.—1.] πρὸς τ. ἐορτ. π.—How long, is not said: but probably, a very short time;—not more than one day at the most;—see ch. xviii. 28 and note. The words belong to the whole narrative following, not to εἰδὼς or ἀγαπήσας.—εἰδὼς] The view with which the Lord washed His disciples'

τοὺς ἐν τῷ κόσμῳ, <sup>1</sup> εἰς τέλος ἡγάπησεν αὐτούς. <sup>2</sup> καὶ δείπνου γενομένου, τοῦ <sup>3</sup> διαβόλου ἤδη <sup>4</sup> βεβληκότος εἰς τὴν καρδίαν \* Ἰούδα Σίμωνος \* Ἰσκαριώτου ἵνα αὐτὸν <sup>5</sup> παραδῶ, <sup>6</sup> εἰδὼς [ὅ] Ἰησοῦς ὅτι πάντα \* δέδωκεν αὐτῷ ὁ πατήρ <sup>7</sup> εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν <sup>8</sup> ὑπάγει, <sup>9</sup> ἐγείρεται ἐκ τοῦ δείπνου καὶ <sup>10</sup> τίθησι τὰ ἱμάτια, καὶ λαβὼν <sup>11</sup> λέντιον <sup>12</sup> διέζωσεν ἑαυτόν. <sup>13</sup> εἶτα βάλλει ὕδωρ εἰς τὸν <sup>14</sup> νιπτῆρα, καὶ ἤρξατο <sup>15</sup> νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ <sup>16</sup> ἐκμάσσειν τῷ λεντίῳ ὃ ἦν διεζωσμένοις. <sup>17</sup> ἔρχεται οὖν πρὸς Σίμωνα Πέτρον, [καὶ] λέγει αὐτῷ ἐκεῖνος Κύριε, σύ μου νίπτεις τοὺς πόδας; <sup>18</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ <sup>19</sup> οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. <sup>20</sup> λέγει αὐτῷ Πέτρος

k ch. xi. 2 refl. 1 = Matt. xx. 22.

all. Orig. Cyr. Chrys.—παρὴν D.—2. γενομένου B L X Orig.—τοῦ τε δι. A.—ἵνα παρ. αὐτ. Ἰουδᾶς Σίμωνος Ἰσκαριώτης B L M X *bn* Copt. Arm. Orig. (freq.) txt (but ἀπὸ καρυώτου D d) A D *acd* Orig. (freq.)—3. ὅ Ἰησ. om. B D L X *acv* Eth. Orig. (twice) Chrys. Aug. ins. A *b* Orig. (twice).—ἔδωκεν B K L 4 Orig. txt A D Orig.—ὅτι πρὸς D.—5. λαβὼν ὕδωρ βάλλει D 4 Arm.—6. καὶ om. B D L Syr. Copt. Orig. ins. A *abc*—

fect, is shown by the repeated εἰδὼς, and by ἀγαπήσας . . . αὐτούς. The connexion is:—‘Jesus loved His own even to the end (of His life in the flesh), and gave them in the washing of their feet a proof of His love; and to this act He was induced by the knowledge that He must soon leave this world; and although this knowledge was united (ver. 3) with the highest consciousness of His Divine mission and speedy glorification, yet this latter did not prevent Him from giving this proof of His self-humiliating love’ (De Wette).—τοὺς ἰδ. τ. ἐν τ. κ.] See ch. xvii. 11.—2.] δείπν. γεν.: not as E. V. ‘supper being ended,’ for (ver. 12) He *reclined again*, and in ver. 26, the supper is *still going on*:—but, ‘supper being prepared,’ or, ‘going on,’—see Ἰησ. γενομένου ἐν Βηθ. Matt. xxvi. 6. ‘While Jesus was at B.;’—and πρώτας γενομένης, ‘when it was morning,’ ch. xxi. 4.—τοῦ δ. ἡδ. βεβ.] Judas had before this covenanted with the Sanhedrim to betray Him, Matt. xxvi. 14 and ||, which must here be meant by the devil having put it into his heart:—the thorough self-abandonment to Satan which led to the actual deed, being designated ver. 27.—Luke (xxii. 3) expresses the steps of his treasonable purpose otherwise,—meaning the same. The fact is here stated, to enhance the love which Jesus showed in the following action.—3.] See above. He did what follows with a full sense of the glory and dignity of His own Person. ‘Prefatio gloriæ est instar protestationis, ne quid indignum

fecisse existimetur Dominus pedes suorum lavans.’ Bengel.—The perfect, δέδωκεν, and present, ὑπάγει, are used indefinitely: of *things fixed in the counsel of God*.—4.] τὰ ἱμ. ‘eas, quæ lotionem impediunt,’ Bengel. He put Himself into the ordinary dress of a servant.—5.] τὸν νιπ., the vessel usually at hand for such purposes. The context shows that he had washed the feet of one or more before the incident of the next verse.—ἤρξατο expresses His doing something unusual and unlooked for.—6.] Aug., Bellarm., Grot., Baumgarten-Crusius, suppose Peter to have been *first*, and this οὖν to be a new taking up of the narrative: ‘οὖν hic est specialius rem enarrantis.’ Grot. But this is to do violence to the narrative.—νίπτεις] ‘art *Thou* washing (intending to wash) *my* feet?’ Every word rises in emphasis. He thinks the act unworthy of the Lord; even as many think that great act of Love to have been, which was typified by it.—7.] Hitherto the Lord had been silent. He repeats the ἐγὼ and σὺ, but so as to set forth Himself as the Master, Peter as the disciple, not wholly cognizant of His will and purpose, and therefore more properly found in subjection to it.—δ ἐγὼ ποιῶ] i. c. (1) this washing itself, as a lesson of humility and love, ver. 14. (2) Its symbolical meaning, vv. 9, 10. (3) The great Act of Love, the laying aside My glory, and becoming *in* the form of a servant, that the washing of the Holy Spirit may cleanse men.—μετὰ ταῦτα.] (1) was known very soon, but

m ch. viii. 35,  
51. 1 Cor.  
viii. 13.  
n see 2 Cor. vi.  
15. Deut. xiv.  
27, 29. Οὐ μὴ νύψῃς τοὺς πόδας μου <sup>m</sup> εἰς τὸν αἰῶνα. ἀπεκρίθη ABCD  
n see 2 Cor. vi.  
15. Deut. xiv.  
27, 29. αὐτῷ † Ἰησοῦς Ἐὰν μὴ νύψω σε, οὐκ ἔχεις <sup>m</sup> μέρος μετ'  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
17.  
a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. ἑμοῦ. <sup>9</sup> λέγει αὐτῷ Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
17.  
a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
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a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. <sup>10</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ὁ <sup>a</sup> λελοιπόμενος οὐ <sup>b</sup> χροεῖαν ἔχει  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
17.  
a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. \* <sup>a</sup> ἢ τοὺς πόδας νύψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
17.  
a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. ὑμεῖς καθαροὶ ἐστε, ἀλλ' <sup>c</sup> οὐχὶ πάντες. <sup>11</sup> ἤδει γὰρ τὸν  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
17.  
a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν Οὐχὶ πάντες καθαροὶ  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
17.  
a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. ἐστε. <sup>12</sup> Ὅτε οὖν ἐνιψε τοὺς πόδας αὐτῶν καὶ <sup>a</sup> ἔλαβε τὰ  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
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al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. ἱμάτια αὐτοῦ, \* <sup>b</sup> ἀναπεσὼν πάλιν εἶπεν αὐτοῖς Γινώσκετε  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
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b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. τί πεποίηκα ὑμῖν; <sup>13</sup> ὑμεῖς <sup>c</sup> φωνεῖτέ με Ὁ διδάσκαλος καὶ  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
17.  
a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. ὁ κύριος, καὶ <sup>d</sup> καλῶς λέγετε· ἐγὼ γάρ. <sup>14</sup> εἰ οὖν ἐγὼ  
o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
refl.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
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a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 18.  
Matt. xv. 7 al.  
Jer. i. 12. ἐνίψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ

ἐκείνος om. B b Orig. — 8. aft. Πέρ. ins. κύριε D. — νύψεις D 6. — rec. ὁ Ἰη. txt  
 A C D K L G. Ἰη. om. B. — 9. Πέρ. Σίμ. B. Σίμ. om. D. — 10. for ἡ, εἰ μὴ B C D L b  
 al. Orig. Chrys. ἡ μὴ K. txt A C E<sup>1</sup> G M S U X d al. — τὴν κεφαλὴν νύψασθαι εἰ  
 μὴ τοὺς πόδας μόνον D. — ἐστίν γάρ D. — 11. εἰα τοῦ. . . ἐστε om. D. — 12. καὶ om.  
 A C? I. ab. ins. B C D Orig. — καὶ ἀνέπεσεν B C I Orig. καὶ ἀναπεσὼν A L 3 abc  
 Copt. Æth. Orig. Chrys. Jer. txt D. — 14. πόσῃ μάλλον καὶ ὑμεῖς D a Syr. Ambr.

(2) and (3) not till after the Spirit was  
 given. — 8.] The rash and self-opinionated  
 Peter opposes to μετὰ ταῦτα his οὐ μὴ . .  
 εἰς τ. αἰῶνα. In interpreting the Lord's  
 answer, we must remember, that He replies  
 more to the spirit of Peter's objection, than  
 to his words. The same well-meaning but  
 false humility would prevent him (and does  
 prevent many) from stooping to receive at  
 the hands of the Lord that spiritual wash-  
 ing which is absolutely necessary in order  
 to have any part in Him, Rom. viii. 9.  
 That the outward washing only is not here  
 meant, is plain from the fact, that *Judas*  
*was washed, but yet had no part in Jesus.*  
 — 9.] The warm-hearted Peter, on learn-  
 ing that *exclusion* would be the conse-  
 quence of not being washed, can hardly  
 have enough of a cleansing so precious.  
 There surely is implied in this answer an  
 incipient apprehension of the meaning of  
 the Lord's words. The *ἐὰν μὴ νύψω σε*  
 was awakened in him, as the Lord's pre-  
 sence did, Luke v. 8, a feeling of his own  
 want of cleansing, his entire pollution.  
 This sense (Stier, Bengel, Baumgarten-  
 Crusius) is denied by Lücke and Olsh. —  
 10.] Reference appears to be made to the  
 fact that one who *has bathed*, after he has  
 reached his home, needs not entire wash-  
 ing, but only to have his feet washed from  
 the dust of the way. This bathing, the  
 bath of the new birth, but only yet in its  
 foreshadowing, in the purifying effect of  
 faith working by love, the Apostles, with

one exception, *had*; and this *foot-washing*  
 represented to them, besides its lesson of  
 humility and brotherly love, their *daily*  
*need of cleansing from daily pollution,*  
*even after spiritual regeneration,* at the  
 hands of their Divine Master. See 2 Cor.  
 vii. 1. James i. 21. Acts xv. 8, 9. 2 Pet.  
 ii. 22. — On καθ. ἐστε, see note, ch. xv. 3.  
 — 11.] τὸν παραδιδόντα, as ὁ ἰσχυρότερος,  
 'him that should betray Him,' the inde-  
 finite characteristic present. — 12.] As  
 Peter was not the *first*, so neither was he  
 the *last*. Judging by the sequel, John was  
 probably first, then Peter, then the rest.  
 — γινώσκ. τί π. ὑ.] These words, are  
 uttered, not so much in expectation of an  
 answer, as to direct their attention to the  
 following. — 13.] ὁ διδάσκ. and ὁ κ. are  
 titular nominatives, as in Rev. vi. 8. viii.  
 11 (Winer, § 29. 2). — 14.] 'Pedilavium,  
 quod Dominus discipulis adhibuit, pertine-  
 bat et ad beneficium conferendæ puritatis  
 totalis, et ad παιδείαν docendæ dilectionis  
 humilis, ver. 34, coll. ver. 1. Inde pedi-  
 lavium discipulorum inter se eo pertinet, ut  
 alter alterum quouo modo adjuvet ad con-  
 sequendam puritatem animæ; et ut alter  
 alteri pedes lavet, — *vel* proprie, 1 Tim. v. 10,  
 idque serio, si scilicet. accidat, ut opus sit: est  
 enim præceptum affirmativum, obligans  
 semper, sed non ad semper: quale etiam  
 illud, 1 John iii. 16, — *vel* synecdochice, per  
 omne genus officiorum, quæ alter alteri  
 etiam servilia et sordida, modo opportuna,  
 præstare potest Dominus igitur per ipsum

ὑμεῖς ὁφείλετε ἀλλήλων νίπτειν τοὺς πόδας. <sup>15</sup> ὑπό- <sup>e</sup> Luke xvii. 10.  
 δειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ <sup>f</sup> Heb. iv. 14.  
 ὑμεῖς ποιήτε. <sup>16</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος <sup>g</sup> James v. 10.  
 ἢ μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἡ ἀπόστολος μείζων τοῦ <sup>h</sup> 2 Pet. ii. 24.  
 πέμψαντος αὐτόν. <sup>17</sup> εἰ ταῦτα οἴδατε, μακάριοι ἔστε ἐὰν <sup>i</sup> 2 Macc. vi.  
 ποιήτε αὐτά. <sup>18</sup> οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα <sup>j</sup> 28. con-tr.  
 \* οὐς ἡ ἐξελεξάμεν· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, Ὁ <sup>k</sup> ver. 31.  
 τρώγων μετ' ἐμοῦ τὸν ἄρτον <sup>l</sup> ἐπῆρεν ἐπ' ἐμὲ τὴν <sup>m</sup> 11 al. ch. xiv.  
 πτέρυναν αὐτοῦ. <sup>19</sup> ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ <sup>n</sup> 28. xv. 20.  
 γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι ὁ ἐγὼ εἰμι. <sup>o</sup> h = 3 Kings  
<sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἑάν τινα <sup>p</sup> xiv. 6 alex.  
 πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν <sup>q</sup> 1 ch. vi. 70 n. l.  
 πέμψαντά με. <sup>r</sup> con-tr. ch. 1.  
<sup>s</sup> 8. ix. 3.  
<sup>t</sup> Mark v. 27.  
<sup>u</sup> k Matt. xxiv.  
<sup>v</sup> 38. ch. vi. 51  
<sup>w</sup> 38 only 4.  
<sup>x</sup> 1 (Ps. v. 11, 12).  
<sup>y</sup> here only.  
<sup>z</sup> see Luke xxi.  
<sup>aa</sup> 28. xxiv. 50.  
<sup>ab</sup> here only.  
<sup>ac</sup> Gen. iii. 15.  
<sup>ad</sup> Rev. xiv. 7.  
<sup>ae</sup> Rev. xiv. 13  
<sup>af</sup> only.  
<sup>ag</sup> o ch. iv. 26.  
<sup>ah</sup> viii. 24.  
<sup>ai</sup> xviii. 5, 8.  
<sup>aj</sup> q ch. xx. 23.

p ch. i. 12 reff.

q ch. xx. 23.

(twice.) txt A B C bc Orig. Cyr. Ambr.—15. εἶδωκα A K M Cyr.—ποιεῖτε D F G M 11  
 al.—18. ἐγ. γὰρ A K 12 c Syr. Copt. Arm. Cyr. txt B C D al. Origen.—for οὐς.  
 τινος B C L M 2 Orig. Cyr. txt A D.—τρώγ. μου τὸν ἄρτ. B C L 1 Orig. (thrice)  
 Cyr. txt A D abc Orig.—ἐπ' om. B.—19. πιστεύετε C.—20. καὶ ὁ λ. ἐμὲ D.—

pedilavium purificavit discipulos; quare  
 etiam Petrum amanter coëgit: sed disci-  
 pulis pedilavium mutuum non hoc nomine  
 præcepit; neque adeo tanta est pedilavii  
 literatenus imitandi necessitas, quantam  
 nonnulli statuerunt; quum Johannes v. gr.  
 Thomæ pedes nusquam laverit; et tamen  
 major pedilavii Dominici et fraterni simi-  
 litudo, quam plerique agnoscunt. Hodie  
 pontifices et principes pedilavium ad literam  
 imitantur: magis autem admirandus foret,  
 v. gr. pontifex, unius regis, quam duodecimi  
 pauperum pedes, seria humilitate lavans.  
 Bengel. The custom of literally and cere-  
 monially washing the feet in obedience to  
 this command, is not found before the  
 fourth century.—15.] καθὼς, not ὅ, ἐγὼ  
 ἐπ. The Lord's action was symbolical,  
 and is best imitated in His followers by  
 endeavouring, 'if a man be overtaken in a  
 fault, to restore (καταρτίζειν) such an one  
 in the spirit of meekness;' Gal. vi. 1.—  
 16, 17.] The proverbial expression οὐκ  
 ἔστι δ. . . is used here in a different sense  
 from ch. xv. 20. Here it is, 'If the Master  
 thus humbles Himself, much more should  
 His servants and messengers;' see Matt. x.  
 24. Luke vi. 40; and on ver. 17. Luke  
 xii. 48. The mere recognition of such a  
 duty of humility, is a very much more easy  
 matter than the putting it in practice.—  
 18.] 'I say it not (viz. the ἐὰν ποιῇτε  
 αὐτά) of you all: for there is one who  
 never can be μακάριος.' The Lord repeats  
 His ἀλλ' οὐχὶ πάντες of ver. 10, and the  
 sad recollection leads to His trouble in  
 spirit, ver. 21.—ἐγὼ οἶδ.] The ἐγὼ is

emphatic; and the reason of its emphasis  
 is given in ver. 19.—Connex.: 'It might  
 be supposed that this treachery has come  
 upon Me unawares; but it is not so: I  
 know those whom I have selected (viz., the  
 whole twelve; see ch. vi. 70, not only the  
 true ones (Stier), as in ch. xv. 16, said  
 when Judas was not present): but this has  
 been done by the determinate counsel and  
 foreknowledge of God, declared in the  
 Scriptures.'—On the citation, see LXX.  
 The words here are given freely, μετ' ἐμοῦ  
 τὸν ἄρτον being my bread, Heb.—ἄρτους  
 μου, LXX.; but this sense is plainly im-  
 plied in the Heb.; and probably used  
 here as fitting the occasion.—This is an-  
 other instance of the direct and unhesitating  
 application of the words of the Psalms by  
 our Lord to Himself.—τὴν πτ.] 'con-  
 gruit hic sermo imprimis ad lotionem pe-  
 dum, et ad morem veterum discumbentium  
 ad panem edendum.' Bengel.—19.] 'Now,  
 from this time, I announce it to you, that  
 when it shall have happened, you may con-  
 tinue to believe that I am (the Christ).'  
 See ch. xvi. 1, and above on ἐγὼ οἶδ., ver.  
 18.—20.] See Matt. x. 40. The con-  
 nexion is very difficult, and variously set  
 down.—It has been generally supposed  
 (Euthym., &c.) that the words were to  
 comfort the Apostles for the disgrace of  
 their order by Judas, or in prospect of  
 their future labours. But then would not  
 ἐὰν τινα π. have been expressed by ὅμως?  
 Another view is to refer back to vv. 16, 17,  
 and suppose the connexion to have been  
 broken by the allusion to Judas. But is

rch. xi. 33 reff.  
 rr Luke i. 80.  
 N. 21. ch. xi.  
 33.  
 s = ch. i. 32.  
 t Acts xxv. 20.  
 2 Cor. iv. 9.  
 Gal. iv. 20  
 only. Gen.  
 xxxii. 6.  
 u Mat. ix. 10  
 al.  
 v Luke xvi. 22.  
 ch. i. 18.  
 2 Kings xii. 3.  
 w Gen. xlv.  
 20  
 x Acts xxiv. 10  
 only.  
 a Acts xx. 10.  
 37. Luke xv.  
 20. Gen.  
 xlii. 20. see  
 Luke i. 12.  
 Acts viii. 16.  
 b Luke xiii.  
 13. xxiii. 48.  
 ch. xxi. 20. Rev. xv. G only. Dan. ii. 32.  
 d vv. 27, 30 only f. see Ruth ii. 14. e Matt. vii. 0, 10 al. f Matt. xxvi. 23. Mark xiv. 20 only f.

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἑταράχθη τῷ πνεύματι, ABCD  
 καὶ ἑμαρτύρησε καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς  
 ἐξ ὑμῶν παραδώσει με. 22 ἔβλεπον οὖν εἰς ἀλλήλους οἱ  
 μαθηταὶ ἄποροῦμενοι περὶ τίνος λέγει. 23 ἦν δὲ ἀνα-  
 κείμενος εἰς τὸ ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ  
 Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. 24 νεύει οὖν τούτῳ Σίμων  
 Πέτρος \* πῶς θέσθαι τίς ἂν εἴη \* περὶ οὗ λέγει. 25 \* ἐπι-  
 πεσὼν [δὲ] ἐκεῖνος \* ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει  
 αὐτῷ Κύριε, τίς ἐστιν; 26 ἀποκρίνεται ὁ Ἰησοῦς Ἐκεῖνός  
 ἐστιν ὃς ἐγὼ \* βάψας τὸ ψῶμόν \* ἐπιδώσω \*. \* καὶ  
 ἑμβάψας τὸ ψῶμόν \* δίδωσιν Ἰουδᾶ Σίμωνος

22. ἀποροῦντες D 2. — 23. rec. εἰς τῶν μ., but txt A B C D K L M X 7 al. aben Syr.  
 Aeth. Copt. Sahid. Orig. Cyr.—ὃν καὶ D.—for πῶς. τίς ἂν εἴη,—καὶ λέγει αὐτῷ, εἰπὶ,  
 τίς ἐστὶ B C L X 1 ab Orig. txt (add οὗτος D) A D. — 25. ἀναπιστῶν B C<sup>1</sup> K L X 11  
 al. Orig. txt AD.—aft. ἐπιπ. om. δὲ B C Orig. οὖν D L M X Δ. txt A E F G (H S ?) U  
 al.—aft. ἐκεῖνος add οὗτος B C E F G H I L M X Δ 26 all. Euthym. οὗτος K S U 6.  
 txt A D aben Orig. — 26. ἀπ. οὖν B C<sup>1</sup> L X a Orig. αὐτῷ ὁ D. txt A bc.—ἀν  
 ἐγὼ D 2.—βάψας τὸ ψ. καὶ δώσω αὐτῷ B L Aeth. Orig. (C is very uncertain. Tischen-  
 dorf has printed it βάψας τὸ ψῶμόν (sic) κ. δώσω αὐτῷ, but qu. in error? He does not  
 notice this in his Appendix, nor in his 2nd edition of G. T.) txt (but ἐμψ.) A D K 4 al.)  
 A D K M X al.—βάψας οὖν B C L X a Orig. Cyr. txt (βάψ. D Orig.) AD bcd Orig.—  
 λαμβάνει καὶ εἰδ. B C L M X I Orig. (five times, and expressly). txt A D.—ἰσκαριωτον

this likely, in a discourse of the Lord?—I rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me, (ver. 18.) but invested with an ambassadorship for Me, and in Me, for the Father; and yet he will lift up his heel against Me.' And the consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the ἑταράχθη τῷ πν. of the next verse.

21—30.] *Announcement of the treason of Judas, and his departure from the supper-room.* See notes on Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. 21.] see above. One of those mysterious troublings of spirit, which passed over the Lord,—ch. xi. 33 and xii. 27.—ἑμαρτύρ. implies the delivery of some solemn and important announcement.—This was the first time He had ever spoken so plainly. All four Evangelists agree in the substance of the announcement.—22.] So, exactly, Luke, ver. 23. In Matt. and Mark they express their questioning in words. The exact coincidence of Luke's narrative may help us to decide a much controverted question,—where in John's narrative the institution of the Lord's supper is to be inserted? I believe certainly before this announcement, as in Luke: and if before it, perhaps before the washing of the dis-

ciples' feet: for I see no break which would admit it between our ver. 1 and ver. 21.—23.] Since the captivity, the Jews lay at table in the Persian manner, on divans or couches, each on his left side, with his face towards the table, his left elbow resting on a pillow and supporting his head. Thus the second guest to the right hand lay with his head near the breast of the first, and so on (Lücke ii. 565).—The disciple meant is John himself, see ch. xxi. 20; also designated thus, ch. xix. 26. xxi. 7. 20 (see Prolegomena to John, § i. 6). — 24—26.] See note on Matt. ver. 23.—The reading (see var. read.) καὶ λέγει αὐτῷ Εἰπὶ τίς ἐστιν περὶ οὗ λέγει, is remarkable, and probably genuine. According to it, Peter imagines that John, as the beloved disciple, would know: but he, not knowing, asks of the Lord.—It is an argument for this reading that (Schulz) John never elsewhere uses the optative.—25.] ἀναπιστῶν, adopted by Lachm., is only (De Wette) used in N. T. of sitting (lying) at meat.—οὕτως after ἐπιπ. is probably genuine, as in ch. iv. 6. I understand it, that John, who was before lying close to the bosom (ἐν τῷ κόλπῳ) of Jesus, now leaned his head absolutely upon His breast, to ask the question. This escaped the notice of the rest at the table:—see on Matt. as above.—26.] This = Matt. ver. 23, Mark, ver. 20.—τὸ ψ., probably a piece of the unleavened

\* Ἰσκαριώτῃ. <sup>27</sup> καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς Ὁ ποιεῖς ποίησον <sup>ε</sup> τάχιον. <sup>28</sup> τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων <sup>g</sup> πρὸς τί εἶπεν αὐτῷ. <sup>29</sup> τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ <sup>i</sup> γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς Ἀγόρασον ὧν <sup>j</sup> χρεῖαν ἔχομεν <sup>k</sup> εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τί δῶ. <sup>30</sup> λαβὼν οὖν τὸ ψωμίον ἐκείνος εὐθὺς εἰσῆλθεν· ἦν δὲ νύξ. <sup>31</sup> ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς Νῦν <sup>l</sup> ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεός <sup>1</sup> Tim. iii. 14. Heb. xiii. 23. see ch. xx. 4. 1 Macc. ii. 40. h here only. <sup>g</sup> Matt. xiv. 31. xxvii. 8 al. <sup>i</sup> ch. xii. 0 refl. <sup>j</sup> constr. Matt. vi. 8 al. <sup>k</sup> = Matt. xxvi. 28. xxvii. 7 al. <sup>l</sup> ch. vii. 39. xii. 16.

B C L M X 5 al. Orig.—ἀπὸ καρνώτου D. txt A Orig.—27. μετ. ρ. ψ. τότε om. D.—29. for ἐπεὶ, ὅτι D.—ὅτι D.—31. οὖν om. (joining for the most part ὅτε ἐξ. to ver. 30) A E F H ? K M S U Δ 13 al. Syrr. Chrys. Theophyl. ins. B ? C D L X *abc* Copt. Arm.

bread, dipped in the broth made of bitter herbs.—27.] *'post offulam, non cum offula.'* Bengel. This giving the sop was one of the closest testimonies of friendly affection.—εἰσῆλ. εἰς ἐκ. ὁ Σ.] See ver. 3 and note. Satan entered fully into him, took full possession of him,—so that his will was not only bent upon doing the deed of treachery, but fixed and determined to do it *then and there*.—δ ποιεῖς . . . .] These words are not to be evaded, as being *permissive* (Grot.) or *dismissive* (οὐδὲ προστάττοντος οὐδὲ συμβουλευόντος, ἀλλ' ὀνειδίζοντος καὶ δεικνύοντος ὅτι αὐτὸς μὲν ἐβούλετο εἰσθῆναι, ἐπειδὴ δὲ ἀδιορθώτως εἶχεν, ἀφίστην αὐτόν. Chrys.).—They are like the saying of God to Balaam, Num. xxii. 20,—and of our Lord to the Pharisees, Matt. xxiii. 32. The *course of sinful action is presupposed*,—and the command to go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not δ, or εἰ τι, ποιήσεις, but δ ποιεῖς:—‘that which thou *art doing*, hast just now fully determined to put in present action, do more quickly (than thou seemest willing);’ reproving his lingering, and his pretending.—(Matt. ver. 25)—to share in the general doubt.—28.] Not even John: who knew he was the traitor, but had no idea the deed was so soon to be done (Lücke, De Wette). Stier supposes John to exclude himself in saying οὐδεὶς τ. ἀνακ., and that *he* knew.—29.] The *first* supposition agrees with ver. 1,—that it was πρὸ τῆς ἑορτῆς τοῦ πάσχα. Had it been the night of the passover, the next day being hallowed as a sabbath, nothing *could have been bought*. On the *second* supposition, see ch. xii. 5. The gift to the poor might be, to help them to procure their paschal lamb.—30.] The remark ἦν δὲ νύξ (which certainly concludes this period, see ὅτε οὖν, ver. 12) seems to be added to

bring the whole narrative from ch. xiii. 1 to ch. xviii. 3 into precision, as happening on one and the same night. It is fanciful to see, as Orig., Olsh., Stier, &c. have done, an allusion to the σκοτία in Judas's soul, or the hour of darkness, Luke xxii. 53; though doubtless *there* the Lord alludes to its being *also night*.

31—38.] Here commences that solemn and weighty portion of the Gospel (ch. xiii. 32—xvii. 26) which Olshausen not without reason calls ‘*Ullertheiligtē*’—‘the most holy place.’ He beautifully remarks, ‘These were the last moments which the Lord spent in the midst of His own before His Passion,—and words full of heavenly meaning flowed during them from His holy lips:—all that His heart, glowing with love, had yet to say to His own, was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to and question Him. But when (ch. xiv. 31) they had risen from the supper, the discourse of Christ took a higher form; surrounding their Master, the disciples listened to the Words of Life, and seldom spoke (only ch. xvi. 17. 29). Finally, in the sublime prayer of the great High Priest, the whole Soul of Christ flowed forth in earnest intercession for His own to His Heavenly Father.’ Olsh. ii. 329.—31.] νῦν ἐδοξ. It was not that the *presence* of Judas, as some have thought, hindered the great consummation imported by ἐδοξ.—but that the work on which he was gone out, was the *ACTUAL COMMENCEMENT of that consummation*. It is true that his presence hindered the *expression* of these gracious words: ‘Jam quasi obice rupto torrentes gratiæ labiis Jesu effunduntur.’ Lampe.—ἐδοξάσθη] Spoken prophetically as if accomplished, because the deed was actually in doing, which was to accomplish it. The glorifying spoken of here, and in δοξάσει, ver. 32, is not the same. *This*



1 ch. xv. 13  
 1 ἰδοῦσάσθην ἐν αὐτῷ. 32 [εἰ ὁ θεὸς ἰδοῦσάσθην ἐν αὐτῷ,] καὶ ABCD  
 ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.  
 m Gal. iv. 19  
 only, be-ides  
 1 John ii. 1.  
 12, 28, 37.  
 18, iv. 4, v.  
 21.  
 n ch. xiv. 19.  
 xvi. 16, 17.  
 19, Heb. x. 37.  
 Jcr. XXVIII.  
 33, see ch.  
 vii. 33.  
 o ch. xiii. 50  
 refl.  
 p ch. xv. 12.  
 Matt. xii. 16  
 al. ver. 13.  
 q = 1 Cor. iv. 6.  
 Gen. xlii. 53.  
 r = ch. iii. 8  
 refl.  
 33 αἱ τεκνία, ἔτι ἡ μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ  
 καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου † ἐγὼ ὑπάγω, ὑμεῖς  
 οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καινὴν  
 ὁ δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα  
 ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἡ ἐν τούτῳ  
 γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην  
 ἔχητε ἐν ἀλλήλοις. 36 λέγει αὐτῷ Σίμων Πέτρος Κύριε,  
 ῥ' ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Ὁπου \* ὑπάγω,  
 οὐ δύνασάι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις

Orig. Cyr. — 32. εἰ . . . αὐτῷ om. B C<sup>1</sup> D L X 5 al. *abc* syr. Tert. Ambr. txt A C<sup>4</sup> E G H K L M S U Δ Copt. Orig. Cyr. Hil. — 33. rec. *vp*. — 34. *καθ. κάγῳ* D 5 *ab* Syr. — 35. *ἐν τ. γάρ* D. — 36. *ἐγὼ ὑπ.* D U X 13 al. *abc* Copt. Sahid. Arm. Orig. Chrys. Cyr. Theophyl. txt A B C.—μοι σὺ (syn- D<sup>2</sup>) ἀκολουθῆσαι ἄρτι D. μοι (2nd) om. B C 4 *abc* Syrr. Copt.

is the glorifying of God by Christ on earth, in His course of obedience as the Son of Man, which was completed by His death (*ἡγήσας μέχρι θανάτου*, Phil. ii. 8). And His death was the transition-point between God being glorified in Him, and He being glorified in God—manifested to be the Son of God, with power by His resurrection, and received up to the Father, to sit at the right hand of God. This latter (ver. 32) is spoken of by Him here as future, but immediate (*εὐθὺς*) on His death, and leads on to the address in ver. 33. — *ἐν ἑαυτῷ* is in God (the Father), not in Christ. — *ἑαυτ.* reflects back on the *subject* of the sentence: —and *ἐν* is not 'by means of,' but 'in,' by the resurrection of Him into that glory, which He had indeed before, but now has as the Son of Man, with the risen Manhood: so *παρὰ σεαυτῷ*, ch. xvii. 5.—Grotius compares 1 Sam. ii. 30 (*τοὺς δοξάζοντάς με δοξάσω*, LXX.).—*ἀντιδωρεῖται αὐτῷ ὁ πατήρ τὸ μῖζον*, οὐ ὁ υἱὸς τοῦ ἀνθρώπου πεποιθεῖν. Origen. — 33.] *τεκνία*—here only used by Christ—affectingly expresses His not only brotherly, but fatherly love (Is. ix. 6) for His own, and at the same time their immature and weak state, now about to be left without Him.—*καθὼς εἶπ.*] But naturally the two clauses, 'Ye shall seek Me and not find Me, and shall die in your sins,' also spoken to the Jews (ch. vii. 33, viii. 21), are here omitted: and by this omission the connexion with ver. 34 is supplied:—'Ye shall be left here: but, unlike the Jews, ye shall seek Me and shall find Me, and the way is that of Love—to Me, and to one another (so Stier, v. 163):—forming (ver. 35) an united Body, the

Church, in which all shall recognize My presence among you as My disciples.'—34.] *Ἡ καινότης* of this commandment consists in its *simplicity* and (so to speak) *quickness*. 'The same kind of love was prescribed in the O. T. (see Rom. xiii. 8): —'as thyself' is the *highest* measure of love, and it is therefore not in *degree* that the new commandment differs (Cyr., Euthym.) from the old, nor in *extent*, but in being the commandment of the new covenant,—the first-fruit of the Spirit in the new dispensation (Gal. v. 22): see 1 John ii. 7, 8 (and note), where *καινή* is commented on by the Apostle himself.—I cannot agree with Stier (v. 171), that *ἵνα* in the second sentence is not || with *ἵνα* in the first, but signifies 'in order that.' The sentence is analogous to ver. 14, and the *new* point in it is the *καθὼς ἡγ. ὑμ.*, which is therefore set first, and should be (as in E. V.) retained so. — 35.] *πάντες*,—all the world—and not for mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwithstanding this proof of His presence among them, shall hate them: see 1 John iii. 10—15.—But among *πάντες* they themselves are also included—brotherly love is the true sign to them of being children of God, 1 John ii. 3—5.—36.] This announcement of Peter's denial is probably the same with that in Luke xxii. 33 ff., where see notes: but distinct from that on the way to Gethsemane, Matt. xxvi. 34. Mark xiv. 29. — *ὕστ.* *δε ἄκ.*] alluding probably both to the future reception of His Apostle into His glory, and to the particular path by

[μοι]. <sup>37</sup> λέγει αὐτῷ ὁ Πέτρος Κύριε, <sup>b</sup> διατί οὐ δύναμαί <sup>b</sup> σοι \* ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σου <sup>c</sup> θήσω. <sup>38</sup> ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ <sup>d</sup> φωνήσῃ, <sup>d</sup> ἕως οὗ \* ἀπαρνήσῃ με τρίς.

XIV. <sup>1</sup> Μὴ <sup>e</sup> ταρσάσῃσθω ὑμῶν ἡ καρδιά· <sup>b</sup> πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμέ πιστεύετε. <sup>2</sup> ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου <sup>i</sup> μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν·† ὅτι πορεύομαι <sup>k</sup> ἐτοιμάσαι τόπον ὑμῖν. <sup>3</sup> καὶ ἔαν πορευθῶ [καὶ] ἐτοιμάσω ὑμῖν τόπον, πάλιν <sup>l</sup> ἐρχομαι καὶ <sup>m</sup> παραλήψομαι ὑμᾶς πρὸς ἑαυτὸν, ἵνα ὅπου εἰμὶ ἐγὼ

Æth. Aug. txt (in var. order) A D. — 37. ὁ Π. om. D.—νῦν ἀκολ. C L X Cyr. Chrys. νῦν ἀκ. ἀρτι D. ἀκολουθεῖν B C. txt A D (δύνασαι μοι ἀκ. A (!)). — 38. ἀρνήσῃ B D L X I Orig. txt A C.—add καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ D ad.

CHAP. XIV. 2. rec. om. ὅτι with a, but ins. A B C<sup>1</sup> D K L 3 al. *beu* Syr. Arm. Cyr. — 3. bef. ἐρ. om. καὶ A B D E G H K M Δ 17 al. Copt. Or. Cyr. ins. C I L S? U X

which he should come to that glory;—as in ch. xxi. 18, 19.—37.] Peter understands the Lord's death to be meant;—see Luke, ver. 33. — 38.] The διατί is not answered—but Peter's boast solemnly questioned. See a similar question, ch. i. 51. There was at the same time a startling inversion of the subsequent facts, in this boast; to which the Lord, I think, alludes in His question,—τ. ψ. σου ὑπὲρ ἐμοῦ θήσεις;—The οὐ μὴ ἀλέκ. φων. necessarily implies, as it was whole, ἐν τῇ νυκτὶ ταύτῃ, and binds the whole events of this chapter to ch. xiii.

CHAP. XIV. 1—31.] This first division of the great discourse is spent in comforting the disciples for their Lord's departure. — 1.] A pause has intervened; 'Peter is humbled and silent' (Lücke); the rest are ταρσασόμενοι τῇ καρδίᾳ on account of the sad things of which they had been hearing;—Judas's treachery,—Peter's denial,—the Lord's departure from them.—πιστεύετε both times is imperative. So Cyril, Nonnus, Theophylact, Euth., Aug., Hil., — Lampe, Lücke, De Wette, Stier, Tholuck (ed. G). Many (Erasmus, Bez., Grot., Olsh., also E. V.) take the first as indie., the second as imper., 'Ye believe in God: believe also in Me.' But this is inconsistent with the whole tenour of the discourse, which presupposes a want of belief in God in its full and true sense, as begetting trust in Him. The command is intimately connected with ch. xiii. 31, 32—faith in the glorification of Christ in the Father, and of the Father in Him. — 2.] This comfort—of being reunited to their Lord—is administered to them as *τεκνία*,

in forms of speech simple, and adapted to their powers of apprehension of spiritual things. The οἰκία is Heaven: Ps. xxxiii. 13, 14. Isa. lxiii. 15. In it are many (in number—not in degree of dignity, as Clem. Alex., Basil, Theod., Chrys., Theophylact, Tert., Hil., Aug., &c., at least no such meaning is here conveyed) abiding places; room enough for them all;—ικαναὶ ἐξασθαι καὶ ὑμᾶς συνεσιόμενους ἡμῖν αἰεὶ. Euthym. If not,—if they could not follow Him thither, He would not have concealed this from them. This latter assurance is one calculated to beget entire trust and confidence; He would not in any manner hold out vain hopes to them;—His word to them would plainly state all difficulties and discouragements,—as indeed He does, ch. xv. 18. xvi. 1. 4, which last verse ἵνα μνημ. . . . ὅτι ἐγὼ εἶπον ὑμῖν, is decisive for the above interpretation here, against those who would join ὅτι πορεύομαι . . . with εἶπον ἂν ὑμῖν (Euthym., Aug., Erasim., Luther, Bengel):—which besides does violence to the next verse, where the 'going to prepare a place' is stated as a fact.—The ὅτι may have been inserted as a ὅτι recit. to favour the view just controverted; but it may also be 'for,' and belong to the whole sense of vv. 1, 2, as a reason why their heart should not be troubled.—The ἐτοιμάσαι τόπον is that of which we sing, —'When Thou hadst overcome the sharpness of death: Thou didst open the Kingdom of Heaven to all believers:' see note on Luke xxiii. 43. And thus it is τόπον, not τὰς μονάς:—the place as a whole, not each man's place in it. — 3.] In order to understand this, we must bear in mind what

καὶ ὑμεῖς ἦτε. <sup>4</sup> καὶ ὅπου ἐγὼ ὑπάγω οἴδατε [καὶ] τὴν ὁδὸν [οἴδατε]. <sup>5</sup> λέγει αὐτῷ Θώμας Κύριε, οὐκ οἶδαμεν

n see ch. i. 14.

o = ch. xi. 23.  
Col. iii. 4.  
1 John i. 2.  
v. 20.

ποῦ ὑπάγεις, καὶ πῶς \* δυνάμεθα τὴν ὁδὸν εἰδέναι \*;

<sup>6</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια

καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. <sup>7</sup> εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου \* ἐγνώκετε

ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν.

<sup>8</sup> λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, ἈΒΔQ

καὶ ἂρκεῖ ἡμῖν. <sup>9</sup> λέγει αὐτῷ ὁ Ἰησοῦς \* Τοσοῦτον

χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε;

ὁ ἐωρακὼς ἐμὲ ἐώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις

Δεῖξον ἡμῖν τὸν πατέρα; <sup>10</sup> οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ

a Impers. here  
only. Prov.  
xxx. 16.  
see Luke  
iii. 14. Matt.  
xxv. 9 (?)  
b pres. ch. vi.  
58. Jer. i. 5.

al.—*ἐτοιμάσαι* D M 12 Syr. Theophyl. Euthym. — 4. ἐγὼ om. B? D L X 3 al. *ab* Arm. Chrys. Ambr. ins. A B? C Q.—for οἶδ. . . . οἴδατε, — οἴδατε τὴν ὁδὸν BC<sup>1</sup> L Q X 2 al. a Copt. Æth. txt A D bc. — 5. aft. O. ins. ὁ λεγόμενος Διδύμος D.—καὶ πῶς οἶδαμεν τὴν ὁδὸν BC<sup>1</sup> D ab Cyr. Tert. txt A Q c.—7. for ἐγν. ἄν, ἄν ᾗδετε B C L Q X 2 Cyr. Ath.—*γινώσκειν*(ε) D. txt A C<sup>3</sup> E G H I K M S U Δ al.—καὶ (2nd) om. B C L Q? X 1. ins. A D Iren. Hil.—*αὐτὸν* (2nd) om. B C<sup>1</sup> Iren. ins. A D Q abc Hil.—9. *τοσοῦτον χρόνον* D L Q Cyr. txt A B Orig.—bef. πῶς om. καὶ B Q X 1 abc

Stier well calls the 'perspective' of prophecy. The coming again of the Lord is not one single act,—as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the great complex of all these, the result of which shall be, His taking His people to Himself to be where He is. This *ἐρχομαι* is begun (ver. 18) in His Resurrection—carried on (ver. 23) in the *spiritual life* (see also ch. xvi. 22 ff.), the making *them* ready for the place prepared;—*further advanced* when each by death is fetched away to be with Him (Phil. i. 23);—*fully completed* at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state.—4.] They might have known, and doubtless did know in some sense;—but, as Lampe remarks, 'interdum quis laudatur ut officii sui moneatur.' We use thus 'you know,'—leaving to be supplied, 'if you would give the matter thought.'—ὅπου, to the Father; τὴν ὁδὸν (in the Lord's own case, of which *this* ver. treats), His death.—5.] Thomas is slow of belief and apprehension. The answer to ποῦ ὑπάγεις; ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him: see ch. xx. 25.—6.] The Lord, as Lücke (after Bengel) remarks (ii. 596), inverts the order of Thomas's question, and in answering it practically, *for them*, speaks of 'the Way' first. He is THE WAY; not merely the Forerunner; which would imply

on our part only an outward connexion with Him as His followers;—but *the way*, in and on which we must go, having an inner union with and in Him (De Wette) (see Heb. x. 20).—ἡ ἀλ.] more than ὅτι ἀληθεύω κ. πάντως ἵσταται ταῦτα. Euth.—It is another side of the same idea of the *Way*;—God being true and only approached by and in truth, Christ is THE TRUTH (Col. ii. 3), in Whom only that Knowledge of Him is gained, which (ch. xvii. 3) is eternal life.—ἡ ζωὴ] not merely because οὐδὲ ὁ θάνατος διαστῆσει ὑμᾶς ἐμοῦ. Euth.,—but as being THE LIFE of all His, in Whom only they who live can come to the living Father (ch. vi. 57).—οὐδεὶς ἔρχ. . . .] This plainly states the ποῦ ὑπάγεις, and the way also.—δι' ἐμοῦ as τῆς ὁδοῦ.—7.] See ch. viii. 19.—ἀπ' ἄρτι] There is no difficulty, if we bear in mind the νῦν of ch. xiii. 31. The 'henceforth' is the future time, beginning with the Lord's glorification, which was now at hand. Lücke remarks: 'ἀπ' ἄρτι is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here prophetically, in reference to the hour of His glorification being come' (ii. 598). We have ἐώρακα present, ch. ix. 37.—8.] Philip misunderstands ἐώρα. to mean 'seeing in a vision,'—and intimates that one such sight of God would set at rest all their fears, and give them perfect confidence.—9.] The Son is the only Exponent of the Father to men: see ch. xii. 44, 45. Col. i. 15. Heb.

πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ \* λαλῶ  
 ὑμῖν Ἐπ' ἐμαντοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ὁ ἐν ἐμοί ἔμεινον <sup>e ch. v. 19 refl. d ch. vi. 50. xvi. 5 al. John only. e constr. ch. vi. 12.</sup>  
 αὐτὸς ποιεῖ τὰ ἔργα \*. <sup>11</sup> πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ  
 πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί †· εἰ δὲ μὴ, ἕξ ἂν τὰ ἔργα αὐτὰ  
 πιστεύετε μοι. <sup>12</sup> ἄμην ἄμην λέγω ὑμῖν, ὁ πιστεύων εἰς  
 ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος ποιήσει, καὶ μείζονα  
 τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα † πορεύομαι.  
<sup>13</sup> καὶ ὁ τὶ ἂν \* αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω,  
 ἵνα ἑδοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. <sup>14</sup> εἴν τι αἰτήσητε ἐν  
 τῷ ὀνόματί μου, ἐγὼ \* ποιήσω. <sup>15</sup> εἰ ἂν ἀγαπάτε με, τὰς

Iren. Cyr. Hil. — 10. ἃ ἐγὼ λέγω B I L X Copt. ἃ ἐ. λελάληκα D 3 Æth. txt A Q.  
 —bef. ἐν ἐμοί om. ὁ B L ὁ Orig. Aug. ins. A D Q ac Hil.—aft. ἔργα add αὐτοῦ B D X  
 Copt. Æth. Hil. (often) Aug. αὐτὸς L abc Aug. Ambr. (once) Cyr. (once). txt A Q.—  
 11. κ. ὁ π. ἐν ἐμοί om. A.—rec. aft. ἐμοί ins. ἐστὶν with c Iren. Hil., but om.  
 A B D E K L Q S X 13 al.—εἰ δὲ μήγε D 1.—for αὐτὰ, αὐτοῦ B.—μοι om. D L 1 cv  
 Syr. Tert. Hil. Ambr. — 12. rec. aft παρ. ins. μου with qu. ? om. A B D L Q X 7 al.  
 abce Copt. Æth. Arm. Cyr. Chrys. Ambr. Aug.—πορεύομαι Q. — 13. αἰτήτε B Q.  
 txt A D.—14. aft. αἰτ. ins. με B E Δ c 9 al. Æth. Arm. om. A D Q a.—τοῦτο ποι.  
 A L c Copt. Æth. Arm. Cyr. Aug. ἐγὼ τοῦτο π. B M<sup>l</sup>. txt D Q.—15. τηρήσετε B L

i. 3. 1 Tim. vi. 16. This seeing of the Father in Him, is not only seeing His bodily presence, but *knowing* Him (οὐκ ἔγνωκός με). — 10.] See ch. x. 30. 38, and for the latter clause ch. viii. 28, where the contrast is, as here, purposely inexact in *diction*,—*words* being placed in one member and *works* in the other; and, as there, ἔργα and ῥήματα are taken as correlative and co-extensive;—all the *working* of the Lord Jesus being a *λαλιά*, a *revelation of the Father*.—De Wette supposes both ἔργα and ῥήμα to be understood in *both places*. —11.—24.] The Lord now unfolds out of this αὐτὸς ποιεῖ τὰ ἔργα, the great promise of the Paraclete.—διὰ τ. ἔργ. αὐτὰ! see ch. x. 38. The object here seems to be, to fix their attention on the *works* as a plain testimony even to such as could not simply believe so deep a thing on His assertion (πιστ. μοι), and one which—12.] should become subjective in themselves hereafter, —by virtue of their living union with Him who is gone to the Father, and become the dispenser and channel of the Spirit.—μείζ. τούτων] This word μείζ. is not to be evaded (so as to = πλείονα. Lampe), but taken in its full strict sense. And the keys to its meaning will be found ch. i. 51. v. 20. The works which Jesus did, His Apostles also did,—scil., raising the dead, &c.;—*greater works than those*, they did,—not in degree, but in kind: *spiritual* works, under the dispensation of the Spirit, which *had not yet come in*. But they did them, *not as separate from Him*: but in Him, and by Him; and so (ch. v. 21) *He* is said to do them.

The work which He did by Peter's sermon, Acts ii., was one of these μείζονα τούτων, —the first-fruits of the unspeakable gift.—This union of them with and in Him is expressed here by τὰ ἔρ. ἃ ἐγὼ ποιῶ, κάκεινος ποιήσει.—‘He has sown, we reap; and the harvest is greater than the seed-time.’ Stier, v. 220.—13.] I have retained the period after πορεύομαι (Grot., Griesb., Lachm., Knapp, Lücke, Meyer, Stier place a comma only, and connect this verse with the ὅτι), because the sense remains much the same, and the style is better preserved.—αἰτήσητε, scil. τὸν πατέρα: so ch. xv. 16. xvi. 23. But this does not exclude, but *distinctly includes*, prayer to Christ; so blended are these two (as the ὁρᾶν, ver. 9), that we have not ποιήσει, but ποιήσω, and, ver. 14, emphatically, ἐγὼ ποιήσω. He who prays to the Father, prays to the Son.—This ποιήσω answers to the ποιήσει in ver. 12; ‘*the reason why you shall do these greater works, is, on account of the all powerful Spirit of grace and supplication which My going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in My Name* (i. e. in union with Me, as being Mine, manifesting forth Jesus as the Son of God), *ye shall ask. And the end of this is, that by these πλείονα τούτων, the wonders of grace and triumphs of the Spirit, the Father may be glorified* (His glory shown forth) *in and by the Son*.—14.] solemnly repeats as a promise, what was incidentally asserted before: ‘For this

h Matt. xi. 17. <sup>16</sup> καὶ ἐγὼ ἐρωτήσω τὸν ἀβδὸν  
 al. Re. xii. <sup>17</sup> τὸ πνεῦμα τῆς ἀληθείας. ὁ ὅ  
 17. 8f. xxxv. <sup>18</sup> οὐκ ὁ ἀφήσω ὑμᾶς ὁρφανοὺς,  
 23. <sup>19</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 i John only. <sup>20</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 ver. 26. ch. <sup>21</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 xv. 26. xvi. <sup>22</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 7. see 1 John <sup>23</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 ii. 1 + Job <sup>24</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 xvi. 2 Ag. <sup>25</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 k ch. xv. 26. <sup>26</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 xvi. 13. ser <sup>27</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 1 John iv. 6. <sup>28</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 1 ch. i. 12. ff. <sup>29</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 m = ch. vi. 40. <sup>30</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 xii. 43. <sup>31</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 n ch. i. 39. Acts <sup>32</sup> ἐτι μικρόν καὶ ὁ κόσμος με οὐκ  
 ix. 42 al. o = Matt. v. 24 al. ver. 27. p James i. 27 only. Ps. ix. 34, 38. q pres. ver. 3. r ch. xiii. 33 reff.

Copt. Eus. Cyr. — 16. for μέν, ᾧ B L Q X ac Hil. Lucif. Ambr. Jer. txt A D. —  
 17. αὐτὸν (thrice) D<sup>1</sup> L.—αὐτὸ (2nd) om. B.—ἐί om. B Q ab Lucif.—ἐστίν B D<sup>1</sup> al.

is a truth, that whatever' &c. And besides, adds the ἐγώ: 'it is I that will do it:' showing that the use of the first person before was emphatic. — 15.] is a following out of ἐν τῇ ὀνόματι μου: 'That way of prayer is the way of loving obedience, in which the Spirit is ever found, and which is only trodden by His help:'—and also of ἵνα δοξ. ὁ π. ἐν τ. vi., 'As the Father is honoured in the Son, so must the Son be honoured in you:'—see ch. xv. 10. — 16.] And then the Spirit shall proceed forth upon you. Not αἰτήσω, but ἐρωτήσω—'familiaris petendi modus,' Bengel:—rather perhaps, a manner of asking implying actual presence and nearness,—and here used of the mediatorial office in Christ's ascended state. — παράκλητον] Olshausen remarks that the interpretations of this word range themselves in two classes, which again by no means exclude one another:—those of 'COMFORTER,' and those of 'ADVOCATE.' ['Teacher' (Theodore of Mopsuest. and Ernesti) is out of the question.]—The etymology of the word requires the latter as its strict meaning, and in this strict meaning it satisfies 1 John ii. 1, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστόν: but not so all the places where it is used of the Holy Spirit,—nor this verse, where of the Son and Spirit both. And therefore the other meaning, Comforter, including as it does in its fulness (see Rom. viii. 26, where both, the συναντιλαμβάνεσθαι and the ὑπερπενυχάνειν, are united) the Advocate also, has been both here and in Germany (Zöfster, Luther) sanctioned by Christian usage as the most adequate rendering. See Archdeacon Hare's Mission of the Comforter, vol. ii. note Ja. He shows that Wicliff, from whom we have our 'Comforter,' often used 'comfort' for the Latin confortari, as e.g. Luke xxii. 43. Acts ix. 19 al. Thus the idea of help and strength is conveyed by it, as well as of consolation. —It was this office (confortari) which Jesus had filled to His disciples while with them;

—and which the Holy Spirit was to fill even more abundantly (and in a higher sense, because their state would be higher) on the removal of Jesus from them. — 17.] τὸ πν. τ. ἀλ., not 'the true Spirit,'—but 'THE SPIRIT OF TRUTH;'—the Spirit Who is Truth, 1 John v. 6,—of Whom all truth comes, and Who alone leads into the whole truth, the truth of God, ch. xvi. 13. — ὁ κόσμ.] = οἱ ψυχικοὶ, 1 Cor. ii. 14, those who live according to the desires of the flesh and the mind, and have no receptivity of the things of God. — θεωρεῖ] sometimes = γινώσκει, but not here, as being separated from it by οὐδέ: 'recognizes not in His operations (obj.), nor knows (subj.);'—'has neither sight nor knowledge of.'— γινώσχετε] present, but spoken of their state as disciples, opposed to the world,—and proleptically, as before. They were even now not of the world (ch. xv. 19), and are therefore viewed in the completion of their state as opposed to it.—μένει (not μενεῖ) is rightly explained by De Wette to be future in signification: 'abideth,' as μένει, ch. viii. 35.—ἔσται] is future, because, though their knowledge of the Spirit proper to their complete state, and His dwelling, remaining, among them, had in some inferior sense begun,—His dwelling in them had not. See Hare, Mission of the Comforter, ii. note I.—Euthym. understands παρ' ὑμ. μένει of the Spirit abiding in Jesus, Who was among them: but wrongly.—Stier prefers the reading ἐστι, which Lachm. adopts. If so, the prolepsis is still stronger:—but I prefer the future, as less likely to have arisen from an alteration, than the present. — 18.] ὀρφ. should be 'orphans' in the E. V.—The office of the παρὰ κλ. is to connect the disciples with the Father: if therefore they had Him not, they would be fatherless. This makes ἔρχομαι plain, as applying to the coming by the Spirit, who is one with Christ;—not only the ultimate personal coming, which is but the last step of the ἔρχομαι, nor only the bodily coming again to them and not the world at the

ἐτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με. ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς  
ζήσεσθε. <sup>20</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν  
τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ γὰρ ἐν ὑμῖν. <sup>21</sup> ὁ ἔχων <sup>a</sup> a — ch. v. 38.  
τὰς ἐντολάς μου καὶ <sup>b</sup> τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ <sup>b</sup> ver. 15.  
ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθῆσεται ὑπὸ τοῦ  
πατρός μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ <sup>c</sup> ἐμφανίσω <sup>c</sup> Matt. xxvii.  
αὐτῷ ἑαυτὸν. <sup>22</sup> Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, <sup>33</sup> Heb. ix.  
Κύριε, <sup>d</sup> \* τί γέγονεν ὅτι ἡμῖν μίλλεις ἐμφανίζειν σεαυτὸν, <sup>d</sup> Acts v. 24.  
καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ  
Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου <sup>e</sup> τηρήσει, καὶ ὁ πατήρ <sup>e</sup> ch. viii. 51 al.  
μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ  
μονὴν παρ' αὐτῷ \* ποιήσομεν. <sup>24</sup> ὁ μὴ ἀγαπῶν με τοὺς <sup>f</sup> ver. 2 reff.  
λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἐστιν  
ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. <sup>25</sup> Ταῦτα λελάληκα  
ὑμῖν <sup>g</sup> παρ' ὑμῖν μένων <sup>g</sup> ver. 17 reff.  
ὁ δὲ <sup>h</sup> παράκλητος, τὸ πνεῦμα <sup>h</sup> ver. 16 reff.  
τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος

abcd Lucif. Ambr. txt A Q.—με (2nd) om. L Q.—ζήσετε B L X. txt A D Q bc Hil.  
—20. ὑμεῖς om. A b Syr. Cyr. Chrys. ins. B D Q ac.—22. for Ἰσκαρ., ἀπὸ καρνώτου D.  
—aft. κύριε ins. kai G H K M Q S U Δ 30 all. syr. Chrys. Theophyl. om. A B D E L X  
abcv Lucif. (?)—for γέγ., ἔστιν D.—23. ἐλεύσομαι D.—ποιησόμεθα B L X 7 al. Orig.  
Eus. Naz. Cyr. Theodoret. Hil. πρὸς αὐτὸν μ. ποιήσομαι D. txt A.—24. οὐ τηρήσει

Resurrection, which was but a pledge of His  
lasting presence in the Spirit: see on ver. 3.  
ἐρχομαι is (as there) the complex of these  
—the *great Revisitation*, in all its blessed  
progress.—19—21.] This ἐρχομαι is ex-  
plained to consist in His presence among  
them by the Life of His Resurrection, which  
is theirs; by (ver. 20) the witness of the  
Spirit in their hearts; and (ver. 21) their  
sanctification by the Spirit in love, and the  
consequent manifestation of Jesus to them.  
—19.] The *immediate reference* of this  
θεωρεῖτε is to the forty days (see Acts x.  
41),—but only as leading on to its wider and  
deeper reference to the spiritual life.—ζῶ,  
not ζήσω—the principle of Life being im-  
manent in Him.—ζήσεσθε, in all its fulness,  
including the most blessed sense of ζωή,—  
the life of the Spirit,—here and hereafter.  
—20.] ἐν τῇ ἡμέρᾳ, *no particular day*; but  
'each of these periods, as its continually  
increasing light breaks upon you, shall bring  
increased knowledge of your unity in Me  
with the Father, and My dwelling in you  
by the Spirit.'—21.] ἔχων κ. τηρῶν, 'qui  
habet in memoria et servat in vita.' Aug.  
Or perhaps *more accurately* (with Stier),  
'He who *has* my com: as being My disci-  
ple by outward profession, and *keeps*  
them:—see Luke xi. 28.—And τηρ. is  
more of the inner *will* to keep them, than  
the absolute observance, which can only

follow on high degrees of spiritual advance-  
ment.—ἐμφ. αὐτ. ἐμ.] by the Holy Spirit:  
see ch. xvi. 14. This (as Stier observes)  
is the *highest promise which can be made*  
*to man* (see ver. 23), and yet it is made  
to *every man* who ἔχει κ. τηρεῖ the com.  
of the Lord Jesus.—22.] Ἰούδας, οὐχ ὁ  
Ἰσκ. = Ἰούδας Ἰακώβου of Luke vi. 16:  
see note on Matt. x. 3. The question seems  
to be put with the Jewish idea, that the  
Messiah, the King and Judge of the nations,  
must necessarily *manifest Himself to the*  
*world*.—τί γέγ. ὅτι, 'What has happened,  
that . . . ?' i. e. 'how is it, that . . . ?'—  
23, 24.] These verses contain the answer  
to the question in both its parts.—ἡμῖν,  
because love to Christ, leading to the keep-  
ing of His word, is the necessary condition  
of the indwelling and manifestation in man  
of the Father and the Son;—οὐχὶ τῷ  
κόσμῳ, because want of love to Christ,  
leading to neglect of His words, necessarily  
excludes from communion with the Father  
and the Son, and the Spirit, who reveals  
the Son in man. 'For the word which ye  
hear (and which the world οὐ τηρεῖ =  
ἀθετεῖ),—is not Mine, but the Father's.'  
On the gracious and wonderful promise of  
ver. 23, see Rom. viii. 15.—25.] λελάληκα  
is proleptic, referring, as αἶπον (ver. 26),  
to the futures διδάξει and ὑπομνησεί.—  
26.] q. d. 'I know that ye do not understand

ὁμοῦς διδάξει πάντα, καὶ ἡ ὑπομνήσει ὁμοῦς πάντα ἃ εἶπον ἈΒΔ  
 ὁμοῦν. 27 εἰρήνην ἡ ἀφ' ἡμῶν ὁμοῦν τὴν ἐμὴν ἰδίωμι  
 ὁμοῦν οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὁμοῦν. μὴ  
 28 ταρασσέσθω ὁμοῦν ἡ καρδιά μηδὲ δειλιάτω. 28 ἡκούσατε  
 ὅτι ἐγὼ εἶπον ὁμοῦν Ἰπάγω καὶ ἔρχομαι πρὸς ὁμοῦς. εἰ  
 ἡγαπάτε με, ἐχάρητε ἂν ὅτι ἡ πορεύομαι πρὸς τὸν πατέρα,  
 ὅτι ὁ πατήρ [μου] ἡ μέζων μου ἐστί. 29 καὶ νῦν εἶρηκα  
 ὁμοῦν ἡ πρὶν γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε. 30 οὐκ

D Copt.—πατρός om. B. —26. ὁ π. μου D.—ἂ ἂν εἶπω ὁμοῦ. D abc. add ἐγὼ BX.  
 —28. ἡγαπάτε D<sup>1</sup> L 2.—rec. bef. πορεύ. ins. εἶπον, with qu. ? but om. A B D K<sup>1</sup> L X 9  
 A abcv Syrr. Copt. Æth. Arm. Orig. Cyr. Chrys. Cyp. Ilil. Jer.—aft. ὁ πατ. om. μου  
 A D<sup>1</sup> L X 4 al. bc Æth. Cyr. Chrys. Tert. Iren. Cyp. Ilil. Ambr. Aug.—ὁ πέμφας με

them yet: but' &c.—τὸ πν. τὸ ἄγ.] The Paraclete is now more closely defined by this well-known Name,—and, by ὁ πέμφει ὁ πατήρ, and ἐκεῖνος . . ., designated personally, as One sent, and One acting on them.—ἐν τῷ ὀν. μου] not, 'in My stead,' but 'in regard of Me'—in answer to My prayer, and prayers in My name,—to those who bear My name,—and as a means of manifesting Me.—διδάξει πάντα stands by itself, not with ἂ εἶπον:—shall teach you all things;—all that can and may be learnt by you, all that belongs to your work and life in Me.—ὑπομνήσει] What is not understood is liable to be forgotten;—and therefore in this word is implied the giving them a right understanding of, as well as recalling, what Jesus had said to them: see ch. ii. 22. xii. 16.—It is on the fulfilment of this promise to the Apostles, that their sufficiency as Witnesses of all that the Lord did and taught, and consequently the AUTHENTICITY OF THE GOSPEL NARRATIVE, is grounded.—27.] This is introduced by ver. 25, which suggests the speedy close of the discourse. It was customary to take leave with wishes of peace:—so I Sam. i. 17. Luke vii. 50. Acts xvi. 36. I Pet. v. 14. 3 John 15. Also, to re-assure by such words, see Gen. xliii. 23. Judg. vi. 23. But the Lord distinguishes His peace, true peace, 'the peace which I have and give' (see ch. xv. 11), from the mere empty word used in the world's forms of greeting. Peace (in general) He leaves with them;—His peace He gives to them, over and above that other. The καθὼς ὁ κ. διδ. must refer, I think (with Lampe, Lücke, and Stier), to the world's manner of giving,—not to the unreality of the world's peace, of which, however true, there is no direct mention here. The world can only give peace in empty formulae, saying 'Peace, peace,' when there is no peace: Jer. vi. 14 al.—28.] as far as ὁμοῦς is a reason why their heart

should not be troubled;—then the rest of the verse removes all ground of δειλία, since it is an exaltation of Him whom they loved, which is about to happen; and therefore a ground of joy, and not of fear.—μέζων] This word, as Luther well remarks (Stier, v. 266), is not here used as referring to the Nature or Essence of the Son as related to the Father,—but as indicating that particular subordination to the Father in which the Lord Jesus then was,—and the cessation of the state of humiliation, and entering into His glory, which would take place on His being received up to the Father. So also Calvin: 'Non confort hic Christus Patris Divinitatem cum sua, nec humanam suam naturam divinæ Patris essentiæ comparat, sed potius statum præsentem cœlesti gloriæ ad quam mox recipiendus erat.' And Cocceius: 'non intelligitur hic minoritas secundum naturam humanam,—quia intelligitur minoritas quæ per perfectionem ad Patrem deponitur' (Stier, ibid. Similarly De Wette, Tholuck).—And this removes all reason for fear, as they will be exalted in Him.—The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians, see Suicer, Thes. ii. p. 1368, 9), seems not to belong to the sense of the passage. That there is a sense in which the Father is greater than even the glorified Son, is beyond doubt: but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office that this minoritas consists,—so on the other hand this verse implies in itself no such minoritas, the discourse being of another kind.—29.] εἶρηκα—viz. 'all this,—esp. the prophecies of My Resurrection and Ascension,' &c.—πιστεύσητε] See ch. xiii. 19, where ὅτι ἐγὼ εἶπα is supplied. 'That ye may believe,' in the fullest sense of the word. 'Neque enim Eum Dei Filium

ἐτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ <sup>a</sup> ὁ τοῦ <sup>a</sup> ch. xii. 31.  
κόσμου † ἀρχων, καὶ <sup>b</sup> ἐν ἐμοὶ οὐκ \* ἔχει οὐδέν· <sup>31</sup> ἀλλ' <sup>a</sup> ch. xii. 31.  
<sup>c</sup> ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς <sup>b</sup> Luke xxii. 37.  
\* <sup>d</sup> ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. <sup>e</sup> ἐγείρεσθε, <sup>d</sup> w. dat. Acts  
<sup>f</sup> ἄγωμεν ἐντεῦθεν. <sup>i. 2. xiii. 47.</sup>  
<sup>e</sup> = Matt. ix. 19.  
<sup>f</sup> = ch. xi. 7 refl. <sup>g</sup> = ch. i. 9. iv. 23 at. Heb. viii. 2.

XV. Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἄληθινή, καὶ ὁ πατήρ

Orig. (freq.) Jer. txt B a.—29. aft. πιστ. ins. μοι D.—30. rec. κόσμ. τοῦτου, with (unc. qu.) v Orig. om. A B D E G H K L M S X 13 all. abcd Syrr. Cyr. Theodoret. Theophyl. Hil.—for ἔχει, ἐρήσει K 8 al. Eth. Ath. Cyr. Theodoret. Hil. (twice) Ambr. Jer. Aug. εὐρίσκει Arm. Orig. Ath. Chrys. Hil. (twice) Ambr. Jer. Aug.—οὐκ ἔχει οὐδέν εὐρεῖν D ad. txt A B bc Orig. Hil. Aug.—31. καὶ om. A<sup>1</sup> E b. ins. A<sup>2</sup> B D ac Hil.—for ἐνετ., ἐντολήν ἰδωκεν B L (ἐίδ. X) 2 abc Cyr. Hil. txt A D.—ὁ πατήρ om. D Eth.

non et ante credebant: sed cum in Illo factum esset quod ante prædixit, fides illa quæ tunc quando illis loquebatur fuit parva, et cum moreretur præne jam nulla, et revixit et crevit! Aug. in Joh. Tract 79. — 30.] οὐκ ἐτι πολλὰ λ.:—then, as Stier remarks, He had some words more to say, and was not about to break off at ver. 31, as some have supposed.—ὁ τ. κ. ἀρχων] i. e. Satan:—not, Satan in Judas, but *Satan himself*, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and ch. xxii. 53. — ἐν ἐμοὶ οὐκ ἔχ. οὐδ.] 'nulum scilicet omnino peccatum.' Aug. This is the only true interpretation: 'has nothing in Me'—no point of appliance whereon to fasten his attack. De Wette, Lücke, Tholuck, and many others render it, 'has no power over Me.'—οὐδὲν αἴτιον θανάτου, Euthym. — 31.] 'But My death is an act of voluntary obedience, that it may be known that I love and obey the Father—that the glory of the Father in and by Me may be manifested.'—The construction is elliptic: supply, 'But (his power over Me for death will be permitted by Me) that,' &c.—And set a period at ποιῶ, as usually done.—ἐγείρ. ἀγ. ἐντ.] These words imply a movement from the table to depart. Probably the rest of the discourse, and the prayer, ch. xvii., were delivered when now all were standing ready to depart. There would be some little pause, in which the preparations for departure would be made. But the place is clearly the same, see ch. xviii. 1, ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε:—besides which,—we can hardly suppose (Grot., &c.) discourses of a character like those in ch. xv. xvi. to have been delivered to as many as eleven persons, while *walking by the way*, and in a time of such publicity as that of the Paschal Feast. Still less is the supposition of Bengel and Beausobre probable,—that ch. xiii. xiv. happened outside

the city, and that between ch. xiv. and xv. the paschal meal takes place. Compare also ch. xiii. 30 and ch. xviii. 28, which are decisive against this idea.

CHAP. XV. 1–6.] *Parabolic allegory of the vine and branches.*—Various suggestive circumstances have been imagined, but none of them are satisfactory. The vineyards on the way to Gethsemano (Lampe),—the carved vine on the great doors of the temple (Rosenmuller, bibl. exeget. Repert. i. 166 (Lücke),—see Joseph. B. J. v. 5, 4. Antt. xv. 11, 3); a vine trained about the window of the guest-chamber (Knapp. Lücke conj. Tholuck, 6), are all fanciful, and the two first (see on ch. xiv. 31) inapplicable. But I believe with Lücke that most probably the Lord did not take the similitude from any outward suggesting occasion, but as a means of illustrating the great subject, *the inner unity of Himself and His*. Occasion enough was furnished, by the O. T. symbolism of the vineyard and the vine,—Isa. v. 1 ff. Jer. ii. 21. Ezek. xix. 10 ff., and especially Ps. lxxx. 8–19: by intimate analogy of vegetable life (of which the tree bearing fruit is the highest kind, and of such trees the vine the noblest,) with spiritual, and perhaps also by the γέννημα τῆς ἀμπ. having been so recently the subject of their attention and the Lord's prophecy, Luke xxii. 18 and ||.—1.] The Vine and branches stand in a much nearer connexion than the Shepherd and the sheep, or the lord of the vineyard and the vines; and answer to the Head and members in Eph. v. 23. 30. Col. ii. 19, linked together by a common organization, and informed by one and the same life.—ἡ ἀληθινή] not only, 'by which prophecy is fulfilled:' not only, 'in which the organism and qualities of the vine are most nobly realized' (Tholuck), but, as in ch. i. 9, *original, archetypal*. The mat-



h = Mat. xxi. μου ὁ <sup>h</sup> γεωργός ἐστι. <sup>2</sup> πᾶν <sup>i</sup> κλήμα ἐν ἐμοὶ μὴ φέρον ABD  
 2 Tia. ii. 6. καρπὸν, <sup>k</sup> αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, <sup>1</sup> καθαίρει  
 James v. 7. αὐτὸ ἵνα πλείονα καρπὸν φέροι. <sup>3</sup> ἤδη ὑμεῖς καθαροὶ ἴστε  
 i vv. 4, 5, 6. only. Ezek. αὐτὸ ἵνα πλείονα καρπὸν φέροι. <sup>3</sup> ἤδη ὑμεῖς καθαροὶ ἴστε  
 xv. 2. k ch. ii. 16. διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. <sup>4</sup> μέντε ἐν ἐμοὶ, κἀγὼ  
 xl. 48. ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν  
 l = here only. Heb. x. 2. <sup>m</sup> ἀφ' ἐαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ  
 see Levit. ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ \* μένητε. <sup>5</sup> ἐγὼ εἰμι ἡ ἀμπελος,  
 xix. 23. m ch. v. 19 οὐ μὴ ἐν ἐμοὶ \* μένητε. <sup>5</sup> ἐγὼ εἰμι ἡ ἀμπελος,  
 text. n Matt. v. 13. xlii. 48. ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος  
 o gen. Matt. x. 10 al. fr. φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν  
 p Matt. xiii. 6. xxi. 19, 20 al. οὐδέν. <sup>6</sup> ἐὰν μὴ τις † μένῃ ἐν ἐμοὶ, <sup>n</sup> ἐβλήθη ἔξω ὡς  
 see Jonah iv. 7. q = Luke xi. 23. x. 13. ch. vi. <sup>o</sup> τὸ κλήμα καὶ <sup>p</sup> ἐξηράνθη, καὶ <sup>q</sup> συνάγουσιν αὐτὰ καὶ εἰς  
 12. Exod. xxiii. 10.

CHAP. XV. 1. bef. γεωρ. om. ὁ D Δ.—2. τὸ καρποφόρον D.—καθαίρει D ὁ.—3. from ἤδη τὸ φέρον, ver. 4, om. D.—4. μένῃ B a.—μένῃτε A B L d. txt D ac.—5. aft. ἐγὼ ins. γὰρ D<sup>1</sup> ad.—for οὐδέν, οὐδὲ ἐν B. om. D<sup>1</sup> d.—6. rec. μένῃ with (qu?) all exc. the following, but txt A B D.—for αὐτὰ, αὐτὸ D L X Δ 10 al. Syr. Æth. Arm. Cyr. txt

rial creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the divine nature; only ἀντίτυπα τῶν ἀληθινῶν, Heb. ix. 24; ὑποδείγματα τῶν ἐν τοῖς οὐρ., ib. 23; see ch. vi. 32.—ὁ γεωργός.] Not only the tiller of the land, but the vine-planter and dresser; He Who has originated the relation between the Vine and branches by planting the Vine in this earth (the nature of man), and Who looks for and ensures the bringing forth of fruit.—2.] The Vine contains fruitful, and unfruitful branches. Who are these unfruitful branches? Who are the branches? Clearly, all those who, adopting the parallel image, are made members of Christ by baptism, Rom. vi. 3, 4; comp. σύμφυτοι, ver. 5, also Rom. xi. 17 ff. The Vine is the visible Church here, of which Christ is the inclusive Head: the Vine contains the branches; hence the unfruitful, as well as the fruitful, are ἐν χριστῷ.—Every such unfruitful branch the Father αἶρει,—pulls off and casts away: and every one that beareth fruit He καθαίρει (an allusion to αἶρει, but only in the Greek (?)) prunes, by cleansing it of its worthless parts and shortening its rank growth, that it may ripen and enlarge its fruit better.—The two, πᾶν κλ., καὶ πᾶν . . ., are pendent nominatives; a construction usual with John in connexion with πᾶν, see ch. vi. 39. xvii. 2.—3.] καθαροί, see ch. xiii. 10. In Eph. v. 26, we have both the washing and the word united. The word of Christ dwelling in them by Faith (see ver. 7) is the purifying principle (ch. xvii. 17). But the καθαροί here is not = κεκαθαρμένοι, pruned, in the sense

of ver. 2. The ἤδη limits it to their present capacities and standing. There was more pruning at hand, when the sap should begin to flow; when the Spirit should be shed abroad; and this future handling of the γεωργός is indicated by μέντε ἐν ἐμοὶ . . . —4.] κἀγ. ἐν ὑμ. must not (with Euthym. and Lücke) be taken as a promise, which (see on ἐν ἐμοὶ above) would be contrary to the sense: but (with Aug. Tholuck, Bengel, Stier, who however modifies it by rendering 'so abide in Me that I may abide in you') as a clause dependent on μέντε ἐν ἐμοὶ, 'Take care that ye abide in Me and I in you: both these being necessary to the bringing forth fruit: see ver. 5, where the two are similarly bound together.—Here the natural strictness of the similitude is departed from. The branch cannot sever itself from the vine: but, such a case supposed, every one will see the inevitable consequence.—It is the permitted freewill of the creature which makes the difference between the branches in the two cases.—5.] The interpretation of the allegory which each mind was forming for itself, the Lord solemnly asserts for them.—χωρὶς ἐμ. is more than 'without Me,' it is, separate from Me, from being in Me and I in you. The ὅτι regards what is implied in χωρὶς ἐμ. οὐ ἔ. π. οὐδ. rather than the words themselves: for union with Me is the sole efficient cause of fruit being produced, you having no power to do any thing (not, ποιεῖν καρπόν: for φέρειν is here used throughout), to bring any thing to perfection, to do any of the ἀρετὰι of that which ye are, separate from Me.—6.] This verse is a most important testimony against supra-lapsarian error, showing

\* πῦρ βάλλουσι, καὶ καίεται. <sup>7</sup> ἂν <sup>1</sup> μείνητε ἐν ἐμοὶ καὶ <sup>τ</sup> ch. xiv. 10  
τὰ ῥήματά μου ἐν ὑμῖν <sup>8</sup> μείνη, ὃ ἂν θέλητε <sup>†</sup> αἰτήσασθε, <sup>τ</sup> ch. v. 28 ref.  
καὶ γενήσεται ὑμῖν. <sup>8</sup> ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, <sup>τ</sup> ch. xiv. 13.  
<sup>9</sup> ἵνα καρπὸν πολλὸν φέρητε, καὶ \* γενήσεσθε ἐμοὶ μαθηταί. <sup>9</sup> <sup>τ</sup> ch. xii. 33.  
<sup>9</sup> καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς. <sup>1</sup> John iv. 17.  
<sup>10</sup> μείνατε ἐν τῇ ἀγάπῃ τῇ <sup>10</sup> ἐμῇ. <sup>10</sup> ἂν τὰς ἐντολάς μου <sup>10</sup> <sup>τ</sup> ch. viii. 31.  
<sup>11</sup> τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς <sup>10</sup> <sup>τ</sup> w. ἐμῶν.  
ἐντολάς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ <sup>10</sup> <sup>τ</sup> Luke xxi.  
ἀγάπῃ. <sup>11</sup> ταῦτα λελάληκα ὑμῖν ἵνα ἡ <sup>11</sup> χαρὰ ἡ ἐμὴ ἐν <sup>10</sup> <sup>τ</sup> 19 and 1 Cor.  
ὑμῖν <sup>†</sup> ᾗ, καὶ ἡ χαρὰ ὑμῶν <sup>11</sup> πληρωθῇ. <sup>12</sup> αὕτη ἐστὶν ἡ <sup>10</sup> <sup>τ</sup> x ver. 21.  
ἐντολὴ ἡ ἐμὴ, <sup>12</sup> ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα <sup>10</sup> <sup>τ</sup> a constr. xiv.  
<sup>12</sup> <sup>11</sup> <sup>τ</sup> 27, or Matt.  
<sup>12</sup> <sup>11</sup> <sup>τ</sup> xxv. 21.  
<sup>12</sup> <sup>11</sup> <sup>τ</sup> b. ch. iii. 29.  
<sup>12</sup> <sup>11</sup> <sup>τ</sup> xxi. 24. see  
<sup>12</sup> <sup>11</sup> <sup>τ</sup> Luke xxi. 10.  
<sup>12</sup> <sup>11</sup> <sup>τ</sup> c ver. 17.  
<sup>12</sup> <sup>11</sup> <sup>τ</sup> ch. xiii. 34.  
<sup>12</sup> <sup>11</sup> <sup>τ</sup> Matt. xii. 10a).

A B *abc*.—τὸ πῦρ A G K L M S U Δ 17 all. Chrys. txt B D H? X al.—7. ἂν ἐν D.  
—θέλετε A.—rec. αἰτήσεσθε with qu.? txt A B D L M X 9 all. (—σθα A D) *bd* Copt.  
Chrys.—8. γένησθ(αι) D) B D L M X 9 al. Copt. *Æth.* Chrys. Theophyl. txt (—αι A).  
A E G H? K S? U Δ al.—10. *for* μου, τὰς ἐμὰς A.—11. ταῦτα ἐν D *syx*.—rec. ἐν ὑμ.

us that *falling from grace is possible*, and pointing out the steps of the fall. Observe this is *not said of the unfruitful branch*, which the Father *takes away* (in judgment): but of one who *will not abide* in Christ, becomes separate from Him: (1) is *cast out* (of the vineyard, or of the Vine) like a (τὸ κλ. scil. τὸ ἀχρηστον. Euth.) branch in such a case: (2) becomes *dried up*, having lost the supply of life-giving sap ('quenched the Spirit,' 1 Thess. v. 19): (3) is gathered up with other such (Matt. xiii. 40) by the angels at the great day: (4) is cast into the fire, as the result of that judgment; and finally (5) 'burneth,' not, 'is burned,' in any sense of being consumed; 'und muß brennen,' Luther.

7—17.] *Exhortations and assurances following on the foregoing parable.*—7.] All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here promised to those who abide in Christ and have His word (11b. vi. 5) abiding in them.—αἰτήσασθε is the imperative used proleptically of the future time. This not having been seen, it has probably been altered to αἰτήσεσθε: see ch. xiv. 13.—ὃ ἂν θέλητε, in the supposed case, is necessarily in *the way of God's will*, and as tending to πολλὸν καρπὸν φέρειν.—8.] ἐν τούτῳ belongs to the following, not the preceding: ἐν τούτῳ, ἵνα . . . as in E. V., see ref.—ἐδοξάσθη again is proleptic, representing that in the spiritual dispensation the fact is habitually so. See on this sense of the aorist, *Winer*, § 41. 5. 1.—The πολλὸς καρπὸς is not merely 'large success in the Apostolic mission,' but 'individual advance in bringing

forth the fruits of the Spirit.'—καὶ γενήσεσθε] 'and (thus) ye shall become My (true) disciples,' ἀπαρισθίσειςθε, Euthym. 'Fundamentum Christianismi, fieri discipulum Christi: fastigium, esse discipulum Christi.' Bengel.—The reading γένησθε is probably a grammatical correction, to make it follow ἵνα.—9.] The Love between the Father and Christ is compared with that between Christ and His disciples. The sense is best served by placing a colon (as in E. V.) after ὑμᾶς, making μείνατε κ. τ. λ. a separate injunction, and καὶ γὰρ = οὕτως. With only a comma at ὑμᾶς, that which is the great assertion of the sentence, is suffered to slip by unnoticed; viz., that 'As the Father hath loved the Son, so the Son His disciples.'—τῇ ἀγ. τῇ ἐμ. may be rendered *the love of Me*, as in ref.,—but the sense is not good, and the expression is not parallel with τῇ ἀγ. μου in ver. 10; so that I prefer 'My love,' the love which I have towards you; remain in it; do not cast yourselves out of it. The other sense is implied in this, but not expressed.—10.] The way thus to remain is prescribed; even that way of simple obedience to His Will, which He followed to the Will of the Father.—11.] *ἡλεῖται* again proleptic, hastening to the end of the discourse, and treating it as ended.—ἡ χ. ἡ ἐμὴ] not 'joy concerning Me' (Euthym.), nor 'joy derived from Me' (De Wette), nor 'My joy over you' (Aug. Lampe, Lücke, former edd.), but 'My Joy,' properly speaking: "His own holy exultation, the joy of the Son in the consciousness of the love of God, of His Unity with the Father; see ver. 10." (Lücke, 3rd ed.)—κ. ἡ χ. ὑμ. πλ.] That their joy might, by the indwelling of

ὑμᾶς. <sup>13</sup> μελίζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τίς τὴν A B D  
 ψυχὴν αὐτοῦ <sup>c</sup> ὅθ' ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> ὑμεῖς φίλοι  
 μου ἐστέ, ἐὰν ποιῇτε \* ὅσα ἐγὼ <sup>d</sup> ἐντέλλομαι ὑμῖν.  
<sup>15</sup> οὐκ ἐτί ὑμᾶς λέγω δοῦλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί  
 ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα  
 ἃ ἤκουσα <sup>e</sup> παρὰ τοῦ πατρὸς μου <sup>f</sup> ἐγνώρισα ὑμῖν. <sup>16</sup> οὐχ  
 ὑμεῖς με <sup>g</sup> ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ  
<sup>h</sup> ἐθῆκα ὑμᾶς ἵνα ὑμεῖς <sup>i</sup> ὑπάγητε καὶ καρπὸν φέριητε καὶ ὁ  
 καρπὸς ὑμῶν <sup>k</sup> μένη· ἵνα ὅ <sup>l</sup> τι ἂν αἰτήσητε τὸν πατέρα ἐν

μένῃ. 1st A B D 6 abc Syrr. Æth. — 13. οὐδὲ τις B.—τις om. D<sup>1</sup> abc Lucif. Aug.—  
 14. ὑμ. γὰρ D<sup>1</sup> d.—for ὅσα, ἃ B D L X 4 al. ben Copt. Cyr. Ambr. Lucif. txt A.—  
 15. ὅσα ἤκουσα D<sup>1</sup> S 5 bc Chrys. Theoph. Ambr.—16. πολλὸν καρπὸν Δ.—αἰτήτε B L.

that His *Joy*, be uplifted and ennobled (πληρωθῇ) even to fulness,—to the extreme of their capability and satisfaction,—and might remain so.—12.] That He may show them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now the commandment (as including all others) is again explained (see ch. xiii. 34) to be, *mutual love*,—and that, after His example of Love to them.—13.] A difficulty has been unnecessarily found in this verse, because Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us *when we were enemies*. But manifestly *here* the example is from common life, in which if a man did lay down his life it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: the Lord does not assert of Himself, that He laid down His life *only* for His friends (as defined in the next verse), but puts forward *this side* of His love as a great and a practicable example for His followers. His own great Sacrifice of Himself lies in the back-ground of this verse; but only in the back-ground, and with but one side of it seen, viz., His love to *them*. See 1 Tim. iv. 10, and comp. 1 John iii. 16.—*ἵνα*, as in ver. 8, depends on *αὐτῇ*, not on any *will* implied in *ἀγάπῃ* (De Wette), nor used *ἐκβατικῶς* (Olsh.),—and answers to ‘*scilicet*, ut.’—14.] parallel to ver. 10,—and, like it, guarded in vv. 15, 16, 17, from legal misinterpretation.—15.] *proleptically* spoken, of the state in which He would place them under the Spirit. Nor is there any discrepancy with ch. xiii. 13, 16, and ver. 20 here, which are also spoken of their future condition: for in that sense both relations subsist together. It is the *lower sense* of *δοῦλος* which is brought out in this verse.—The proleptical character of the saying

is clearly shown in the *οὐκ οἶδε τί ποιεῖ ὁ κ.*, for this was precisely their *present* condition, but was after His Ascension changed into light and knowledge.—*ἐγνώρισα ὑμ.*] Here again the allusion must be (see ch. xvi. 12) to their future state under the dispensation of the Spirit: nay, even to the fulness and completion of *it*, as Aug. remarks, Tract. lxxxvi. 1; compare the confession of one of the greatest Apostles, 1 Cor. xiii. 10. ‘*Sicut immortalitatem carnis et salutem animarum futuram expectamus, quamvis jam pignore accepto salvi facti esse dicamur: ita omnium notitiam quæcumque Unigenitus audivit a Patre, futuram sperare debemus, quamvis hoc jam se fecisse dixerit Christus.*’ Aug. ut supra.—16.] See 1 John iv. 10. 19. Further proof of His love, in His choosing His, when they had not chosen Him.—*ἐθῆκα*] ‘appointed:’ see Acts xiii. 47. 1 Tim. i. 12. 1 Thess. v. 9, and reff. Euth. Chrys. Theophyl. explain it *ἐφύτευσα*, in the parabolic sense. But the parable seems to be no further returned to than in the allusion implied in *καρπός*.—*ὑπάγ. κ. καρ. φ.*] *ὑπ.* probably merely expresses (see reff. and Matt. xviii. 15. xix. 21, and *πορευόμενοι*, Luke viii. 14) the activity of living and developing principle; not the missionary journeys of the Apostles (Grot. Lampe). The *καρπός* is not the Church, to be founded by the Apostles, and endure;—this is evident, for *here* the fruit is spoken of with reference to *themselves*, and their ripening into the full stature of Christ. Much of their fruit will be necessarily the winning of others to Christ: but that is not *the prominent* idea here.—*μένῃ*] See 2 John ii. Rev. xiv. 13.—*ἵνα ὅ τι ἂν . . .*] This *ἵνα* is parallel with the former one, not the result of it; the two, the bringing forth of fruit and the obtaining answer to prayer, being co-ordinate with each other;

τῷ ὀνόματί μου δῶ ὑμῖν. <sup>17</sup> ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

<sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμέ <sup>m</sup> πρῶτον ὑμῶν μεμίσηκεν. <sup>19</sup> εἰ <sup>n</sup> ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν ὁ τὸ ἴδιον ἐφίλει· ἔτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. <sup>20</sup> <sup>p</sup> μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ. εἰ ἐμέ <sup>q</sup> ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἔτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> ἀλλὰ ταῦτα πάντα ποιήσουσιν \* ὑμῖν <sup>s</sup> διὰ τὸ ὄνομά μου, ὅτι οὐκ ὀΐδασιν τὸν πέμψαντά με. <sup>22</sup> εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ <sup>u</sup> πρόφασιν οὐκ εἶχουσι \* περὶ τῆς ἁμαρτίας αὐτῶν. <sup>23</sup> ὁ ἐμέ μισῶν καὶ τὸν πατέρα μου μισεῖ.

—δῶ E G H I M X 5.—17. ἵνα om. D.—18. ὑμῶν om. D *abc* Copt. Æth. Arm. Cyrp.—19. εἰ om. D.—ἦτε D<sup>1</sup> (for ἐστὲ, omg. οὐκ).—20. τοῖς λόγ. οὗς D.—21. εἰς ὑμᾶς B D<sup>1</sup> L X (omits εἰς) 2 *bc* Syr. Chrys. txt A D<sup>2</sup> al. a.—22. εἰχσαν B I L. εἶχαν D.

but (vv. 7, 8) the bearing fruit to God's glory is of these the greater, being the result and aim of the other.—17.] ταῦτα refers (as almost always in John, see vv. 11, 21. xvi. 1. 25. 33. xvii. 1. xviii. 1 al.) back to what has gone before.—'The object of My enjoining these things on you is, (for all since ver. 12 has been an expansion of καὶ ὅς ἡγ. ὑμ.) that ye love one another' (see I John iv. 11). Then from the indefiniteness of this word ἀλλήλους the Lord takes occasion to forewarn them that however wide their love to one another, they cannot bring all within this category; there will be ὁ κόσμος, which will hate them.

18—CHAP. XVI. 4.] *The Lord forewarns them of the hate and persecution of the unbelieving world.* On the connexion, see above.—18.] See ch. vii. 7. The great proof of this hatred to Him was yet to come, but is viewed as past.—'This knowledge brings comfort, I Pet. iv. 12, 13.—19.] not only explains this hatred, but derives additional comfort from it, as a sign that they were not (any longer) of the world; but chosen out of it by Him, and endued with a new life from above.—In τὸ ἴδιον ἐφίλει, not ὑμᾶς ἐφ., we have the true practice of the world hinted at, and the false character of the world's love, as a mere φιλαυτία, set forth. In this 'loving their own,' the children of this world fall into hating one another.—20.] ch. xiii. 16, but with a different reference: the sense here being, 'Remember the saying, for it is true in this matter also;' see Matt. x. 24, where it is used in the same sense.—A dif-

ficulty has been raised on ἐτήρησαν . . . τηρήσουσιν, and some have wanted to give this word a hostile sense, as παραστρεῖν, quoting Matt. xxvii. 36 (!) and Gen. iii. 15 (which is altogether an exceptional use if the reading is genuine). But in John this cannot be.—The words simply mean, 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of εἰ τ. λ. μ. ἐτήρ. was to be proved by their rejection and killing of the Lord Jesus.—21.] ταῦτα πάντα—all that is implied in μισεῖν and διώκειν.—It was on account of bearing the Name of Christ that the Christians were subjected to persecution in the early ages, and that they are even now hated by those who know Him not.—οὐκ οἶδασιν] not, 'they know Him not as having sent Me'—but 'they know not (absolutely) Him who has sent Me.' Ignorance of God (not desiring the knowledge of His ways) is the great cause of hostility to Christ and His servants.—22.] See ch. ix. 41 and note.—ἐλάλησα, 'discoursed,' generally: not, acquainted them with their sin. The sin spoken of is, not the generally sinful state of the world,—nor the sin of unbelief in Christ, which they of course could not have committed, had He never come: but the sin of hatred to Him and His, which might have been excused otherwise, but now that He had come and discoursed with them, had no excuse, since He had plainly shown them the proofs of His mission from the Father.

1 ver. 12.  
m ch. i. 15,  
30, Luke ii.  
2 (2).  
n ch. iii. 31 ref.  
o neut. sing.—  
here only.  
see ch. i. 11.  
p ch. xvi. 4, 21.  
q Luke xvii. 32  
al.—gen.  
1 Chron. xvi.  
15.—acc. do.  
ver. 12, and  
usually in  
LXX.  
r ch. viii. 51 al.  
s Rev. ii. 3.  
t περ τοῦ ὁ.  
usually Acts  
v. 41 al. fr.  
u ch. i. 25 al.  
v Acts xxvii.  
30. Ps. cxl. 4.  
x = Heb. x. 6  
y. xiii. 11.  
1 Pet. iii. 18.  
John ii. 2  
iv. 10. Levit.  
xiv. 19.

b. collips. ch. ix. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος A B D  
 d. xiv. 31. † ἐποίησεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωφράκασι καὶ  
 c. Ps. xxiv. 19. μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. 25 ἀλλ' ἵνα πλη-  
 xxiv. 1. ρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, ὅτι  
 e. Matt. x. 8. toll. Gal. ii. 21. ἐμισήσαν με ὡρεάν. 26 ὅταν δὲ ἔλθῃ ὁ παράκλητος  
 d. h. xiv. 16. toll. ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς  
 e. ibid. ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκείνος μαρ-  
 f. w. 2004. τυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ'  
 1. re. only. 18. Mark xiv. 1. ἄρχῃς μετ' ἐμοῦ ἔστε. XVI. 1 Ταῦτα λελάληκα ὑμῖν,  
 g. pres. ch. xiv. 3. toll. ἵνα μὴ Ἰσκανδαλισθῇτε. 2 ἂποσυναγώγους ποιήσουσιν  
 h. Matt. xi. 6. xiv. 9. xxiv. 9. 10. i. ch. ix. 22. xii. 42 only. k. = ch. v. 11 al.

txt A, and below, ver. 24. — 24. for ἐποίησεν, rec. πεποίηκεν with E G M U Δ (II S?).  
 txt A B D K L X 10 Chrys.—for καὶ ἐμὲ, με D. — 26. πέμπω D.—πατρ. μου (twice)  
 D ac Syr. Ambr. — 27. δὲ om. D abc.

—23.] See ch. xiv. 9. Human regards, whether of love or of hatred, towards Him who is the only manifestation of the Father to His creatures, are in fact directed towards the Father Himself; see Ps. lxxix. 9, cited in Rom. xv. 3.—24.] He refers to the testimony of His *works* among them also, as leaving them again without excuse;—they had had ocular witness of His mission.—ἐν αὐτοῖς—not to them (as Aug.), but as Acts ii. 22, ἐν μέσῳ ὑμῶν.—ἐποίησεν is, not only by external evidence, but also by internal, the right reading. πεποίηκεν (as Lücke remarks, ii. 643) would imply that the ἄλλοι referred to were contemporaries of our Lord,—or, at all events, that their works still lasted.—ἐωφράκασι does not refer to the *works* (as Lücke), but to καὶ ἐμὲ καὶ τὸν πατέρα μου, see ch. xiv. 9. — 25.] ἀλλὰ,—but all this not as an *accidental* thwarting of My word and work among them, but as a matter predicted in Scripture.—ἐν τῷ νόμῳ αὐτῶν, see ch. x. 34 and note.—ὡρεάν] not, 'to no purpose,' as Bengel (vergeblich), but as E. V. 'without a cause,' answering to πρόσσιν οὐκ ἔχουσι, ver. 22.—The citation is probably from the Messianic Psalm lxxix.—26.] This assurance carries on the testimony concerning Christ,—which the world should see and hear, and yet reject and hate Him,—even to the end of time, by means of the Spirit of Truth: so that on the one hand this 'seeing and hating' must not be expected to cease as long as the Spirit bears this witness,—and on the other, He, the Spirit of Truth, will never cease to overcome the hating world by this His testimony.—ὁ παράκλη.] See ch. xiv. 16 and note.—δὲ ἐγὼ πέμψω] Stier (whose comment on this verse should be consulted) notices the accurate division of the clauses here, ὁ παράκλη., δὲ ἐγὼ πέμψω,—but τὸ

πνεῦμα τ. ἀλ. ὃ παρὰ τ. πατρὸς ἐκπορεύεται. The first clause being spoken economically, of the Spirit in His office as Paraclete, sent from the Father by the glorified Son (or, by the Father in the Son's name, ch. xiv. 26), and bringing in the dispensation of the Spirit;—the second ontologically, of the essential nature of the Spirit Himself, that He *proceeded forth from the Father*. (And if from the Father, from the Son also,—see ch. xvi. 15, and those passages where the Spirit is said to be *His* Spirit, Rom. viii. 9. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11, also Rev. xxii. 1.) — 27.] The disciples are not, as some have supposed, here mentioned as witnesses *separate from* and *working with* the Holy Spirit. The witness is *one and the same*: the Spirit will witness in and by them: the ὅταν ἔλθῃ ὁ παρ. belongs to the whole; see Luke xxiv. 48, 49, where this is strongly expressed. This verse alludes to the historical witness which the Holy Ghost in the ministers and eye-witnesses of the word, Luke i. 2, should enable them to give,—which forms the *human side* (καὶ ὑμ. δὲ, 'quin et vos,' *Erasm.*) of this great testimony of the Spirit of truth, and OF WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY: the *Divine side* being, His own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given by the *self-same Spirit*;—neither of them inconsistent with, or superseding the other.—ἀπ' ἀρχῆς, as in Luke i. 2, and in the sense of Acts i. 21;—'from the beginning of the Lord's ministry.'—The present tenses set forth the connexion between the being (continuing to be) witnesses, and the being (having been) companions of the Lord in His ministry.—CHAP. XVI. 1.] ταῦτα, scil. ch. xv. 18—27,—not only the warning

ὑμᾶς· ἀλλ' <sup>1</sup> ἔρχεται ὥρα <sup>2</sup> ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς  
 δόξῃ <sup>3</sup> λατρεῖαν <sup>4</sup> προσφέρειν τῷ θεῷ. <sup>5</sup> καὶ ταῦτα ποιή-  
 σουσιν [ὑμῖν], ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.  
<sup>6</sup> ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα,  
<sup>7</sup> μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν  
<sup>8</sup> ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. <sup>9</sup> νῦν δὲ ὑπάγω  
 πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ  
 ὑπάγεις; <sup>10</sup> ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη <sup>11</sup> πε-  
 πληρώκεν ὑμῶν τὴν καρδίαν. <sup>12</sup> ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω  
 ὑμῖν, <sup>13</sup> συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ \* μὴ ἀπ-  
 ἔλθω, ὁ <sup>14</sup> παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ

1 ch. iv. 21, 23.  
 vi. 25, 28 al.  
 m constr. ch.  
 xvi. 32. xii.  
 23.  
 n Rom. ix. 4.  
 xii. 1. Heb.  
 ix. 1, 6 only.  
 Exod. xii. 25,  
 26.  
 o = Acts vii.  
 32. Heb. xi.  
 4. Num.  
 xxxi. 50.  
 p ch. xv. 20  
 reb.  
 q ch. vi. 61  
 only.  
 r ch. iii. 8.  
 viii. 14. xii.  
 35. Heb. xi.  
 8. Gen. xxi. 3.  
 s = Acts v. 3.  
 b constr. Matt.  
 v. 29, 30. ch.  
 xi. 50.  
 c ch. xiv. 16 reff.

CHAR. XVI. 2. ὑμᾶς (2nd Bartolucci, 1st Birch) om. B.—for θ., κυρίῳ A.—3. ὑμῖν  
 om. A B E G K M S 20 all. ab Syr. Cyr. Chrys. Theophyl. Cypr. Lucif. ins. D c.—  
 4. aft. ὥρα ins. αὐτῶν A B L bc Syr. Cypr. om. D a.—αὐτῶν aft. μν. om. D L abc  
 Cypr. ins. A B.—6. ἀλλ' om. A.—7. bef. μὴ ἀπ. ins. ἐγὼ A E G I I K M U Δ 25

of the hatred of the world, but the promise  
 of the testifying Spirit (Stier).—2.] See  
 reff.—similarly ἀλλὰ 2 Cor. vii. 11. Phil.  
 iii. 8.—λατρεῖαν] 'Quisquis effundit san-  
 guinem impii, idem facit ac si sacrificium  
 offerat.' Jalkut Schimeoni, cited by De  
 Wette &c.—But the sense of 'sacrificium'  
 must not be too much pressed, as Stier  
 remarks, to mean in every case an expi-  
 atory offering; see reff.—3.] See ch. xv  
 21, and 1 Tim. i. 13.—4.] ἐγὼ before  
 εἶπον is emphatic, 'I MYSELF.' A difficulty  
 has been found in the latter part of the  
 verse, because the Lord had repeatedly  
 announced to them future persecutions, and  
 that at least as plainly as here, Matt. v. 10.  
 x. 16, 21—28. al. freq. And hence, De  
 Wette and Lücke, and even Olsh., find  
 ground for supposing that the chronological  
 order of the discourses has not been fol-  
 lowed in the Synoptic Gospels. But there  
 is in reality no inconsistency, and therefore  
 no need for such a supposition. This de-  
 claration, as here meant, was not made  
 before, because He was with them. Then  
 clearly it is now made, in reference to His  
 immediate departure. And if so, to what  
 will ταῦτα most naturally refer? To that  
 full and complete account of the world's  
 motives, and their own office, and their  
 comfort under it, which He has been giving  
 them. This He had never before done so  
 plainly, though occasional mention has  
 been made even of the help of the Spirit  
 under such trials, see Matt. x. 19, 20.—  
 μεθ' ὑμ. ἡμ.] While the Lord was with  
 them, the malice of the world was mainly  
 directed against Him,—and they were over-  
 looked: see ch. xviii. 8.—In ἡμην we have

the proleptical character of the discourse  
 again manifest.

5—15.] *The departure of the Lord as  
 the condition of the coming of the Com-  
 forter. His office and work.*—5.] This  
 is occasioned by the foregoing, but in fact  
 begins the new subject.—καὶ οὐδ.] They  
 had (see ch. xiii. 36. xiv. 5) asked this  
 verbally before: the Lord therefore uses  
 the question here in some other and deeper  
 sense than they had done. I believe the  
 meaning to be: 'None of you inquires  
 into the nature of My departure, so as to  
 appear anxious to know what advantages  
 are to be derived from it; but (ver. 6) you  
 are all given up to grief on account of  
 what I have said,' 'expavescitis, neque re-  
 putatis quo discedam aut in quem finem.'  
 Calvin (Stier).—ἡ λύπη πεπλ. ὑμ. τ. κ.]  
 'Your grief has filled, entirely occupied,  
 your heart (not τὰς κ., but singular, as  
 common to all, see Rom. i. 21), to the  
 exclusion of any regard of My object in  
 leaving you.' 'These are the same disci-  
 ples who afterwards when their risen Lord  
 had ascended to heaven,—without any  
 pang at parting with Him, returned with  
 great joy to Jerusalem, Luke xxiv. 52'  
 (Stier). 'Subest huic blandæ increpationi  
 tacita consolatio. Dum enim improbat,  
 quod questionem, quo vaderet, negligent,  
 sibi id optime perspectum esse docet.  
 Dum negligentia incusat, ad excusationem  
 tamen affert, quod ea ex tam vehementi  
 affectu tristitia oriunda sit.' Lampe.—7.]  
 ἀλλὰ,—refers to the last clause: ἐγὼ, το  
 οὐδεὶς ἐξ ὑμ. κ.τ.λ. I Myself tell you the  
 real state of the case.—συμφέρει ὑμ. im-  
 plies that the dispensation of the Spirit is

d = and constr. ch. viii. 40. Luke iii. 19. e = Heb. xi. 7. al. fr. f ch. i. 12 reff. **πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. <sup>8</sup> καὶ ἔλθων ἐκεῖνος ABD**  
<sup>d</sup> **ἐλέγξει τὸν <sup>c</sup> κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης**  
<sup>f</sup> **καὶ περὶ κρίσεως. <sup>9</sup> περὶ ἁμαρτίας μὲν, ὅτι οὐ <sup>f</sup> πιστεύουσιν**

all. *abc* Syrr. Arm. Bas. Chrys. Theophyl. Jer. Ambr. om. B D L S? Y.—οὐ μὴ ἔλθῃ

a more blessed manifestation of God than was even the bodily presence of the risen Saviour.—Every rendering of this ver. ought to keep the distinction between ἀπέλθω and πορευθῶ, which is not sufficiently done in E. V. by ‘go away’ and ‘depart.’ ‘Depart,’ and ‘go’ would be better: the first expressing merely the *leaving them*, the second, the *going up to the Father*.—This οὐκ ἐλεύσεται . . . is a convincing proof, if one more were needed, that *the gift of the Spirit at and since the day of Pentecost, was and is something TOTALLY DISTINCT from any thing before that time: a new and loftier dispensation.*—8—11.] We have here, in a few deep and wonderful words, the work of the Spirit on the world set forth. This work He shall begin ἐλθὼν, scil. πρὸς ὑμᾶς: not, however, merely ‘by your means,’ but personally: so that it is *not the work and witness of the Apostles* which is spoken of, except in so far as they are servants of the Holy Spirit, but (ἐκεῖνος) *His own immediate personal working.*—ἐλέγξει] It is difficult to give in one word the deep meaning: ‘*convince*’ approaches perhaps the nearest to it, but does not express the double sense of ἐλέγχειν, which is manifestly here intended—of a *convincing* unto salvation, and a *convicting* unto condemnation:—‘*reprove*’ is far too weak, conveying merely the idea of an objective rebuke, whereas ἐλέγξει reaches into the heart, and works subjectively in both the above-mentioned ways. See the whole question amply discussed in Archdeacon Hare’s *Mission of the Comforter*, vol. ii. note K. —Lücke’s comment is valuable: ‘The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a *refutation*, ἐλεγχος, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20. 2 Tim. iv. 2. iii. 16. Titus i. 9. 13. ii. 15). And the more difficult was the disciples’ conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this ἐλεγχος was their help. In Matt. x. 19, 20. Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought

into view.—In ἐλέγχειν is always implied the refutation, the overcoming of an error, a wrong, by the truth and the right. And when, by means of the ἐλεγχος, the truth detects the error, and the right the wrong, so that a man becomes conscious of them,—then arises the feeling of *guilt*, which is ever painful. Thus every ἐλεγχος is a chastening, a punishment. And hence this office has been called the *ἑστραφισμ* (punitive office) of the Spirit. The effect of the ἐλεγχος of the Divine Spirit in the world may be to *harden*: but its aim is the deliverance of the world.—ὁ κόσμος, in John, includes those who are not yet delivered (from the power of Satan to God), who *may be yet delivered*,—not the condemned. If the ἐλεγχος of the world is a moral process, its result may just as well be conversion, as non-conversion.—Only thus did the ἐλεγχος of the Spirit answer the end of Christ’s coming;—only thus could it be a cheering support to the Apostles. Certainly, the κρίσις with which the ἐλεγχος closes is *condemnation*, not however of the world, but of the *Prince of the world* (ii. 649 f.).—De Wette denies the *salutary* side of this ἐλέγχειν—but he is certainly wrong—see below.—These three words, ἁμαρτία, ἐκαιοσύνη, κρίσις, comprehend the three great steps of advance in spiritual truth among men. Of itself the world does not know what *Sin* is, what *Righteousness* is, what *Judgment* is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man’s conscience has some glimmering of light on each of these;—*some* consciousness of guilt, *some* sense of right, *some* power of judgment of what is transitory and worthless:—but all these are unreal and *impractical*, till the ἐλεγχος of the Spirit has *wrought* in him (see Stier, v. 360).—9.] And the great opening of *Sin* to the world is to show them that its root and essence is, *unbelief in Christ as the Son of God*. UNBELIEF:—for, mankind being alien from God by nature, the first step towards their recovery must be to lay hold on that only safety which He has provided for them; and that laying hold is *faith*, and the not doing it, when revealed and placed before them, is *sin*. Beforetime, it was also *unbelief*;—‘The fool hath said in his heart, There is *no God*!’—but now,—for we can only believe as God has revealed

εἰς ἐμέ· <sup>10</sup> περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα [μου]  
 ὑπάγω καὶ οὐκ ἔτι θεωρεῖτέ με· <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ  
 ἄρχων τοῦ κόσμου τούτου κέκριται. <sup>12</sup> ἔτι πολλὰ ἔχω <sup>8 ch. xii. 31</sup>  
<sup>teff.</sup>

B L al. — 10. μου om. D L 3 al. ab Copt. Sahid. Æth. Cyr. Chrys. Aug. ins. A B c. —

Himself,—it is unbelief in *Christ the Son of God*,—the οὐ θέλετε ἰδεῖσθαι πρὸς με: see this pointedly asserted 1 John v. 10—12. Remember, this unbelief is not a mere want of historical faith,—but unbelief in *its very root*,—the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), which, wherever the Spirit has ‘opened His commission’ by the planting of the visible Church, is the *condemning sin* of the world. Of this He shall *convince* those who are brought out of the world, and ultimately *convict* those who remain in it and die in their sins (see Hare, *Mission of the Comforter*, vol. ii. note Q). — 10.] **δικαιοσ.** cannot be *only* the righteousness of *Christ*, the mere conviction of which would only bring condemnation to that world which rejected and crucified Him:—but, as Stier remarks rightly (v. 357), τοῦ κόσμου must be supplied after each of the three, ἁμαρτία, δικαιοσύνη, κρίσις:—the conviction being of a sin that is *theirs*, a righteousness that is (or, in the case of condemnation, might have been) *theirs*, a judgment which is *theirs* (see below).—Then, *what is the world’s righteousness?* Not their own, but that of the accepted Man Christ Jesus, standing at the right hand of God (seen by us no more, but by that very withdrawal testified to be the Son of God, **THE RIGHTEOUS ONE**), manifested in the hearts of men by the Spirit to be *their only* righteousness;—and thereby that righteousness, which they had of their own before, is demonstrated to be worthless and as filthy rags.—It is the ὑπάγειν πρὸς τὸν πατέρα by which this righteousness is assured to us, and by the effect of which, the Spirit, the conviction respecting it is wrought in our hearts (see Hare, as above, note T). The *condemnatory* side of this part of the ἔλεγχος is,—that *remorse*, where-with they whose day of grace is past shall look on the perfect righteousness which might have been theirs, and on the miserable substitute with which they contented themselves.—11.] As δικαιοσύνη was the *world’s* righteousness, and the ἔλεγχος of it was the manifesting to them how worthless it was of their own by nature, but how perfect and complete in and by Christ,—so now κρίσις is the *world’s* judgment;—on the one side, *their judgment* or estimate or discrimination of things,—on the other side, *God’s judgment*, to which it is opposed.

This their judgment by nature they form in subjection to the prince of this world, the Devil,—of whose power they are not conscious, and whose existence they even deny: but the Spirit of God ἐλέγξει, shall convict this judgment of wrong;—shall show them how erroneous and destructive it is, and what a bondage they have been under;—shall detect to them the Prince of this world reigning in the children of disobedience, and give them a *better judgment*,—by which they shall ‘not be ignorant of his devices’ (2 Cor. ii. 11). But this better judgment itself is that very truth of God manifested in the Lord Jesus, by which (ch. xii. 31) *the Prince of this world is cast out*;—by which the follower of Christ is enabled to say, ‘Get thee behind me, Satan;’—by which the unbelieving world, and its Prince, are finally condemned in the *judgment* hereafter (see Hare, as above, note V).—I have preferred giving pointedly what I believe to be the sense of this most important passage, to stringing together a multitude of opinions on it: seeing that of even the best commentators no two bring out exactly the same shade of meaning, and thus classification is next to impossible. I *sincerely* recommend the student to read the notes in Archdeacon Hare’s work, where he will find the whole literature of the subject, with the exception of Stier’s more recent commentary.—It will be seen that in my view, the subjective and objective bearing of the three words are *both* to be kept in sight, and that the great convictive work of the Spirit is to bring man out of himself into Christ, Who (in His objective manifestation) must be *made unto Him* (subjectively), 1. ἀπολύτρωσις, 2. δικαιοσύνη, 3. σοφία (the fourth, ἁγιασμός, not being here treated of, as being another part of the Spirit’s work, and on those who are no longer the κόσμος, see ch. xvii. 16, 17); and to condemn those who remain in the world finally, in all these points, as having rejected Christ. And this convictive work of the Spirit is a *complex* and *progressive* work;—including the ministry of the Apostles, and every step taken towards Divine truth in the history of the Church,—as well as the conversion of individuals, and condemnation of the unbelieving.—12.] The πολλὰ are the things belonging to πᾶσα ἡ ἀλήθεια in the next verse, which were gradually unfolded



h = Matt. xxi.  
12, 1 Kings  
xviii. 14.  
i = Acts. viii.  
34. Psal.  
xxviii. 5.  
k Mark. x. 21.  
l ch. v. 12 foll.  
m ch. iv. 25.  
n Acts. xx. 20.  
27. 1 Pet. i.  
12. 1 s. xlv. 7.  
o ch. xlii. 28.  
p constr. ch. i.  
16.

λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε <sup>h</sup> βαστάζειν ἄρτι· <sup>13</sup> ὅταν δὲ ABD  
ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, <sup>i</sup> ὀδηγήσει ὑμᾶς  
\* εἰς <sup>k</sup> πᾶσαν τὴν ἀλήθειαν· \* οὐ γὰρ λαλήσει <sup>l</sup> ἀφ' ἑαυτοῦ,  
ἀλλ' ὅσα [ἀν] ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα <sup>m</sup> ἀναγ-  
γελεῖ ὑμῖν. <sup>14</sup> ἐκεῖνος ἐμὲ <sup>n</sup> δοξάσει, ὅτι <sup>o</sup> ἐκ τοῦ ἐμοῦ  
λήφεται, καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup> πάντα ὅσα ἔχει ὁ πατήρ  
ἐμὰ ἐστὶ· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ \* λήφεται καὶ  
ἀναγγελεῖ ὑμῖν.

p ch. xlii. 23  
rell.

<sup>16</sup> p Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ

12. αὐτὰ βαστ. D abc. — 13. εἰ om. D 2 Arm.—ἐκεῖνος ὑμ. ὁδῆγ. D ad Hil. Tert.—  
ἐν τῇ ἀλ. πάσῃ D L 2 bed Cyr. Tert. txt (τ. ἀλ. π.) A B Y Orig. Eus. al.—ἀν om.  
B D<sup>1</sup> L 2 al. ins. A D<sup>2</sup> E G K M U Y (H S 2) Δ Orig.—ἀκούσει D E<sup>1</sup> H Y 2 v Orig. al.  
—15. λαμβάνει B D E G H L M S Y 13 all. a. txt A bc Orig. Hil. — 16. ὅτι . . .

after the Ascension, by the Spirit. — 13.] ἐκεῖνος, emphatical, as in ver. 8. — πᾶσαν τὴν ἀλ.] or according to the better reading, τὴν ἀλήθ. πᾶσαν, all the truth, viz. on those points alluded to in ver. 12. Lücke observes that the rec. reading connects πᾶσαν more with ὀδηγήσει, the other with ἀλήθ.—The Lord had ever told them the truth, and nothing but the truth, in spiritual things,—but not yet the whole truth, cause they could not bear it. This the Spirit should lead them into, open the way to it, and unfold it by degrees.—No promise of universal knowledge, nor of infallibility, is hereby conveyed; but a promise to them and us, that the Holy Spirit shall teach and lead us, not as children, under the tutors and governors of legal and imperfect knowledge, but as sons (Gal. iv. 6), making known to us the whole truth of God. This was in an especial manner fulfilled to them,—as set to be the founders and teachers of the Churches. — οὐ γὰρ λ. ἀφ' ἑαυ.] The Spirit does not, any more than the Son, work or speak of Himself; both are sent, the One from the Father, the other from the Father and Son:—the One to testify ὅσα ἂν ἀκούσῃ of the Father,—the other of the Father and the Son.— τὰ ἐρχ. ἀναγ. ὑμ.] As the direct fulfilment to the Apostles of the leading into the whole truth was the unfolding before them those truths which they have delivered down to us in their Epistles,—so, though scattered traces of the fulfilment of this part of the promise are found in the Acts and those Epistles, its complete fulfilment was the giving of the Apocalypse, in which τὰ ἐρχόμενα are distinctly the subject of the Spirit's revelation, and with which His direct testimony closes: see Rev. i. 1. 10. xxii. 16, 17. On the whole of this verse, see Eph. iv. 7—16. — 14.] This is in con-

nexion with ver. 12—and sets forth that the Spirit guiding into truth is in fact the Son declaring the truth, for He shall show forth the glory of Christ, by revealing the matters of Christ,—the riches of the Father's love in Him (ver. 15).—This ver. is decisive against all additions and pretended revelations subsequent to and besides Christ; it being the work of the Spirit to testify to and declare the things of Christ; not anything new and beyond Him. And this declaration is coincident with inward advance in the likeness and image of Christ (2 Cor. iii. 17, 18), not a mere external development.—15.] Here we have given us a glimpse into the essential relations of the Blessed Trinity. The Father hath given the Son to have life and all things in Himself (Col. i. 19. ii. 2, 3), the relation being, that the Son glorifies not Himself but the Father, by revealing the Father, Whom He alone knows (Matt. xi. 27). And this Revelation—the Revelation of the Father by Christ—is carried on by the blessed Spirit in the hearts of the disciples of Christ; Who takes (λαμβάνει, indefinite, of the office of the Spirit, is the better, as well as the better supported, reading) of the things of Christ, and declares, proclaims, to them.—διὰ τοῦτο] 'Therefore & (rightly) said' . . . i. e. 'this was the ground of My asserting'—not the reason why it was said, but the justification of it when said.—This ver. contains the plainest proof by inference of the orthodox doctrine of the Holy Trinity.

16—24.] The Lord speaks of His withdrawal, and its immediate mournful, but ultimate (and those soon to begin) joyful consequences for His disciples.—The connexion is: 'Very soon will the Spirit, the Comforter, come to you; for I go to the Father, without any real cessation of the communion between you and Me.' Lücke.

ὄψεσθέ με[, ὅτι † ὑπάγω πρὸς τὸν πατέρα]. <sup>17</sup> Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους "Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με; καὶ ὅτι [ἐγὼ] ὑπάγω πρὸς τὸν πατέρα; <sup>18</sup> "Ελεγον οὖν Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. <sup>19</sup> "Εγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου <sup>b</sup> ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ <sup>c</sup> ὀρνηήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς [δὲ] λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν <sup>d</sup> γενήσεται. <sup>21</sup> ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι <sup>e</sup> ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι <sup>f</sup> μνημονεύει τῆς <sup>g</sup> ὀλίψεως, διὰ τὴν χαρὰν ὅτι \* ἐγεννήθη

<sup>a</sup> — ch. vii. 36.  
Mark i. 27 al.

<sup>b</sup> — here only.  
see ch. iii. 25  
tell.

<sup>c</sup> Luke xxiii.  
27 al. Jer.  
ix. 17.  
<sup>d</sup> Luke v. 36.  
Rev. viii. 11.  
xvi. 19, Ps.  
cxvii. 22.  
<sup>e</sup> ch. ii. 4 tell.  
John xv. 20  
tell.  
<sup>f</sup> — here only.

πατέρα om. B D L ab Copt. Sahid. ins. A E G (H S?) e al. — rec. ἐγὼ ὑπ., but txt A E G H? K S? 19 al. c Syrr. Cyr. Chrys. Theophyl. — 17. for οὐ θεω., οὐκίτι ὄψεσθε D. — ἐγὼ om. A B L M 6 al. abc Theophyl. ins. D. — 18. εἰ. οὖν om. D ab. — ὃ λέγει om. D ab. txt (τὸ A) A B c Orig. — τὸ om. B Orig. ins. A D. — τὶ λα. om. B. — ὃ λέγει D. txt A bc. — 19. οὖν om. D L ab. — for ἐρωτ., ἐπερωτῆσαι περὶ τούτου D. — 20. δὲ aft. ὑμ. om. B D 1 abc Copt. Arm. Cyr. ins. A Orig. — 21. for ὥρα, ἡμέρα D

—16.] The mode of expression is (purposely) enigmatical;—the θεωρεῖτε and ὄψεσθε not being co-ordinate;—the first referring merely to physical, the second also to spiritual sight. So before, ch. xiv. 19, where see note.—The ὄψεσθε *begun to be fulfilled* at the resurrection;—then received its *main fulfilment* at the day of Pentecost;—and shall have its *final completion* at the great return of the Lord hereafter. Remember again, that in all these prophecies we have a perspective of continually unfolding fulfilments presented to us:—see note on ch. xiv. 3.—The words in brackets have manifestly been wrongly omitted, probably because they do not occur in ver. 19, and their repetition in ver. 17 had not been observed. They refer to *both* clauses. This going to the Father was the great end of His departure, as it was the efficient cause of their seeing Him again in the coming of the Spirit, and at the consummation of all things,—of which the forty days seeing was the earnest and type.—17, 18.] It was these *last* words especially which they could not understand. The former two clauses would have been intelligible enough; for the Lord had before declared this to them, ch. xiv. 3, but it was the μικρὸν,—in connexion with the ὑπάγειν πρὸς τὸν πατέρα, which seemed to them a long and almost hopeless withdrawal,—that was too hard for them.—19.] The real difficulty being in τὸ μικρὸν, the Vol. I.

Lord does not repeat the ὅτι ὑπάγω πρὸς τ. π., but leaves it to be understood.—20.] κλ. κ. θρ. are to be literally taken: see Luke xxiii. 27. They would mourn for Him as dead:—see also ch. xx. 11. And the joy of the world found its first exponent in the scoffs of the passers-by at the crucifixion.—λυπηθ.] This goes deeper than the weeping and wailing before: and plainly shows that the whole does not *only* refer to the grief while the Lord was in the tomb, but to the grief continually manifesting itself in the course and conflict of the Christian, which is turned into joy by the advancing work of the Spirit of Christ;—and, in the completion of the sense, to the grief and widowhood of the Church during her present state, which will be turned into joy at the coming of her Lord.—εἰς χ. γεν., not merely *changed* for joy, but *changed into*, so as *itself to become*,—so that the very matter of grief shall become matter of joy; as Christ's Cross of shame has become the glory of the Christian, Gal. vi. 14.—21.] The 'tertium comparationis' is ἡ λύπη εἰς χαρὰν γενήσεται: but the comparison itself goes far beyond this mere similitude.—ἡ γυν. is not merely generic, but allusive to the frequent use and notoriety of the comparison.—We often have it in the O. T.,—see Mic. iv. 9, 10. Hos. xiii. 13, 14. Is. lxvi. 7, 8. xxvi. 17. 19. xxi. 3.—τίκτη] 'is bringing forth,' viz. παιδίον, expressed in τὸ π. below.—ἡ ὥρ.

S s

ἀνθρωπος εἰς τὸν κόσμον. <sup>22</sup> καὶ ὑμεῖς οὖν λύπην μὲν ABCD  
 νῦν \* ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν  
 ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς \* αἶρει ἀφ' ὑμῶν,  
<sup>23</sup> καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.  
 ἀμὴν ἀμὴν λέγω ὑμῖν [ὅτι] ἂν τι αἰτήσητε τὸν πατέρα  
 \* ἐν τῷ ὀνόματί μου, δώσει ὑμῖν \*. <sup>24</sup> ἕως ἄρτι οὐκ  
 ᾔτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε,  
 ἵνα ἡ χαρὰ ὑμῶν ᾦ <sup>1</sup> πεπληρωμένη. <sup>25</sup> Ταῦτα ἐν <sup>11</sup> παρ-  
 ομιαῖς λελάληκα ὑμῖν· [ἀλλ'] <sup>11</sup> ἔρχεται ὥρα ὅτε οὐκ  
 ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ <sup>11</sup> παρρησίᾳ περὶ τοῦ

k Matt. xi. 32.  
 ch. ii. 10 al.

l ch. xv. 11

recf.

m = ver. 20.

Prov. i. 1.

see ch. x. 6.

n ver. 2.

o = ch. x. 24

al.

abc Syr. Ambr.—for ὁλ., λύπης D c Ambr.—ἐγενήθη B C. txt A D abc.—<sup>22</sup> ἔχετε  
 A D L 7 ab Chrys. txt B? C E G K M (H S?) U X Δ c Hil. (aft. πάλι. C has not γὰρ  
 as Lachm.)—ἀρεῖ B D<sup>1</sup> acd Hil. Cyr. txt A D<sup>2</sup> b.—<sup>23</sup> ὅτι om. B? C D<sup>1</sup> L Y Syrr. bd  
 Orig. Cyr. Ambr. ins. A B? D<sup>2</sup> ac.—ὅ τι ἂν A. ἂν τι B C D L Y abcw Syrr. Copt.  
 Orig. Cyr. Ambr. rec. ὅσα ἂν with qu.?—ἐν τῷ ὀν. μ., aft. δώσει ὑμ. B C<sup>1</sup> L X Y Δ  
 Orig. Sahid. Cyr. txt A D abc.—<sup>24</sup> ᾔτήσαθε(αι) A Cyr. Theophyl.—<sup>25</sup> ἀλλ' om.

αὐτ.] her (appointed) time.—τὸ π.] not  
 necessarily masculine (non puella sed puer,  
 Aug.), but indefinite.—The deeper reference  
 of the comparison has been well described  
 by Olshausen: 'Here arises the question,  
 how we are to understand this similitude?  
 We might perhaps think that the suffering  
 Manhood of Christ was *the woman in her  
 pangs*, and the same Christ glorified in the  
 Resurrection, *the Man born*; but the Re-  
 deemer (ver. 22) applies the pangs to the  
 disciples: how then will the ἀνθρώπος who  
 is born apply to them?' Then, after con-  
 demning the shallow and unsatisfactory  
 method of avoiding deep research by assert-  
 ing that the details of parables are not to  
 interpreted, he proceeds: 'Hence the pro-  
 per import of the figure seems to be, that  
 the Death of Jesus Christ was as it were  
 an anguish of birth belonging to all Huma-  
 nity (ein schmerzvoller Geburtsact der  
 ganzen Menschheit) in which the perfect man  
 was born into the world; and in this very  
 birth of the new man lies the spring of  
 eternal joy, never to be lost, for all, inas-  
 much as through Him and His power the  
 renovation of the whole is rendered possible'  
 (ii. 379).—And indeed the same is true of  
 every Christian who is planted in the like-  
 ness of Christ. His passing from sorrow  
 to joy—till Christ be formed in him,' is  
 this birth of pain.—And the whole Church,  
 the Spouse of Christ,—may even the whole  
 Creation, *συνῳδῖναι*, till the number of the  
 elect be accomplished, and the eternal joy  
 brought in.—<sup>22</sup>] ὄψομαι—in the same  
 manifold meaning as before—noticed—'will  
 see you—at My Resurrection—by My  
 Spirit—at My second Advent.'—αἶρει, pre-  
 sent indefinite,—indicating the quality and

essence of the joy,—that it cannot be taken  
 away.—<sup>23</sup>] ἐν ἐκείνῃ τ. ἡμ., in its full  
 meaning, cannot import the *forty days*:  
 for, Acts i. 6, they did then *ask* the Lord  
*questions* (the sense of ἐρωτᾶν, see vv. 19.  
 30, not ver. 26, where the construction is  
 different);—nor this present dispensation  
 of the Spirit, during which we have only  
 the first-fruits, but not the full understand-  
 ing so as not to need to ask anything; (for  
 (Stier) is not prayer itself an asking?)—  
 but that great completion of the Christian's  
 hope, when he shall be with his Lord, when  
 all doubt shall be resolved, and prayer shall  
 be turned into praise. The *Resurrection-  
 visiting*, and the *Pentecost-visiting* of them,  
 were but *foretastes of this*:—Stier well  
 remarks, 'The connexion of the latter part  
 of this verse is,—The way to οὐδὲν ἐρωτᾶν  
 any more, is to ask and to pray the more  
 diligently, till that day comes.'—It has  
 been supposed wrongly that ἐμὲ and τὸν  
 πατέρα are in opposition in this verse, and  
 thence gathered (Origen de Orat. § 50,  
 Stier) that it is not lawful to address prayer  
 to Christ. But such an opposition is con-  
 trary to the whole spirit of these discourses,  
 —and *asking the Father in Christ's name*,  
 is in fact *asking Him*.—On the latter clause  
 see note, ch. xv. 7.—<sup>24</sup>] It was impos-  
 sible, up to the time of the glorification of  
 Jesus (ἕως ἄρτι, proleptical, as before), to  
 pray to the Father in His Name. It is a  
 fulness of joy peculiar to the dispensation  
 of the Spirit, to be able so to do, Eph. ii. 18.  
 —αἰτεῖτε: see Matt. vii. 7, and mark the  
 difference between the command then and  
 now,—that ἐν τῷ ὀν. μου is added.

<sup>25</sup>—<sup>32</sup>] *The solemn close of the whole  
 discourse.*—<sup>25</sup>] παροιμία, properly, a

πατρός \*<sup>a</sup> ἀναγγελῶ ὑμῖν. <sup>26</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ <sup>a</sup> ver. 13 reff.  
 ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ <sup>b</sup> ἐρωτήσω <sup>b</sup> constr. Luke  
 τὸν πατέρα περὶ ὑμῶν. <sup>27</sup> αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, <sup>c</sup> ch. 38. ch.  
 ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ <sup>c</sup> παρὰ <sup>c</sup> ch. xvii. 8.  
 τοῦ \* θεοῦ ἐξῆλθον. <sup>28</sup> ἐξῆλθον \* παρὰ τοῦ \* πατρὸς καὶ <sup>d</sup> Num. xvi. 35.  
 ἐλήλυθα εἰς τὸν κόσμον· πάλιν <sup>d</sup> ἀφήμι τὸν κόσμον καὶ <sup>d</sup> = Matt. iv.  
 πορεύομαι πρὸς τὸν πατέρα. <sup>29</sup> Λέγουσιν [αὐτῷ] οἱ <sup>11</sup> al.  
 μαθηταὶ αὐτοῦ· Ἴδε νῦν <sup>e</sup> παρῥησίᾳ λαλεῖς, καὶ <sup>e</sup> παροιμίαν <sup>e</sup> ver. 25.

C D<sup>1</sup> L X 3 *abd* Copt. Sahid. Arm. Orig. ins. A B D *c* Orig.—*ἐν παρρησίᾳ* D.—*ἀπαγγελῶ* A B? C<sup>1</sup> D K L M X Y 4. txt B? — 27. aft. *παρ.* ins. *μον* D.—*τοῦ* om. A (not B).—for *θ.*, *πατρός* BCDLX Syr. Copt. Sahid. Cyr. txt A *abc* Hil.—28. for *παρὰ*, *ἐκ* B C L X. txt A D.—*καὶ ἦλθον* D.—29. *αὐτῷ* om. B C<sup>1</sup> D<sup>1</sup> al. syr. ins. A D<sup>2</sup> *abcd*.

*proverb*;—but implying generally in Scriptural and oriental usage something dark and enigmatical;—see especially Sir. vi. 35. viii. 8. xxxix. 3. xlvii. 17.—This is true of the whole discourse—and of the discourses of the Lord in general, as they must then have seemed to them, before the Holy Spirit furnished the key to their meaning.—*ἔρχεται ὦρα*] viz. the same as that indicated in ver. 16 and 23;—but here again, not one *ὦρα* only exclusive of all others, but to be understood of the several steps of spiritual knowledge.—Olshausen finely remarks, that all human language is a *παροιμία*, only able to hint at, not to express fully, the things of God; and that the Lord contrasts the use of this weak and insufficient medium, with the inward teaching of the Holy Spirit. This inward teaching, because it is a real imparting of the Divine Nature and Life, brings with it not only *prayer in the name of Jesus*, but a *free access to the Father Himself*. This *παρῥησία λαλεῖν* however, he continues, is spoken of here by the Lord in its ideal perfection (as it will hereafter be): and is only approximated to on earth; for, as long as the *old man* yet lives in us, we require still the Lord's intercessory prayer (xvii. 15), daily washing from the pollution of the world; by which Intercession alone the faithful man notwithstanding his imperfection can enjoy in peace the grace of God vouchsafed to him.—26.] 'The more knowledge, the more prayer in the name of Jesus,' Lücke. The approaching the Father through Him shall be a characteristic of their higher state under the dispensation of the Spirit.—*οὐ λέγω ὑμ.*] This has been variously understood. Grotius's rendering, 'prætereo hoc, quasi minus eo quod jam inferam,' comes I believe the nearest to the truth, though it does not express the whole meaning.—The Lord is now describing the fulness of their

state of communion with Himself and the Father by the Spirit. He is setting in the strongest light their reconciliation and access to the Father. He therefore says, 'Ye shall ask the Father in My name: and I do not now say to you,—I do not now state it in this form,—that *I will ask the Father for you*—as if there were no relation of love and mercy between the Father and yourselves;—for (27) The Father Himself (αὐτὸς, i.e. αὐτοκείμενος (Nonnus) — 'proprio motu') loveth you;—why? Because ye love and believe on Me.'—The whole mind of the Father towards mankind is *Love*: both in Redemption itself (iii. 16),—and then in an especial manner by drawing those who come to Christ (vi. 44),—and again by this fuller manifestation of His love to those who believe on and love Christ.—The aim of this saying is to show them that His intercession (which is still going on under the dispensation of the Spirit, 1 John ii. 1) does not imply their *exclusion from access* to the Father, but rather *ensures that access*, by the especial love which the Father bears to them who believe in and love His Son.—No stress must be laid (Lücke) on *πεφιλήκατε* here coming before *πεπιστεύκατε*, as to Faith coming after Love: probably *πεφιλ.* is placed first as corresponding to *φιλεῖ* just before:—and it might be said with just as much reason that *καὶ πεπιστεύκατε* . . . contains the ground of the *πεφιλ.*, as the converse.—28.] 'And your belief is sound: for I did indeed come forth' . . . see ch. xiii. 3. 'Exit a Patre, quia de Patre est; in mundum venit, quia mundo suum corpus ostendit quod de virgine assumpsit; reliquit mundum corporali discessione, perrexit ad Patrem hominis adscensione, nec mundum deseruit presentie gubernatione.' Aug. Tract cii.—29, 30.] The hour was not yet come for the *παρῥησία λαλεῖν*: so that we must understand the disciples' re-

g constr. ch. ii. 23. 1 John ii. 27 only. h = Matt. vi. 7. 2 Cor. viii. 20. i Luke xi. 23 and I. ch. x. 12. 2 Kings xxi. 13. k = ch. xix. 27. Acts xxi. 6. E. ch. v. 10. l = ch. xiv. 18. m 1 Cor. vii. 28. n 1 John v. 4. 5. Rev. xii. 11. al. o Matt. ix. 2. 22 al. Gen. xxxv. 17. p 1 John v. 4. 5. Rev. xii. 11. al. q ch. iv. 35. Luke vi. 20 al. r ch. xvi. 21. s = ch. vii. 39. xii. 10, &c.

οὐδεμίαν λέγεις. <sup>30</sup> νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ ABCD  
 χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. <sup>h</sup> ἐν τούτῳ πιστεύομεν ὅτι  
 ἀπὸ Θεοῦ ἐξηλθες. <sup>31</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἄρτι  
 πιστεύετε. <sup>32</sup> ἰδοὺ ἔρχεται ὥρα καὶ ἡ ἐλήλυθεν, ἵνα ἡ σκορ-  
 πισθῇτε ἕκαστος εἰς <sup>k</sup> τὰ ἴδια καὶ ἐμὲ μόνον ἡ ἀφήτε· καὶ  
 οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν. <sup>33</sup> ταῦτα  
 λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ  
 ὁ ὀλίφιν \* ἔξετε· ἀλλὰ ὁ θαρσεῖτε, ἐγὼ <sup>p</sup> νενίκηκα τὸν  
 κόσμον.

**XVII.** <sup>1</sup> Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ <sup>q</sup> ἐπῆρε τοὺς  
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε Πάτερ,  
 ἡ ἐλήλυθεν ἡ ὥρα. <sup>s</sup> δόξασόν σου τὸν υἱόν, ἵνα ἡ ὁ υἱός

—*ἐν παρρ.* B C D *ab.* txt A.—30. *παρὰ θ.* D.—32. *rec. bef. ἐλῆλ.* ins. νῦν, with D<sup>2</sup> *abc* Hil., but om. A B C<sup>1</sup> D<sup>1</sup> L X Copt. Sahid.—33. for ἔξετε, ἔχετε A C E G H I K L M S U X Y 19 all. Syrr. Copt. Eus. Cyr. Theodoret. Bas. txt B? D *abc* Cypr. Hil.

CHAP. XVII. 1. ἐπάρας. . . εἶπε B C<sup>1</sup> D I X. txt A C<sup>1</sup> E G (om. καὶ) H K M S U Y Δ al.—*rec. ἵνα καὶ*, but txt A B C<sup>1</sup> D<sup>3</sup> *abc* Syrr. Copt. Orig. Hil. Ambr.—*sou om.* B C<sup>1</sup> d 2

mark to be made in weakness, however true their persuasion, and heartfelt their confession. 'Usque adeo non intelligunt, ut nec saltem se non intelligere intelligant.' Aug. Tract ciii.—'Dolent, se a Magistro pro imperitis haberi, qui conciones ejus non intelligant, alioque Doctore, promisso Spiritu, indignant. Quare eo usque progrediuntur, ut Christo contradicant, et clarissima ejus verba invertant, eumque paræmasticæ locutum esse negent.' Lampe (Stier, v. 433). But by νῦν they probably only mean in ver. 26—28.—30.] 'Thou hast spoken so clearly of our feeling towards Thee, and of Thyself, that we have no occasion to ask Thee any thing;—and this was what Thou didst announce would be;—we know therefore, by its being so, that Thou knowest the secrets of our hearts (πάντα by inference),—and hence believe that Thou camest forth from God.'—The whole being a misunderstanding of what had gone before, ver. 23, 25.—31.] The Lord does not clear up their misunderstanding, but leaves that for the coming day of the Spirit. He only assures them that their belief, though sincere and loving, was not so deeply grounded in knowledge of Him and His appointed course as they imagined.—ἄρτι πιστ. is not a question: this very belief was by the Lord recognized and commended, see ch. xvii. 8, also Matt. xvi. 17, 18. And, as Stier remarks (v. 435), 'it was the aim and purpose of the whole prophetic office of Jesus, to prepare some first disciples (not the Apostles alone) for the reception of the Spirit of Truth and the fruits of His

Death, by grounding in them firm belief in His Person.' He therefore recognizes their faith; but shows them how weak it as yet was.—32.] See Matt. xxvi. 31, to which same prophecy the reference here is. εἰς τὰ ἴδ. 'quæ antea propter Me reliquistis.' Bengel.—καὶ οὐκ εἰμ. μ. 'and (not but) I am not alone: the Father can never leave the Son, even in the darkest hour of His human suffering;—the apparent desertion implied in the cry 'Why hast Thou forsaken Me?' being perfectly consistent with this, see note Matt. xxvii. 46.—33.] On the first clause, especially ἐν ἐμοὶ, see xv. 7. This presupposes the return from the scattering in ver. 32.—the branches again gathered in the vine.—ἔχετε seems the better reading, and has been adopted by Griesb. Scholz, &c. but not by Lachm.—This ὀλίφιν is not only persecution from the world, but trouble, inward distress, while we are in the world.—xvii. 11;—a comforting sign that we are not of the world (see Stier, v. 440).—And this latter idea is implied between the two clauses: 'Be of good cheer; for ye belong not to the world, but to Me, who have (proleptically again, by that which is now at hand) overcome the world, so that it shall have no power over you, externally by persecution, or internally by temptations or discouragements.' See 1 John v. 4, 5.

CHAP. XVII. 1—26.] The parting prayer of the Lord Jesus. 'Hoc caput in tota scriptura est verbis facillimum, sensibus profundissimum.' Bengel. 'Poterat Dominus noster unigenitus et coæternus

[σου] <sup>1</sup>δοξάσῃ σέ· <sup>2</sup> καθὼς ἔδωκας αὐτῷ <sup>3</sup> ἔξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>4</sup> αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα \* γινώσκωσί <sup>t = Matt. v. 10. ix. 8, &c. u constr. Matt. x. 1, Sic. x. 4. v 1 John v. 20. ch. xii. 50.</sup> <sup>w = ch. vi. 29, 39. xv. 8 al. x = ch. xiv. 7 al.</sup>

Orig. ins. A D *ab* Orig. IIII.—2. (*ἵνα* is not omitted in C as Lachm.)—for *δῶσθ*

Patri in forma servi et ex forma servi, si hoc opus esset, orare silentio; sed ita se Patri exhibere voluit precatorem, ut meminisset, nostrum se esse doctorem. Proinde eam, quam fecit, orationem pro nobis, notam fecit et nobis: quoniam tanti Magistri non solum apud ipsos sermocinatio, sed etiam ipsius pro ipsis ad Patrem oratio discipulorum est edificatio. Et si illorum qui hæc dicta erant audituri, profecto et nostra, qui fuimus conscripta lecturi.' Aug. Tr. civ.—'The Prayer divides itself naturally into three parts:—vv. 1—5, where the Lord prays for His glorification with the Father:—vv. 6—19, where He prays for His disciples:—vv. 19—26, where He prays for all future believers in Him.—1.] ταῦτα, the foregoing discourse. Lachm. reads *καὶ ἐπάρας* . . . *εἶπε*, which looks very like a correction of the simple words of the text.—John very seldom depicts the gestures or looks of the Lord as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over.—*εἰς τὸν οὐρ*.] Nothing hereby is determined as to the locality. The guest-chamber no doubt was the place of this prayer. The eyes may be lifted to heaven in as well as out of doors; *heaven* is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present; and which we indicate when we direct our eyes or our hands upward. The Lord, being in all such things like as we are, lifted up His eyes to heaven when addressing the Father (not His *hands*, for He prays not here as a suppliant—but as an Intercessor and a High Priest, standing between earth and heaven, see ver. 24, *θέλω ἵνα* . . .).—*καὶ εἶπε*] It is impossible to regard the following prayer otherwise than as the *very words of the Lord Himself*,—*faithfully rendered by the beloved Apostle in the power of the Holy Spirit*. The view which has led so many of the best German commentators (even Olshausen!) to see in parts of it the words of the Evangelist, and not of the Lord, is wholly inconsistent with any earnest reception of the Gospels as truthful, and happily finds little or no sympathy in England. If such a promise as xiv. 26 was made, and *fulfilled*, then these must be the words of the Lord Himself;—and the *Greek form* of them

only can be regarded as bearing evidence of the style and manner of John.—*πάτερ*] not, *Our Father*,—which He never could say,—nor, *My Father*,—which would be too great a separation between Himself and His for such a prayer (see Matt. xxvi. 39, 42, where He prays for Himself only)—but simply, *FATHER*; that Great Name in which all the mystery of Redemption is summed up.—*ἐλῆλ. ἡ ὥρ.*] See xii. 23, 26. xiii. 31, 32. The Glorification is—the exaltation by Death and Resurrection: He prays in the Manhood and for the exaltation of the Manhood, but in virtue of His Godhead, ver. 5.—*τὸν υἱόν*] He prays first objectively, to set the great matter forth in all its majesty; then subjectively, *δόξασ. με σύ*, ver. 5, putting *Himself* into the place of *τὸν υἱόν σου* here.—*ἵνα* . . .] "These words are a proof that the Son is equal to the Father as touching His Godhead. What creature could stand before his Creator and say, 'Glorify Thou me, that I may glorify Thee?'" (Stier.)—This glorifying of the Father by the Son is, the whole great result of the glorification of the Son by the Father,—the manifestation of God to and in men by the Son through the Spirit.—2.] 'The causal connexion expressed by *καθὼς* is this, that the glorification, the *end*, must correspond to the *beginning*, to the sending, the preparation, and office of the Son.' (Lücke.) We must also bear in mind that the 'giving of power' in this verse is the *ground*, as well as the *type*, of the glorification, see Rom. i. 28. 1 Cor. i. 6: so Stier (v. 453).—*πᾶσα σὰρξ* is not only 'all mankind,' but (see Gen. vi. 3, 12) *all that has life*, all that is subject to death,—all that is cursed on account of sin. But of this all, *mankind* is the head and crown, and in the *full* blessings of the Lordship of Christ mankind only can participate. *πᾶσα σὰρξ* is given by the Father from before the foundation of the world to Christ;—the *whole creation* is His to rule, His to judge, by virtue of His being, in the root of that human nature, to which sovereignty over the world was given, THE SECOND AND RIGHTEOUS ADAM.—But in this wide gift, there is a *more special gift*,—ὃ δέδωκας αὐτῷ in the stricter sense,—*the chosen*, they who believe on Him. And to them, and them only, He imparts the further and ineffable

h 1 Thess. i. 9. σε τὸν μόνον ὁ ἀληθινὸν θεὸν, καὶ ὃν ἀπέστειλας ABCD  
 1 John v. 20. c Ἰησοῦν ἡ χριστόν. ἡ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ  
 c Matt. i. 1. ἔργον ἡ \* ἐτελείωσα, ὃ ἡ δέδωκάς μοι ἵνα ποιήσω. ἡ καὶ  
 Mark i. 1. ch. i. 17. ἡ ὃν δόξασόν με σὺ πᾶτερ ἡ παρὰ σεαυτῷ τῇ δόξῃ ἡ εἶχον  
 E. 1885. ἡ ἡ ὃν δόξασόν με σὺ πᾶτερ ἡ παρὰ σεαυτῷ τῇ δόξῃ ἡ εἶχον  
 d ch. xv. 24 n. 1. ἡ ἡ ὃν δόξασόν με σὺ πᾶτερ ἡ παρὰ σεαυτῷ τῇ δόξῃ ἡ εἶχον  
 Neh. vi. 16. ἡ ἡ ὃν δόξασόν με σὺ πᾶτερ ἡ παρὰ σεαυτῷ τῇ δόξῃ ἡ εἶχον  
 e constr. ch. v. 30. ἡ ἡ ὃν δόξασόν με σὺ πᾶτερ ἡ παρὰ σεαυτῷ τῇ δόξῃ ἡ εἶχον  
 f Rev. ii. 13. ἡ ἡ ὃν δόξασόν με σὺ πᾶτερ ἡ παρὰ σεαυτῷ τῇ δόξῃ ἡ εἶχον  
 Matt. vi. 1. Prov. ii. 1. g Matt. vi. 9 al. Prov. viii. 24. h ch. i. 31 ref.

αὐτοῖς, ἔχρ D Aug. — 3. γινώσκουσι A D G L Y Δ al. txt B C. — aft. χρ. ins. εἰς  
 τοῦτον τὸν κόσμον D. — 4. τελειώσας A B C L 4 al. Copt. Æth. Cyr. Hil. Hier. txt D  
 (κ. τὸ ἔργ. D 1) E G H K M S U X Y Δ c Cyr. Cyr. Hil. Ambr. — 5. πρὸ τ. γενέσθαι  
 τὸν κόσ. D Sahid. — παρὰ σοὶ bef. πρὸ τ. D Orig. Iren. Cyr. Hil. Hier. Aug. Sahid. —

gift consequent on union with Him their God in the Spirit, — viz. ETERNAL LIFE (comp. v. 26, 27. also vi. 37). — 3.] See a similar definition of a term just used in iii. 19. — ἔστιν — is; not is the way to. The knowledge spoken of is no mere head or heart knowledge, — the mere information of the mind, or excitation of the feelings, — but that living reality of knowledge and personal realization, — that oneness in will with God, and partaking of His nature, which is itself life eternal: — the knowledge, love, enjoyment, of Him who is infinite, being themselves infinite. ἡ ὑπαρξίς τῆς ζωῆς ἐκ τῆς τοῦ Θεοῦ περιγίνεται μετοχῆς· μετοχῇ δὲ Θεὸς ἐστὶ τὸ γινώσκειν Θεὸν καὶ ἀπολαύειν τῆς χρηστότητος αὐτοῦ. Iren. adv. Hær. iv. 20, cited by Olsh. — The accusatives after γινώσκ. are purely accusatives of the person, and the emphasis is on γινώσκ. From not seeing this, various mistakes have arisen — e. g. the making τὸν μόν. ἀλ. Θεὸν the predicate, 'Thou to be the only true God, — and similarly with χριστόν (which would require τὸν χρ.) or with ὃν ἀπέστειλας, — 'Jesus Whom Thou hast sent, to be (the) Christ,' — or 'Jesus Christ to be Him whom Thou hast sent.' — It is rightly rendered in E. V. — The Latin Fathers (Aug. Amb. Hil.), anxious to avoid the inference unwarrantably drawn by some from this verse against the Godhead of Christ, construed: ἵνα γιν. σε κ. ἡ. ὃν ἀπ., τὸν μόνον ἀλ. Θεόν, — which is of course inadmissible. Others (Chrys. Euth.), construing rightly, yet regarded Jesus Christ as included in the words μόν. ἀληθ. Θεόν. — But all such violences to the text are unnecessary. For, first, the very juxtaposition of Jesus Christ here with the Father, and the knowledge of both being defined to be eternal life, is a proof by implication of the Godhead of the former. The knowledge of God and a creature could not be eternal life, and the juxtaposition of the two would be inconceivable. Secondly, the ὃν ἀπέστειλας most distinctly expresses the ἐξελθεῖν from God, ver. 8, — implies the ἡμεῖς ἐν ἡμῖν of ver.

22, and cannot in connexion with what follows possibly be understood in a Socinian, or an Arian sense. — I do not scruple to use and preach on the verse as a plain proof of the co-equality of the Lord Jesus in the Godhead. — A difficulty has been found in the use of the name JESUS CHRIST by the Lord Himself: — and inferences have been hence made that we have John's own language here: — but surely without any ground. He who said σου τὸν υἱόν, ver. 1, might well here, before the ἐγὼ of ver. 4, use that prophetic Name which had been divinely given Him as the Saviour of men, and its weighty adjunct χριστὸς (= υἱὸς τοῦ Θεοῦ, 1 John v. 1, 5), in which Names are hidden all the treasures of that knowledge of which He here speaks. — And as to the later use of the two names together having led to their insertion here by the Apostle (gegen das geschichtliche Decorum (!), De Wette, similarly Lücke, and even Olshausen), — what if the converse were the case, and this solemn use of them by the Lord had given occasion to their subsequent use by the Church? This is to me much more probable than the other. — 4, 5.] The past tenses are proleptical, as in 2 Tim. iv. 6, 8. — τὸ ἔργον is not only the ministerial life of the Lord, but the whole Life, with all its appointed manifestations of humility and purity; — the perfect righteousness which by that life He has planted in our nature, — and His prophetic and declarative office, terminated by His Passion and Death. — δόξασόν με] The same Person (ἐγὼ) Who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. A decisive proof of the unity of the Person of Christ, in His three estates of eternal pre-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body. — This direct testimony to the eternal pre-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by rendering εἶχον, — 'have-

τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου·  
<sup>h</sup> σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου  
<sup>i</sup> τετήρηκας· ἵνα ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς μοι  
<sup>k</sup> παρὰ σοῦ ἐστίν, ὅτι τὰ ῥήματα ἃ δέδωκάς μοι  
<sup>l</sup> δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν·  
<sup>m</sup> ἀληθῶς, ὅτι παρὰ σοῦ ἐξηλθον, καὶ ἐπίστευσαν ὅτι σύ  
<sup>n</sup> με ἀπέστειλας. ἔγωγε περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ  
<sup>o</sup> κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι.  
<sup>p</sup> καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι  
 q ch. xiii. 31, 32. xiv. 13 refl.

6. (ἔδωκας and δέδωκας are variously read through these verses 6—9.)—τετήρηκαν B D L. txt A C. —7. ἔγνωκα 2 abc Syr. Sahid. some mss. mentioned by Theophyl. and Chrys. txt A B C D, &c.—ἐδωκας B (and in next verse). —8. ῥήμ. σου D.—καὶ

bam *destinatione tua* (!) Grot. Wetst. On the relation of the *δόξα* in ver. 22 to this *δόξα*, see there.—*εἶχον* [*Hic non dicit accepi. Semper habebat: nunquam cepit habere.*] Bengel.—*πρὸ τοῦ τ. κ. εἶν.*] before the *καταβολὴ κόσμου*, ver. 24; —[before all creation.] 'Antequam fieret mundus, gloriam illam habebat Filius; sed cum fieret mundus, gloria illa se cepit exserere.' Bengel.—*παρὰ σοὶ* = *πρὸς τὸν θεόν*, ch. i. 1; *εἰς τὸν κόλπον τοῦ πατρὸς*, ch. i. 18. —6—19.] *He prays for His disciples.* —6.] This ver. particularizes ver. 4, and forms the transition to the intercessory prayer.—*σου τὸ ὄνομα*] Thy Name of *ΠΑΤΗΡ*, which was so constantly on the lips of the Lord;—and which derived its living meaning and power from His teaching; see Exod. xxiii. 21.—*οὓς δέδω.*] The Father gave them to Christ, by leading them to Christ, see ch. vi. 37, 44, 45.—*σοὶ ἦσαν*] 'They were Thine—Israelites—Thy people, before:—not only outwardly, but Israelites indeed, see ch. i. 48, and thus prepared to receive Christ (so Stier, v. 486 ff.).—And thus the *ἐκ τοῦ κόσμου* answers to *λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους*, Deut. iv. 34. But see the fuller sense below, on ver. 9.—*τὸν λ. σου τετήρηκ.*] 'They have observed Thy word—walked in the path of Thy commandments;—for so *λόγον τηρεῖν* means; see ch. xiv. 23—and refl.—Stier understands their walking in the O. T. ordinances blameless, as Luke i. 6,—and thus (comp. ch. i. 42, 46) recognizing Christ as the Messiah when He came. But this is perhaps hardly likely to have been set at the end of the sentence, *after ἡμοὶ αὐτοὺς δέδωκας*. It is more likely that *τὸν λόγον σου* = *τὰ ῥήματα ἃ δέδωκάς μοι*, ver. 8,—and is proleptically spoken.—7.] *πάντα ὅσα δέδω. μοι*, 'My whole words and works.' On this their conviction, which

however had not reached its ripeness yet, see ch. xvi. 30.—8.] *τὰ ῥ.—δέδω. αὐτοῖς*, and the similar sayings ch. xv. 15 al., seem to be a reference to Deut. xviii. 18, 19, where it is said that 'the Prophet shall speak unto them all that I shall command Him.' The imparting to them of these *ῥήματα* was the efficient cause of their faith:—see their confession ch. vi. 68, where *πιστεύομεν* and *ἐγνώκαμεν* are connected as here.—On the two last clauses we may notice that *παρὰ σοῦ ἐξηλθον* is more a matter of *conviction from inference* (see ch. iii. 2),—*ἐγνώσαν*:—whereas the other side of the same truth, *σύ με ἀπέστειλας*, the act of the Father unseen by us, is more a matter of *pure faith*,—*ἐπίστευσαν*.—In the first, the *ἐγνώσαν ἀληθῶς* stamps the Lord's approval on their knowledge, and distinguishes it from such knowledge as the bare οἶδμεν of Nicodemus and his colleagues.—9.] Stier remarks that the Lord here begins to fulfil His promise Matt. x. 32.—*οὐ περὶ τ. κόσμ. ἐρ.*] The misconceptions which have been made of this verse (Calvin, Lampe, and even Luther, who elsewhere corrects himself, see Tholuck on John, ed. 6. p. 352) as implying a decree of exclusion for the vessels of wrath, may be at once removed by considering the usage of *ὁ κόσμος* in this Prayer. The Lord *does pray* distinctly for *ὁ κόσμος*, vv. 21, 23, that they may believe and know that the Father hath sent Him. He cannot therefore mean here that He does not pray (absolutely) for the world, but that He is not *now* asking for the world, does not pray *this thing* for the world. *These* (οὓς δέδωκάς μοι) *have already* believed and known; the prayer for them is therefore a different one, viz. that in vv. 11, 15.—The mistake would be at once precluded for English readers by rendering, 'I am praying for them; I am



ἐν αὐτοῖς. <sup>11</sup> καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ ABCD  
οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πᾶτερ  
ἅγιε, <sup>12</sup> τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου † ᾧ ἐξέδωκάς  
μοι, ἵνα ὥσιν ἐν καθῶς ἡμεῖς. <sup>12</sup> ὅτε ἤμην μετ' αὐτῶν  
[ἐν τῷ κόσμῳ], ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου  
\* οὓς ἐξέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἁπ-  
ώλετο, εἰ μὴ ὁ υἱὸς τῆς ἁποωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

q con-tr.  
Jude ver. 21.  
1 Thess. v.  
23 ad.  
r ch. x. 30 p. 11.  
s 2 Pet. ii. 5.  
Jude ver. 21.  
t ch. x. 30.  
u 1 Mol. vii.  
13. 2 Thess.  
ii. 3. 1-6.  
viii. 4.

ἐγνωσαν om. A D a. ins. B C be Hil. — 10. for ἐμὲ, ἐξέδωκάς με D. — 11. ἐπὶ ἐν  
τούτῳ τῷ κ. D abc.—αὐτοὶ B.—aft. ἔρχομαι ins. οὐκ ἐτι εἰμι ἐν τῷ κόσμῳ, καὶ ἐν τῷ κ.  
εἰμι D d, and except last clause c Orig.—aft. ὀνόματί σου ins. καὶ ὅτε ἤμην μετ' αὐτ.  
(ἐν τ. κ. D<sup>1</sup>) ἐγ. ἐτ. αὐτ. ἐν τ. ὄν. σου (and repeat again in ver. 12) D d.—rec.  
οὓς ἐξέδωκ. with C<sup>2</sup> D<sup>2</sup> and many mss. v Copt. Aeth. Ath. Aug., but txt  
A B C (v D<sup>1</sup> U X) D E G H K L M S U N Y Δ 21 all. Cyr. Theophyl. Euthym.—καὶ ἡμ.  
B M S U Y 4 syr. Ambr. Aug.—12. ἐν τῷ κ. om. B C D L be v Copt. Sahid. Cyr. Jer.  
Aug. ins. A Arm. Jer.—for οὓς, ᾧ B C<sup>1</sup> L (not v C) 2 Copt. Cyr. txt A D abcd.—

not praying for the world,'—ὅτι σοὶ εἰσι.]  
in a fuller sense than σοὶ ἦσαν, ver. 6.  
That was their *preparation* for Christ;  
this is their *abiding* in Him, which is  
abiding in the Father, see next ver.—10.]  
Comp. ch. xvi. 15 and note. "It were not  
so much if He had only said, 'All Mine is  
'Thine'; for that we may all say, that all  
we have is God's. But this is a far greater  
thing, that He inverts this and says, 'All  
Thine is Mine.' This can no *creature* say  
before God." Luther, Stier v. 495.—The  
E. V.,—'All Mine are Thine,' &c.—gives  
the erroneous impression that *persons* only  
are meant, whereas it is *all things*, in the  
widest meaning,—the *Godhead itself in-  
cluded*,—of which this is asserted.—ἐν  
αὐτοῖς] not, *by their means*, but, *in them*;  
by that ἐγὼ ἐν αὐτοῖς of ver. 23, the life  
of the vine in the branches,—so that the  
fruit of the branches is the glory of the  
vine, by the sap of the vine living in the  
branches. All this again is *proleptic*.—  
11.] The *occasion*, and *substance* of His  
prayer for them.—οὐκ ἔτι. εἰμ. ἐν τ. κ.]  
This shows us that ὁ κόσμ. is not said of  
*place* alone, for the Lord Jesus is still  
*here*; but of *state*, the *state of men in the  
flesh*; sometimes viewed on its darker side,  
as overcoming men and bringing in spiritual  
death,—sometimes, as here, used in the  
most general sense.—καὶ, not *but*; it ex-  
presses the simultaneous state of the Lord  
and His, see ch. vi. 32, and note.—ἅγιε  
*Holy*, as applied to God, peculiarly ex-  
presses that *penetration of all His attri-  
butes by Love*, which He only who here  
uttered it sees through in its length,  
breadth, and height:—which angels (Is. vi.  
3. Rev. iv. 8) feel and express:—which  
men are privileged to utter, but can never  
worthily feel:—but which devils cannot  
feel nor utter. They know His Power and

His Justice only.—But His Holiness is  
especially employed in this work of *τηρεῖν*  
now spoken of.—ἐν τῷ ὀν. σου] not,  
'through Thine own Name,' as E. V.  
which renders 'in Thy Name' ver. 12 (!)  
(so Chrys. Theophyl. Euthym.)—but in the  
*ὄνομα* of vv. 6 and 12; see below.—ᾧ]  
not only the best supported, but the *best*  
reading, though Stier maintains that it can  
bear no meaning *χριστοπρεπῶς*.—The  
*Name* of God is that which was to be in  
the *Angel of the Covenant*, Exod. xxiii. 21,  
see also Is. ix. 6. Jer. xxxiii. 6.—This  
Name,—not the essential Godhead, but  
the covenant name, *JEHOVAH OUR RIGHTE-  
OUSNESS*,—the Father hath *given* to  
*Christ*; and it is the being kept in this,  
the truth and confession of this, for which  
He here prays.—ἵνα ὥσιν ἐν καθ. ἡμεῖς]  
The oneness here is not merely harmony  
of will or of love,—as some have inter-  
preted it, and then tried to weaken the  
Oneness of the Godhead by the *καθῶς*,—  
but oneness by the indwelling of the Spirit  
of Christ, the gift of the covenant (1 Cor.  
vi. 17), and ultimately oneness of nature,  
2 Pet. i. 4, where the ἐπαγγέλλματα διδω-  
ρηται answers to the ὄνομα ὃ ἐξέδωκάς μοι  
here. 'Non ait, ut nobiscum sint unum,  
—aut sinus unum ipsi et nos, sicut unum  
sumus nos,—sed ait, ut sint unum sicut et  
nos.' Aug. Tract cvii.—12.] ἐφύλαξα:  
see ch. x. 28—30. The Lord here, as  
Cyril remarks, compares *His* keeping of  
His own, to that by *the Father*,—in a way  
only accountable by both Persons being  
of equal Power and Dignity.—οὐδεὶς—  
εἰ μὴ. . .] So that Judas was of the number  
οὓς ἐξέδωκάς μοι—showing us (1) the sense  
in which those words must be understood  
(see above); and (2) that of such persons  
it is true that there is for them no 'gratia  
irresistibilis,' no 'keeping in God's Name'

<sup>13</sup> νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, <sup>a</sup> ἵνα ἔχωσι τὴν <sup>b</sup> χαρὰν τὴν ἐμὴν <sup>c</sup> πεπληρωμένην ἐν αὐτοῖς. <sup>d</sup> ἐγὼ δὲ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ <sup>e</sup> εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>f</sup> οὐκ ἐρωτῶ ἵνα <sup>g</sup> ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα <sup>h</sup> τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. <sup>i</sup> ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. <sup>j</sup> <sup>k</sup> ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ † ὁ λόγος ὁ σὸς <sup>l</sup> ἀληθείᾳ ἐστι. <sup>m</sup> καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, <sup>n</sup> καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. <sup>o</sup> καὶ <sup>p</sup> ὑπὲρ αὐτῶν ἐγὼ <sup>q</sup> ἁγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὥσιν ἡγιασμένοι

a ch. xv. 11  
b ibid.  
c ver. 8.  
d ch. iii. 31  
e ver. 17.  
f constr. 1 Cor. v. 2. see Acts viii. 33. xxi. 22.  
g w. 66. Rev. iii. 10 only.  
h ch. x. 36.  
i Levit. xi. 41.  
j h = 2 Cor. vii. 14. Ps. cxviii. 142.  
k = Heb. xiii. 17. Col. iv. 12. Eph. vi. 20.  
l = Levit. xxi. 2. Deut. xv. 19. Rom. xv. 16.

καὶ ἰθ. B C<sup>1</sup> L 2 c Copt. Arm. Cyr. Hil. — 13. τούτῳ τῷ κ. D abc.—ἐαυτοῖς A X. semetipsis abc. ταῖς καρδίαις ἐαυτῶν C. — 14. aft. τ. λ. σου ins. ἐν αὐτοῖς D.—μισοῖ αὐτ. D 6 ad.—τούτου τοῦ κ. D ac.—καθὼς . . . κόσμου om. D bc. — 16. τούτου τοῦ κ. D bc.—καὶ γὰρ D 2 cv.—17. τῇ om. B.—rec. aft. ἀλ. ius. σου with C<sup>2</sup> EGHKMSUX Y all., but om. A B C<sup>1</sup> D L 1 abcv Sahid. Cyr. Ambr. Aug.—ἡ ἀλ. ἐστι B.—18. τούτον τὸν

independently of their 'keeping God's word,' ver. 6, which Judas did not do.—δ' υἱ. τ. ἀπ. See 2 Thess. ii. 3. As the other disciples by true *τήρησις* of the Divine *ρήματα* given to them, rose from being natural men to be the children of God, so Judas, through want of the same, *ἔπεσε* from the state of the natural man to that of the lost—the children of the Devil (Olsh. *pearly*).—Remark, it is not οὐδένα . . . ἀπόλεσα, *εἰ μὴ τὸν υἱὸν τῆς ἀπ.*—Christ did not lose him (comp. ch. xviii. 9, where there is no exception), but *he lost himself*.—*ἡ γραφή*] in which this was indicated, viz. that alleged by Peter, Acts i. 20: see ch. xiii. 18.—13.] *νῦν δὲ*, opposed to *ὅτε ἦμην* ver. 12, implying, 'But I shall be here *φύλασσειν* them no more. And therefore I pray this prayer in their hearing, that' &c.—On *ἡ χ. ἡ ἐμ.* see ch. xv. 11. xvi. 24; also the reference to these words in 1 John i. 4.—14—16.] See ver. 8.—Ver. 14 contains the manner in which He *ἐφύλαξεν αὐτοὺς*, by giving them the Divine Word;—and the reason of the *τήρησις* prayed for,—because they would be objects of hatred to the world.—*καθὼς ἐγὼ*] See ch. xv. 18.—*οὐκ ἐρωτῶ*] Said mostly for their sakes, for whom it was necessary that they should abide yet in the flesh, to do God's work, and (ver. 17) to be sanctified by God's truth.—*τοῦ πον.*] See Matt. v. 37 and note. The sense in all places is better neuter; even in 1 John v. 19, where see note.—'From the evil,' as E. V.;—i. e. from *sin*, in all its forms, and its end.—16.] repeated, as the ground both of the *οὐκ ἐρωτῶ*,—for they are already not of the world, above the world, so that they

need not be removed from it in order to distinction from it;—and of the *ἀλλ' ἵνα*,—for they are clean (ch. xiii. 10);—'Keep them from pollution.' This leads on to 17—19.] the process of sanctification through the knowledge of the truth imparted to them by Christ, and expanded in them by the Spirit.—*ἁγιάζειν* here and in ver. 19 carries the meaning, which unites the two uses, of *consecration to God*. But in *them*, this setting apart for Him was a long and gradual process, to be accomplished by conflicts, and the deeper sinking in of the Truth by the blows of affliction, and the purifying fire of the Spirit: in *them* it was strictly *sanctification*, the *making holy*: but in *Him* it was that pure and entire self-consecration by His submission to the Father's holy will, the entire possession of His sinless humanity with the living and speaking Truth of God, which should be at the same time the efficient cause of their sanctification, and their Pattern. Such an High Priest *became us* (see Heb. vii. 26), who are to be ourselves priests unto God. Rev. xx. 6.—*ἐν*, not *by*, but *in*: see on ver. 11.—*ὁ λόγ. ὁ σὸς*] comp. Acts xx. 32. Thy word, in its inner subjective power.—Ver. 18 is proleptic,—and received its fulfilment ch. xx. 21. He does not merely leave them in the world, but sends them into it, to witness to this same truth of God: see ch. xv. 16.—19.] See above, on ver. 17. It is clear, against all Socinian inferences from this ver., that all that part of *ἁγιάζειν* implied in ch. x. 36 is here excluded: and only that intended which is expressed Heb. ii. 10 by *διὰ παθημάτων τελεῖσθαι*. Of this, His death was

1 ver. 9. ἐν ἀληθείᾳ. <sup>20</sup> Οὐ <sup>1</sup> περὶ τούτων δὲ ἐρωτῶ μόνον, ABCD  
 ἀλλὰ καὶ περὶ τῶν † πιστευόντων διὰ τοῦ λόγου αὐτῶν  
 εἰς ἐμὲ, <sup>21</sup> ἵνα πάντες <sup>22</sup> ἐν ᾧσι, καθὼς σὺ πάτερ ἐν ἐμοὶ  
 καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν [ἐν] ᾧσιν, ἵνα ὁ  
 κόσμος \* πιστεύσῃ ὅτι σὺ με ἀπέστειλας. <sup>23</sup> καὶ ἐγὼ τὴν  
 δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν καθὼς  
 ἡμεῖς ἐν [ἐσμέν], <sup>23</sup> ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ, ἵνα ᾧσι  
 n 1 John ii. 5. " τετελειωμένοι εἰς ἐν, [καὶ] ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ  
 iv. 12, 18.  
 (constr.) v. 8. με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.

(twice) D abc.—19. ἐγὼ om. A2 bc (not C as Scholz) Sahid. ins. BCD.—20. rec. πιστευ-  
 ούντων with many mss. and acd Cyr. Hil. Bas., but txt ABCDE G? H K L M S (U X?) Δ? 18 all. b Syr. Copt. Ath. Bas. Cyr. Chrys. Theophyl.—21. aft. ἐν ἡμῖν om. ἐν B C<sup>1</sup> D  
 abc Sahid. Arm. Hil. txt A Orig. Cyr. Firm. Hil. Hier. Ambr.—πιστεύῃ B C<sup>1</sup> Clem.  
 txt A D.—22. ᾧσιν τὸ ἐν D.—ἐσμέν om. B C D L Clem. Cyr. ins. A ab Hil.—23. τὸ  
 ἐν D.—καὶ bcf. ἵνα om. B C D L X 4 a Copt. Cyr. Orig. ins. A.—ἡγάπησα (1st) D 7  
 al. ab Syr. (some mss.) syr. Copt. Æth. Chrys. Hier. txt A B C c Clem. Cyr. Hier.—

the crowning act, and was also the one to which the *ὑπὲρ αὐτῶν* most directly applies: but the whole is included. The confining the meaning to *His Sacrifice* (Chrys., Euthym.), and the *ἵνα καὶ αὐτοὶ . . . to their martyrdom*, or their spiritual *self-offering*, Rom. xii. 1 (Euthym.), is insufficient for the depth of the words.—ἐν ἀληθ. in truth: what truth, is evident from ver. 17, where, in the repetition, ὁ λόγ. ὁ σὸς ἀλη-  
 θεϊά ἐστι, the article is also wanting: see also ch. i. 14. 3 John 3,—for ἀληθ. without the article.—20.] The connexion is the ἀπέστειλα αὐτοὺς εἰς τ. κόσμ., ver. 18.—πιστευόντων has most probably been a correction. The present part. expresses the state of faith in which all believers are found: the future would refer more to the act of belief by which that state is begun.—It is strikingly set forth here that all subsequent belief on Christ would take place through the Apostolic word: see Rom. x. 16, 17.—21.] The ἵνα here hardly can regard the subject-matter of the ἐρωτῶ, ver. 20, but rather we should supply after that word ταῦτα, and understand this ἵνα as expressing the object of the prayer respecting both. The subject-matter of the prayer is, that they may be kept in God's name and sanctified in God's truth; and if this be so, their unity with the Son and the Father follows, 1 John i. 3.—But here it is not merely 'with,' but 'in,' the Son and the Father;—because the Spirit proceeds from the Father and the Son, and 'He that is joined to the Lord, is one spirit:' see ver. 11.—This unity has its true and only ground in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere

outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them.—ἵνα πιστ.] not parallel with the former ἵνα, as if πιστ. ὁ κόσμ. meant the same as πάντες ἐν ᾧσι, that all may be brought to believe.—Nor again can the words mean that the unbelieving and condemned world, at the end, may be persuaded 'that Thou hast sent Me.' Such a rendering would surely be repugnant to the spirit of the prayer, and the use of the word πιστεύω in our Gospel. Rather is it,—'that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the world may believe,' &c.—The ὅτι σὺ με ἀπέστειλας implies belief in the whole Work and Office of Christ. Here the Lord certainly prays for the world,—see above on ver. 9.—See a remarkable parallel Rev. iii. 9, where Stier truly remarks, that the persons spoken of are penitents.—22, 23.] Grotius and others interpret this δόξα 'potestas faciendi miracula,' and refer to ch. ii. 11 and ch. xi. 40; but wrongly:—for if so, the αὐτοῖς must mean the Apostles only, whereas it is distinctly referred to the believers of all time. The δόξα (Lücke, De Wette, Stier) is the glory of Christ as the only-begotten Son (i. 14), full of grace and truth, which by virtue of His exaltation and the unity of all believers in Him through the Spirit, has become (not, shall be) theirs, Eph. ii. 6. Rom. viii. 30. Eph. i. 18; not yet fully, nor as it is His, but as each can receive and show it forth. The perfection of it is spoken of, ver. 24.—We have the same recurrences of ἵνα as in ver. 21. The second of them

<sup>24</sup> Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ καὶ αὐτοὶ ὡς μετ' ἐμοῦ ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ <sup>ο</sup> καταβολῆς κόσμου.

<sup>25</sup> Πάτερ <sup>ρ</sup> δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, <sup>26</sup> καὶ ἔγνων ἡγάπησάς με ἐν αὐτοῖς ἡ, καὶ γὰρ ἐν αὐτοῖς.

XVIII. <sup>1</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ <sup>1</sup> χειμαῤῥου \* τῶν Κέδρων, ὅπου ἦν <sup>ς</sup> κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταί

σύ με ἡγ. D ab. — 24. ὁ δίδ. B D d Copt. txt A C abc Cyr. Hil. — τὴν ἐμὴν om. D 1 Cyr. — 25. καὶ om. D bc Copt. Sahid. ins. A B C a. — οὐ κ. τοῦτος D. — σε bef. ἔγνω om. A. — ἔγνωκα D. — 26. ἡ ἡγάπ. D abc.

CHAP. XVIII. 1. τοῦ Κέδρ. A D (Κέδρου D Copt. Sahid.) S Δ Syrr. txt.

here expresses not merely the similarity of their unity to that of the Son and Father, —but the *actuality of its subsistence*, in Christ abiding in them and the Father in Christ. — On τετελ. εἰς ἐν, see reff. — γινώσκη here, parallel as it is to πιστεύσῃ above, cannot be interpreted of a bare recognition, or of a recognition at the final judgment, —but must be taken to mean that salutary knowledge by which from time to time the children of the world are by God called to become the children of light. See the same words, and note, ch. xiv. 31, also ch. xiii. 35, and observe that in all three places the recognition is that of *love*; — in ch. xiii. 35, of the disciples one to another; in ch. xiv. 31, of Jesus to the Father; here, of the Father to believers, as perfected into unity in the Son of His love. — 24.] θέλω is not the θέλω of ch. xii. 21. 1 Cor. vii. 7, but more like that of Mark vi. 25, — an expression of will founded on acknowledged right: compare διατίθεμαι, Luke xxii. 29. — Compare also the θέλω and οὓς δέδωκ. μοι, with ch. v. 21. vi. 44. — ὅτι. εἰμὶ ἐγὼ] i. e. in the glorified state: — see ch. xii. 26 and note. — ἵνα θεωρ. This is the completion of ver. 22. The open beholding of His glory spoken of 1 John iii. 2, which shall be coincident with our being changed into His perfect image. — θεωρ. is to see and partake — the very case supposes it. No mere spectator could see this glory. See Rom. viii. 17 end and 2 Cor. iii. 18. — ὅτι ἡγ. με . . . ] The most glorious part of this sight of glory will be to behold the whole mystery of redemption unfolded in the glory of Christ's Person, — and to see how before the being of the creature, that eternal love was, which gave the glory to Christ of which all the worlds are but the exponents. — On κατ. κόσ. see reff. — 25, 26.] δίκαιε is connected with the final clause of

ver. 24. The Righteousness of the Father is witnessed by the beginning (πρὸ κατ. κόσμ.) of Redemption, and (κακίνοι ὡς) of the glorification of the elect with Christ; but also by ὁ κόσμος σε οὐκ ἔγνω, — the final distinction made by His Justice between the world and His. — The first καὶ contrasts with the δὲ immediately following: the more classical construction would be τε — δὲ (Lücke). The second καὶ merely couples the preceding to the following as depending upon it: see Matt. xi. 27. This ἔγνω, ἔγνωσαν, ἐγνώρισα, γνωρίσω, show that the Lord spoke here of the then present time and disciples again, at the close of His prayer. — The γνωρίσω is by the whole work and testimony of the Spirit completed in the Kingdom of God. This promise has been in fulfilment through all the history of the Church. — And the great result of this manifestation of the Father's Name is, that that wonderful Love where-with He loved Christ, may dwell in (not the Apostles merely — the future γνωρίσω has again thrown the meaning onward to the great body of believers) them, — i. e. the perfect, living knowledge of God in Christ, which reveals, and in fact is, this love. And this can only be by καὶ ἐν αὐτοῖς — Christ dwelling in their hearts by faith, and renewing and enlightening them by His Spirit. He does not say, 'Thou in them' — but 'I in them and Thou in Me:' see ver. 23.

CHAP. XVIII. 1—3.] Matt. xxvi. 30—47. Mark xiv. 26—43. Luke xxii. 39—53. On the omission by John of the conflict of the Redeemer's soul in Gethsemane, I would remind the reader of what has been said in the Prolegomena on the fragmentary nature of this Gospel. The attempt to find in this omission a discrepancy between the setting forth of the Redeemer by John and the

<sup>ο</sup> από, Matt. xiii. 35, xxv. 34. Luke xi. 34. πρὸ, Eph. i. 4. 1 Pet. i. 20 al. <sup>ρ</sup> — 2 Tim. iv. 8. Rev. xvi. 5. 1 John ii. 50. Rom. iii. 26, in Gospels, here only. <sup>q</sup> ch. xv. 15 ref. <sup>r</sup> here only. <sup>4</sup> Kings xxiii. 6. <sup>s</sup> Luke xiii. 19. <sup>ch. xix. 41.</sup> Cant. v. 1.

c pres. ch. vi. 14. Matt. xi. 3 al.  
d constr. Matt. xxviii. 12.  
e Matt. xxvii. 27. Acts x. 1 al. + 2 Macc. xii. 20.  
f = Matt. xxvii. 58. ch. vii. 32 al.  
g = Matt. ii. 22. h ch. xi. 8. Rom. xv. 24. h here only f. i = Mark x. 30. Acts xviii. 21. Ps. liv. 5.  
k ch. iv. 26. vii. 24 al.  
l Mark xiii. 16. Luke ix. 62. ch. xx. 14. 4 Kings xx. 11.

αὐτοῦ. <sup>2</sup> ἦδει δὲ καὶ Ἰούδας ὁ ἐπαριδοῦς αὐτὸν τὸν ABCD  
τόπον· ὅτι πολλάκις <sup>d</sup> συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν  
μαθητῶν αὐτοῦ.  
<sup>3</sup> Ὁ οὖν Ἰούδας λαβὼν τὴν ἐσπίραν καὶ ἐκ τῶν  
ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ  
φανῶν καὶ λαμπάδων καὶ ὅπλων. <sup>4</sup> Ἰησοῦς οὖν εἰδὼς  
πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν \*, ἐξελθὼν \* εἶπεν αὐτοῖς  
Τίνα ζητεῖτε; <sup>5</sup> ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον.  
λέγει αὐτοῖς \* ὁ Ἰησοῦς \* Ἐγὼ εἰμι \*. εἰστήκει δὲ καὶ  
Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. <sup>6</sup> ὥς οὖν εἶπεν  
αὐτοῖς [ὅτι] ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσον

B C E G H K L M U X Y Orig.—3. κ. ἐκ τῶν Φ. D L a. κ. τῶν Φ. B.—4. εἰδὼν D  
ἐξῆλθε καὶ λέγει B C' D 2 ac Sahid. Orig. Cyr. Chrys. Aug. txt A b Cyr.—5. ναζα-  
ρηνὸν D ac.—λέγ. αὐτοῖς, ἐγὼ εἰμι Ἰησ. B a.—ὁ Ἰησ. om. D. txt A C c.—6. οὖν om.  
A 1.—ὅτι om. A B D L X 5 abcr Copt. Eth. Orig. ins. C E G H K M S U Y Δ al. Orig.—

Synoptic Gospels, is, as usual, unsuccessful. John presents us with the most striking instances of the troubling of the human soul of Christ by the suffering which was before Him: see ch. xii. 23. 27. xiii. 21. See notes on Matt. ver. 36, and throughout this section.—1.] τῶν Κέδρων, 'of the cedars,' has apparently been a mistaken rendering of the Hebrew name of the brook, קִדְרֹן; to whom due, is not plain. We may however be quite sure that it would not be owing to John himself, but to some Greek transcriber unacquainted with Palestine. Josephus calls it χεῖμ. κεδρώνος, or φάραγξ κεδρώνος. Ant. viii. 1, 5. ix. 7, 3;—see 2 Sam. xv. 23. 2 Kings xxiii. 6.—The ravine in the bottom of which flows the Kidron, is to the east of Jerusalem, between the city and the Mount of Olives.—κῆπος] Lücke suggests that the owner of this garden may have been friendly to (or a disciple of?) Jesus. It was called Gethsemane,—Matt., Mark.—Traditions as to its site are, as usual, various. A square plot of ground in the depth of the ravine is now usually pointed out, and seems to have been fixed on at the time when the empress Helena visited Jerusalem, A.D. 326. Euseb. says Gethsemane was at the Mount of Olives: Jerome, at the foot of the mount. The language of Luke xxi. 37 leads to a belief that it may have been higher up the mount. Robinson, i. 346.—2.] 'often,'—see Luke xxi. 37. John viii. 1.—3.] See, on this band of men, note on Matt. ver. 47. Lücke refers to Dion. Hal. ix. (ἐξίτρεχον ἅπαντες ἐκ τῶν σκεπῶν ἀνθρώποι, φανοὺς ἔχοντες κ. λαμπάδας) to show that lanterns and torches were part of the utensils of military on a night march.—φανοὶ appear to be strictly

'torches,'—any blazing substance held in the hand;—and λαμπάδες, 'lights fed with oil.'—The weapons were swords and staves,—Matt., Mark.

4—11.] Matt. xxvi. 48—56. Mark xiv. 44—52. Luke xxii. 48—53.—4.] On εἰδὼς πάντ. τ. ἐρ. see Matt. xxvi. 45.—ἐξελθὼν] probably, from the shade of the trees into the moonlight;—hardly, as De Wette and Lücke suggest, from some building in the garden. ἐξῆλθε καὶ λέγει is more in John's manner, and less likely to have been substituted for ἐξελθὼν εἶπεν than the converse.—τίνα ζητ.] asked,—as the question ἐφ' ὃ πάρει, Matt. xxvi. 50,—to carry reproach to the conscience of those addressed: and also to obtain for so solemn an act as the delivering Himself up to them, the formal declaration of their intention to take Him. "When men sought Him to make Him a king, He fled: now that they seek Him to put Him to death, He goes forth to meet them." Stier, vi. 312.—5.] Some among them knew Him (Matt. xxvi. 55), others probably not. This answer may have been given by some one in authority among the Roman soldiers, who had it in command 'to apprehend Jesus of Nazareth.'—εἰστήκει . . . μετ' αὐτῶν] I believe these words to be the description of an eye-witness;—John detected Judas standing among them, and relates it. The synoptic narrative related the kiss which presently took place: but this self-tradition of the Lord was not related in it. John therefore adds this touch of exactness, to show that the answer Ἰησοῦν τ. Ν. was not given because they were ignorant of His person, so as not to be able to say 'Thee';—but because they feared to say it.—6.] The

<sup>11</sup> χαμαί. <sup>7</sup> πάλιν οὖν αὐτοὺς <sup>m</sup> ἐπρωτόησε τίνα ζητεῖτε; <sup>n</sup> οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον. <sup>8</sup> ἀπεκρίθη Ἰησοὺς Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, <sup>9</sup> ἄφετε τούτους <sup>o</sup> ὑπάγειν. <sup>9</sup> ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι οὐδὲ δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. <sup>10</sup> Σίμων οὖν Πέτρος ἔχων <sup>p</sup> μάχαιραν <sup>q</sup> εἵλκυσεν αὐτὴν καὶ <sup>r</sup> ἔπαισε τὸν τοῦ ἀρχιερέως δούλον καὶ <sup>s</sup> ἀπέκοψεν αὐτοῦ τὸ <sup>t</sup> \* ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <sup>11</sup> εἶπεν οὖν ὁ Ἰησοὺς τῷ Πέτρῳ <sup>u</sup> Βάλε τὴν μάχαιραν <sup>v</sup> † εἰς τὴν <sup>w</sup> ἰθήκην. τὸ <sup>x</sup> ποτήριον ὃ <sup>y</sup> † δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό; <sup>12</sup> Ἡ οὖν <sup>z</sup> σπιῆρα καὶ ὁ <sup>h</sup> χιλιάρχος καὶ οἱ <sup>i</sup> ὑπηρέται τῶν Ἰουδαίων <sup>k</sup> συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτόν,

d here only. Isa. vi. 13.

e = Matt. xx. 23 reff. xxvi. 30 al.

f = 2 Cor. xii. 7.

g ver. 3.

h Mark vi. 21.

Rev. vi. 13. xix. 18. Acts xxi. 31 and passim. Zech. ix. 7.

i ver. 3.

k = f. Acts i. 16 al.

Josh. viii. 23.

7. bef. Ἰησ. ins. πάλιν D Orig.—8. rec. ὁ Ἰ., but txt A B C E G H? K L M S U Y Δ al. Cyr. Theophyl. αὐτοὶς ὁ Ἰ. DX al. Orig. &c.—10. τότε Σίμ. D.—ὠτάριον B C<sup>1</sup> L X bv. txt A D ac.—τὸ ὄν. τοῦ δ. ἐκείνου D.—11. rec. aft. μάχ. ins. σου with qu. 2

question on the miraculous nature of this incident is not whether it were a miracle *at all* (for it is evident that it must be regarded as one), but whether it were an act *specially intended* by our Lord, or a result of the superhuman dignity of His Person and the majestic calmness of His reply. I believe the latter alternative to be the right one. Commentators cite various instances of the confusion of the enemies of *innocent men* before the calmness and dignity of their victims: how much more was this likely to be the case when He in Whom was no sin and Who spake as never man spake, came forth to meet His implacable foes as the self-sacrificing Lamb of God. So that I regard it rather as a miracle consequent upon that which Christ said and did, and the state of mind in which His enemies were,—than as one, in the strict sense, wrought by Him: bearing however always in mind that to Him nothing was *unexpected*, or a mere result, but everything fore-known. With this view what follows is also consistent, rather than with the other.—8.] Bengel strikingly says of this ἐγώ εἰμι, ‘*Tertio dicet olim.*’ And Augustine, ‘*Quid iudicaturus faciet, qui iudicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc potuit?*’ Tract cxii.—ἄφετε τούτους] ‘*quos illi cæci adorabantur.*’ Bengel. This saying was sufficient to show Peter and the rest what was the appointed course for them;—the ἀφ. τοῦ. ὑπάγειν to the band, is ὑπάγετε ὑμεῖς to the Apostles.—9.] See ch. xvii. 12. An unquestionable proof, if any were wanted,

that the words of ch. xvii. are no mere description of the mind of the Lord at the time, nor free arrangement of His words, but His very words themselves. This is recognized even by De Wette.—On the application of the saying, we may remark that the words unquestionably had a much deeper meaning than any belonging to this occasion; but that the remarks so often made in this commentary on the fulfilment of prophecies must be borne in mind;—that to fulfil, is not to exhaust a prophecy;—that the words of the Lord have many stages of unfolding;—and that the temporal deliverance of the Apostles now, doubtless belonged to the great spiritual safe-keeping which the Lord asserted by anticipation in these words.—10.] At this time took place the kiss of Judas, in accordance with the agreement entered into, and to assure the captors that the person thus offering Himself was indeed Jesus of Nazareth, and no substitute for Him: see note on Matt. ver. 49. The other view, that the kiss took place first, before the incidents of our vv. 4—9 (Friedlieb, Archæologie der Leidens-geschichte, p. 60), is to me quite inconceivable.—On Peter’s act, see Matt. ver. 51. The names of Peter and Malchus are only found here:—τὸ δεξιόν only here and in Mark.—The (external) ear, though severed, was apparently still hanging on the cheek;—for it was healed with a touch.—11.] τὴν θ. = τὸν τόπ. αὐτῆς, Matt.,—where see notes.—τὸ ποτ.] A striking allusion to the prayer in Gethsemane; for the image does not elsewhere

1 καὶ <sup>1</sup> \* ἀπήγαγον [αὐτὸν] πρὸς Ἀνναν πρῶτον ἦν ABC  
 1 ch. xix. 16  
 and 1 Kings  
 xl. 1. see  
 Acts x. 19.  
 m. l. only.  
 Gen. xxviii.  
 1. see Matt.  
 xiii. 14. 15.  
 n. Rev. iii. 18.  
 Exod. xlviii.  
 19. i. d. Acts  
 ix. 23.  
 p. pres. ch. i. 30  
 10. 11.  
 q. ch. xx. 2, 3,  
 4.  
 r. Acts i. 19, 18.  
 42. al. Ezek.  
 xxxvi. 32.  
 s. ch. xvi. 22  
 only. Esth.  
 ii. 13.  
 t. Luke xii. 21.  
 1 Chron. ix.  
 22, 23.  
 u. Mark v. 11.  
 ch. x. 12.  
 Josh. ix. 1.  
 v. Mark xiii. 34.  
 but m. a. c.  
 1. 2 Kings  
 iv. 6 (LXX).  
 Jos. Ant. vii.  
 2. 1. see Acts  
 xii. 13.  
 w. Luke ii. 27.  
 xiv. 21. Gen.  
 xviii. 7.  
 x. l. Luke xii.  
 45. al. Gen. xv. 17.  
 only. Gen. viii. 22.  
 xx ch. vii. 47, 52. y. ch. xxi. 9 only f. Sir. xi. 32. z. Acts xxviii. 2. 2 Cor. xi. 27  
 a Mark xiv. 54, 67. James ii. 10. Hag. i. 6.

om. A B C D E K L M S U ? X (Y Δ ?) 13 all. *abce* Syrr. Copt. Arm. — 13. *ἡγαγον*  
 B D 4 a Copt. txt A C. — *αὐτὸν* om. B C<sup>1</sup> D X Δ 2 *ac* Cyr. Chrys. Theophyl. ins. A v.  
 — *καίρα* D *abce* (D is supplied by a later hand from ch. xviii. 13 to xx. 13). — 14. for  
*ἀπολέσθαι*, *ἀποθανέν* B C<sup>1</sup> D<sup>3</sup> L X *abce* 13 Syr. Copt. Salid. Æth. Arm. Cyr. Chrys.  
 txt A C E G<sup>1</sup> H I K M S U Y Δ al. — 15. *ὁ* bef. *ἄλλ.* om. A D<sup>1</sup>. txt B C. — 16. for *ὅς*  
*ἦν γν. τῷ ἄρχ.*, *ὁ γν. τοῦ ἄρχ.* B C<sup>1</sup> L X (*ὅς ἦν γν. X*) Copt. txt A C<sup>2</sup> *abce*. —

occur in our Evangelist. See Matt. xx. 22 and j. — *οὐ μὴ πῖω* [Am I not to drink it?] 'non vis ut bibam?' Vulg. Sixt. — 'huc enim tendebat pugna Petri.' Bengel.

12—24.] Peculiar to John: *The preliminary hearing before Annas*;—see below. —12.] See Acts xxi. 31 al. The ὄπτη. τ. 'I. were the officers sent by the Sanhedrim. — 13.] On Annas, see note Luke iii. 2. The influence of Annas appears to have been very great, and Acts iv. 6, he is called *the High Priest*, in the year following this. The whole matter is discussed in Friedlieb, Arch. der Leid. § 22. He ends by saying that the narrative evidently rests upon some arrangement with regard to the High Priesthood now unknown to us, but accountable enough by foreign influence and the deterioration of the priestly class through bribes and intrigues, to which Josephus and the Talmud sufficiently testify.—This *hearing* is entirely distinct from that in the other Gospels. There, no questions are asked of Jesus about His disciples or doctrine (ver. 19); there witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That Annas should be so often called 'the High

Priest,' is no objection to this view: see on Luke as above: see also note on ver. 24. The two hearings are maintained to be one and the same by Luther, Grot., Bengel, Lampe, Tholuck, Lücke, De Wette, Friedlieb, &c.;—the view here taken is maintained by Chrysost., Aug., Euthym., Olsh., Neander, Baumgarten-Crusius, Ebrard, Weiseler, Hase, Lange, Hess, von Meyer, von Gerlach, and Stier (vi. 352).—14.] See ch. xi. 50 and notes; also on τοῦ ἐναντιοῦ ἐκείνου, ver. 13. — 15.] ὁ ἄλλ. μ. is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends *himself*, and refers to the mention in ch. xiii. 23 of a disciple whom Jesus loved. How he was known to the High Priest we have no means of forming a conjecture.—The palace of the High Priest was probably the dwelling of both Annas and Caiaphas.—It was not unexampled to have female porters among the Jews: see reif.—17.] See the whole subject of Peter's denials discussed in notes on Matt. vv. 69—75. — This first denial was to all appearance rashly and almost inadvertently made, from a mere feeling of shame. Lücke suggests that Peter may have set himself among the servants of the High Priest to *bear out his denial*. —

μαθητῶν αὐτοῦ καὶ περὶ τῆς <sup>aa</sup> διδαχῆς αὐτοῦ. <sup>20</sup> ἀπ- <sup>aa</sup> Matt. vii.  
 εκρίθη αὐτῷ ὁ Ἰησοῦς Ἐγὼ <sup>b</sup> παρρήσια † λελάληκα τῷ <sup>b</sup>—ch. vii. 4  
 κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν † συναγωγῇ καὶ ἐν τῇ <sup>al.</sup>  
 ἱερῷ, ὅπου † πάντες οἱ Ἰουδαῖοι <sup>bb</sup> συνέρχονται, καὶ ἐν <sup>bb</sup> w. ἐιθάρ.  
<sup>c</sup> κρυπτῷ ἐλάλησα οὐδέν. <sup>21</sup> τί με φέρωτᾶς; <sup>d</sup>\* ἐπερώτησον <sup>c</sup> ch. vii. 4.  
 τοὺς ἀκηκούτας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ <sup>Matt. vi. 4, 6.</sup>  
 εἶπον ἐγώ. <sup>22</sup> ταῦτα δὲ αὐτοῦ ὑπὸντος εἰς τῶν ὑπηρέτων <sup>Rom. ii. 29.</sup>  
<sup>e</sup> παρεστηκώς <sup>b</sup> ἔδωκε <sup>i</sup> ῥάπισμα τῷ Ἰησοῦ, εἰπὼν Οὕτως <sup>d</sup> John vi. 29 and  
 ἀποκρίνῃ τῷ ἀρχιερεῖ; <sup>23</sup> ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Εἰ <sup>here only.</sup>  
<sup>k</sup> κακῶς ἐλάλησα, <sup>i</sup> μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ <sup>Matt. xii. 10</sup>  
<sup>m</sup> καλῶς, τί με <sup>n</sup> ἔρεις; <sup>21</sup> Ἀπέστειλεν [οὖν] αὐτὸν ὁ <sup>and passim.</sup>  
 Ἀννας ἐδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. <sup>also Mk. and</sup>  
<sup>25</sup> Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ <sup>o</sup> θερμοινομένης. <sup>Link.</sup>  
 εἶπον οὖν αὐτῷ <sup>p</sup> Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; <sup>d</sup> Mark xiv. 47.  
 ἡρνήσατο ἐκείνος, καὶ εἶπεν Οὐκ ἐμί. <sup>26</sup> Λέγει εἰς ἐκ τῶν <sup>ibid.</sup>  
 δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ <sup>q</sup> ἀπέκοψε Πέτρος <sup>ibid.</sup>  
 τὸ ῥάτιον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ <sup>s</sup> κήπῳ μετ' αὐτοῦ; <sup>ibid.</sup>  
<sup>27</sup> Πάλιν οὖν ἡρνήσατο † Πέτρος, καὶ εὐθὺς ἀλέκτωρ <sup>s</sup> ver. 10.  
 ἔφώνησεν. <sup>t</sup> ver. 11.

20. rec. ἐλάλησα, with qu. ? λελάληκα A B C<sup>1</sup> L X Y Δ Cyr.—rec. bef. συν. ins. τῇ, with B ? but om. A B ? C D<sup>1</sup> G H K L M S X Y 13 all.—rec. πάντοθεν οἱ Ἰου. with a few mss. πάντοτε C<sup>1</sup> D<sup>1</sup> E G H K M S U Y Δ 21 al. syr. Theophyl. txt ABC<sup>1</sup> LX 14. —21. rec. ἐπερ. txt A B C<sup>1</sup> L X Y Cyr. Chrys.—ἐρώτησ. B C<sup>1</sup> L X 5 Cyr. Chrys. txt A.—22. τῶν παρστώτων (ἡκότων Y) C<sup>1</sup> L X Y 1. txt (παρ. εἰς B Birch) A B.—24. οὖν om. A C<sup>1</sup> D<sup>1</sup> E G H ? K M S U Y 15 all. Copt. Theophyl. δὲ 6 al. Syr. Sahid. ins. B C<sup>1</sup> L X Δ ab (see notes). —25. εἰ ἐκείνου C<sup>1</sup>. —27. rec. ὁ Π. with M U X (H S ?)

19.] This preliminary inquiry seems to have had for its object to induce the prisoner to criminate himself, and furnish matter of accusation before the Sanhedrim.—τῶν μαθ.] His party, or adherents, as the High Priest would understand His disciples to be; how many, and who they were, and with what object gathered together;—and what His customary teaching of them had been.—20.] ὁ κόσμος here = πάντες οἱ Ἰουδ., or perhaps rather, all who were there to hear.—By the omission of the art. before συναγ., the distinction is made between synagogues, of which there were many, and τὸ ἱερὸν, which was but one.—ἐν κρ. ἐλ. οὐδ.] Stier thinks there was an allusion in these words to Isa. xlv. 19. xlviii. 16,—in the last of which places the Messiah is speaking.—21.] See ch. v. 31, which appears to have been a legal maxim.—22.] See Acts xxiii. 2.—εἰς τ. ὑπ. παρ. was probably one of the band who took Jesus, and had brought Him hither.—ῥάπισμα] uncertain whether with the hand or a staff. ράπισαι, ράβδῳ πλήξαι ἢ

ἀλοῦσαι. Hesych. ;—πατάζει τὴν γνάθον ἀπλῇ τῇ χειρὶ. Suidas :—see Matt. v. 39. They had staves, and perhaps thus used them :—see note on Matt. xxvi. 67. This blow was a signal for the indignities which followed.—23.] μαρτύρ. in a legal way.—εἰ δὲ] 'vim habet affirmandi.' Bengel. It has been often and well observed, that the Lord here gives us the best interpretation of Matt. v. 39—that it does not exclude the remonstrating against unjust oppression, provided it be done calmly and patiently.—24.] From what has been above said, it will be seen that I cannot acquiesce in the *pluperfect* rendering of ἀπέστειλεν. I believe οὖν to be genuine, and the verse simply to describe what followed on the preceding :—'Annas therefore sent Him bound to Caiaphas the High Priest.' There is no real difficulty in this rendering, if Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be



y Matt. xxvii. 27. Acts xxiii. 35. Phil. i. 13 f. z Matt. xvi. 3. Mark i. 35 al. Gen. xxxiii. 24. a = Levit. v. 3 see Tit. i. 15. Heb. xii. 15. Jude ver. 8. b Matt. xxvi. 17 f. c 1 Tim. v. 19. Gen. xliii. 18 Symm. gen. pers. Luke vi. 7. gen. thing. Tit. i. 6. d = Acts xxv. 7. e 1 Pet. ii. 12, 14. iii. 16. iv. 15 only. Prov. xii. 4.

28. Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ ABC  
 y πραιτώριον. ἦν δὲ z † πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον  
 εἰς τὸ πραιτώριον, ἵνα μὴ μανθῶσιν, ἀλλὰ † b φάγωσι  
 τὸ πάσχα. 29. ἔξῃλθεν οὖν ὁ Πιλάτος \* πρὸς αὐτοὺς καὶ  
 εἶπε Τίνα c κατηγορίαν d φέρετε κατὰ τοῦ ἀνθρώπου  
 τούτου; 30. ἀπεκρίθησαν καὶ εἶπον αὐτῷ Εἰ μὴ ἦν οὗτος  
 e κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. 31. εἶπεν οὖν  
 αὐτοῖς ὁ Πιλάτος Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν  
 νόμον ὑμῶν κρίνατε αὐτόν. εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι

al. txt A B C D<sup>3</sup> E G K L Y Δ 7 al. Cyr. — 28. οὖν om. L M U 16 all. b Orig. Theophyl. ins. A B C al. ac.—rec. πρωία with qu. ? txt A B C D<sup>3</sup> L M U X Δ 16 all. abc Cyr. — rec. ἀλλ' ἵνα with a. txt A B C<sup>1</sup> D<sup>3</sup> Δ b. — 29. aft. Παλ. ins. ἐξω B C<sup>1</sup> L X 5 al. abc Syr. om. A.—κ. φησι B C<sup>1</sup> L X 2 Cyr. txt A abc. — 30. κακὸν ποίων B L. κακοποιῶν C<sup>1</sup>. — 31. (οὖν (1st) is not omitted in C as Scholz and Lachm.)

very possible; as also would the incident related by Luke xxii. 61 :—see the extract from Robinson, Matt. xxvi. 69.

25—27.] Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58—61 :—see note on Matt. xxvi. 68.—Peter was in the courtyard of the house—the αὐλή. — 26.] This was about an hour after the former,—Luke v. 39.

28—CIIAP. XIX. 16.] Matt. xxvii. 1, 2. 11—26. Mark xv. 2—15. Luke xxiii. 2—25. *Christ before Pilate.*—Before this comes in the section of Luke, ch. xxii. 66—71, containing the close of the examination before the Sanhedrim, which did not happen till the morning. This undesigned agreement between Luke and John further confirms the justice of the view respecting the *two hearings* maintained above; see note on Luke xxii. 66—71.—28.] κ. αὐτοὶ οὐκ εἰσῆλ. I have already discussed the difficulties attending the subject of our Lord's last Passover, in the note on Matt. xxvi. 17—19. I will only add here some remarks of Friedlieb's, Arch. der Leid. § 30. 'The Jews would not enter the Prætorium that they might not be defiled, but that they might eat the Passover. For the entrance of a Jew into the house of a Gentile made him unclean till the evening. It is surprising, that according to this declaration of the holy Evangelists, the Jews *had yet to eat the Passover*, whereas Jesus and His disciples had already eaten it in the previous night. And it is no less surprising, that the Jews in the early morning should have been afraid of rendering themselves unclean for the Passover,—since the Passover could not be kept till evening, i. e. on the next day, and the uncleanness which they dreaded did not, by the law, last till the next day. For this reason, the passage

in John labours under no small exegetic difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the law concerning Levitical defilements and purifications had in that age been made more stringent or otherwise modified; possibly, they called some other meal, besides the actual Passover, by its name. This last we certainly, with our present knowledge of Hebrew antiquities, must assume; for the law respecting uncleanness will not allow us to interpret this passage of the *proper* Passover on the evening of the 14th of Nisan, nor indeed of any *evening meal* at all.—The whole depends on this: can φαγεῖν τὸ πάσχα mean any thing else besides eating the paschal lamb in the strict sense? This is a question which, in our day, we have no power of answering; and, as De Wette has shown (in loc.), none of the instances cited in the affirmative side are applicable.—See note on ch. xix. 14.—29.] Though Pilate, having granted the service of the σπείρα to the Sanhedrim, must have been aware of the circumstances under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed.—30.] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power.—31.] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this:—If you suppose I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for κρίνατε must be

Ἡμῖν οὐκ ἔστιν ἀποκτεῖναι οὐδένα. <sup>32</sup> ἵνα ὁ λόγος τοῦ  
 Ἰησοῦ πληρωθῇ, ὃν εἶπε ἡ σημαίνων ποίῳ θανάτῳ ἡμέλλεν <sup>f ch. xii. 33</sup>  
 ἀποθνήσκειν. <sup>33</sup> εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ  
 Πιλάτος καὶ <sup>34</sup> ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ <sup>g ch. i. 49 reff.</sup>  
 εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup> Ἀπεκρίθη ὁ Ἰησοῦς  
 ἂ Ἀφ' <sup>a</sup> \* ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ <sup>a ch. v. 19 reff.</sup>  
 ἐμοῦ; <sup>35</sup> ἀπεκρίθη ὁ Πιλάτος <sup>b</sup> Μῆτι ἐγὼ Ἰουδαῖός εἰμι; <sup>b Matt. vii. 16</sup>  
 al.

οὖν (2nd) om. B C 2 Syr. Copt. Sahid. Arm. Orig. δὲ A D<sup>3</sup> K U. txt *abc* (?).—  
 34. rec. aft. ἀπεκ. ins. αὐτῷ, but om. A B C<sup>1</sup> D<sup>3</sup> L M U X Y 5 al. &c. — ἀπό

thus understood,—see below) according to your law; reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim.—*ἡμ. οὐκ ἔξ.*] From the time when Archelaus was deposed (A.D. 6 or 7), and Judæa became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, *Antt.* xx. 9, 1, that οὐκ ἔξον ἦν χωρὶς τῆς ἐκείνου (the Procurator's) γνώμης καθίσαι συνέδριον,—i. e. to hold a court of judgment in capital cases. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged—*Jos. Antt.* xiv. 10, 2. B. Jud. vi. 2, 4, and *Acts* vii. 56, not applying (see note on *Acts* ut supra). The Talmud relates that this had taken place forty years (or more, see Lücke, ii. 737 note) before the destruction of Jerusalem.—Biscoe, on the *Acts*, pp. 134—167, argues at great length that the Jews had this power; and that the words here merely mean that they could not put to death *on the Sabbath*, which, according to the usual custom of executing the next day after judgment, would now have been the case. But this treatment of the words is unjustifiable. Can we suppose for a moment that this can have been meant, when there is not a word in the text to imply it? We may hope that the day for such forced interpretations is fast passing away.—Friedlieb (§ 31) gives the most consistent account of the matter. In the Roman provinces generally the Proprator or Proconsul conducted judicial proceedings. But Judæa, which belonged to the province of Syria, was an exception. There was a Procurator cum potestate, who exercised the right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the *three-and-twenty*, and heavier causes, with  
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the sole exception of *judicia de capite*, before the great Sanhedrim; so that none but these reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem to execute great criminals at the Feasts. In other provinces the governors made circuits and held assizes throughout their jurisdictions. See on this subject Lücke's note, ii. 736.—32.] See *Matt.* xx. 19 al.; —ch. xii. 32, 33.—33.] It is implied, that between ver. 31 and this, a charge must have been made that He gave Himself out for the King of the Jews; see *Luke* xxiii. 2.—Pilate summoned Jesus in, who had been as yet outside with the Jews. This was the formal *reception* of the case before him;—as the Roman soldiers must now have taken charge of Jesus.—The judgments of the Romans were always public and sub dio, see ver. 13;—but the enquiries and examinations might be private. In this case Pilate appears to have wished to obtain an account from Jesus apart from the clamours of the chief priests and the mob.—34.] On this whole interview see note on *Luke*, ver. 4.—I regard this question ἀφ' ἐαυτ. κ.τ.λ., as intended to distinguish the senses of the word *King* as applied to Jesus: and of course not (*De Wette*, Lücke) for the information of Him who asked it, but to bring out this distinction in Pilate's mind. If he asked of *himself*, the word could certainly have but one meaning, and that one would be wrongly applied;—if from information derived from the Jews, this very fact would open the way to the true meaning in which He was King of the Jews. Stier and Ebrard think there may be some reference in ἀφ' ἐαυτοῦ to a momentary earnestness in Pilate's own mind,—a suspicion that his Prisoner *was* what He was charged with being (see ch. xix. 8, 12), from the mention of which he immediately (ver. 35) recoils, and implies the other side of the dilemma.—35.] Pilate at once repudiates the idea

τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί <sup>A B C</sup>  
 ἐποίησας ; <sup>35</sup> ἀπεκρίθη ἡ Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ  
 ἐστίν ἐκ τοῦ κόσμου τούτου. εἰ ἐκ τοῦ κόσμου τούτου ἦν  
 ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοί <sup>A B</sup> ἠγωνίζοντο  
 ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ  
 ἐμὴ οὐκ ἐστίν ἐντεῦθεν. <sup>36</sup> εἶπεν οὖν αὐτῷ ὁ Πιλάτος  
 Ὁ οὐκοῦν βασιλεὺς εἶ σύ ; ἀπεκρίθη ὁ Ἰησοῦς <sup>37</sup> Σὺ λέγεις,  
 ὅτι βασιλεὺς εἰμι [ἐγώ]. ἐγὼ <sup>38</sup> εἰς τοῦτο γεγέννημαι καὶ  
 εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα <sup>39</sup> μαρτυρήσω τῇ  
 ἀληθείᾳ. πᾶς ὁ ὢν <sup>40</sup> ἐκ τῆς ἀληθείας ἀκούει μου τῆς

σέαντοῦ B C<sup>1</sup> L. txt A.—36. rec. ὁ Ἰη. txt A B C D<sup>1</sup> E G K L M U X Y 14 all. Cyr.  
 Theophyl. — 37. aft. εἰμι om. ἐγὼ B D<sup>1</sup> L Y 7 al. ac Arm. Cyr. Chrys. Cyr. Ambr.—

of his having any share in Jewish expectations, or taking any personal interest in Jewish matters: all his information he has derived from the public accusation of the people and chief priests. Then in τί ἐπ. is implied, 'There is no definiteness in their charge: let me have thine own account, thy ex-parte statement, that I may at least know *something* definite of the case.' — 36.] This answer goes to explain the injustice of the charge of διαστρέφειν τὸ ἔθνος (Luke xxiii. 2), and to show Pilate something of the nature of the kingdom which Jesus really came to establish. — οὐκ . . . ἐκ τοῦ κ. τούτ.] 'not belonging to (ch. viii. 23. x. 16) this world;'—and therefore not to be supported by this world's weapons. There is no denial that His Kingdom is *over* this world—but that it is to be established by this world's power.—The words not only deny, they affirm: if not of this world, then *of another world*. They assert this other world before the representative of those who boasted of their 'orbis terrarum.'—οἱ ὑπηρ.] certainly not *angels* (as Stier) nor *angels and disciples* (as Lampe). The sentence is elliptical, and οἱ ὑπηρ. is included under the supposition introduced by εἰ. 'If &c.,—I should have had servants, and those servants would have fought.'—παραδοθῶ] This delivering up is referred to ch. xix. 16 —παρέδωκεν αὐτὸν αὐτοῖς.—The νῦν has been absurdly pressed by the Romanist interpreters to mean that at some time His Kingdom would be ἐντεῦθεν—i. e. ἐκ τοῦ κόσμου τούτου (!)—as if its essential character could ever be changed!—νῦν implies, 'as the case now stands;'—a demonstratio ad oculos from the fact that no servants of His had contended or were contending in His behalf; see similar usages of νῦν, ch. viii. 40. ix. 41. xv. 22, 24. Rom. vii. 16, 17 al.—37.] It is best

to take οὐκοῦν β. εἰ σὺ as affirmative, —'Thou art a King then:' on account of what follows.—σὺ λέγεις] A formula neither classical nor found in the LXX, but frequent in the Rabbinical writings; see Schöttgen, Hor. Hebr. on Matt. xxvi. 25.—ἐγὼ . . . . τῇ ἀληθείᾳ] The Lord here preached the Truth of His mission, upholding that side of it best calculated for the doubting philosophic mind of the day, of which Pilate was a partaker. He declares the unity and objectivity of Truth;—and that Truth must come from above, and must come through a Person sent by God, and that that Person was Himself.—εἰς τοῦτο γεγέννημαι implies that He was *born* a King, and that He was born with a definite purpose. The words are a pregnant proof of an Incarnation of the Son of God. This great truth is further expressed by ἐλήλυθα εἰς τ. κ.—'I was born, but not therein commencing My being—I came into the world.' Thus certainly are the words to be understood, and not of His public appearance, His ἀνάδειξις (as Lücke, De Wette), nor as synonymous with γεγέννημαι. It is this saying which begun the fear in Pilate, which the charge of the Jews, ch. xix. 7, increased.—τῇ ἀληθείᾳ, not τὴν ἀλήθειαν: not 'the truth,' so that what He said should be *true*,—but 'to the Truth,' in its objective reality:—see ch. xvii. 17, 19, of which deep saying this is the popular exposition for His present hearer.—The Lord, besides, sets forth here in the depth of these words, the very idea of all kingdom. The King is the representative of the truth: the truth of dealing between man and man;—the truth of that power, which in its inmost truth belongs to the great and only Potentate, the King of Kings.—Again, the Lord, the King of Manhood and the world, the second Adam, came to testify to the *truth*

φωνῆς. <sup>28</sup> λέγει αὐτῷ ὁ Πιλάτος Τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν <sup>1</sup> αἰτίαν εὐρίσκω ἐν αὐτῷ. <sup>39</sup> ἔστι δὲ <sup>m</sup> συνήθεια ὑμῖν <sup>n</sup> ἵνα ἕνα ὑμῖν <sup>o</sup> ἀπολύσω ἐν τῷ πάσχα· <sup>p</sup> βούλεσθε οὖν <sup>q</sup> ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>40</sup> <sup>r</sup> ἐκραύγασαν οὖν πάλιν [πάντες], λέγοντες Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

XIX. <sup>1</sup> Τότε οὖν <sup>q</sup> ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ <sup>r</sup> ἔμαστίγωσε, <sup>2</sup> καὶ οἱ στρατιῶται <sup>s</sup> πλέξαντες στέφανον ἐξ <sup>t</sup> ἁκανθῶν <sup>u</sup> ἐπέθηκαν αὐτοῦ \* τῇ κεφαλῇ, καὶ ἰμάτιον <sup>v</sup> πορφυροῦν <sup>w</sup> περιέβαλον αὐτὸν, <sup>3</sup> καὶ \* ἔλεγον Χαῖρε <sup>x</sup> ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ <sup>y</sup> ἐδίδουν αὐτῷ <sup>z</sup> ῥαπίσματα. <sup>4†</sup> καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ

1 = ch. xix. 4, 6, Acts xiii. 28.  
m 1 Cor. xi. 16 only. (viii. 7?)  
n constr. Matt. x. 25, ch. ii. 25 al.  
o = 1. Matt. xviii. 27.  
p Acts iii. 13 al.  
q constr. Mark xiv. 12.  
r Matt. xv. 22, ch. xix. 6 al.  
s Ezra iii. 13.  
t constr. Matt. xiii. 31, Luke xxiv. 43 al.  
u Matt. x. 17 al.  
v Jer. v. 3.  
w only Exod. xxviii. 14.  
x Isa. xxviii. 6.  
y 1. Matt. vii. 16, Ps. cxvii. 12.  
z constr. 1. Matt. and rell.  
† ver. 5. Rev. xvii. 4 only. Num. iv. 13.

bef. γεγένν. ins. καὶ Α. om. B abc Cypr.—39. rec. (2nd) ὁμ. ἀπολ. with EGM (HS?) Δ. txt A B D<sup>3</sup> K L U X Y 5 al. *bcu* Syr. Copt. Arm. Cyr. —40. πάντες om. B L X 5. txt A D<sup>3</sup> (?).

CHAP. XIX. 2. ἐπὶ τὴν κεφ. Α. txt B.—3. bef. ἔλεγον ins. ἤρχοντο πρὸς αὐτὸν καὶ B L U X 18 al. *abcu* syr. Copt. Sahid. Æth. Arm. Cyr. Aug. om. Α αλ.—ἐδίδωσαν B L X (-ωσαν L X) 2 Cyr. txt A.—4. rec. ἐξῆλθ. οὖν with E G M (H S?) U Y Δ. txt

of Manhood and the world, which Sin and Satan had concealed.—This testimony to the Truth is to be the weapon whereby His Kingdom will be spread;—‘every one who is of the truth,’ i. e. here in the most general sense, every one who is a true dealer with his own heart, who has *an ear to hear*,—of such are My subjects composed:—they hear My voice.’ But for the putting this true dealing on its *proper and only ground*, see ch. viii. 47. vi. 44.—38.] To this number Pilate did not belong. He had no ear for Truth. His celebrated question is perhaps more the result of indifferentism than of scepticism; it expresses, not without scoff and irony, a conviction that *truth can never be found*: and is an apt representative of the state of the polite Gentile mind at the time of the Lord’s coming. It was rather an inability than an unwillingness to find the truth.—He waits for no answer, nor did the question require any. Nay, it was no real question, any more than *τί μοι κ. σοί*, or any other, behind which a negation lies hid.—ἐγὼ οὐδεμ. αἰτ. . . . ] ἐγώ, opposed to ὑμεῖς, who had found fault in Him. Pilate mocks both—the Witness to the Truth, and the haters of the Truth. His conduct presents a pitiable specimen of the moral weakness of that spirit of worldly power, which reached its culminating point in the Roman empire.—39.] At

this place comes in Matt. xxvi. 12—14;—the repeated accusation of Jesus by the chief priests and elders, to which He answered nothing;—and Luke xxiii. 5—17, the sending to Herod, and second proclamation of His innocence by Pilate,—after which he adopts this method of procuring His release (Luke, ver. 17).—ἐστὶ συνήθ. ] See note Matt. xxvii. 15, and compare, for an instructive specimen of the variations in the Gospel narratives, the four accounts of this incident.—40.] They have not before cried out in this narrative; so that some circumstances must be presupposed which are not here related: unless vv. 30 and 31 be referred to.—ἦν δὲ ὁ Β. λ.] In Mark xv. 7. Luke xxiii. 19, a rioter;—but doubtless also a robber, as such men are frequently found foremost in civil uproar.—There is a solemn irony in these words of the Apostle—a *Robber*! See the contrast strongly brought out Acts ii. 14.—CHAP. XIX. 1.] The reason or purpose of this scourging does not here appear; but in Luke xxiii. 21—23 we read that after the choice of Barabbas, Pilate asked them what should be done with Jesus? And when they demanded that He should be crucified, Pilate, after another assertion of his innocence, said *παυδεύσας αὐτὸν ἀπολύσω*. Thus it is accounted for.—2, 3.] See notes on Matt. xv. 27—30;—and on *πορφύραν*, Mark, ver. 17.—4.] The unjust and cruel

a ch. xviii. 28. οὐδεμίαν <sup>a</sup> αἰτίαν εὐρίσκω. <sup>5</sup> ἔζηλθεν οὖν ὁ Ἰησοῦς ἔξω, A B  
<sup>b</sup> φραζὼν τὸν ἁκάθηνον στέφανον καὶ τὸ πορφυροῦν  
<sup>c</sup> ἱμάτιον. καὶ λέγει αὐτοῖς <sup>d</sup> "Ἴδε ὁ ἄνθρωπος. " ὅτε οὖν  
<sup>d</sup> εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν  
<sup>e</sup> λέγοντες Σταύρωσον σταύρωσον\*. λέγει αὐτοῖς ὁ Πιλάτος  
<sup>f</sup> Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ  
<sup>g</sup> εὐρίσκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι  
<sup>h</sup> Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον [ἡμῶν] ὁφείλει  
<sup>i</sup> ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ θεοῦ ἐποίησεν. <sup>8</sup> Ὅτε οὖν  
<sup>j</sup> ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,  
<sup>k</sup> καὶ εἰζήλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ  
<sup>l</sup> Ἰησοῦ Ἰδοὺν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ  
<sup>m</sup> ἔδωκεν αὐτῷ. <sup>10</sup> λέγει [οὖν] αὐτῷ ὁ Πιλάτος Ἐμοὶ οὐ  
<sup>n</sup> λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω τοῦ ἀπολύσαι σε, καὶ

A B K L X 7 Syr. Æth. and (omg. kai) D<sup>3</sup> 3 al. Copt. Sahid. syr. acc. — 6. aft. σταυ-  
 ρωσον (2nd) ins. αὐτὸν A D<sup>1</sup> E K M S U X Y Δ 30 all. b Syrr. Copt. Sahid. Æth. Arm.  
 Chrys. Theophyl. Aug. om. B H? L. — 7. ἡμῶν om. B D<sup>3</sup> L Δ abcv Orig. Hil. Aug.  
 ins. A. — rec. τοῦ θ. with qu. ? txt A B D<sup>3</sup> K L M S X 6 all. — 10. οὖν om. A X 6  
 al. Syr. Copt. Arm. Cyr. ins. B abcv. στ. and ἀπολ. are transposed in rec. abcv,

conduct of Pilate appears to have had for its object to satisfy the multitude by the mockery and degradation of the so-called King of the Jews: and with that view he now brings forth Jesus. His speech is equivalent to — 'See what I have done purely to please you—for I believe Him innocent.'—5.] is the accurate and graphic delineation of an eye-witness.—The ἴδε ὁ ἄνθ. is to move their contempt and pity;— 'See this man who submits to and has suffered these indignities—how can He ever stir up the people, or set Himself up for king? Now cease to persecute Him; your malice surely ought to be satisfied.'—6.] This had been cried before,—see Matt. ver. 22 and ||. Possibly John had not heard the cry. According as men have been in different parts of a mob, they will naturally report differently, according as those nearest to them cried out.—λάβ. αὐτ. ἡμ.] The words of Pilate show vacillation between his own sense of the innocence of Jesus and his fear of displeasing the Jews and their rulers. He now, but in ironical mockery, as before, ch. xviii. 31, delivers the matter entirely into their hands: perhaps after having received the message from his wife, Matt. ver. 19.—7.] In consequence of this taunt, they now declare the cause of their condemnation of Him—see Levit. xxiv. 16—and their demand that, though found innocent by the governor, He should die.—8.] This charge served to increase

the fear which Pilate had before: see note on ch. xviii. 37. The name υἱὸς θεοῦ served also to confirm the omen already furnished by the dream of his wife. That this fear was not a fear of the Jews, nor of acting unjustly, but of the Person of Jesus, is evident from what follows.—9.] He entered, taking Jesus with him.—πόθεν] i. e. not 'from what province?'—for he knew this, Luke xxiii. 6, 7, nor, 'of what parents?'—but 'whence?' in reference to υἱὸς θεοῦ. Observe that the fear of Pilate is not mere superstition, nor does it enter into the Jewish meaning of υἱὸς θ.: but arises from an indefinite impression made on him by the Person and bearing of our Lord. We must not therefore imagine any fear of Him as being a 'son of the gods,' in Pilate's mind: this gives a wrong direction to his conduct, and misses the fine psychological truth of the narrative.—The Lord, in His silence, was acting according to His own precept, Matt. vii. 6. Notwithstanding Pilate's fear of Him, he was not in earnest;—not determined to be led by his conscience, but had already given way to the unjust demands of the people; and He who saw his heart knew how unworthy he was of an answer to so momentous a question. Besides, this silence was the most emphatic answer to all who had ears to hear it;—was a reference to what He had said before, ch. xviii. 37, and so a witness to His Divine origin. Would any mere

ἐξουσίαν ἔχω † σταυρωσαί σε; <sup>11</sup> ἀπεκρίθη ὁ Ἰησοῦς \*  
 Οὐκ \* εἶχες ἐξουσίαν οὐδεμίαν <sup>n</sup> κατ' ἐμού, εἰ μὴ [ἦν]  
 \* σοι ° δεδομένον <sup>p</sup> ἄνωθεν. διὰ τοῦτο ὁ παραδιδούς μέ σοι  
 μείζονα <sup>q</sup> ἁμαρτίαν ἔχει. <sup>12</sup> ἔκ τούτου <sup>s</sup> ἐζητεῖ ὁ Πιλάτος  
 ἀπολύσαι αὐτόν. οἱ δὲ Ἰουδαῖοι † ἐκραύγαζον λέγοντες  
 Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς

n κατ', here  
 only. ἐπὶ  
 acc. ἡγεγ.  
 xxi. 9. Luke  
 ix. 1. ἑ. πᾶν  
 Luke xix. 17.  
 o Rev. ii. 26 al.  
 p ch. iii. 3  
 refl.  
 q ch. ix. 41 refl.  
 r ch. vii. 66  
 s = ch. v. 18 al.  
 t ch. xviii. 40  
 refl.

but txt A B E<sup>1</sup> Syr. — 11. aft. Ἰησ. ins. αὐτῷ B D<sup>3</sup> L<sup>3</sup> abc Syr. Sahid. om. A b. —  
 ἔχεις A D<sup>1</sup> L Y 2 al. txt B abcv Iren. Cyp. Hil. — ἦν om. B D<sup>3</sup> L bc Iren. Cyp. 11il.  
 ins. A. — δεδ. σοι B (ἐνν B) D<sup>3</sup> L al. txt A. — παραδούς BEU Δ. — 12. rec. ἐκράζον,

man, of true and upright character, have refused an answer to such a question, so put? Let the modern rationalist consider this. — 10.] As in ch. xviii. 35, Pilate at once recoils from his better conscience into the state-pride of office. 'Objurgans increpatio timori præcedenti plane contraria.' Lampe. — This very boast was a self-conviction of injustice. No just judge has any such power as this, to loose or to punish (see 2 Cor. xiii. 8); but only patiently to inquire and give sentence according to the truth. — 11.] This last testimony of the Lord before Pilate is a *witness to the truth*: opening in a wonderful manner the secret of Pilate's vaunted power, of His own humble submission, and the sinfulness of His enemies. The great stress is on the word ἄνωθεν, on which Grotius strikingly says (ungewöhnlich treffend, Stier), 'inde scilicet, unde ortus sum!' so that it answers remarkably to the πόθεν above. We must not dream of any allusion to Rome, or the Sanhedrim, in this ἄνωθεν, as the sources of Pilate's power: — the word was not so meant, nor so understood: see ver. 12. — δεδομένον, not δεδομένη: — the neuter is more general, and embraces in itself the whole delegation from above, power included — q. d. *except by appointment from above*. Lampe remarks: 'Concedit Pilato primum, — potestatem. Agnoscebat fori humani auctoritatem, quia regnum ejus non erat terrenum, humanos magistratus destruens. Neque Pilato et Romanis jus in Judæos disputabat. Secundo, exaggerat illam potestatem, ut superne datam. Hæc esse doctrina Christiana, omnem potestatem esse a Deo. Tercio, agnoscit potestatem illam se in Seipsum extendere, cum omnia secum ex decreto divino agerentur' (Stier, vi. 461). — διὰ τούτου] on this account, viz. because of what has just been asserted, οὐκ εἶχες κ.τ.λ. — The connexion is somewhat difficult. I take it to be this: 'God has given to thee power over Me; — not insight into the character which I claim, that of being the Son of God, — but simply power: that insight belonged to others, viz. the

Sanhedrim, and their president, whose office it was to judge that claim; they have judged against the clearest evidence and rejected Me, the Son of God; thy sin, that of blindly exercising thy power, sin though it be, is therefore less than theirs, who being God's own people, and with God's word of prophecy before them (and the High Priest, with his own prophetic word before him, — see ch. xviii. 14), deliberately gave Me over into thy hand.' It is important to this, which I believe to be the only right understanding of the words, to remember that Pilate from ver. 6 was making himself simply their tool; — He was the sinful, but at the same time the blind, instrument of their deliberate malice. Nearly so Lücke and De Wette. Bengel and Stier understand 'quia Me non nosti' as the subject of διὰ τούτου, but Lücke rightly says that δεδομ. ἄνωθεν, and nothing else, must be that subject. — ὁ παραδιδ. Beyond question, Caiaphas, — to whom the initiative on the Jewish side belonged; 'cujus autoritate omnia agebantur,' Lampe. At the same time the whole Sanhedrim are probably included under the guilt of their chief. — In this ἁμαρτίαν is an implied reference to a higher Judge — nay, that Judge Himself speaks! — 12.] ἔκ τ., from this time; — but not as a mere date; — with reference to what had just been said. Pilate himself was deeply struck by these words of majesty and mildness, and almost sympathy for his weakness, and made a last, and, as ἐκ τ. seems to imply, a somewhat longer attempt than before, to deliver Him. — φίλος τ. K.] There does not seem to be any allusion to a title of honour, amicus Cæsaris; indeed, to judge from the citations in Wetstein, a good deal of fancy has been employed in making out the fact of such a title having been in use, any further than that the appellation would naturally arise and be accounted honourable. φίλ. τ. K. here is, 'well affected to Cæsar.' — This was a terrible saying, especially under Tiberius, with whom (Tacit. Ann. iii. 30) 'majestatis crimen omnium

u Luke ii. 34. ὁ βασιλέα αὐτὸν ποιῶν ὁ ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν AB  
 Rom. x. 21. Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν  
 Hos. iv. 4. Ἰησοῦν, καὶ ἑκάθισεν ἐπὶ τῷ βήματος εἰς τόπον  
 Is. i. 5. λέγόμενον λιθόστρωτον, Ἐβραϊστὶ δὲ γαββαθᾶ. <sup>14</sup> ἦν  
 v intr. Matt. v. δὲ παρασκευὴ τοῦ πάσχα. ὥρα τῇ ἡμέρᾳ ἐκτῇ καὶ λέγει  
 1 al. τοῖς Ἰουδαίοις Ἰδε ὁ βασιλεὺς ὑμῶν. <sup>15</sup> \* οἱ δὲ ἐκραύ-  
 w = Matt. γασαν Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς  
 xxvii. 19 al. ὁ Πιλάτος Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν  
 Acts xviii. 12. οἱ ἀρχιερεῖς Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. <sup>16</sup> τότε  
 2 Macc. xiii. οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.  
 26.  
 x constr. Matt. ἵνα σταυρωθῇ.  
 ii. 23. ch. ix.  
 7 al. fr.  
 a here only.  
 2 Chron. vii.  
 3.  
 b ch. v. 2.  
 Rev. ix. 11.  
 c Matt. xxvii.  
 see 4 Kings  
 xviii. 26.  
 62. Mark xv. 42. Luke xxiii. 51. vv. 31, 42 only. Jos. Ant. xvi. 6, 2. d ver. 6 refl. e ch. xviii. 40 refl.  
 f see ch. xviii. 15 refl. g = ch. x. 10. 2 Cor. xii. 13. Eph. iv. 9.

but txt (-σαν D<sup>3</sup> al.) A B D<sup>3</sup> L M Y 15 Orig. — 13. rec. τούτων τὸν λόγον, with qu. ? txt (or τ. τῶν λ.) A B D<sup>3</sup> E G L M 17 all. Orig. Cyr. Chrys. Theophyl. — rec. τοῦ βήμ. with qu. ? txt ABD<sup>3</sup> LUX 9 al. Cyr. — 14. rec. ὥρα δὲ, with E (H S ?) Y, but ὥρ. ἦν A B D<sup>3</sup> L M U X al. 20 ac Syr. Cyr. (ὥρ. δὲ ἦν K.) — rec. ὥγει, with D<sup>3</sup> M (H S ?) U al. ὥς A B E K L X Y all. — for ἐκτῇ, τρίτῃ D<sup>3</sup> (not d<sup>3</sup>) L X 4 al. txt A B E K M U Y (H S ?) all. — 15. κραυγ. οὖν ἐκίνοι B L X Cyr. txt A ac Orig.

accusation complementum erat. — πᾶς ὁ β. . . . ] This was true: their application of it to Christ, a lie. But words, not facts, are taken into account by tyrants, and this Pilate knew. — 13.] τ. λόγων τούτων—viz. these two last remarks. 'In such a perplexity, a man like Pilate could not long hesitate. As Caiaphas had before said it were better that One even innocent man should die, than that all should perish: so now in like case Pilate decided rather to sacrifice Jesus though innocent, than to expose himself to so great danger.' Friedlieb, Arch. der Leid. § 34. — ἔξω: see on ch. xviii. 33.—The βῆμα was in front of the prætorium, on an elevated platform;—Gabbatha, probably from גַּבְּתָא, altus fuit, —which was paved with a tessellated pavement. Such a pavement Julius Cæsar carried about on his expeditions, Suet. Cæs. c. 46. — 14. παρασκευὴ τοῦ π.] The signification, 'Friday in the Passover week' (using παρασκευὴ for 'day before the sabbath,' as Matt. xxvii. 62. Luke xxiii. 54, and τοῦ π. as in σάββατον τοῦ π. Ign. ad Phil. c. 13. De Wette), has found many, and some recent defenders: see especially Wieseler, Chron. Synops. i. 335 ff. But this is not its natural meaning, nor would it ever have been thought of in this place, but for the difficulty arising from the whole Passover question, which I have discussed on Matt. xxvi. 17—19.—παρ. τοῦ π. answers to ΠΕΡὶ τοῦ π., and is 'the vigil of the Passover,' i. e. the day preceding the evening when the passover was killed. And so it must be understood here, especially when connected with ch. xviii. 28. See on the whole matter the note above referred to.—

ὥρα ὥς ἐκτῇ] There is an insuperable difficulty as the text now stands. For Mark relates, ch. xv. 25, that the crucifixion took place at the third hour: and that it certainly was so, the whole arrangement of the day testifies. For on the one hand, the judgment could hardly have taken the whole day till noon; and on the other, there will not thus be time left for the rest of the events of the day, before the sabbath began. We must certainly suppose, as did Eusebius, Theophylact, and Severus (in the Catena, Lücke, ii. 756), that there has been some very early erratum in our copies; whether the interchange of 3' (3) and 5' (6), or some other, cannot now be determined. Lücke and Friedlieb defend the sixth hour: but the above difficulties seem to me decisive against it.—We certainly may approximate the two accounts by recollecting that as the crucifixion itself certainly did not (as in Mark) take place exactly at the third hour, and as here it is ὥρα ὥς ἐκτῇ, some intermediate time may be described by both Evangelists. But this is not satisfactory: see note on Mark xv. 25.—The words ἴδε ὁ βασι. ὑμ. seem to have been spoken in irony to the Jews—in the same spirit in which afterwards the title was written over the cross:—partly perhaps also, as in that case, in consequence of the saying in ver. 12,—to sever himself altogether from the suspicion there cast on him. — 15.] οὐκ ἔχ. βασι. εἰ μὴ K., —a degrading confession from the chief priests of that people of whom it was said, 'The Lord your God is your King,' 1 Sam. xii. 12.—However, it furthered the present purpose, and to this all was sacrificed,

<sup>17</sup> <sup>b</sup> Παρέλαβον \* δὲ τὸν Ἰησοῦν [καὶ ἠπάγαγον]. καὶ <sup>k</sup> βαστάζων τὸν σταυρὸν \* αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον <sup>1</sup> κρανίου τόπον, \* ὃς λέγεται <sup>m</sup> Ἑβραϊστὶ Γολγοθᾶ· <sup>18</sup> ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο <sup>n</sup> ἐντεῦθεν καὶ ἐντεῦθεν, <sup>o</sup> μέσον δὲ τὸν Ἰησοῦν. <sup>19</sup> Ἐγραψε δὲ καὶ <sup>p</sup> τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένος, Ἰησοῦς ὁ <sup>a</sup> Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>20</sup> τοῦτον οὖν τὸν τίτλον πολλοὶ <sup>b</sup> ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένος <sup>d</sup> Ἑβραϊστὶ Ἑλληνιστὶ <sup>i</sup> Ῥωμαϊστὶ. <sup>21</sup> ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε Βασιλεὺς εἰμι τῶν Ἰουδαίων. <sup>22</sup> ἀπεκρίθη ὁ Πιλάτος Ὁ γέγραφα γέγραφα. <sup>23</sup> οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῃ στρατιῳτῇ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν <sup>f</sup> ἄραφος, <sup>h</sup> ἐκ τῶν ἄνωθεν <sup>i</sup> ὑφαντὸς <sup>k</sup> δι' ὅλου. <sup>21</sup> εἶπον οὖν πρὸς ἀλλήλους Μὴ <sup>l</sup> σχίσωμεν αὐτὸν, ἀλλὰ <sup>m</sup> λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ [ἡ λέγουσα] <sup>n</sup> Διμερίσαντο τὰ ἱμάτιά μου ἐν αὐτοῖς, καὶ ἐπὶ τὸν <sup>o</sup> ἱματισμόν μου <sup>p</sup> ἔβαλον κλῆρον. Οἱ μὲν οὖν

n Psa. xxi. 18. = Luke xxiii. 17. Acts ii. 45. o Luke vii. 25. Acts xx. 33. Ps. xlv. 9. p = l and Acts i. 26.  
—16. παρ. οὖν BD<sup>3</sup> LX 3 *abc* Cyr. txt A.—17. κ. ἀπ. om. B LX 6 al. *abc* Copt. Cyr. ins. A D<sup>3</sup> E II? K S? Y all.—ἡγαγον D<sup>3</sup> E H? K S? Y 12 all. Chrys. Theophyl. Euthym. txt A.—17. βαστ. αὐτῷ (or εαυ.) τὸν στ. B L *abc*. txt (εαυ.) A U Y.—ὃ λέγεται A K 4 *ac* Cyr. om. L X al. txt B.—19. ἐτίθεικεν A K 10 Copt. Sahid. txt B *abev*.—23. rec. ἄραφος, with qu. ? txt A B? D<sup>3</sup> E K L M U X Y (II S?) al.—

including truth itself; for the confession was not only degrading, but false in their mouths. Some of those who now cried this, died miserably in rebellion against Cæsar forty years afterwards. —16.] Here the scourging seems (Matt., Mark) to have taken place, or perhaps to have been renewed, since the former one was not that customary before execution, but conceded by Pilate to the mob in hope of satisfying them.

17—42.] Matt. xxvii. 31—66. Mark xv. 20—47. Luke xxiii. 26—56. *The crucifixion, death, and burial of Jesus.* Compare the notes on the four throughout.—17.] See on Matt. ver. 33.—19.] ditto, ver. 37.—20—22.] The same spirit of mockery of the Jews showed itself in the title, as before, ver. 14. They had prevailed on Pilate by urging this point, that Jesus had set Himself up for a king; and Pilate is willing to remind them of it by these

taunts. Hence their complaint and his answer.—The Latin was the official language, the Greek that usually spoken,—the Hebrew (i. e. Aramaic) that of the common people. —δ γέγ. γέγρ.] The first perfect denotes the past active; the second, that it was complete and unalterable.—23, 24.] οὖν goes back to ver. 18.—There were four soldiers, a τετράδειον, Acts xii. 4, and a centurion?—centurio supplicio præpositus, Seneca de Ira, 16 (Friedlieb).—The garments of the executed were by law the perquisite of the soldiers on duty. Dig. xlviii. 20, 6 (Friedlieb).—The tunic was the so-called 'toga ocellata,' or 'bys-sina.' It reached from the neck to the feet, and was fastened round the throat with a clasp. It was properly a priest's garment (see Jos. Antt. iii. 7, 4), and was woven of linen, or perhaps of wool (Friedlieb).—The citation is verbatim from the LXX. In it, ἱμάτια = the upper gar-



στρατιώται ταῦτα ἐποίησαν· <sup>25</sup> ἡ εἰσθήκεισαν δὲ ἰ παρὰ τῷ A B  
σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς  
μητρὸς αὐτοῦ Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ  
Μαγδαληνὴ. <sup>26</sup> Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν  
μαθητὴν <sup>5</sup> παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ [αὐτοῦ]  
Ἰῦναι, \* ἰδοὺ ὁ υἱός σου. <sup>27</sup> εἶτα λέγει τῷ μαθητῇ Ἰδοὺ  
ἡ μήτηρ σου. καὶ ἡ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ  
μαθητὴς εἰς <sup>a</sup> τὰ ἴδια. <sup>28</sup> Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι  
πάντα ἤδη τετέλεσται, ἵνα <sup>b</sup> τελειωθῇ ἡ <sup>c</sup> γραφή, λέγει  
Διψῶ. <sup>29</sup> <sup>d</sup> σκευὸς † ἔκειτο <sup>e</sup> ὕδρους ἰ μεστόν· \* οἱ δὲ  
<sup>5</sup> πλῆσαντες <sup>h</sup> σπόγγον ὕδρους καὶ \* <sup>i</sup> ὑσσώπων <sup>k</sup> περιθέντες  
<sup>1</sup> προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> ὅτε οὖν <sup>m</sup> ἔλαβε τὸ  
<sup>g</sup> <sup>p</sup> Matt. and xxii. 10. Luke v. 7. Gen. xxi. 19. h Mt. Mk. only †. i Heb. ix. 10 only. Exod. xii. 2 al.  
<sup>k</sup> Matt. xxi. 33. xxvii. 28. Gen. xxvii. 10. 1 = here only. m = Mark xv. 23. Acts ix. 19. 1 Tim. iv. 4.

24. ἡ λέγουσα om. B *abc.* ins. A.—26. aft. μητρὶ om. αὐτοῦ B L X *b* Arm. ins. A *ac.*  
—*icē* (or *ειδὲ*) B D<sup>3</sup> M X 11 al. Orig. Cyr. Chrys. txt A.—27. *ιδὲ* B L (not M).—  
for ὥρ., ἡμέρας A (E<sup>1</sup>?) 6 al. Sahid.—29. rec. σκ. οὖν with (unc. qu.?) c. txt A B L X  
*ab.*—σπόγ. οὖν μεστ. (τοῦ B? L X) ὕδ. ὑσσώπων. περιθ. B L X 2 *b* Copt. Sahid. Cyr. Hil.

ments, *ἱματισμός* the tunic.—25.] In Matt. xxvii. 55, 56 ||, we learn that two of these three were looking on afar off, after Jesus had expired, with Salome. We may suppose that they had drawn nearer at this particular time, and that John omits the mention of his own mother.—*ἡ τοῦ Κλωπᾶ*] the mother of James the Less and Josès; Matt., Mark.—26.] *ἰδοὺ ὁ υἱός σου*. The relationship in the flesh between the Lord and His mother was about to close; hence He commends her to another son who should care for and protect her. Thus,—as at the marriage in Cana, when His official independence of her was to be testified; so now,—He addresses her as *γύναι*.—27.] The solemn and affecting commendation of her to John is doubly made,—and thus bound by the strongest injunctions on both. The Romanist idea, that the Lord commended all His disciples, as represented by the beloved one, to the patronage of His mother (!), is simply absurd. The converse is true—He did solemnly commend the care of her, especially indeed to the beloved disciple, but in him to the whole cycle of disciples, among whom we find her, Acts i. 14.—No conclusion can be drawn from this commendation as to the 'brethren of the Lord' believing on Him or not at this time. The reasons which influenced Him in His selection must ever be far beyond our penetration.—27.] *ἀπ' ἐκ. τ. ὥρ.* is probably to be taken literally, —from that time;—so that she was spared the pangs of witnessing what was to follow. If so, John returned again to the Cross, 1 ver. 35.—*εἰς τὰ ἴδια* need not imply that

John had a house in Jerusalem. It would equally apply to his lodging during the feast; only meaning, that henceforth, wherever he was, she was an inmate with him; and certainly that his usual habitation was fixed, and was his own.—28.] *μετὰ τοῦτο* is generally, but not necessarily, immediate. Here we must suppose the *ἐλῶν ἐλῶν* to have been said meantime, and the three hours' darkness to have taken place. Perhaps during some of this time John was absent: see above.—*ἵνα τελ. ἡ γρ.* Various needless objections have been raised to the application of these words to the saying of the Lord which follows, and attempts have been made to connect them with *τετέλεσται* (*τετέλεσται, ἵνα τελειωθῇ*!). That John does use *ἵνα* . . . as applying to what follows, ch. xiv. 31 shows. And so here,—that the Scripture might be accomplished (*ἵνα πληρωθῇ*),—having it in view to leave no pre-appointed particular of the circumstances of His suffering unfulfilled, Jesus, speaking doubtless also in intense present agony of thirst, but only speaking because He so willed it, and because it was an ordained part of the course which He had taken upon Him, said this word. 'Nec hoc levamentum petiisset, nisi scivisset id quoque ad criteria Messie secundum Prophetas spectare; unde hæc altera motiya additur; ut consummaretur Scriptura.' Lampe (Stier, vi. 573).—29.] The *ὄξος* was the posca, the sour wine, or vinegar and water, the common drink of the Roman soldiers.—*ὑσσώπων*] An aromatic plant growing on walls, common in the south of England

ὁξος ὁ Ἰησοῦς, εἶπε <sup>h</sup>Τετέλεσται, καὶ ὁ κλίνας τὴν κεφαλὴν <sup>p</sup>παρέδωκε τὸ <sup>q</sup>πνεῦμα. <sup>31</sup> Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπὶ <sup>s</sup>παρασκευὴ ἦν (ἦν γὰρ ἡ μεγάλη ἡ ἡμέρα † ἐκείνου τοῦ σαββάτου), ἠρώτησαν τὸν Πιλάτον ἵνα <sup>u</sup>καταεργῶσιν αὐτῶν τὰ <sup>v</sup>σκέλη καὶ <sup>w</sup>ἀρθώσιν. <sup>32</sup> ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ <sup>x</sup>συσταυρωθέντος αὐτοῦ, <sup>33</sup> ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, <sup>34</sup> ἀλλ' εἰς τῶν στρατιωτῶν ὁ λόγχη αὐτοῦ τὴν <sup>z</sup>πλευρὰν <sup>a</sup>ἐνυξε, καὶ εὐθὺς <sup>b</sup>ἐξῆλθεν αἷμα καὶ <sup>c</sup>ὕδωρ. <sup>35</sup> καὶ ὁ ἑωρακὼς <sup>d</sup>μεμαρτύρηκε, καὶ ὁ ἀληθινὸν αὐτοῦ ἐστὶν ἡ <sup>e</sup>μαρτυρία, καὶ οὐδεὶς οἶδεν ὅτι ἀληθὴ λέγει,

z ch. xx. 20, 25, 27. Acts xii. 7 only. Gen. ii. 21. a here only †. Sir. xxii. 19. b = Rev. xiv. 20 only. c = here only. see 1 John v. 6. d = Acts xxi. 11. Heb. x. 13. e = ch. iv. 37 ref. f ch. i. 7 ref.

txt A. — 31. ἡ om. A E al. — rec. ἐκείνη τ. σ. with c, but txt A B D<sup>3</sup> E K L S al. 28 all. ab Copt. Æth. Arm. — 35. καὶ ἡ. A D<sup>3</sup> K L U X 14 all. abcv Syrr. Sahid. Arm. Æth.

and on the Continent, with blue or white flowers, and having stalks about 1½ foot long, which would in this case be long enough, the feet of the crucified person not being ordinarily raised above that distance from the ground. It was much used for sprinkling, Exod. xii. 22. Levit. xiv. 4 al. Ps. li. 7. — 30.] *τετέλεσται* expresses the fulfilling of that appointed course of humiliation, obedience, and suffering, which the Lord Jesus had undertaken. That was now over, and from this time 'the joy that was set before Him' begins. It is beyond the purpose of a note to bring out the many meanings of this most important and glorious word. There is an admirable sermon on it by Schleiermacher (vol. ii. serm. 10); and Stier's Comment, vi. 507 ff., should be read. — *κλίνας τ. κεφαλὴν*] We have the minuteness of an eye-witness, on whom every particular of this solemn moment made an indelible impression. — *παρέδωκε τ. πνεῦμα*] viz. in the words given by Luke, *πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμα* — which was also the *φωνὴ μεγάλη* of Matt. and Mark. — This *παράτιθεσθαι* was strictly a voluntary and determinate act; — no *coming on* of death, which had no power over Him, — see ch. x. 18, and note on Luke xxiii. 46. — 31.] On the Jewish custom, see note Matt. xxvii. 57. — *ἦν γὰρ μεγ.* . . . ] being as it was (see note on ch. xviii. 28, and Matt. xxvii. 17) a double sabbath: the coincidence of the first day of unleavened bread (Ex. xii. 16) with an ordinary sabbath. — *ἵνα καταεργ.*] The *crurifragium* was sometimes appended to the punishment of crucifixion, see Friedlieb, p. 164, — but does not appear to have been inflicted for the purpose of causing

death, which indeed it would not do. Friedlieb supposes that the term involved in it the 'coup de grâce,' which was given to all executed criminals, and that the piercing with the spear was this death-blow, and was also inflicted on the thieves. — 34.] The lance must have penetrated deep, for the object was to *ensure* death, — and, see ch. xx. 27, probably into *the very side*. account of the position of the soldier, and of what followed. — *αἷμα κ. ὕδωρ*] The spear perhaps pierced the pericardium or envelope of the heart, in which case a liquid answering the description of *ὕδωρ* may have flowed with the blood. But the quantity would be so small as scarcely to have been observed. — It is hardly possible that the separation of the blood into placenta and serum should so soon have taken place, or that, if it had, it should have been by an observer described as *αἷμα καὶ ὕδωρ*. It is more probable that the fact, which is here so strongly testified, was a consequence of the extreme exhaustion of the Body of the Redeemer. The medical opinions on the point are very various, and by no means satisfactory. — 35.] This emphatic affirmation of the fact seems to regard rather the whole incident than the mere outflowing of the blood and water. It was the object of John to show that the Lord's Body was a real body, and underwent real death. And both these were shown by what took place: not so much by the phenomenon of the water and blood, as by the infliction of such a wound, — after which, even had not death taken place before, there could not by any possibility be life remaining. So Lücke; except that he seems to refer *ἑωρακὼς* more to the

d ch. xx. 31. <sup>d</sup> ἵνα \* ὑμεῖς \* πιστεύσητε. <sup>36</sup> ἐγένετο γὰρ ταῦτα, ἵνα ἡ AB  
 c. om. ch. vii.  
 38 reff.  
 f Exod. xii. 46.  
 Matt. xxvii.  
 27. Luke  
 xxvii. 39.  
 Eph. v. 30.  
 Heb. xi. 22  
 only.  
 g Mark v. 14.  
 xiv. 3. Rev.  
 ii. 27. Gen.  
 xix. 9.  
 h Zech. xii.  
 10. = here  
 only.  
 hh Rev. i. 7  
 only. Judg.  
 ix. 54.  
 i constr. Mark  
 vii. 26. ch.  
 iv. 37 al.  
 j = here only.  
 k constr. ch.  
 vii. 13. xx.  
 19. Heb. ii.  
 15. Rev.  
 xviii. 10, 15.  
 l ver. 31.  
 3 Kings xiii.  
 29.  
 m 1 Cor. xvi. 7.  
 Heb. vi. 3.  
 n ch. x. 40. xii. 10.  
 o here only f. Sir. xxxviii. 8.  
 p Matt. ii. 11 only. Cant. v. 5. Ps. xlv. 8.  
 q here only f.  
 r ch. xii. 3 only f.  
 s = ch. xi. 44. t Luke xxiv. 12. ch. xx. 5, 6, 7 only. Judg. xiv. 13. u Matt. xxvii. 66.  
 v Mark xvi. 1. Luke xxiii. 66. xxiv. 1 only. 4 Kings xx. 13. w Luke ii. 42. xxii. 39 al. f  
 x Matt. xxvii. 12 only. Gen. 1. 2. y ch. xviii. 1 reff. z ch. v. 28 reff.

Orig. (Cyr. om. (B H S?)) E G M Y Δ al.—πιστεύητε B Orig. txt A, &c.—33. ἵε om.  
 E G K M S X Y Δ 18 Sahid. ins. A B D<sup>3</sup> H? L U al.—δ om. B D<sup>3</sup> E G K L M U X  
 al. ins. A Y Δ (H S?) al.—rec. δ ἀπό. txt A B D<sup>3</sup> L X al.—καὶ ἐπέτρεψεν. . . . .  
 Ἰησοῦ om. A (in error, from similarity of ending?).—for τ. Ἰησ., αὐτοῦ B L M X al.  
 txt A? —39. rec. πρὸς τ. Ἰησ. with abev. txt A B L U? X Y Sahid. Cyr.—for  
 μίγμα, ἔλιγμα B. —40. for τ. Ἰησ., τοῦ θεοῦ A.—ἐν ὁθ. A D<sup>3</sup> E G H M S U Δ 23 al.  
 Sahid. Theophyl. om. ἐν B K L X Y. —41. for ἐτίθ., ἣν τεθεμένους B. txt A, &c.

circumstances of the death of Jesus.  
 —The use of πιστεύειν in John makes it  
 probable that he lays the weight on  
 the proof of the *reality* of the death, as above.  
 The ἵνα depends on the three preceding  
 clauses, without any parenthesis, as the  
 final aim of what has gone before: 'in  
 order that;' not, 'so that.'—On 1 John v.  
 6 ff. see note there. —36.] 'For'—i. e.  
 as connected with the true Messiahship of  
 Christ, 'these things were a fulfilment of  
 Scripture.' It is possible that Ps. xxxii.  
 20 (LXX) may be also referred to;—but  
 no doubt the primary reference is to the  
 Paschal Lamb of Exod., as in reff.: see  
 1 Cor. v. 7.—37.] LXX., ἐπιβλήσονται  
 πρὸς με, ἀνθ' ὧν κατωρχήσαντο—but the  
 Evangelist has given the literal and, as now  
 acknowledged (Lücke), true sense of  
 the word ἔτιθ. The ὄψονται does not refer to  
 the Roman soldiers,—but to the repentant  
 in the world, who, at the time the Gospel  
 was written, had begun to fulfil the pro-  
 phecy. —38.] μετ. ταῦτα—not, 'immedi-  
 ately after this'—but 'soon after.' The  
 narrative implies, though it does not men-  
 tion (as Mark and Luke do), that Joseph  
 himself took down the Body from the cross.  
 Lücke thinks the soldiers would have done  
 this: but their duty seems only to have  
 extended to the ascertaining of the fact of  
 death.—The ἀρῶσιν of ver. 31 need not

imply, 'by their hands.'—It was customary  
 to grant the bodies of executed persons to  
 their friends. 'Percussos sepeliri carnifex  
 non vetat.' Quintil. Declam. vi.—On Jo-  
 seph, and the other particulars, see notes on  
 Matt.—ἦλθεν—to Golgotha.—39.] John  
 alone mentions Nicodemus. The Galilean  
 narrative had no previous trace of him,  
 and does not recognize him here. Joseph  
 bore too prominent a part not to be  
 mentioned by all.—σμύρνης] myrrh,—the  
 gum of an aromatic plant, not indigenous  
 in Palestine, but in Arabia Felix, see reff.  
 and Exod. xxx. 23. Cant. iii. 6. Esth. ii.  
 12. Prov. vii. 17, and Winer, Realwörter-  
 buch, ii. 148.—ἀλός] The name of  
 various sorts of aromatic wood in the East,  
 —see Winer, Realw. i. 54. Both materials  
 appear to have been pulverized (the wood  
 by scraping or burning?) and strewed in  
 the folds of the linen in which the Body  
 was wrapped (De Wette). The quantity  
 is large;—but perhaps the whole Body was  
 encased, after the wrapping, in the mixture,  
 and an outer wrapper fastened over all.  
 The proceeding was hurried, on account  
 of the approaching Sabbath: and appa-  
 rently an understanding entered into with  
 the women, that it should be more com-  
 pletely done after the Sabbath was over.  
 This plentiful application of the aromatic  
 substances may therefore have been made

ὃ οὐδέπω οὐδεὶς \* ἐτέθη. <sup>42</sup> ἐκεῖ οὖν διὰ τὴν <sup>a</sup> παρασκευὴν a ver. 11.  
τῶν Ἰουδαίων, ὅτι <sup>aa</sup> ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν aa absol. here only. Gen. xix. 20.  
Ἰησοῦν.

XX. <sup>1</sup> Τῇ δὲ <sup>b</sup> μᾶ τῶν σαββάτων Μαρία ἡ Μα- b 1. = Acts xx. 7. 1 Cor. xxi. 2. Gen. i. 5. Ezra iii. 6. bb ch. xxiii. 28 rell.  
δαλνὴν ἔρχεται <sup>bb</sup> πρῶτῃ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον,  
καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. <sup>2</sup> τρέχει  
οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον  
μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἴησαν τὸν  
κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.  
<sup>3</sup> ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο  
εἰς τὸ μνημεῖον. <sup>4</sup> ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος  
μαθητὴς <sup>c</sup> προέδραμε τάχιον τοῦ Πέτρου καὶ ἦλθε πρῶτος  
εἰς τὸ μνημεῖον, <sup>5</sup> καὶ <sup>d</sup> παρακύψας βλέπει κείμενα τὰ  
<sup>f</sup> ὀθόνια, οὐ μέντοι εἰσῆλθεν. <sup>6</sup> ἔρχεται οὖν Σίμων Πέτρος

c Luke xix. 4 only. 2 Kings vi. 11. d Luke xxiv. 12. James i. 25. 1 Pet. i. 12. Gen. xxvi. 8. f ch. xix. 40 rell.

with an intention to prevent the Body, in its lacerated state, from incipient decomposition during the interval. — 40.] See ch. xi. 44. Little is known with any certainty, except from these passages, of the Jews' ordinary manner of burying. Winer, Friedlieb. — 41.] See note on Matt. v. 60. The words *ἐν τῷ τόπῳ ὅπου ἐσταυρώθη*, are so far in favour of the traditional site of the Holy Sepulchre, that Calvary and the Sepulchre are close together, under the roof of the same church. And those who have found an objection in that circumstance, have forgotten this testimony of John.—*καὶνὸν* . . .] And therefore given for the purpose—so that the additional particular not here mentioned, that it belonged to Joseph, is almost implied.—42.] τὴν παρασκ. τ. Ἰουδ. seems to indicate clearly the *παρασκ. of the Passover*, as I have before maintained that the words mean; not the mere day of the week so called, which, as it was by the Christians also in the Apostles' time named *παρασκευῇ*, would not be qualified by τῶν Ἰουδ.—The words *ὅτι ἐγγ. ἦν τὸ μν.* certainly appear as if John were not aware that the tomb belonged to Joseph;—but it is still more likely that the thought of asking for the Body may have been originally suggested to Joseph by his possessing a tomb close to the place of crucifixion, and so *ὅτι ἐγγ. ἦν τὸ μν.* may have been the real original reason of the whole proceeding; and John, not anxious to record every particular, may have given it as such.

CHAP. XX. 1—18.] Compare Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1. — On the chronology of the events of the Resurrection, see note on Matt. xxviii. 1. *I attempt no harmony of the accounts:—I believe all*

*such attempts to be fruitless:—and I see in their failure strong corroboration of the truth of the Evangelic narratives.* It is quite impossible that so astounding an event, coming upon various portions of the body of disciples from various quarters and in various forms, should not have been related, by four independent witnesses, in the scattered and fragmentary way in which we now find it. In the depth beneath this varied surface of narration rests the great central fact of the resurrection itself, unmoved and immovable. As it was *thus* above all other things to which the Apostles bore their testimony, so, in their testimony to this, we have the most remarkable proof of each having faithfully elaborated into narrative those particular facts which came under his own eye or were reported to himself by those concerned. Hence the great diversity in this portion of the narrative:—and hence I believe much that is now dark might be explained, were the facts themselves, in their order of occurrence, before us. Till that is the case, (and I am willing to believe that it will be one of our delightful employments hereafter, to trace the *true* harmony of the Holy Gospels, under His teaching of Whom they are the record,) we must be content to walk by faith, and not by sight.—1, 2.] *Μαρ. ἡ Μαγδ.* She was not alone (Mt., Mk., L.). Does this appear in the *οἶδαμεν* below?—One thing we may conclude for certain, that *she*, for some reason, *did not see* the vision of Mt., Mk., and L.—3.] Luke, ver. 12, knows only of *Peter's* going.—4—8.] Full of most interesting and characteristic detail. John, probably the younger, outruns Peter;—but when there, reverently abstains from enter-

ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ A B  
 τὰ ὀθόνια κείμενα, <sup>7</sup> καὶ τὸ <sup>8</sup> σουδαρίον ὃ ἦν ἐπὶ τῆς  
 κεφαλῆς αὐτοῦ οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς  
 ἔντετυλιγμένον εἰς ἓνα τόπον. <sup>8</sup> τότε οὖν εἰσῆλθε καὶ ὁ  
 ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε,  
 καὶ ἐπίστευσεν. <sup>9</sup> οὐδέτις γὰρ ᾔδεισαν τὴν ἱεραφήν, ὅτι  
<sup>10</sup> δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. <sup>10</sup> ἀπῆλθον οὖν πάλιν  
 πρὸς αὐτοὺς οἱ μαθηταί. <sup>11</sup> Μαρία δὲ εἰστήκει πρὸς  
 τὴν μνημεῖον κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, <sup>12</sup> παρεκύψεν  
 εἰς τὸ μνημεῖον, <sup>12</sup> καὶ θεωρεῖ δύο ἀγγέλους <sup>13</sup> ἐν λευκοῖς  
 καθεζομένους, ἓνα <sup>14</sup> πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς  
 ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. <sup>13</sup> καὶ λέγουσιν A B D  
 αὐτῇ ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς Ὅτι ἡ ἡραν  
 τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. <sup>14</sup> τὰ ταῦτα  
 εἰπούσα <sup>15</sup> ἐστράφη <sup>16</sup> εἰς τὰ ὀπίσω, καὶ <sup>17</sup> θεωρεῖ τὸν Ἰησοῦν

ΠΑΡ. XX. 4. ὁ δὲ ἄλλος A 3 ac. txt B. — 6. καὶ Σ. Π. B D<sup>3</sup>? L X. — 11. rec. τὸ μνημεῖον with qu. — txt A B D<sup>3</sup> E G L M Δ 10 al. — ἔξω om. A bc Syr. Sahid. txt (bef. κλ.) B D<sup>3</sup> L O X Δ 3 dv Cyr. Ambr. — 13. τί κλ.; τίνα ζητῆς; λέγει . . . D 2 Aeth. — καὶ λέγ. B. — τίθεικαν D. — 14. rec. καὶ τ. εἶπ. with K M, &c. txt A B D S X 7 al. aben Syrr. Copt. Cyr. — rec. ὁ Ἰησ. with no unc. txt A B? D E G K L M S U X Δ.

ing the sepulchre. The ardent and impetuous Peter goes directly in — John follows — and *believes*. What can exceed the inner truth of this description? And what is *not* related, is as full of truth as that which is. For, vv. 6, 7, we seem to hear the very voice of Peter describing to his companion the inner state of the tomb. — On σουδ. see reff. — 8.] ἐπίστευσεν. Nothing is said of Peter — did he *believe* too? I think *not*; — and that John modestly suppresses it. But *what* did John believe? Was it merely, ‘corpus fuisse translatum, ut dixerat Maria?’ (Bengel, so August., Erasm., Grot., Stier, Ebrard.) Surely not; John does not so use the word πιστεύειν. He believed that *Jesus was risen from the dead*. He received into his mind, embraced with his assent, THE FACT OF THE RESURRECTION, for the first time. He did this, on the *ocular testimony before him*; for as yet neither of them *knew the Scripture*, so as to be *a priori* convinced of the certainty that it would be so. But (see above) Peter does not seem to have as yet received this fact; — accounting probably for what he saw as Mary had done. — 10.] Luke has the very same expression ἀπῆλθε πρὸς αὐτόν. This is remarkable, as he evidently has a fragment of the same incident. πρὸς αὐτ., to their lodging. — 11.] She had come with them, but more slowly. — 12.] From what has been said above,

my readers will not expect me to compare the angelic appearances in the four Gospels. What wonder, if the heavenly hosts were variously and often visible on this great day, when ‘the morning stars sung together, and all the sons of God shouted for joy?’ — What can be more accurate in detail than this description of the vision of Mary? Every word was no doubt carefully related to the Apostle, and as carefully recorded. — 13.] Here again the finest psychological truth underlies the narrative. The other women (Mark, ver. 5. Luke, ver. 5) *were afraid* at the vision; but now Mary, having but one thought or desire, to recover the lost Body of her Lord (τὸν κύριόν μου), *feels no fear*. — The angels doubtless are proceeding further to assure her as they did the women before: — but this is broken off by the appearance of the Lord Himself, or perhaps by Mary’s turning away. — 14.] ἐστράφη — having her attention attracted by the consciousness of some one present near her — not perhaps by the *approach* of Jesus. Or it might be (Stier, Ebrard) with intent to go forth and weep again, or further to seek her Lord. We need not surely inquire too minutely, *why* she did not know Him. The fact may be psychologically accounted for — she did not *expect Him to be there*, and was wholly preoccupied with other thoughts: — or even her face may not have been turned

ἐστῶτα, καὶ οὐκ ᾔδει ὅτι † Ἰησοῦς ἔστι. <sup>15</sup> λέγει αὐτῇ ὁ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκῶσα ὅτι ὁ <sup>d</sup> κηπουρός ἐστι, λέγει αὐτῷ Κυρίε, εἰ σὺ <sup>e</sup> ἐξάστιασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκες, καὶ γὰρ αὐτὸν <sup>f</sup> ἄρῃ. <sup>16</sup> λέγει αὐτῇ ὁ Ἰησοῦς Μαρία. <sup>g</sup> στραφεῖσα ἐκείνη λέγει αὐτῷ \* <sup>h</sup> Ῥαββουνί (ὃ <sup>i</sup> λέγεται διδάσκαλε). <sup>17</sup> λέγει αὐτῇ ὁ Ἰησοῦς Μὴ μου ἄπτου· οὐπω γὰρ <sup>k</sup> ἀναβέβηκα πρὸς τὸν πατέρα [μου]· πορεύου [δὲ] πρὸς τοὺς <sup>l</sup> ἀδελφούς μου, καὶ εἰπέ αὐτοῖς Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν. <sup>18</sup> ἔρχεται

—15. for *ιβάστ.*, ἦρες D.—*τίθεικας* D. — 16. *στρ.* δὲ D.—*aft.* αὐτῇ ins. *ιβραῖστι* B D L O X Δ 6 al. *bc* Syrr. Copt. Sahid. Æth. Arm. txt A K a.—*κύριε* *ἐνδόσκαλε* D. — 17. *aft.* πατ. om. μου B D X b Orig. Iren. ins. A al. *acv* Orig.—*πορ. οὐν* D L. *ἐξ* om. A Orig. txt B *ab* Orig.—*aft.* ἀδ. om. μου D Orig. (some mss.) and Iren.—

to Him (see ver. 16):—or, as Dräseke (cited by Stier, vi. 634) says, ‘Her tears wove a veil, which concealed Him who stood before her. The seeking after the Dead prevents us from seeing the Living.’ —15.] The same kind of repetition by the Lord of what the angel had before said is found in Matt. xxviii. 7, 10.—It is idle to inquire *why* she thought Him to be the gardener (see specimens of such speculations in Lücke and Stier in loc.): but I may once for all observe that we must believe the clothing of His risen Body to have been that *which He pleased to assume*; not earthly clothing, but perhaps some semblance of it. Certainly, in this case, He *was clothed*;—or she must at once have recognized Him.—*κύριε*, the appellation of courtesy to an unknown person. — 16.] With one word, and that one word *her name*, the Lord awakens all the consciousness of His presence: calling her in that tone doubtless in which her soul had been so often summoned to receive Divine Knowledge and precious comfort.—*στραφεῖσα*] seems to imply that she had not been looking full at Him before.—*ραββουνί*] See Mark x. 51. רַבִּי, either ‘my Master,’—or merely ‘Master,’—the ‘being merely paragonic;’ which last appears (from *διδάσκαλε*) to be the case here.—That she gives way to no impassioned exclamations, but pours out her satisfaction and joy in this one word, is also according to the deepest psychological truth. One ms. (13) adds *καὶ προσέδραμεν ἄψασθαι αὐτοῦ*—an explanatory gloss to *μή μου ἄπτου*—but doubtless a correct one. — 17.] The connexion between the prohibition and its reason is difficult, and has been very variously given. See a complete discussion of the exegetical literature of the passage in

Stier, vi. 640—667. The sense seems to me to be connected with some gesture of the nature alluded to in the gloss above quoted, but indicating that she believed she had now gotten Him again, never to be parted from Him. This gesture He reproves as unsuited to the time, and the nature of His present appearance. ‘Do not thus—for I am not yet restored finally to you in the body—I have yet to ascend to the Father.’—This implies in the background *another and truer touching*, when He should have ascended to the Father. ‘Vis me tangere, Maria; vis omnino frui amicitia mea: id nunc non licet, quum tantum *οικονομικῶς*, ad fidem vestram roborandam me do conspicendum. At ubi ad Patrem ascendero, veniet tempus quum frui mea amicitia perfectissime poteris, non terrestri contactu, sed tali qui loco illi, i. e. cælo conveniat, *spirituali*.’ Grotius. With this my view nearly agrees, except that I should not confine the latter enjoyment to *in cælo*, but should understand it to have begun here below. So Leo the Great, Sermon. lxxii. 4, cited by Archdeacon Wilberforce, Doctrine of the Incarnation, p. 279: ‘I would not have you come to Me in bodilywise, nor recognize Me by carnal touch. I put you off to something higher, I prepare you for something greater; when I am ascended to my Father, then you shall touch Me in a more true and perfect manner, when you shall lay hold of that which you do not touch, and believe that which you do not behold.’—The two renderings of ἄπτου to be guarded against are, (1) a laying hold of to *retain* (= *μή με κράτει*), (2) a laying hold of to *worship* (*ἐκράτησαν αὐτοῦ τοὺς πόδας*, Matt. xxviii. 9). Neither of these senses can be extracted from the word without forcing.—*πορεύου δὲ*]

in Matt. ii. 8. xi. 4. Gen. xiv. 13. **Μαρία ἡ Μαгдаληνὴ** <sup>m</sup> [ἀπ]αγγέλλουσα τοῖς μαθηταῖς **ABD**  
 οὗτις εἶώρακε τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.  
 n ver. 1 refl. <sup>19</sup> Οὐσῆς οὖν ὁψίας τῇ ἡμέρᾳ ἐκείνῃ <sup>n</sup> τῇ μιᾷ [τῶν]  
 σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ  
 o ch. xix. 38. <sup>o</sup> μαθηταὶ † διὰ τὸν <sup>o</sup> φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς  
 p constr. Mark iii. 2. xiv. 60. Luke vi. 8. ver. 26. <sup>20</sup> Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς \* τὰς χεῖρας καὶ τὴν  
 q ch. xix. 34. <sup>q</sup> πλευρὰν †. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.  
<sup>21</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνῃ ὑμῖν· καθὼς

18. ἀγγέλλουσα **A B X ad.** ἀνάγγ. **E G 3 al.** txt **D bc.**—**μαθ.** αὐτοῦ **D.**—**εἶώρακα** **B X av** Copt. Sahid. **Æth.** —**αμεν** **S.** txt **A D.**—**καὶ ἃ εἶπεν αὐτῇ ἐμνήσκειν αὐτοῖς** **D c** **Æth.** for **αὐτ.**, **μοι v** Copt. Sahid. txt **A B a.** — **19. μιᾷ σαβ.** **A B L.** txt **D.**—**rec. aft. μαθ.** ins. **συνηγμένοι** with (αὐτοῦ **συνηγ.**) **L U Δ al. ? bc.** om. **A B D 3 a** **Syrr.** — **20. bef. τὰς χ.,** ins. **καί,** omg. **αὐτοῖς** **A B.**—**rec. aft. πλευρ.** ins. **αὐτοῦ,** but om.

Stier remarks that this was a far greater honour than that which had been forbidden her;—just as the handling of the Lord allowed to Thomas was a far less thing than the not seeing and yet believing.—**τοὺς ἀδελφ. μου**] By this term He testifies that He has not put off His humanity, nor His love for His own, in His resurrection state: see Heb. ii. 11.—**πατέρα μου κ. π. ὑμῶν**] This distinction, **μου κ. ὑμῶν**, when *ἡμῶν seems* so likely to have been said, has been observed by all commentators of any depth, as indicating an *essential difference in the relations*. Cyr. Jer. (Stier):—**ἄλλως ἐμοῦ, κατὰ φύσιν· ἄλλως ὑμῶν, κατὰ θέσιν.** Aug.:—‘Non ait, *Pater nostrum*; aliter ergo meum, aliter vestrum; natura meum, gratia vestrum. Et, Deum meum et Deum vestrum. Neque hic dixit Deum nostrum; ergo et hic aliter meum, aliter vestrum. Deum meum, sub quo et Ego sum homo: Deum vestrum, inter quos et Ipse Mediator sum.’ Tract. cxxi.—The **μου** is the ground and source of the **ὑμῶν**,—therefore the Lord so speaks. Stier, v. 659. ‘Nos, per Illum: Ille, singularissime et primo.’ Bengel.—In the *ἀναβαίνω* is included His temporary stay which He was now making with them—‘I am ascending’—q. d. ‘I am on my way.’

**19—29.]** With vv. 19—24 comp. Luko xxiv. 36—49. Mark xvii. 14—18.—vv. 24—29 is peculiar to John.—**19.]** The circumstance of the doors being shut is mentioned here and in ver. 26, to indicate *what sort of appearances* these were. Suddenly, unaccounted for by any approach,—the Lord rendered Himself visible to His disciples. Nor did this affect the truth of that resurrection Body, any more than His withdrawing Himself from mortal sight occasionally affected the truth of His fleshly

Body. Both were done by that supernatural Power dwelling in Him, by which His other miracles were wrought. It was the attribute of His fleshly Body to be visible to mortal eyes:—of His risen Body, not to be. But both these He could suspend when He pleased, without affecting the substance or truth of either.—**διὰ τ. φ. τ. ἰου.**] This was natural enough;—the bitter hatred of the Jews (both people and rulers) to their Master,—and His own prophetic announcements,—would raise in them a dread of incipient persecution, now that He was removed.—**ἦλθεν**] not, by ordinary approach;—nor, *through* the closed doors;—nor in any visible manner;—but (*subjectively, of Himself*) relating to that unseen arrival among them which preceded His becoming visible to them.—**ἔστη εἰς τ. μ.**] Comp. Luke, ver. 36, *ἔστη ἐν μέσῳ*. The **εἰς**, as in ch. xxi. 4, denotes the *coming*, and *standing*, in *one*—the standing *without motion thither*, which in ordinary cases would be standing as the *result of motion thither*;—so that in this case *ἔστη* itself is the verb of motion.—**εἰρ. ὑμ.**] See on Luke, ver. 36, and ch. xiv. 27.—**20.]** answers to Luke, ver. 39.—**ἐχάρησαν**] The first and partial fulfilment of ch. xvi. 22: see note there.—The disciples seem to have handled Him: see Luke, ver. 39. 1 John i. 1, and below, ver. 25.—**21.]** ‘Peace be with you’ is solemnly repeated, as the introduction of the sending which follows. The ministers and disciples of the Lord are messengers of *peace*. This view is more natural than that of Euthym.: **ὅτι πολλῆς χαρᾶς, ὥς εἰκός, θορυβοῦντας καταστέλλει, ἵνα προσέχωσιν οἱς μέλλει ἔρεῖν.—καθὼς**] He confirms and grounds their Apostleship on the present glorification of Himself, whose Apostleship (Heb.

ἀπέσταλκέ με ὁ πατὴρ καὶ γὰρ πέμπω ὑμᾶς. <sup>22</sup> καὶ τοῦτο  
 εἰπὼν ἔνεφύσησε, καὶ λέγει αὐτοῖς ὁ Λάβετε πνεῦμα ἅγιον. <sup>r here only.</sup>  
<sup>23</sup> ἂν τινων ἁφήτε τὰς ἁμαρτίας, \* ἀφίενται αὐτοῖς ἂν <sup>Gen. ii. 7.</sup>  
 τινων <sup>κ</sup> κρατῆτε, <sup>s ch. vii. 31.</sup> <sup>xiv. 17. Acts</sup> <sup>viii. 15 al.</sup> <sup>t = Matt. ix. 2</sup> <sup>al. Isa. xxii.</sup> <sup>14.</sup> <sup>u here only.</sup> <sup>see Rev. vi. 1.</sup>  
 δώδεκα, [ὁ] λεγόμενος δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε  
 (substituting for it αὐτοῖς) A B D.—21. for πέμπω, ἀποστέλλω D<sup>1</sup> L O Cyr.—22. καὶ  
 om. D bc Cypr.—aft. ἐνεφ. ins. αὐτοῖς D d Syr. Copt. Sahid. Arm. Æth. Clem. Orig.  
 (τοῖς ἀπ. or τοῖς μαθ.) Ambr. (once.)—23. τινος (twice) B a Cypr. Aug.—ἀφίενται  
 A D L O X 4 Cyr. Chrys. txt B E G K M S U Δ Orig.—κρατῆσθε D abc Cypr.—

iii. 1) on earth was now ended, but was to be continued by this sending forth of them. This commission was not now first given them, but now first fully assured to them: and their sending forth by Him their glorified Head, was to be, in character and process, like that of Himself by the Father.—22.] To understand this verse as the out-pouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against John himself:—see ch. xvi. 7, and ch. xx. 17.—To understand it rightly, we have merely to recur to that great key to the meaning of so many dark passages of Scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them *now* was a slight and temporary fulfilment of His promise of returning to them; and so the imparting of the Spirit *now*, was a symbol and foretaste of that which they should receive at Pentecost:—just as, to mount a step higher, *that itself*, in its present abiding with us, is but the first-fruits and pledge (Rom. viii. 23. 2 Cor. i. 22) of the fulness which we shall hereafter inherit.—Further: this giving of the Spirit was not His personal imparting of Himself to them, but only a partial instilling of His influence. He proceeds forth in His work (as in His essence) from the Father and the Son: this breathing of His influence was an imparting of Him from the Son in His risen Body, but that Body had not yet been received up, without which union of the God-manhood of the Son to the glory of the Father the Holy Spirit would not come.—*What* was now conferred is plain from our ver. 23—by which authority to discern spirits and pronounce on them is re-assured (see Matt. xviii. 18)—and from Luke, ver. 45, by which a discerning of the mind of the Spirit is given to them. We find instances of both these gifts being exercised by Peter in Acts i., in his assertion of the sense of Scripture, and his judgment of Judas. Both these however were only temporary and imperfect.—That *no final gifts of Apostleship were now formally conferred, is plain*

*by the absence of Thomas, who in that case would be no apostle in the same sense in which the rest were.*—ἐνεφύσησε] (see reff.) was the word expressing the act of God in the original infusion of the spirit of life into man. This act is now by God incarnate repeated, sacramentally (see λάβετε, Matt. xxvi. 26 ||), representing the infusion of the new life, of which He is become by His glorified Humanity the source to His members: see Job xxxiii. 4. Ps. xxxiii. 6. 1 Cor. xv. 45.—23.] The *present* meaning of these words has been spoken of above. They reach forward however beyond that, and extend the grant which they re-assure, to all ages of the Church.—The words, closely considered, amount to this: that with the gift and real participation of the Holy Spirit, comes the conviction, and therefore the *knowledge*, of *sin*, of *righteousness*, and *judgment*;—and this knowledge becomes more perfect, the more men are filled with the Holy Ghost. Since this is so, they who are pre-eminently filled with His presence are pre-eminently gifted with the discernment of sin and repentance in others, and hence by the Lord's appointment authorized to pronounce pardon of sin and the contrary. The Apostles had this in an especial manner, and by the full indwelling of the Spirit were enabled to discern the hearts of men, and to give sentence on that discernment: see Acts v. 1—11. viii. 21. xiii. 9.—And this gift belongs especially to those who by legitimate appointment are set to minister in the Churches of Christ; not *by successive delegation* from the Apostles,—*of which I find in the N. T. no trace*,—but by their mission from Christ, the Bestower of the Spirit for their office, when orderly and legitimately conferred upon them by the Churches. Not however to them exclusively,—though for decency and order it is expedient that the outward and formal declaration should be so:—but in proportion as *any disciple* shall have been filled with the Holy Spirit of wisdom, is the inner discernment, the *κρίσις*, his.—κρατεῖν here (see reff.) corresponds to εἶναι in Matt. i.



ἦλθεν ὁ Ἰησοῦς. <sup>25</sup> ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ ἈΒΔ  
Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω

a = here only.

b here only.

Josh. xxiii.

13.

c = ch. xviii.

11 al.

d ch. xix. 34

teff.

e = Acts v. 23.

Gn. xxxix.

11.

f ver. 10.

g = here only.

h = here only.

πιστ. = Gal.

iii. 9.

iii. 9.

ἐν ταῖς χερσὶν αὐτοῦ τὸν <sup>a</sup> τύπον τῶν <sup>b</sup> ἡλων καὶ <sup>c</sup> βάλω  
τὸν δάκτυλόν μου εἰς τὸν \* τύπον τῶν ἡλων καὶ βάλω  
τὴν χεῖρά μου εἰς τὴν <sup>d</sup> πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.  
<sup>26</sup> Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν <sup>e</sup> ἔσω οἱ μαθηταὶ  
αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν  
θυρῶν κεκλεισμένων, καὶ ἔστη <sup>f</sup> εἰς τὸ μέσον καὶ εἶπεν  
Εἰρήνη ὑμῖν. <sup>27</sup> εἶτα λέγει τῷ Θωμᾷ <sup>g</sup> Φέρε τὸν δάκτυλόν  
σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου  
καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου <sup>h</sup> ἄπιστος  
ἀλλὰ πιστός. <sup>28</sup> ἡπεκρίθη ὁ Θωμᾶς καὶ εἶπεν αὐτῷ ABCD

24. bef. λεγόμε. om. ὁ D. ins. A B, &c. — 25. εἰς τὰς χεῖρας D c.—for τύπον (2nd), τόπον A aben Syrr. Arm. Orig. III. Ambr. txt B D (the two clauses καὶ βάλω are transposed in D).—μου τὴν χεῖρα B L. τὰς χεῖρας D ad. — 26. ἔρχεται οὖν ὁ Ἰη. D. — 27. μὴ ἴσθι D. — 28. rec. καὶ ἀπ. ὁ O., but txt A B C D X al. abc Cyp. Cyr.—bef.

—see the distinction there;—ἀφίεναι το  
λύειν.—24.] οὐκ ἦν—for what reason, does  
not appear. But I incline, with Stier, vi.  
763, to think that it could not have been  
accidentally (Lücke), nor ‘negotio aliquo  
occupatus’ (Grot.). On such a day, and  
in such a man, such an absence must have  
been *designed*. Perhaps he had abandoned  
hope;—the strong evidence of his senses  
having finally convinced him that the  
pierced side and wounded hands betokened  
such a death that revivification was impos-  
sible.—25.] He probably does not name  
the Feet, merely because the hands and  
side would more naturally offer themselves  
to his examination than the feet, to which  
he must stoop.—He requires no more than  
had been granted to the rest: but he had  
*their testimony in addition*,—and therefore  
ample ground for faith to rest on. Olshausen calls him the ‘Rationalist among  
the Apostles.’—26.] There is not the least  
reason for supposing, with Olshausen, that  
this appearance was in Galilee. The whole  
narrative points out the same place as be-  
fore.—The eight days’ interval is the first  
testimony of the recurring day of the resur-  
rection being commemorated by the dis-  
ciples;—but, it must be owned, a weak  
one;—for in all probability they had been  
thus assembled every day during the inter-  
val.—27.] Happily, for English readers,  
the Lord’s knowledge of Thomas’s unbelief  
needs no hypothesis to account for it; alas  
that this should be the case with such men  
as Lücke!—The Lord says nothing of the  
τύπος τῶν ἡλων.—He does not recal the  
malice of His enemies.—The words imply  
that the marks were no scars, but the

veritable wounds themselves;—that in His  
side being large enough for a hand to be  
thrust into it. This of itself would show  
that the resurrection Body was *bloodless*.—  
μὴ γ. ἄπιστ.] not merely, ‘Do not any  
longer disbelieve in My Resurrection;’—  
but, ‘Be not!’—as applied generally to the  
spiritual life, and the reception of God’s  
truth—‘faithless, but believing.’ The E. V.  
is excellent.—That Thomas *did not* apply  
his finger or his hand, is evident from ὅτι  
ἐώρακάς με below.—28.] The Socinian  
view, that these words, ὁ κ. μου κ. ὁ Θεός  
μου, are *merely an exclamation*, is refuted,  
(1) By the fact that no such exclamations  
were in use among the Jews. (2) By the  
εἶπεν αὐτῷ. (3) By the impossibility of  
referring ὁ κύριός μου to another than  
Jesus: see ver. 13. (4) By the N. T. usage  
of expressing the vocative by the nom. with  
an article. (5) By the utter psychological  
absurdity of such a supposition: that one  
just convinced of the presence of Him whom  
he deeply loved, should, instead of address-  
ing Him, break out into an irrelevant cry.  
(6) By the further absurdity of supposing  
that *if such were the case*, the Apostle  
John, who of all the sacred writers most  
constantly keeps in mind the object for  
which he is writing, should have recorded  
any thing so *beside that object*. (7) By the  
intimate conjunction of *πεπιστευκας*—see  
below.—Dismissing it therefore, we observe  
that this is the *highest confession of faith  
which has yet been made*;—and that it  
shows that (though not yet *fully*) the  
meaning of the previous confessions of His  
being ‘the Son of God’ was understood.  
Thus John, in the very close of his Gospel

Ὁ κύριός μου καὶ ὁ θεός μου. <sup>29</sup> λέγει αὐτῷ ὁ Ἰησοῦς  
 "Ὅτι ἑώρακάς με, † πεπίστευκας" μακάριοι οἱ μὴ ἰδόντες  
 καὶ πιστεύσαντες.

<sup>30</sup> Πολλὰ μὲν οὖν καὶ ἄλλα <sup>i</sup> σημεῖα ἐποίησεν ὁ Ἰησοῦς  
<sup>k</sup> ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστι γεγραμμένα  
 ἐν τῷ <sup>l</sup> βιβλίῳ τούτῳ. <sup>31</sup> ταῦτα δὲ γέγραπται <sup>m</sup> ἵνα  
 πιστεύσητε ὅτι † Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ,  
 καὶ ἵνα πιστεύοντες <sup>n</sup> ζωὴν \* ἔχητε <sup>o</sup> ἐν τῷ ὀνόματι αὐτοῦ.

ABC  
DP

XXI. <sup>1</sup> Μετὰ ταῦτα <sup>p</sup> ἐφάνερωσεν ἑαυτὸν πάλιν ὁ  
 Ἰησοῦς τοῖς μαθηταῖς <sup>q</sup> ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος,  
 ἐφάνερωσε δὲ <sup>r</sup> οὕτως. <sup>2</sup> ἦσαν <sup>s</sup> ὁμοῦ Σίμων Πέτρος καὶ  
 Θωμᾶς ὁ λεγόμενος δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ  
 τῆς Γαλιλαίας καὶ οἱ \* τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν

θεὸς om. ὁ D I. ins. A B ? C, &c. — 29. rec. aft. με ins. Θωμᾶ with many mss., but om. A B C D E G H K L M S X Δ ? 29 all. be Syrr. Copt. Sahid. Æth. Arm. Cyr. Chrys. Theophyl. Euthym. Ephr. Cyr. Aug. Hil. — 30. aft. σημ. ins. ἃ B E ? — αὐτοῦ om. A B E K S 7 Sahid. ? ins. C D abev. — βιβλίῳ D. — 31. πιστεύητε B. — Ἰησ. χρ. υἱὸς ἐστὶν D. rec. ὁ Ἰησ. with qu. ? txt A B ? C D, &c. — aft. ζω. ins. αἰώνιον C<sup>1</sup> D L 9 al. b Copt. Æth. Arm. Chrys. Iren. om. A B ac.

CHAP. XXI. 2. ὅς ἦν ἀπὸ D be. txt A B C P. ins. (bef. or aft. τ. Ζ.) υἱοὶ C D E

(see on xv. 30, 31) iterates the testimony with which he begun it—to the Godhead of the Word who became flesh.—29.] The **ὅτι ἑώρα.** blames the slowness and required ground of the faith; the **πεπίστευκας** recognizes and commends the soundness of that faith just confessed.—Wonderful indeed, and rich in blessing for us who have not seen Him, is this, the closing word of the Gospel. For these words cannot apply to the *remaining Ten*; they, like *Thomas, had seen and believed.*—The aorists, as often in such sentences (see a remarkable coincidence Luke i. 45), indicate the present state of those spoken of, grounded in the past; **μὴ ἰδόντες**, 'having never seen'—**πιστεύσαντες**, (and yet) 'having received the faith'—'having believed.'—'All the appearances of the forty days,' says Stier (vi. 791), 'were mere preparations for the believing without seeing.' On the record of them, we now believe: see 1 Pct. i. 8.

**30, 31.]** Formal close of the Gospel (see notes on ch. xxi.). — **30.]** **μὲν οὖν**—'yea, and,'—meaning, 'This book must not be supposed to be a complete account.'—**σημεῖα** not, as Theophyl., Euthym. i., Lücke, Olsh., 'proofs of His resurrection,'—but, as ch. xii. 37 and elsewhere in this Gospel, 'miracles' in the most general sense—these after the resurrection included:—for John is here reviewing his whole narrative, **τὸ βιβλίον τούτο.** — **31.]** The mere *miracle-faith* so often reproved by the Lord is not that intended here. This

is faith in *Himself*, as the Christ the Son of God: and the Evangelist means, that enough is related in this book to be a ground for such a faith, by showing us His glory manifested forth (see ch. ii. 11).—**πιστ. ζωὴν ἔχ.**] Thus he closes almost in the words of his prologue, ch. i. 4, 12.—**ἐν τῷ ὀν. αὐτ.**] (see refl.) is the whole standing of the faithful man in Christ,—by which and in which he has life eternal.

CHAP. XXI. 1—14.] I reserve the remarks on this chapter to the end, thereby better to put the reader in possession of the evidence which I shall there gather up into one, but which will present itself as we go on.—I will only state here, that whether written by John himself or not, *it is evidently an appendix to the Gospel, which concludes by a formal review of its contents and object at ch. xx. 30, 31.* — **1.]** **μετὰ ταῦτα**, comp. ch. vi. 1, 'at a subsequent time.'—**ἐφάν. ἑαυτ.**] This expression is nowhere else used by John of the Lord's appearances, but only in Mark xvi. 12, 14. We have however **φανερώσον ἑαυτὸν**, ch. vii. 4; and **ἐφ. τὴν δόξαν αὐτοῦ**, ch. ii. 11; and the passive of **φανερώω** is very usual with him.—**ἐπὶ τῆς θ.**] elsewhere, see refl., used by John with a *dativus* in this sense.—The expression indicates the *locality*, not the *manner*, of the appearance; *on*, i. e. on the shore of the sea of Galilee: see note on Matt. xiv. 25.—**ἐφάν. δὲ οὕτως** must not be too rashly cited as unlike John's style. We must remember that, in

a constr. here only.

b here only.

c = Matt. viii.

23. ch. vi. 17

d = Rev. xix.

20. ver. 10

only. Cant.

ii. 15.

e Matt. xxi. 18.

xxvii. 1. ch.

xviii. 28 a.g.

read.

f ch. xii. 23

g ch. xx. 19, 26.

h pres. ch. i. 49

refl.

i 1 John ii. 13,

18.

k here only.

l also. Matt.

vii. 7. Luke

ix. 12 al.

o = ver. 11

only.

p Matt. viii. 28

al. Deut. xiii.

45.

q = Matt. xiii.

44. 2 Chron.

v. 6.

qq here only.

1 Kings xviii. 8

r ch. xiii. 4, 5

only. Ezek.

xxiii. 15 alex.

s ch. vi. 22 refl.

t Matt. viii. 30.

Acts xvii. 27.

Judg. xviii. 7.

v Rev. xii. 4. see Acts viii. 3 al. 2 Kings xvii. 13.

n Matt. vi. 27.

Luke xii. 25.

Rev. xxi. 17.

Gen. vi. 15, 10.

constr. ch. xi. 18 refl.

w ellips. Mark xiv. 13.

x = Luke v. 2.

μαθητῶν αὐτοῦ δύο. <sup>3</sup> λέγει αὐτοῖς Σίμων Πέτρος <sup>4</sup> Ὑπάγω <sup>ABC</sup>  
<sup>b</sup> ἀλιεύειν. λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. <sup>DP</sup>  
<sup>c</sup> \* ἐξῆλθον καὶ <sup>f</sup> ἐπέβησαν εἰς τὸ πλοῖον [εὐθὺς], καὶ ἐν  
<sup>d</sup> ἐκείνῃ τῇ νυκτὶ <sup>d</sup> ἐπίασαν οὐδέν. <sup>4</sup> \* πρῶτας δὲ ἦδη \* γενο-  
<sup>e</sup> μένης ἔστη <sup>f</sup> Ἰησοῦς \* εἰς τὸν αἰγιαλόν· οὐ μέντοι  
<sup>g</sup> ἦδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς <sup>h</sup> ἐστὶ. <sup>5</sup> λέγει οὖν αὐτοῖς  
<sup>i</sup> Ὁ Ἰησοῦς ἰ Παιδιά, μή τι <sup>k</sup> προσφάγιον ἔχετε; ἀπεκρίθησαν  
<sup>j</sup> αὐτῷ Οὐ. <sup>6</sup> ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη  
<sup>l</sup> τοῦ πλοίου τὸ δίκτυον, καὶ <sup>m</sup> εὐρήσετε. ἔβαλον οὖν, καὶ  
<sup>n</sup> οὐκ ἔτι αὐτὸ <sup>o</sup> ἐλκύσαι \* <sup>p</sup> ἴσχυσαν <sup>q</sup> ἀπὸ τοῦ πλήθους τῶν  
<sup>r</sup> ἰχθύων. <sup>7</sup> λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἡγάπα ὁ  
<sup>s</sup> Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστι. Σίμων οὖν Πέτρος,  
<sup>t</sup> ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν <sup>u</sup> ἐπενδύτην <sup>v</sup> διεζώσατο  
<sup>w</sup> (ἦν γὰρ γυμνός) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν·  
<sup>x</sup> οἱ δὲ ἄλλοι μαθηταὶ τῷ <sup>y</sup> πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν  
<sup>z</sup> μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ <sup>aa</sup> πηχῶν διακοσίων)  
<sup>ab</sup> σύροντες τὸ <sup>ac</sup> δίκτυον τῶν ἰχθύων. <sup>ad</sup> ὡς οὖν \* ἀπέβησαν

n Matt. vi. 27. Luke xii. 25. Rev. xxi. 17. Gen. vi. 15, 10. constr. ch. xi. 18 refl.

v Rev. xii. 4. see Acts viii. 3 al. 2 Kings xvii. 13.

w ellips. Mark xiv. 13.

x = Luke v. 2.

abc. txt A B P. — 3. καὶ ἐξῆλθ. A P (ἦλθον P) 3 all. bc Syr. Copt. Æth. ἐξῆλθ. οὖν  
 G L X al. txt B C D a.—rec. ἀνέβησαν with Δ al. txt A B C D E G H K L P S X  
 24 all.—εὐθὺς om. B C' D L X Δ 3 al. abcn Syr. Æth. Arm. ins. A P. — 4. γυμνότης  
 A C' E L l al. txt B D P bc.—rec. ὁ Ἰη. txt A B C D E P.—εἰς τ. αἰγ. A D L M X 5  
 Orig. Cyr. txt B C E G H K P S Δ al. — 6. οἱ δὲ ἔβαλον D.—ἴσχυον B C D L 5 al.  
 txt A P.—7. ἔστιν ἡμῶν D.—for ἔβαλεν ἑαυτὸν, ἦλατο D'. ἦλατο D'. — 8. πλοῖον P.

adding an appendix, expressions of this kind would occur, which the narrative itself would not contain. — 2.] ὁμοῦ is used by John only in the N. T.: see refl. — Nathanael and Thomas are named by John only: see ch. i. 46 ff. — The junction of ἀπὸ with a proper name is in John's style: see ch. i. 45. xi. 1. xix. 36. — οἱ τοῦ Ζεβ. are no where named by John; — they may however be here mentioned as in reminiscence of the draught of fishes, which occurred before: see Luke v. 1 ff. — ἐκ τ. μ. αὐτοῦ δύο] The same words occur ch. i. 35. Who these were does not appear. Had not οἱ τοῦ Ζεβ. been mentioned, it would be in John's manner, indicating himself as one of them. — 3.] The disciples returned to their occupation of fishing, probably as a means of livelihood, during the time which the Lord had appointed them in Galilee between the feasts of the Passover and Pentecost. This seems to be the first proposal of so employing themselves. καὶ ἡμεῖς] See ch. xi. 16. — ἐξῆλθ.] from the house where they were together. — ἐπίασαν οὐδέν] as before, Luke v. 5. The correspondence of this account with that is very remarkable — as is also their entire distinctness in the midst of that corre-

spondence. The disciples must have been powerfully reminded of that their former and probably last fishing together. — 4.] ἔστη εἰς, see ch. xx. 19. 26. — The ἐστὶ after ἦδεισαν is quite in John's manner: see refl. — 5.] λέγ. οὖν is in John's manner. — παιδιά, see 1 John ii. 18. In ch. xiii. 33, and usually, he has τέκνια. — 6.] See Luke v. 6. — 7.] The οὖν here seems distinctly to allude to the former occasion — the similarity of the incident having led the beloved Apostle to scrutinize more closely the person of Him who spoke to them. — Διατακτικώτερος μὲν ὁ Ἰωάννης . . . θερμότερος δὲ ὁ Πέτρος. Διὸ γνωρίζει μὲν αὐτὸν ὁ Ἰωάννης, πρὸ τοῦ Πέτρου· ἐξεῖσι δὲ πρὸς αὐτὸν ὁ Πέτρος πρὸ τοῦ Ἰωάννου. Euthym. — τὸν ἐπενδ. διεζ.] He bound round him his fisher's coat or shirt, to facilitate his swimming. — ἦν γὰρ γ.] i. e. as above, he was stripped for his fisher's work; — without his upper garment. Some take it literally, and understand that he girt round him his ἐπενδύτης as a subligaculum. Theophyl. — ἐπενδ. λαμβάνει τὸ ὄθονιον, ὃν οἱ Φοίνικες κ. αἱ Σύροι ἀλοῦν περιελιττονται ἑαυτοῖς. Id. — 8.] 200 cubits = 100 yards. The lake was about five miles broad. Joseph.

εἰς τὴν γῆν, βλέπουσιν <sup>a</sup> ἀνθρακίαν κειμένην καὶ <sup>aa</sup> ὀψάριον <sup>a</sup> ch. xviii. 18  
<sup>b</sup> ἐπικείμενον καὶ ἄροτον. <sup>10</sup> λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέ- <sup>a</sup> ver. 13, ch. vi.  
κατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. <sup>11</sup> ἀνέβη \* <sup>b</sup> only t. see  
Σίμων Πέτρος καὶ ἐλλυσε τὸ δίκτυον † εἰς τὴν γῆν μεστὸν <sup>b</sup> = ch. xi. 58.  
ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ τοσούτων  
ABC D ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. <sup>12</sup> λέγει αὐτοῖς ὁ Ἰησοῦς <sup>c</sup> ch. xix. 21  
Δεῦτε <sup>d</sup> ἀριστήσατε. οὐδεὶς [δὲ] ἐτόλμα τῶν μαθητῶν <sup>d</sup> ver. 15. Luke  
<sup>e</sup> ἐξετάσαι αὐτὸν Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριος <sup>f</sup> ἐστίν. <sup>e</sup> Matt. ii. 8.  
<sup>13</sup> ἔρχεται [οὖν] ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄροτον καὶ <sup>x. 11 only.</sup>  
δίδωσιν αὐτοῖς, καὶ τὸ <sup>g</sup> ὀψάριον ὁμοίως. <sup>11</sup> τοῦτο ἦδη <sup>d</sup> ver. xix. 18.  
τρίτον <sup>h</sup> ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ <sup>i</sup> ἐγερθεῖς <sup>i</sup> Matt. xxviii.  
ἐκ νεκρῶν. — <sup>g</sup> ver. 9.  
<sup>15</sup> Ὅτε οὖν <sup>k</sup> ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ <sup>k</sup> ver. 12.  
Ἰησοῦς Σίμων \* Ἰωνᾶ, ἀγαπᾷς με <sup>l</sup> \* πλεον τούτων; <sup>l</sup> = Luke vii.  
42 only.

πήχεων Δ.—9. εἶδαν ἀνθ. P bc.—10. ἐκ τ. ὀψ. D L b.—11. ἀν. οὖν B C L X 4 Syrr.  
Copt. Cyr. txt A D P.—rec. ἐπὶ τῆς γῆς with E G K M (H S ?) U al. ἐπὶ τῶν γῆν  
D 7 (and B Birch). txt A B (Bentl. expressly) C L P X Δ 11 al.—12. δὲ om. B C.  
ins. A D bcd.—13. οὖν om. B C D L X 12 al. ab Sahid. Arm. Cyr. ins. A K.—for καὶ  
εἶδ., εὐχαριστήσας ἔδωκεν D (et benedicens) d.—15. for Ἰωνᾶ, Ἰωάννην or -άννου  
B C' D L abdu Copt. Sahid. Hier. Ambr. txt A C<sup>2</sup> c (bariona) and below.—πλεον

(Lücke, ii. 809.)—ὡς ἀπὸ, see ch. xi. 18, a mode of speech peculiar to John.—9.] The rationalist and semi-rationalist interpreters have taken great offence at the idea of a miracle being here intended. But is it possible to understand the incident otherwise? As Stier says, let any child, reading the chapter, be the judge. And what difficulty is there in such a fire and fish being provided, either by the Lord Himself, or by the ministry of angels at His bidding?—ὀψάριον] see reff., a word peculiar to John, and = ἰχθύεα, Matt. xv. 34. Mark viii. 7. It is probably here not a fish, but fish.—11.] ἀνέβη, into the boat, which apparently was now on the beach, in the shallow water.—ἐκατὸν π.] This enumeration is singular, and betokens the careful counting which took place after the event, and in which the narrator took a part.—οὐκ ἐσχίσθη τ. δικτ.] herein differing from what happened Luke v. 11, when it was broken.—12.] ἀριστ. Hereby is implied the morning meal:—see ver. 3.—οὐδεὶς [δὲ] ἐτ.] I take these words to imply that they sat down to the meal in silence,—wondering at, while at the same time they well knew, Him who was thus their Host.—τοῖμᾶν and ἐξετάειν are not elsewhere in John.—ἐστίν again, after ἐτόλμα, in John's manner.—13.] ἔρχεται, —from the spot where they had seen Him standing, to the fire of coals. λαμβ. κ. δίδωσ. bears evident trace of the λαβῶν

εἶδον of another occasion, and reminds us of the similar occurrence at Emmaus, Luke xxiv. 30.—14.] τοῦτ. ἦδη τρίτ.,—compare τοῦτο πάλιν δεύτερον, ch. iv. 54. The number here is clearly not that of all appearances of Jesus up to this time, for that to Mary Magdalen is not reckoned; but only those to the disciples,—i. e. any considerable number of them together. This one internal trait of consistency speaks much for the authenticity and genuineness of the addition.—ἐγερθεῖς, not elsewhere in John, but the participial construction is found in ch. iv. 54.—Without agreeing with all the allegorical interpretations of the Fathers,—I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to His disciples, busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to His words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his word enclosing a multitude of fishes, was set forth what should befall them as fishers of men. Can we miss that application at this far more important epoch of their Apostolic mission? Besides, He graciously provides for their present wants, and invites them to be His guests? why, but to show them that in their work hereafter they should never want but He would provide? And as connected with the

[Matt. viii. 30, λέγει αὐτῷ Ναὶ, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει ABCD  
 x. 15, αὐτῷ ὅτι οὖν ἦρ. There appears to have been nothing said during the meal. Surely every word would have been recorded.—One great object of this appearance, observes Stier, certainly was the confirmation and encouragement of the 'fisher of men' in his apostolic office.—Σίμων Ἰωνᾶ] A reminiscence probably of his own name and parentage, as distinguished from his apostolic name of honour, Cephas, or Peter, see ch. i. 43. Thus we have Σ. Βάρ Ἰωνᾶ, Matt. xvi. 17, connected with the mention of his natural state of flesh and blood, which had not revealed to him the great truth just confessed—and Luke xxii. 31, 'Simon, Simon,' when he is reminded of his natural weakness. See also Mark xiv. 37, and Matt. xvii. 25, where the significance is not so plain.—πλείον τούτων] 'more than these thy fellow-disciples,' compare Matt. xxvi. 33. Mark xiv. 29, 'Though *all* should be offended, yet not I.' That John does not record this saying, makes no difficulty here; nor does it tell against the genuineness of this appendix to the Gospel. The narrator tells that which he heard the Lord say, and tells it faithfully and literally. That it coincides with what Peter is related to have said elsewhere, is a proof of the *authenticity*, not of the *connexion*, of the two accounts.—τούτων has been strangely enough understood (Whitby, Bolton) of the *fish*, or the 'employment and furniture of a fisherman'—Olshausen sees a reference to the pre-eminence given to Peter, Matt. xvi. 19,—and regards the words as implying that on that account he really did love Jesus more than the rest;—but surely this is most improbable, and the other explanation the only likely or true one. Perhaps there is also a slight reference to his present just-shown zeal, in leaping from the ship first to meet the Lord. 'Has thy past conduct to me truly borne out thy former and present warmth of love to Me above these thy fellows?'—'Mira Christi sapientia, qui tam paucis vocibus efficit, ut Petrus et sibi satisfaceret, quem ter negaverat, et collegis

quibus se prætulerat;—exemplum dans disciplinæ ecclesiasticæ.' Grot.—Peter's answer shows that he understood the question as above. He says nothing of the *πλείον τούτων*,—but dropping all comparison of himself with others, humbly refers to the Searcher of hearts the genuineness of his love, however the past may seem to have called it in question.—The distinction between ἀγαπᾶν and φιλεῖν must not here be lost sight of, nor must we superficially say with Grotius, 'Promiscue hic usurpavit Joannes ἀγαπᾶν et φιλεῖν, ut mox βόσκειν et ποιμαίνειν (see below). Neque hic quærendæ sunt subtilitates.'—If so, why do the Lord's two first questions contain ἀγαπᾶς while Peter's answers have φιλῶ—whereas the third time the question and answer both have φιλεῖν? This does not look like accident.—The distinction seems to be that ἀγαπᾶν is more used of that reverential love, grounded on high graces of character, which is borne towards God and man by the child of God;—whereas φιλεῖν expresses more the personal love of human affection. Peter therefore uses a less exalted word, and one implying a consciousness of his own weakness, but a persuasion and deep feeling of personal love. (Hence it will be seen that in the sublimest relations, where, all perfections existing, love can *only be personal*, φιλεῖν only can be used, see ch. v. 20.) Then in the third question, the Lord adopts the word of Peter's answer, the closer to press the meaning of it home to him.—The σὺ οἶδας, the *two first* times, seems to refer to the Lord's *personal* knowledge of Peter's heart—in His having given him that name, ch. i. 43, in Matt. xvi. 17. Luke xxii. 31, and the announcement of his denial of Him. The *last* time, he widens this assertion 'Thou knowest *me*,' into 'Thou knowest *all things*,' being grieved at the repetition of a question which brought this Omniscience so painfully to his mind.—Βόσκει τ. ἄρν. μου] This and the following answers of the Lord can hardly be regarded as the *re-instating* of Peter in his apostolic office, for there is no record of his ever having lost it: but as a further and higher setting forth of it than that first one Matt. iv. 18,—both as belonging to all of them on the present occasion, and as tending to comfort Peter's own mind after his fall, and reassure him of his holding the same place

parable, Matt. xiii. 47 ff., has the net *enclosing a great multitude and yet not broken*, no meaning? Any one who recognizes the *teaching* character of the acts of the Lord, can hardly cast all such applications from him;—and those who do not, have yet the first rudiments of the Gospels to learn.

15.—23.] *Sayings of the Lord after the meal.*—15.] ὅτι οὖν ἦρ. There appears to have been nothing said during the meal. Surely every word would have been recorded.—One great object of this appearance, observes Stier, certainly was the confirmation and encouragement of the 'fisher of men' in his apostolic office.—Σίμων Ἰωνᾶ] A reminiscence probably of his own name and parentage, as distinguished from his apostolic name of honour, Cephas, or Peter, see ch. i. 43. Thus we have Σ. Βάρ Ἰωνᾶ, Matt. xvi. 17, connected with the mention of his natural state of flesh and blood, which had not revealed to him the great truth just confessed—and Luke xxii. 31, 'Simon, Simon,' when he is reminded of his natural weakness. See also Mark xiv. 37, and Matt. xvii. 25, where the significance is not so plain.—πλείον τούτων] 'more than these thy fellow-disciples,' compare Matt. xxvi. 33. Mark xiv. 29, 'Though *all* should be offended, yet not I.' That John does not record this saying, makes no difficulty here; nor does it tell against the genuineness of this appendix to the Gospel. The narrator tells that which he heard the Lord say, and tells it faithfully and literally. That it coincides with what Peter is related to have said elsewhere, is a proof of the *authenticity*, not of the *connexion*, of the two accounts.—τούτων has been strangely enough understood (Whitby, Bolton) of the *fish*, or the 'employment and furniture of a fisherman'—Olshausen sees a reference to the pre-eminence given to Peter, Matt. xvi. 19,—and regards the words as implying that on that account he really did love Jesus more than the rest;—but surely this is most improbable, and the other explanation the only likely or true one. Perhaps there is also a slight reference to his present just-shown zeal, in leaping from the ship first to meet the Lord. 'Has thy past conduct to me truly borne out thy former and present warmth of love to Me above these thy fellows?'—'Mira Christi sapientia, qui tam paucis vocibus efficit, ut Petrus et sibi

satisfaceret, quem ter negaverat, et collegis

δεύτερον Σίμων \* Ἰωῆ, ἀγαπᾷς με; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ <sup>h</sup> Ποίμαινε τὰ <sup>h</sup> πρόβατά μου. <sup>h</sup> λέγει αὐτῷ τὸ τρίτον Σίμων \* Ἰωῆ, φιλεῖς με; <sup>h</sup> ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ \* εἶπεν αὐτῷ Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς Βόσκε τὰ \* πρόβατά μου. <sup>h</sup> ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς νεώτερος, <sup>h</sup> ἐξώνυσες σεαυτὸν καὶ περιεπάτεις ὕπου ἡθελες· ὅταν δὲ <sup>h</sup> γηράσῃς, <sup>h</sup> ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει

<sup>h</sup> Luke xvii. 7.  
<sup>h</sup> Acts xx. 28.  
<sup>h</sup> 1 Pet. v. 2.  
<sup>h</sup> 2 Kings vii. 7.  
<sup>h</sup> 1 = Matt. x. 6  
<sup>h</sup> al. tr. Ezek.  
xxiv. pas-  
sim.  
<sup>h</sup> kch. xvi. 20 al.

<sup>h</sup> there only.  
<sup>h</sup> Heb. iv. 18.  
<sup>h</sup> m Heb. viii. 13  
<sup>h</sup> only. Ps.  
xxxvi. 25.  
<sup>h</sup> n Matt. viii. 3  
<sup>h</sup> al. Sir. xv.  
16.

—16. πάλιν om. D c.—aft. ἐξέρ. ins. ὁ κύριος D.—προβάτια A C. txt B D.—17. τὸ om. C.—καὶ om. A ab.—λέγει A D X 4 b. txt B C.—αὐτῷ om. B.—προβάτια A C.—18. ὅτι (error?) C¹.—ἄλλοι σε ζώσουσι C D Arm.; and for οἶσαι (οἰσοῦσαι C²), ἀπαγοῦσιν D.—aft. οἶσαι. ins. σε A D ac. om. B C¹ b (?).—σὺ οὐ D². σὺ (omg. οὐ) D¹.—

among the apostles as before, owing to the gracious forgiveness of his Lord.—We can hardly with any deep insight into the text hold βόσκειν and ποιμ. to be synonymous (Grot. above, Lücke, De Wette, Trench), or ἀρνία and πρόβατα. The sayings of the Lord have not surely been so carelessly reported as this would assume. Every thing here speaks for a *gradation* of meaning. The variety of reading certainly makes it difficult to point out exactly the steps of that gradation, and unnecessary to follow the various interpreters in their assignment of them: but that there is *such*, may be seen from Isa. xl. 11. 1 John ii. 12, 13. Perhaps the *feeding of the lambs* was the furnishing the Apostolic testimony of the resurrection and facts of the Lord's life on earth to the first converts; the *shepherding* or ruling the *sheep*, the subsequent government of the Church as shown forth in the early part of the Acts: the *feeding of the sheep*, the furnishing the now maturer Church of Christ with the wholesome food of the doctrine contained in his Epistles. But those must strangely miss the whole sense, who dream of an exclusive primatial power here granted or confirmed to him. A sufficient refutation of this silly idea, if it needed any other than the ἐλυπήθη of this passage, is found in the συμπερισβύτερος of 1 Pet. v. 1, where he refers apparently to this very charge; see note on Matt. xvi. 17. "Illud, '*plus his*' (πλεῖον τούτων), indicio est, Petrum hic restitui in locum suum, quem amiserat per abnegationem (but see above) simulque quiddam ei prae condiscipulis tribui, sed nihil a quo ceteri excludantur. Nam sane etiam hi amabant Jesum. Desinat tandem hoc ad se, et ad se unum rapere, qui nec amat nec pascit, sed depascit, per successionis Petrinæ simu-

lationem.' Bengel.—16.] πάλιν δεύτερον, an expression found in John iv. 54.—17.] φιλεῖς: see above on ver. 15.—ἐλυπήθη] not merely on account of the repetition of the question, but because of τὸ τρίτον, the number of his own denials of Christ.—πάντα οἶδ. see above.—18.] The end of his pastoral office is announced to him:—a proof of the πάντα οἶδης which he had just confessed;—a contrast to the denial of which he had just been reminded;—a proof to be hereafter given of the here recognized genuineness of that love which he had been professing. There is no implied *question*, as Lücke thinks:—the futures are prophetic.—ἀμὴν ἀμὴν] John's manner again.—ὅτε ἡς νεώτερος] in contrast to ὅταν δὲ γῆρ. It includes his life up to the time prophesied of.—ἐξών. σ.] As in ver. 7, he had girt his fisher's coat to him: but not confined in its reference to that girding alone,—thou girdedst thyself up for My work, and wentest hither and thither—but hereafter there shall be a service for thee 'paullo constrictior'—ἐκτενεῖς τὰς χ. σου, but not as just now, in swimming;—in a more painful manner, on the transverse beam of the cross—and another—the executioner—shall gird thee,—with the cords binding to the cross'—(tune Petrus ab altero vincitur, cum cruci adstringitur, Tertull. in De Wette). Such is the traditionary account of the death of Peter, Euseb. ii. 25. iii. 1, where see notes in Heinichen's ed.—οἶσαι σε.] viz. in the lifting up after the fastening to the cross—or perhaps, by a ὑστερον πρότερον, in making thee go the way to death, bearing thy cross.—ὅπου οὐ θ.] Quis enim vult mori? Propterea nemo: et ita nemo ut B. Petrus diceretur, Alter te inget, et feret quo tu non vis. Aug. (Trench, Mir. p. 462 note.)—Προφ. Bleek (Beitrag zur Evan-

ο ch. xviii. 32. καὶ οἷσε \* ὅπου οὐ θέλεις. <sup>19</sup> τοῦτο δὲ εἶπε, ° σημαίνων ABCD  
 p = here only. see Luke  
 xviii. 37. ch. xviii. 1. ποίω θανάτῳ <sup>1</sup> δοῦσαι τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει  
 q Matt. ix. 22. αὐτῷ Ἀκολουθεῖ μοι. <sup>20</sup> ἡ ἐπιστραφεὶς [δὲ] ὁ Πέτρος  
 r = Luke xi. 37. ch. xiii. 12. βλέπει τὸν μαθητὴν ὃν ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα,  
 s = Matt. xxvi. 13. αὐτὸς καὶ ἠνέπεσεν <sup>s</sup> ἐν τῷ δειπνῷ ἐπὶ τὸ ἵσθητος αὐτοῦ καὶ  
 t ch. xiii. 25. εἶπε \* Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; <sup>21</sup> τοῦτον \*  
 u ellips. Matt. xxvi. 8. ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ τί;  
 v Mark xiv. 30. end. <sup>22</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν <sup>b</sup> ἕως  
 b Luke xix. 13. 1 Tim. iv. 13.

19. ταῦτα D Orig. — 20. δὲ om. A B C 2 *bcu* Arm. ins. D.—εἶπεν αὐτῷ C D. txt  
 A B? — 21. τοῦτον οὖν B C D I *abc* Copt. Orig. Cyr. om. A E G H K M S U X Δ.—

gelien Kritik, p. 235, note) suggests an interpretation of this prophecy which is surely contrary to ver. 19:—that the former part, ὅτε ἡς ν. . . . applies to the life of Peter before his calling,—the latter ἐκτελεῖς . . . to his life in the service of the Lord, who is the ἄλλος—who was to strengthen him for his work (ζώσει),—that he was to stretch out his hands in the sense of his own weakness, not merely in the feebleness of old age (in prayer?), and finally this ἄλλος, the Lord Whom he served, would carry him whither he would not, i. e. to a death of martyrdom. But this says nothing of ποίω θανάτῳ, on which the stress evidently is, and which Bleek, while he recognizes, endeavours to get rid of by supposing the idea to have arisen after the death of Peter!—19.] This remark is entirely in John's manner, as is the δοῦσαι τ. θ. used of such a death; see ch. ii. 21. vi. 6. vii. 39. xii. 33.—ἀκολουθεῖ μοι] Not to be understood I think of any present gesture of the Lord calling Peter aside;—but, from the next verse, followed perhaps by a motion of Peter towards Him, in which John joined. The words seem to be a plain reference to ch. xiii. 36;—and the following,—a following through the Cross to glory:—see Matt. xvi. 24. Now, however, ἄρας τὸν σταυρὸν is omitted. He had made this so plain, that it needed not expressing. There was also a forcible reminding Peter of the first time when he had heard these words on the same shore, Matt. iv. 18.—20.] The details necessary to complete the narrative are obscure, and only hinted at in the background. It seems that Peter either was at the time of the foregoing conversation walking with Jesus, and turned round and saw John following,—or that he moved towards Him on the termination of it (but certainly not from a misunderstanding of the words ἀκολ. μοι, see ver. 21). I can hardly conceive Him moving away on uttering these words, and summoning Peter

away in private. It seems in the highest degree unnatural.—The description of the disciple whom Jesus loved is evidently inserted to justify his following, and is a strong token of John's hand having written this chapter; see ch. xiii. 23.—21.] Peter's question shows that he had rightly understood the Lord's prophecy respecting him. He now wishes to know what should befall his friend and colleague,—ἀποκτείνῃ αὐτῷ τὴν ἀμοιβήν (for his similar service in ch. xiii. 23 just referred to) καὶ νομίσας αὐτὸν βούλεσθαι ἰρωτᾶν τὰ κατ' αὐτὸν, εἴτα μὴ θάρρειν, αὐτὸς ἀνιδέξατο τὴν ἰρωτησιν. Chrysost. (Stier vi. 864).—This was not mere idle curiosity, but that longing which we all feel for our friends; of which Bengel says,—Facilius nos ipsos voluntati divinæ impendimus, quam curiositatem circa alios, æquales præsertim aut supiores, deponimus.—22.] The words τί πρὸς σε; imply a rebuke;—not perhaps however so sharp a one as has been sometimes seen in them. They remind Peter of the distinctness of each man's position and duty before the Lord; and the σὺ ἄκ. μοι, which follow, directs his view along that course of duty and suffering which was appointed for him by his Divine Master.—On the εἰς θέλω . . . , three opinions have been held (for that which refers the words to John's remaining where he then was, on the shore, till the Lord returned from His colloquy with Peter, is not worth more than cursory mention): (1) that of Aug., Maldon, Grot., Lampe, Olsh., &c. (it being allowed on all hands, that μένειν means 'to remain in this life': see Phil. i. 24, 25 1 Cor. xv. 6. John xii. 34), 'If I will that he remain till I fetch him,' i. e. by a natural death. But this is frigid, and besides inapplicable here. Peter's death, although by the hands of an ἄλλος, was just as much the Lord's 'coming for him,' as John's, and there would thus be no contrast. (2) That that 'coming of the Lord' is meant which is so often in the three Gospels

ἐρχομαι, τί <sup>c</sup> πρὸς σε; σὺ ἀκολουθεῖ μοι. <sup>23 d</sup> ἐξήλθεν οὖν <sup>c</sup> λόγος οὗτος εἰς τοὺς <sup>c</sup> ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ <sup>f</sup> ἀποθνήσκει. <sup>s</sup> \* καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἐρχομαι, τί πρὸς σε;

<sup>24</sup> Οὗτός ἐστιν ὁ μαθητὴς ὁ <sup>h</sup> μαρτυρῶν περὶ τούτων καὶ \* γράφας ταῦτα, καὶ <sup>i</sup> οἶδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ. <sup>25</sup> ἔστι δὲ καὶ ἄλλα πολλὰ \* ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται <sup>k</sup> καθ' ἑν, οὐδὲ

for τῶν Ἰησ., αὐτῷ D<sup>1</sup>. — 22. μένειν οὕτως D d. — 23. aft. ἀέληφ. ins. καὶ ἔδοξαν D. — αὐτὸ D. — οὐκ εἶπεν δὲ αὐτῷ B C e Orig. txt A D ab. — for ὅτι οὐκ ἀποθνήσκει, οὐκ ἀποθνήσκει D. — τί πρ. σε om. D. — 24. ὁ καὶ μ. B. — καὶ ὁ γο. B D ab. txt A C Orig. — 25. for ὅσα, ἃ B C<sup>1</sup> X 3 Orig. Cyr. Chrys. txt A C<sup>2</sup> D E G K M (H S ?) U Δ al. —

alluded to, (see especially notes on Matt. xxiv.) viz. the establishment in full of the dispensation of the Kingdom by the destruction of the nation and temple of the Jews. This is the view of some mentioned by Theophyl., of Bengel (see below), Stier, Dräseke, Jacobi, &c.—and is upheld by the || place, Matt. xvi. 28. (3) That the Lord here only puts a case,—‘Even should I will that he remain upon earth till My last coming—what would that be to thee?’ This view is upheld by Trench, Miracles, p. 466; but I think must be rejected on maturer consideration of the character of the words of our Lord, in Whose mouth such a mere hypothetical saying would be strangely incongruous, especially in these last solemn days of His presence on earth.—The second view seems then to remain, and I adopt it with some qualification.—At the destruction of Jerusalem began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the ‘coming of the Lord,’ ending, as it shall, with His glorious and personal Advent. This the beloved Apostle alone lived to see, according to ancient and undoubted tradition (Euseb. H. E. iii. 23). When De Wette (whom Lücke in the main follows) calls this interpretation ‘ganz richtig,’ and would interpret this answer by the current idea in Apostolic times, that His coming was very near, he is assuming (1) that this *was* the idea of the Apostles themselves (see 2 Thess. ii. 2 Pet. iii. 3, 4, 8, 9); (2) That this answer is not that of our Lord, but apocryphal (!).—If all that he says about the early expectations of the Church were granted, it would not follow that the view above taken is erroneous. And as to the chapter having been written after the death of John and the destruction of Jerusalem, see below.—23.] τοὺς ἀδελφοὺς is an

expression of later date than the Gospels, but frequent in the Acts: see reff. and ch. xi. 1. 12, &c.—ἐξήλθ. εἰς (see reff.) is more in the manner of the other Gospels.—καὶ οὐκ εἶπ. . . .] This καὶ is much in John’s manner, see ch. xvi. 32; not meaning *but*,—rather, ‘and yet.’ The following words are to me a proof that this chapter was written during John’s lifetime.—If written by another person after John’s death, we should certainly, in the refutation of this error, have read, ἀπέθανε γὰρ, καὶ ἐτάφη, as in Acts ii. 29.—This notion of John’s not having died, was prevalent in the early Church,—so that Augustine himself seems almost to credit the story of the earth of John’s tomb heaving with his breath. Tract cxxiv. ‘The English sect of the ‘seekers’ under Cromwell expected the re-appearance of the Apostle as the forerunner of the coming of Christ.’ Tholuck. See Trench on the Miracles, p. 467 note.—The simple recapitulation of the words of the Lord show that their sense remained dark to the writer, who ventured on no explanation of them.

24, 25.] Identification of the Author, and conclusion.—See remarks below.—24.] περὶ τούτων and ταῦτα certainly refer to the whole Gospel, not merely to the Appendix—and are quite in John’s style:—see ch. xii. 41. xx. 31.—οἶδαμεν is in John’s style—see 1 John v. 18, 19, 20, also ch. iv. 14. 16 al. fr. On ὅτι ἀλ. ἐστ. . . . see 3 John 12.—25.] The purpose of this verse seems to be to assert and vindicate the fragmentary character of the Gospel;—for that the doings of the Lord were so many,—His life so rich in matter of record,—that, in a popular hyperbole, we can hardly imagine the world containing them all, if singly written down;—thus setting forth the superfluity and cumbrousness of anything like a perfect detail, in the



1 = ch. ii. 6  
only, 3 Kings  
vii. 38.  
m pres. ver. 23  
rell.  
αὐτὸν οἶμαι τὸν κόσμον <sup>1</sup> χωρῆσαι τὰ <sup>m</sup> γραφόμενα ABC  
βιβλία †.

χριστὸς ἴησ. D.—rec. aft. βιβ. add αὐτὸν, with E G H? K M S? U X Δ al., but om.  
A B C D 5 *abd* Syr. Copt. Sahid. Æth. Arm.

strongest terms,—and in terms which certainly look as if fault had been found with this Gospel for want of completeness, by some objectors.

The reader will have perceived in the foregoing comment on the chapter a manifest leaning to the belief that it was written by John himself. *Of this I am fully convinced.* In every part of it, his hand is plain and unmistakeable. I believe it to have been added some years probably after the completion of the Gospel; partly perhaps to record the important miracle of the second draught of fishes, so full of spiritual instruction, and the interesting account of the sayings of the Lord to Peter;—but principally to meet the error which was becoming prevalent concerning himself. In order to do this, he gives a complete account with all minute details,—even to the number of the fish caught,—of the circumstances preceding the conversation,—and the very words of the Lord Himself; not pretending to put a meaning on those words, but merely asserting that they announced no such thing as that he should not die. Surely nothing can be more natural than this.—External evidence completely tallies with this view. The chapter is contained in all the principal MSS.: and there is no greater variety of

reading than usual. In these respects it differs remarkably from John vii. 53—viii. 11, and indeed from even Mark xvi. 9—20. Internal evidence of style and diction is nearly balanced. It certainly contains several words and constructions not met with elsewhere in John; but, on the other hand, the whole cast of it is his;—the copulæ are his;—the train of thought, and manner of narration.—And all allowance should be made for the double alteration of style of writing which would be likely to be brought about, by lapse of time, and by the very nature of an appendix,—a fragment,—not forming part of a whole written continuously, but standing by itself. The last two verses, from their contents, we might expect to have more of the epistolary form; and accordingly we find them singularly in style resembling the Epistles of John.

On the whole, I am persuaded that in this chapter we have a fragment, both *authentic* and *genuine*, added for reasons apparent on the face of it, *by the Apostle himself*, bearing evidence of his hand, but in a 'second manner,'—a later style;—probably (as I think is shown in the simplicity of the οἶμαι in ver. 25) in the decline of life.

END OF VOL. I.