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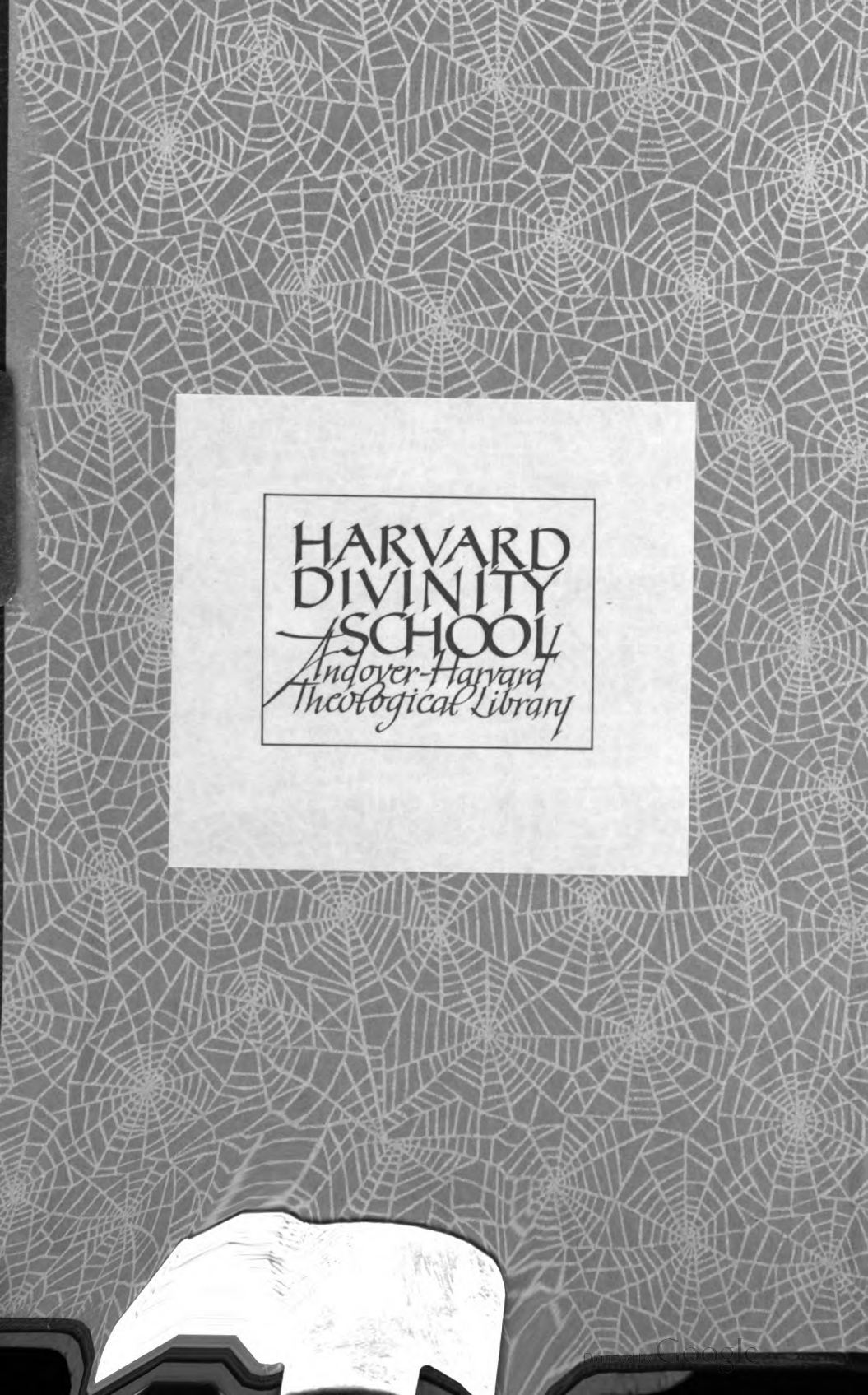
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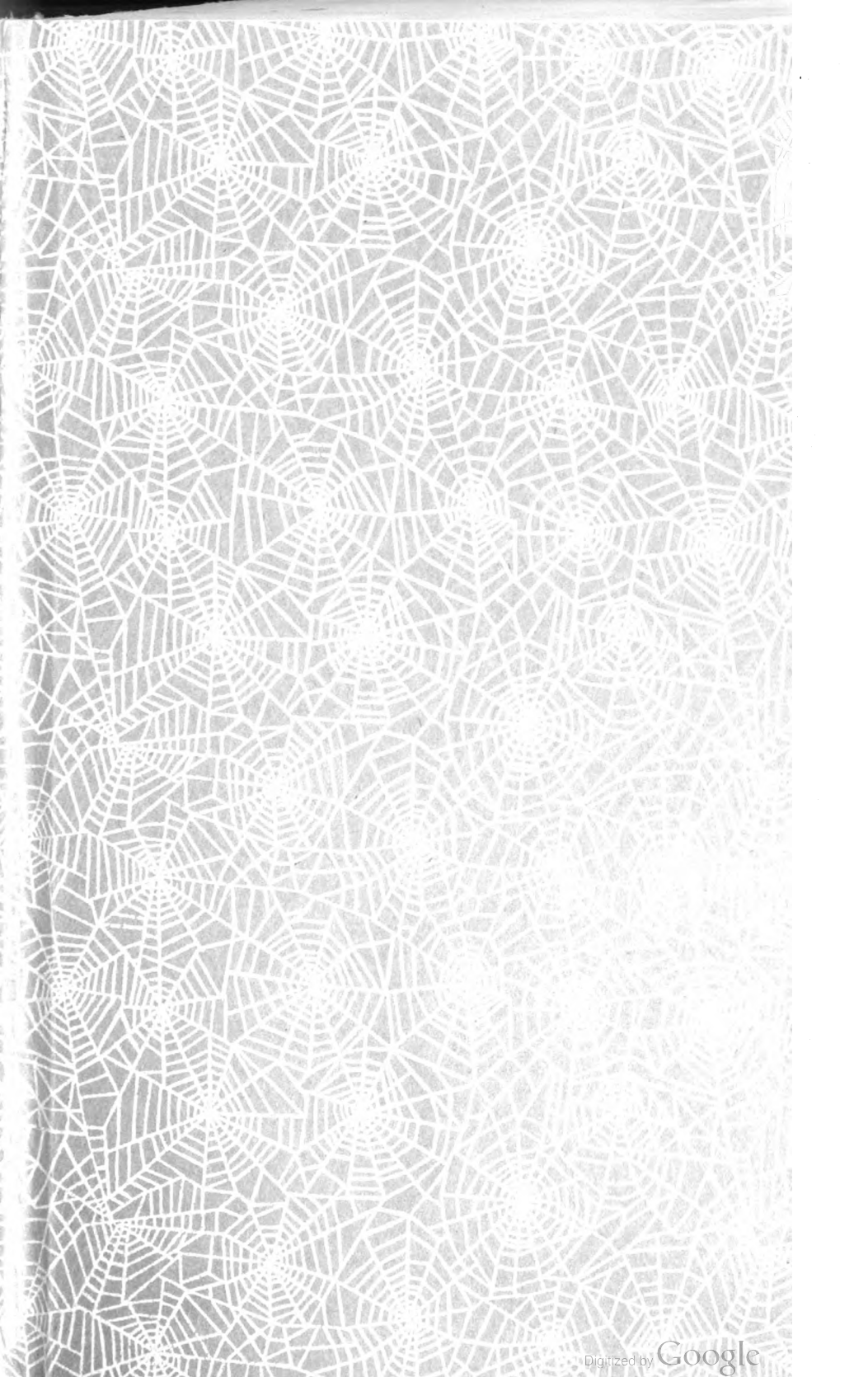
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BENGEL'S
GNOMON
OF THE
NEW TESTAMENT.

A NEW TRANSLATION,
EDITED BY
CHARLTON T. LEWIS, M. A.,

JOHN ALBERT BENGEL'S

G N O M O N

OF

THE NEW TESTAMENT.

POINTING OUT

FROM THE NATURAL FORCE

OF THE

WORDS, THE SIMPLICITY, DEPTH, HARMONY

AND

SAVING POWER OF ITS DIVINE THOUGHTS.

A NEW TRANSLATION,

BY

CHARLTON T. LEWIS, M. A.,

AND

MARVIN R. VINCENT, M. A.,

PROFESSORS IN TROY UNIVERSITY.

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PREFACE.

BENDEL'S principles of interpretation are essentially those which are most approved by the church of Christ in this country. His method is, avoiding long discussions, to point the reader to the text itself; and, by directing his thoughts, and suggesting points of view, to enable him to grasp its full meaning. Hence his work has been the delight of four generations of Christian scholars. But being in Latin, it has never reached the mass of the people. Wesley, indeed, translated many of its valuable notes, and introduced them, with enthusiastic eulogy, to the English public. His work, though it gives but a small part of the Gnomon, is still widely read. It may seem strange that a faithful rendering of the whole has not long since been published. But the attempt is full of difficulty.

A translation of Bengel's Latin, without revision, would be of little value, save to scholars, who already have access to the original. For, not to speak of mere deficiencies, it contains too many acknowledged errors, both of criticism and exposition, to be safely put in the hands of students. It was written one hundred and twenty years ago; and more mind and toil have been given to these subjects since, than in all time before. Their outlines, indeed, have only been drawn more clearly; but many lesser views have been changed, many discoveries made. These often supplement Bengel, sometimes contradict him. And though in his style of exposition, his profound and suggestive anatomy of words and thoughts, he still stands unrivalled; though he anticipated the best general features of the latest commentaries; yet he could not anticipate the detailed results of a century's research and discussion.

On the other hand, to rewrite the Gnomon, to reproduce it for to-day, related to the scholarship of A. D., 1860, as the original was to that of A. D., 1742—he were bold, indeed, who should attempt this. He must unite in himself De Wette's critic sharpness, Tholuck's vast

reading, Olshausen's comprehensiveness of view, and Stier or Neander's spiritual insight. Meyer, more than any other, unites all these qualifications, except the last; the want of which is sometimes painfully prominent in him. He is great, and ever grows greater, as his successive editions show; but, although his work is, on the whole, and in most of its parts, the best scientific commentary ever written, yet the student whose simple aim is to "sink deep in the word, that the word may sink deep in him," will prefer the old Gnomon still.

But one course remains for the editor of Bengel. He must translate Bengel's text as it is, connecting with it such extracts from other writers as will guard the reader against views now refuted; and will further give some hints of the results of more modern criticism and exegesis. If less were done, the work would be very imperfect; if more were attempted, it would become rather a new book than an edition of Bengel.

The present translation has been made from the last Edition of the Gnomon, published under the care of John Steudel, Tübingen, 1855, which is but a reprint of that of 1835, edited by J. C. Steudel. Both retain the text of the standard (third) edition, carefully edited in 1778, by Ernest Bengel, the author's son. We have followed the Latin rather more closely than is usual with translators, but wherever a literal rendering would be obscure, we have paraphrased it. We have freely used the English translation published by Messrs. Clarke, Edinburgh, 1854, and the German translation by Werner, Stuttgart, 1858, which, though less literal, is far more accurate than the former. To the English work our obligations are very great, and we would gladly entitle this a revised reprint of it, but that such a title would misrepresent our book, and thus be unjust to both. We have translated directly from the Latin throughout, adopting the language of that book only where we could not improve it. A collation will show greater differences than two renderings of the same work often present.

The chief value of the Gnomon is in its expositions of Scripture. I have striven to increase its value, by adding, in the most condensed form, such of the most valuable remarks of the best modern commentators as the plan of the Gnomon admits; those which open *the force of the words* of Scripture. These are chiefly taken from books not accessible to the student who reads only English; but I have also made use of works which have been translated, and others first written in English, whenever it seemed essential. A list of the authors and works most frequently quoted will be found at the end of this Preface; when others are referred to, their names are usually given at length. Very many have been quoted at second hand, for want

of leisure or else of opportunity to search the originals. But, not desiring to display borrowed learning, nor to be responsible for the mistakes of others, I have always given the double reference. Thus [*August. in Mey.*] means that what precedes is quoted by Meyer from Augustin ; and so of the rest. In quotations, from whatever source, the language is usually my own, and much condensed. Sometimes a line or two states the main point of a long discussion. Only thus could the work be brought within its present limits. Where Bengel's exposition is clearly erroneous, it is corrected from the same sources. But I have not mutilated the work by omitting his views, but have inserted them, with those which have superseded them; sometimes, however, abridging arguments on controversies of his day, now obsolete.

In the *critical* part of the Gnomon, more radical revision has been necessary. Bengel's honored labors gave almost the first impulse to a course of investigation which has, since his death, revolutionized New Testament criticism, and placed it on a firm basis. The vast accumulations of manuscript evidence, which more recent students, especially S. P. Tregelles and C. Tischendorf, have brought to establish the text, have rendered many of Bengel's discussions, based on fewer and less reliable witnesses, worthless, save as illustrations of method, and facts in the History of Criticism. I have, therefore, reserved the most important of them, to answer these ends, and omitted the rest. In their place, I have revised the New Testament Text throughout, comparing that from which the English version was made with the now generally received text of Tischendorf (Last Edition, Leipsic, 1859,) and have noted in the Gnomon, every variation which can be expressed in a translation, stating the precise change necessary in our English version to make it correspond with the authentic text of the original. And since Alford has thoroughly and with great judgment revised Tischendorf's text, changing it only in a few places, where his authority deserves attention, I have noted also his reading, wherever there is a variation affecting the sense. Thus this work will serve the English reader as a *Critical English Testament*. And by comparing this work with the authorized English version, the student will be able, without any knowledge of Greek, to understand the precise results of modern criticism, in revising the Text of the New Testament. It seems strange that the English language has been, until now, without a book containing this information.

All additions are in brackets, that Bengel may not be held responsible for any thing not his. Believing that all worth saying ought to

be in the text, I have tried to avoid foot-notes. To make room for the additions, I have omitted nothing which could be of interest or value to any student; nothing but references to books never known in this country, and superseded in their own; a few remarks on Greek etymology, intelligible only to Greek scholars, who will find better ones in any recent Greek Lexicon; and a very few more, perhaps five, chiefly on modern miracles, and now valueless. Wherever a technical term of Rhetoric is used by Bengel, we have briefly indicated its meaning and force. The Appendix to Vol. II. (translated from Steudel's edition) will contain fuller explanations, with examples.

An attempt has been made to render the whole book intelligible to those who have no knowledge of the learned languages, by removing all difficulties not really inherent in the subject or the thought.

As two names appear on the title-page, it is proper to state our respective shares in preparing the work. Prof. Vincent has translated that part of the text of Bengel contained in pages 317 to 374, 395 to 533, 564 to 707, and 769 to the end of this volume. The remainder of the translation, and the additions in brackets throughout the book, as well as the plan and general responsibility for the whole, are mine. Deeply conscious of its imperfections, we send it out upon its errand, wishing to all who read it as much profit and delight as its preparation has given us. In this new form, may the great work of Bengel fulfil again the chief aim of his life, by introducing many to a thorough, abiding knowledge of THE WORD, that they may be disciples indeed.

CHARLTON T. LEWIS.

TROY UNIVERSITY, *July 25, 1860.*

LIST OF THE PRINCIPAL BOOKS

QUOTED IN THE EDITOR'S ADDITIONAL NOTES IN THIS VOLUME.

(WITH THE ABBREVIATIONS USED IN THE REFERENCES.)

ALFORD, Henry—"The Greek Testament; with a critically revised Text," etc., etc. Vol. I., 3d ed., 1856. Vol. II., 2d ed., 1855. [*Alf.*]

BRÜCKNER, B. B.—Additions to De Wette's Commentary on John's Gospel; see DE WETTE. [*Br. in De W.*]

CALVIN, John—"In Novum Testamentum Commentarii," etc. Curavit A. Tholuck; Vol. I. and II., 2d ed., Berlin, 1838; Vol. III. and IV., 1st ed., 1833. [*Calv.*]

DORNER, Dr. J. A.—"Entwicklungsgeschichte der Lehre von der Person Christi," etc. 2d ed., Berlin, 1851-6. [*Dorner.*]

DE WETTE, Dr. W. M. L.—"Kurzgefasstes exegetisches Handbuch," etc., Leipsic. Matthew, 4th ed., 1857; Luke and Mark, 3d ed., 1846; John, 4th ed., (greatly enlarged and improved by the editor, B. Bruno Brückner,) 1852; Acts, 3d ed., 1848. [*De W.*]

FORD, Rev. James—"The Acts of the Apostles, illustrated (chiefly in the doctrinal and moral sense) from Ancient and Modern Authors." London, 1856. [*F.*]

LAMPE, Frid. Adolphus—"Commentarius Analytico-exegeticus," etc. "Evangelii secundum Joannem," etc. 3 vols., 4to., Amsterdam, 1724-6. [*Lampe*].

LÜCKE, Dr. F.—"Commentar über das Evangelium des Johannes." 2 vols., 2d ed., Bonn, 1833. (I was not able to obtain the third edition, Bonn, 1840, in time.) [*L.*]

MEYER, Dr. Heinrich A. W.—“*Kritisch Exegetischer Kommentar über das Neue Testament.*” Göttingen, Matthew, 4th ed., 1858; Mark and Luke, 3d ed., 1855, (the fourth was issued too late for use in this work;) John, 3d ed., 1856; Acts, 2d ed., 1854. [*Mey.*]

NEANDER, Augustus—“*The Life of Jesus Christ,*” etc., translated from the fourth German edition, by Professors McClintock and Blumenthal, New York, 1855. “*History of the Planting and Training of the Christian Church,*” etc. Translated from the third edition, by J. E. Ryland, London, 1851. [*Neand.*]

OLSHAUSEN, Dr. Hermann—“*Biblical Commentary on the New Testament.*” Translated for Clark’s Library; revised after the fourth edition, by A. C. Kendrick, D.D. Vol. I., II., III., New York, 1858. [*Ols.*]

QUESNEL, Pasquier—“*The Gospels, with Moral Reflections on each verse,*” etc., etc. Philadelphia, 1855. [*Q.*]

STIER, Rudolf—“*The Words of the Lord Jesus.*” Translated from the second edition, by Rev. William B. Pope. 8 vols., 8vo, Edinburgh, 1855–8. [*Stier.*]

THOLUCK, Dr. A.—“*Philologisch-theologische Auslegung der Bergpredigt Christi,*” etc. 2d ed., Hamburg, 1835. “*Commentar zum Evangelium Johannis.*” 7th ed., Gotha, 1857. (On the first two chapters some quotations are made from the 6th ed., as translated by Charles P. Krauth, D.D., Philadelphia, 1859.) [*Thol.*]

TISCHENDORF, C.—“*Novum Testamentum Graece, Editio Septima Critica Minor.*” Leipsic, 1859. [*Tisch.*]

TRENCH, R. C.—“*Notes on the Parables of our Lord.*” 2d American ed., New York, 1854. Also, “*Notes on the Miracles of our Lord.*” 2d American ed., New York, 1854. [*Trench.*]

WINER, Dr. G. B.—“*Biblisches Realwörterbuch,*” etc. 3d ed., Leipsic, 2 vols, 1847–8. [*Winer*, i. or ii.] Also, “*A Grammar of the New Testament Diction,*” etc. Translated from the sixth ed., by Edward Masson, Philadelphia, 1859. [*Winer.*]

The sentences marked [V. G.] are quoted in Steudel’s Edition, from Bengel’s German Version of the New Testament supplement to the Gnomon.

are quoted in Steudel’s Edition, from Bengel’s German Version of the New Testament supplement to the Gnomon, with practical annotations: and are often a valuable

THE AUTHOR'S PREFACE.

WRITTEN AT THE COLLEGE OF HERBRECHTINGEN, 20TH MARCH A.D. 1742,
AND AFTERWARDS REVISED.

SUMMARY.

- I. THE WORD OF GOD, written in the books of the Old and New Testaments, is the greatest of all his gifts.
- II. It should be rightly handled.
- III. *Commentaries* were not necessary in primitive times.
- IV. How far they are useful in later times.
- V. The *several ages* of Scriptural Exegesis distinguished.
- VI. The origin of the *present* work.
- VII. The title, "*Gnomon Novi Testamenti*," explained; and the author's design.
- VIII. *Suggestions* how to distinguish the genuine Text of the New Testament, and to combine it prudently with the *Textus Receptus*.
- IX. The criticism of *Gerard von Maestricht* examined.
- X. The Text carefully revised, the foundation of the present *Exegesis*.
- XI. And *divided* into Sections, and correctly punctuated.
- XII. The *Style* of the Apostles vindicated.
- XIII. The Books of the New Testament reduced to Synoptical Tables.
- XIV. The inherent *force of words* considered; especially of the *Greek* words, and that with due regard to *Hebraism*.
- XV. The *Style* of the Sacred Writings considered as expressive of holy feelings and character.
- XVI. Hence there are various methods of Annotation.
- XVII. Previous writers seldom cited in the present work.
- XVIII. What is here done towards elucidating each of *the Gospels*.
- XIX. What for the *Acts* and *Epistles*.
- XX. The Apocalypse again treated of: Dr. *Joachim Lange's* views: the author's *Ordo Temporum*.
- XXI. *The Author's Orthodoxy*.

- XXII. His desire to assist those also, who are not learning *Greek*.
 XXIII. The Language of the present work.
 XXIV. The *Technical* Terms introduced.
 XXV. The *usefulness* and *moderate size* of the Gnomon.
 XXVI. Announcement respecting the *German* version of the New Testament.
 XXVII. An exhortation to the *constant* study of Holy Scripture.

GRACE AND PEACE BE MULTIPLIED TO THE
 CHRISTIAN READER.

I. THE word of the living God, which had governed the primitive patriarchs, was committed to writing in the age of Moses, who was followed by the other prophets. Subsequently, those things which the Son of God preached, and the Paraclete spake through the apostles, were written down by the apostles and evangelists. These writings, taken together, are termed "*Holy Scripture*;" and, bearing this title, they are themselves their own best eulogy. For it is because they contain God's words and are the LORD'S BOOK, that they are called "*Holy Scripture*." "The word of our God," exclaims the prophet, "shall stand for ever."—(Isaiah xl. 8.) "Varily, I say unto you," says the Saviour Himself, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—(Mat. v. 18.) And again, "Heaven and earth shall pass away; but MY WORDS shall not pass away."—(Mat. xxiv. 35.) The Scriptures, therefore, of the Old and New Testaments, form a most reliable and precious *system* of Divine testimonies. For not only are the various writings, when considered separately, worthy of GOD, but they together exhibit one complete and harmonious body, unimpaired by excess or defects. They are the fountain of wisdom; which is preferred by those who have tasted it to all the compositions of other men, however holy, experienced, devout, or wise.

[We may add: They who have not tasted it, prefer to it all compositions of mere men, however profane, vain, wanton, or foolish.—(Ps. liii. 2.) Hence their opposition to it. E. B.]

II. It follows that those who have been intrusted with so great a gift, should use it properly. Scripture teaches its own use, which consists in *action*. To *act* it, we must understand it, and this understanding is open to all the upright of heart.

(Comp. Ps. xxv. 14; Mat. xi. 25; John vii. 17; 1 Cor. ii. 14. For not one of the upright in heart will allow the saving power of those passages to be snatched from him by any hermeneutic arts whatever.)

III. Myriads of annotations were not written in the Church of the Old Testament, although the light was more scanty then; nor did the Church of the New Testament require them. *don't think that*

to be immediately laden with such helps. Every book, when first published by a prophet or an apostle, bore in itself its own interpretation, as it referred to the existing state of things. The text, which was continually in the mouths of all, and diligently read by all, kept itself pure and intelligible. The saints were not busy with selecting the berries, as if the other parts were to be pruned away; nor with accumulating cumbrous commentaries. They had the SCRIPTURES. Those who were learned in the Old and New Testaments were at hand to teach the unlearned.

IV. The purposes which can be attained by commentaries are chiefly the following: to preserve, restore, or defend the purity of the *text*; to exhibit the exact *force of the language* employed by any sacred writer; to explain the *circumstances* to which any passage refers; to remove *errors* or abuses which have arisen in later times. The first hearers needed none of these. Now, however, it is the office of commentaries to effect and supply them in some measure, so that the *hearer of to-day, with their aid, may be like the hearer in those times who had no such assistance*. Our late age has one advantage; it can interpret the prophecies more clearly by the event. Whatever things, of every kind, readers draw from the Scripture, they can, and ought all to share with each other; chiefly by word of mouth, but also by written compositions; in such a manner, however, *as neither to lessen nor supersede* the perpetual use of Scripture itself.

V. Scripture is the life of the Church: the Church is the guardian of Scripture. When the Church is strong, Scripture shines abroad; when the Church is sick, Scripture is imprisoned. Thus Scripture and the Church exhibit together the appearance of health, or else of sickness; so that the treatment of Scripture corresponds with the state of the Church. That treatment has had various ages, from the earliest times down to the present day. The first may be called *Native* or natural; the second, *Moral*; the third, *Dry*; the fourth, *Revived*; the fifth, *Polemic, Dogmatic, Topical*; the sixth, *Critical, Polyglott, Antiquarian, Homiletic*. That exposition and understanding of Scripture which is at hand in Scripture itself has not yet prevailed in the Church. This is clear from our abundant discrepancies of opinion, and our dullness of sight in interpreting prophecy. We are called upon to advance further to such a proficiency in the Scriptures as is worthy of *men* and of *kings*, and answers nearly enough to the perfection of Scripture. But men must be prepared for this by passing through trials. (*Whatever else some of the learned may think, who, relying on their own powers alone, suppose that nothing is effected towards the understanding of Scripture by trial and by prayer, but all by mere study; IT IS TROUBLE THAT GIVES UNDERSTANDING.*) The history and description of those ages would furnish fitting matter for a judicious and useful treatise; but other things are more needed here.

VI. Whosoever desires to render any help in interpreting Scripture, should examine himself, to know by what right he does it. As far as I am concerned, I did not apply my mind to writing commenta-

ries from any previous confidence in myself; but under Divine guidance I was led into it unexpectedly, by little and little. The nature of my public duties, which required me, for more than twenty-seven years, to expound the Greek New Testament to students, first induced me to make some notes. As their number increased, I began to commit them to paper, and at the suggestion of a certain venerable Prelate, [Christopher Zeller, Prelate of Lorch] to put the finishing hand to them. Exegesis was accompanied by revision of the text; in revising the text for the interpretation of the Apocalypse, I was led on to examine a number of various readings. The "*Harmony of the Evangelists*" commenced in the mean time, and the "*Commentary on the Apocalypse*" gave rise to the "*Ordo Temporum*."* Now all these having been in turn carefully examined, are corrected, filled up, and blended together in one Exegesis of the New Testament. I must here, therefore, repeat some things said elsewhere, and add some new remarks, so that my work, now reduced to a single whole, may be crowned, and, as it were, helmeted with this preface.

VII. I have long since given the name of GNOMON, a modest, as I think, and appropriate title to these explanatory notes, which perform only the office of an *Index*; [*i. e.* an Index, in the sense of a pointer or indicator, as of a sun-dial;] and I should have chosen the title *Index*, but that most persons would then think of a *Registry or Table of Contents*. The intention is briefly to *point out* the full force of words and sentences in the New Testament, which, though really and inherently belonging to them, is not always observed by all at first sight, so that the reader, introduced directly into the text, may pasture as richly as possible. The Gnomon points the way well enough. If you are wise, the text itself teaches you everything.

VIII. Human selections of sayings and examples, taken from Scripture, have their use; the study, however, of the Sacred Volume should not end here; for it should be thoroughly understood as a whole, especially by teachers. In order fully to accomplish this, we ought to distinguish the clearly genuine words of the Sacred Text from those which various readings render doubtful, so as neither to pass by the words of apostles without profit, nor to expound the words of copyists for those of apostles. I have endeavored to furnish such a text, with all care and fidelity, in my *larger edition* of the Greek New Testament, published at Tübingen, and in the *smaller one* published at Stuttgart. Both appeared in 1734: and the small one was republished, with a new *prologue* in 1738, and lastly, entirely revised, in 1758. For, I considered it my duty not to suppress, but, on the contrary, *publish before my death*,† those things which the experience of a long intervening period had supplied. Those who desire either to know, or to state, what my *Revision* contains, on any passage, must refer to one of these editions, and not to any other.

* See the *Essay on the Life and Writings of Bengel*, p. xlii.
 † During his last illness he was occupied in correcting the proof-sheets of his German *Version of the New Testament*, and the preface he had written for the Old Testament.
 D. Burk.—(I. B.)

He who has been accustomed to the first of the smaller editions, will easily, and advantageously note in it the changes of the later edition. The New Testament, as revised by me, has come to be considered as one edition with this Gnomon, just as if they had been published in one volume. This will appear more clearly in the progress of the present preface. (See § XI.) My recension has obtained the approval of many; some of whom have *partially* adopted it in translations.* It has, however, met with some impugners, especially *two*: for the preface of † Andreas Buttigius agrees for the most part with my views, and, where it differs, I have given the explanation in the Prologue, just mentioned. The remarks of others upon certain readings, are examined in their proper places. Against those two, therefore, (whose names I need not mention ‡,) I have put forth two *Defences*. One was printed in German, with the Harmony of the Evangelists, A. D. 1736, at Tübingen, and afterwards, in a separate and more convenient form, in Latin, with some additions, A. D. 1737, at Leyden. In this, I showed that I had not acted *timidly*. The other was written in answer to an attack very prejudicial to the truth among the ignorant, inserted A. D. 1739, in the New Tübingen Miscellany, and reprinted in a separate form the same year, and again at Ulm, A. D. 1745; and in this I proved that I had not acted *rashly*. The *former* defence has become now nearly obsolete: for the author has now conformed his critical notes § so far as he has corrected them, entirely to my views; and the learned Lilienthal states, (in his *Bibliotheca Exegetica*, pp. 1263, 1264,) what is the opinion entertained by others, of the matters in dispute between us. So much the more, therefore, do I wish that they who desire at once to avoid rashness, and to understand the subject, would carefully examine my *second* Defence. All, at least, by whom I know that pamphlet to have been read, acknowledge that I strive religiously for a pure text of the New Testament. And that very society, in whose name my censor acted, has not, so far as I know, though repeatedly challenged by me, brought forward in “|| *The Early Gathered Fruits*” one single instance, in which I have altered by innovation even a

* In 1745 when the authorized Danish Version was revised by order of the King of Denmark, the text of Bengel was preferred as the standard, for that purpose.—(I. B.)

† Andreas Buttigius brought out a critical edition of the Greek New Testament in 1737. Le Long adds it to his list of the Editions of Bengel; and remarks that the text is but a repetition of Bengel's, as indeed the editor acknowledges in the preface, though Bengel's name is not mentioned in the title. The various readings and parallel references, too, are taken from Bengel's larger edition. Le Long, *Biblioth. Sac.*, Part i. Ch. ii. Sec. i. § 62. No. 7.—(I. B.)

‡ The first of these was J. J. Wetstein, Bengel's great critical rival—the other an anonymous writer, probably John George Hager, M. A. of Leipsic, whose attack was inserted in “*Early Gathered Fruits*.”—(I. B.)

§ “*Crisis Mastrichtiana*,” so called from the editor, Gerard of the town of Maestricht on the Meuse.

|| The following remarks had occurred in a journal bearing that name: (No. 4 of the year 1738:)

* If every bookmaker is to take into his head to treat the New Testament in this manner, we shall soon get a Greek text totally different from the received one. The audacity is really too great for us not to notice it, especially as such vast importance, it seems, is attached to this edition. Scarcely a chapter of it has not something either omitted, or inserted, or altered, or transposed. The audacity is unprecedented.”—(I. B.)

syllable of the Sacred Text.* This is the desired proof of admitted truth. Part of my Defence is reprinted in the present work, at the commencement of my notes on the Apocalypse.

Most learned men shun the *spirit*, and, consequently, do not treat even the *letter* rightly. Hence it arises, that up to the present time, the most confused and contradictory opinions prevail as to the mode of deciding between conflicting readings, and of combining such decision with the Received Text. One relies on the antiquity, another on the number of Manuscripts, nay, even to such an extent, as to exaggerate their number: one man adduces the Latin, another the Oriental Versions: one quotes the Greek Scholiasts, another the more ancient Fathers: one so far relies upon the context, (which is truly the surest evidence,) that he adopts universally the easier and fuller reading: another expunges, if so inclined, whatever has been once omitted by a single Ethiopic—I will not say translator, but—copyist: one is always eager to condemn the more received reading, another defends it in every instance. *Not every one who owns a harp can play upon it.*† We are convinced, after long and careful consideration, that every various reading may be distinguished and classified, by due attention to the following admonitions:‡

1. By far the greatest part of the Sacred Text (thank God) labors under no important variety of reading.

2. This part contains the whole scheme of salvation, fully established.

3. Every various reading may and ought to be referred to these portions as a standard; and judged by them.

4. The Text and Various Readings of the New Testament are found in Manuscripts, and in Books printed from Manuscripts, whether Greek, Latin, Græco-Latin (concerning which I have expressed the

* With some exceptions, in the Apocalypse, the received text of which is more corrupt than that of any other book, he had not admitted into the text a single syllable, which had not been already given in some printed edition. This is accounted for, and explained afterwards. See Section X. of this preface.—(I. B.)

† The famous Michaelis seems to have perceived the force of this remark; for he says, (in his *Einleitung* or *Introduction* to the N. T., vol. i. p. 731,) "In fact, he whose desire to find the genuine reading is a matter of *conscience* will be more zealous in gathering the means of judging, and will use them more impartially and successfully, and, as it were, more *spiritually*, than he who criticises the New Testament merely as a profession, or to gain a critic's reputation, or to fill his learned leisure agreeably," &c. Yet the next page seems to shew that he did not ascribe any critical value to the spiritual insight, in the theological sense. For he remarks that Bengel supposed "the true reading to be sometimes distinguishable from all human additions, by a sort of inward grace or taste. But I do not know where God has promised any such *critical grace*, and I fear that they who follow it will find it speaking differently to different persons." It would certainly be great and dangerous folly to suppose that all varieties of reading are most justly estimated by a *spiritual taste*. But there seems to be no need of discussing the question whether, in those passages which are considered to be corrupt, and which seem to require the aid of critical conjecture, the judgment of a man who hates spiritual things, and grasps at those which are common, should outweigh that of one imbued with the spirit of the very writings in question. But Bengel is so cautious (see admonition 6 below,) as to repudiate all conjectural emendations. (E. B.)

‡ This proverb is of very ancient date. It is quoted by Varro, who died a. c. 28. See his treatise *de Re Rustica* lib. ii. cap. 1.—(I. B.)

§ Steudt's remarks, in his *Method*, of the Gnomon, that he preserves these admonitions, with the following discussion, Wetstein's critical views (§ ix. x.) so as not to deprive the unlearned reader of the taste of sacred criticism.

same opinion in my *Apparatus Criticus*,* pp. 387, 642, Second Edition, pp. 20, 319, 320, as Ludolf Kuster has of the *Boernerian*,† the most important of them, in his preface to the New Testament), Syriac, etc., Latinizing Greek, or other languages; in the direct quotations of *Irenæus*, etc.; according as Divine Providence dispenses its bounty to each generation. We include all these under the title of *Codices*, sometimes used comprehensively:

5. These codices, however, have been diffused through Churches of all ages and countries, and approach so near to the original autographs, that, taken together, in all the multitude of their varieties, they exhibit the genuine text.

6. No *conjecture* is ever to be regarded. It is safer to bracket any portion of the text, which may seem inexplicable.

7. The whole body of codices form the standard by which each separately is to be judged.

8. *Greek* manuscripts so ancient as to date before the varieties of reading themselves are very few: the rest are very numerous.

9. Although versions and fathers are of little weight where they differ from the Greek Manuscripts of the New Testament; yet where the Greek Manuscripts vary, those have the greatest authority, with which versions and fathers agree.

10. The text of the Latin Vulgate,‡ where supported by the consent of the Latin Fathers, or even of other competent witnesses, deserves the utmost consideration, on account of its high antiquity; in which it stands alone.

11. The *Number* of witnesses, who support each reading of every passage, ought to be carefully examined: and to that end, in so doing, we should separate those Codices which contain only the *Gospels*, from those which contain the *Acts* and the *Epistles*, with or without the *Apocalypse*, or those which contain that book alone; those which are *entire*, from those which have been mutilated; those which have been collated for the *edition* of Stephens from those which have been collated for the Complutensian, or the Elzevir, or any obscure edition; those which are known to have been *carefully collated*, as, for instance, the Alexandrine, from those which are not known to have been carefully collated, or which are known to have been carelessly collated, as for instance the Vatican manuscript, which, otherwise, would scarcely have an equal. [This Codex, B. of the New Testament, has *no* equal. It has recently been published in Rome, Lon-

* "Britain is their native country," p. 20.

† The BOERNERIAN Manuscript derives its name from Dr. CHRISTIAN FREDERIC BOERNER, to whom it once belonged; it is now deposited in the royal library at Dresden. It contains St. Paul's Epistles, with the exception of that to the Hebrews, and is written in Greek and Latin; the Latin, or old Italic version being interlined between the Greek, and written over the text, of which it is a translation. Both versions seem to be written by the same hand; and must be referred to the eighth or ninth century, A. D. The text of this MS. was published by Matthæi at Meissen in Saxony, in 1791, and reprinted at the same place in 1818 4to. It is referred to by Tischendorf as †G. of Paul's Epistles.—(I. B.)

‡ The Latin Vulgate was corrected with the help of ancient Greek MSS., then in existence, by Jerome, in the fourth century, from a version known as the *Itala*, or old Italic, supposed to have been executed in the second century.—(I. B.)

don, and New York, 1859, and its readings are as accurately known as those of any other manuscript.]

12. And so, in fine, *more* witnesses are to be preferred to fewer; and, which is *more important*, witnesses which *differ* in country, age, and language, to those which are closely connected with each other; and, *most important of all*, *ancient* witnesses to modern ones. For, since the original autographs (which were in Greek) can alone claim to be the Fountain-head, the highest value belongs to those streams which are least removed from it; that is, to the most ancient codices, in Greek, Latin, &c.

13. A reading which does not allure by too great facility, but shines by its native dignity, is always to be preferred to that which may fairly be supposed to owe its origin to either the carelessness or the injudicious care of copyists.

14. Thus, a corrupted text is often betrayed by *alliteration*, *parallelism*, a modification for the beginning or end of a church lesson. The recurrence of the same words suggests an *omission*; too great facility, a *gloss*. Where various readings are many, the *middle* reading is the best.

15. There are, therefore, *five* principal means of judging the Text. The *Antiquity* of witnesses, the *Diversity* of their extraction, and their *Multitude*; the *Origin* of the *corrupt* reading, and the *Native* appearance of the *genuine*.

16. Where these concur, none can doubt but a sceptic.

17. When, however, it happens that some of these favor one reading, and some another, the critic may be drawn now in this, now in that direction; or, even should he decide, others may be slow to agree with him. When one man has a keener eye than another, either in body or mind, discussion is vain. One man can force no view on another, nor take the views of another from him, unless, indeed, the original autograph Scriptures some day come to light.

18. It is not the best criticism, which sums up the subject thus—“Erasmus, the Stephensens, and almost all the printers, have printed it *thus*: *thus*, therefore, to a jot, it must remain, even to the end of time. Ancient records as far as they support this reading, are to be admitted; as far as they call it in question, with whatever unanimity, they ought to be rejected.” We must speak the truth: this is summary criticism, worthy of boys. It encourages an obstinate and credulous attachment to the more received text, and makes men perversely jealous of ancient documents. They who declare that without such support the *safety* of those passages which are free from varied readings, and consequently of Scripture and religion itself, would be *endangered*, are themselves *dangerous* thinkers, and know not the power of faith. We have recorded in our Apparatus (p. 401; *i. e.*, Ed. ii., p. 35, Obs. xix.) the most just judgment of Calovius,* far

* Abraham Calovius, a celebrated Lutheran divine, one of the ablest opponents of the Socinians, who died at Wittenberg in 1686. He says: “In asserting the integrity of the modern Greek text of the Testament, I do not mean the text as given by this or that modern editor; but the whole body of codices, including manuscripts and printed editions.”

removed from the typographical superstition of some at the present day. Even before the invention of printing, Scripture was entire; nor has the Divine providence, which watches over Holy Scripture, bound itself down to the typography of the sixteenth century, the era within whose limits the text defended by these zealots was wholly collected.

19. We maintain, however, the purity and integrity of *nearly the whole* of the *printed text*, not because it has gained authority by usage, but because it excels in meeting the tests which we have here laid down; and at this we rejoice.

20. The text of the Greek New Testament which was printed by Froben* and after Luther's death by the Stephenses and Elzevirs, differs frequently from Luther's version; as may be seen by referring to the *table* of passages from the New Testament, added to the Hebrew, Greek, and German Bibles, published at *Züllichau*. Yet we may embrace the genuine text with delight, wherever it agrees with that of *Luther!* We ought, indeed, laying aside all party feeling, to seek for an entire and unadulterated text; which many, however, disgraceful though it be, care for less than a patched glove.

21. It would be highly desirable to produce an edition of the Greek Testament, in which the text itself should in every instance clearly exhibit the genuine reading, and leave not a single passage in dispute. Our age, however, cannot attain this; and the more nearly any one of us has approached to primitive genuineness, the less does he obtain the assent of the multitude.

22. I have determined, therefore, in the meanwhile, (until a fuller measure of light be vouchsafed to the Church,) to construct as genuine a text as possible, by a judicious selection from approved *editions*. In the *Apocalypse alone* [see Section x.] I have introduced some readings here and there from *manuscripts*, and I have frequently stated the reason.

23. Some *very few* passages, however, of the "Received Text," I have separated by brackets from the rest of the text, as either doubtful or corrupt; and thus they are marked as such in the text itself, without any injury to truth.

24. Except these passages which, for a while, as it were, are set apart, even the unlearned may rely firmly, and for his salvation, upon the whole of the *rest* of the text.

25. On the other hand, some most precious readings, drawn out from their previous obscurity, are recognized as *genuine*, to the increase of truth.

26. Readings, which are genuine, or as probable as the Received Text, but are not found in it, should not be introduced immediately into the text itself, but indicated *in the margin*, especially if they are not supported by many codices.

27. This method of indicating readings may be accurately employed, if the various marginal readings be divided into classes. For every

*Froben was a famous German printer. He was a great friend of Erasmus, and printed his works, as also some of the fathers, Jerome, Augustin, etc.—(I. B.)

various reading, so far as can be determined at any particular time, must be either equal, superior, or inferior to other readings, and this again, with either a greater or less amount of marked difference. All readings, therefore, firm, plausible, or doubtful,—whether placed in the text or the margin,—may be classed in five grades, though just as the magnitudes of the stars, or the degrees of cold, they are, strictly speaking, innumerable. I have therefore denoted those degrees by the Greek letters, α , β , γ , δ , ϵ .

No one, I conceive, can be so hostile or so devoted to the more received text, as to object to these admonitions. Some of them are more fully explained hereafter, with the addition of examples, in various parts of the epistle to the Romans, that of James, and the Apocalypse. I do not, however, advance anything new. I long ago entertained and expressed the same views. Theophilus a *Veritate** says that *the warnings which the learned have found it necessary to give against my edition of the New Testament, are well known.*—(See his *Beleuchtung*, p. 27.) I suppose he means those *learned men*, to whom I replied in my Second Defence. I wish, therefore, that he would weigh it carefully, and also examine my edition with regard to those charges which he brings against me in p. 58, and at the end of p. 64. He will then discard the exception, which he employed in declaring his candor towards me. I do not think that I need or ought to defend myself laboriously for the future, lest I should seem to prize inadequately the support of those men, distinguished by their piety, zeal, orthodoxy, and literary eminence, who defend me by their well-known judgments and vindications, and repel and vanquish those who are otherwise disposed, whilst I remain quiescent. And now I will rather proceed to show the real value of those guides whom most men follow.

IX. In the year 1711, there appeared at Amsterdam, together with the Greek New Testament,† the CRISIS OF GERARD VON MAESTRICHT, in which he undertook to decide every various reading by *Forty-three Critical CANONS*. This *Crisis* received the highest tributes of praise from the learned, not only in Germany, as from J. G. Baier, in his Dissertation on the Use and Abuse of the Various Readings of the New Testament, (p. 18, etc.) but also in other countries, as from the Englishman, Anthony Blackwall, in his “Sacred Classics Defended and Illustrated,”—(pp. 6, 17, etc.) I have shown, however, in my Apparatus, (pp. 440, 441, 442. Ed. ii., pp. 76, 77, 78,) that the *Crisis*, taken as a whole, is far removed from the truth; and when, in the year 1735, that same *Crisis* reappeared at Amsterdam with a few alterations, I instituted a second examination of it in my former Defence, already mentioned. (*Sections xxvi., xxx., xxxiii., xxxvii.*) It is right that they who place reliance on the *Crisis*, should examine

* Count Zinzendorf had made a translation of the New Testament, and had issued printed specimens of it, in which he acknowledges that he had availed himself of Bengel's revised Greek text as his principal standard for the work. This acknowledgment provoked a great outcry against the Count's new version, especially through a publication entitled *Theophilus a Veritate* by the author of the present edition. (I. B.)
 † This was an edition of the New Testament in Greek and Latin, with various readings and parallel references. It was the text of the Elzevir editions.

my Apparatus and Defence. In that Defence, published in Latin, I added these words: "We shall at a future time *examine* those forty-three famous *Canons* of Gerard von Maestricht, *singly, in order, becomingly, and truly.*" I now almost repent of my promise, and would gladly be spared the trouble of such an examination at the present day, as I know that there are some who will like this work of mine the more, the less that it contains of the *Crisis*. But since *many are still caught by those Canons*, and I cannot expect a more suitable place for discussing them than the present, I will do so at once, quoting the *Canons* themselves in full.

[Bengel here proceeds to review these Critical *Canons* severally. As his remarks, though acute and generally sound, are chiefly directed against the edition of Maestricht, now forgotten, and against principles of criticism now generally abandoned, they are omitted. He sums up the discussion as follows:]

Nothing ought to be more severely examined than *Rules*; for all other things depend upon them. This *Crisis*, then, which we have been examining, (1) rests upon an utterly false enumeration of Manuscripts; (2) passes by most important witnesses to the genuine Text; (3) applies its *Canons* to passages where they are not applicable, and neglects to apply them where they are of the most value, etc. I do not wish to injure the reputation of a distinguished man: his *Crisis* is, however, "an unsatisfactory defence of the more received text, where sound, and a vast hindrance to its purification, where corrupt." Oh that they who follow this *Crisis* like an unreasoning herd, would at length awake to use their own eyes! They who treat all critical labors with contempt, provided it is not from contempt of the Divine Word itself, are far more endurable than those who esteem them highly, yet both practice them improperly, and keep other men in error, or lead them into error. Here also "overweening confidence is the chief defence and reinforcement of a bad cause."

*Daniel Whitby** also has laid down certain *Rules* in his examination of the Various Readings of Mill (Preface, fol. 8), quoted by *J. G. Carpsov*† in his preface to the critical commentary of Rumpæus.‡ As far as these rules treat of the value of ancient authorities, they are excellent: but the author does not always decide rightly in the case of particular passages. He frequently blames Mill with justice, but often falls himself into the opposite extreme. From not observing this distinction, many who admire Whitby make a bad use of him. To use him rightly you should always hear the other side, *i. e.* Mill.

* Daniel Whitby, D. D., was born A. D. 1638, at Rushden or Rusden, in Northamptonshire; admitted at Trinity College, Oxford, 1653, elected Scholar 1655, and Fellow 1664. He became Prebendary of Salisbury in 1688, and Precentor in 1672. He obtained also the Rectory of St. Edmund's Church, Salisbury. He died 1726. He was a man of great learning and untiring industry. In his last days he became an Arian. He wrote numerous works, among others "A Paraphrase and Commentary on the New Testament," in the first volume of which is to be found his discussion of Mill's various readings to the New Testament.—(I. B.)

† John Gottlob Carpsov (known also as J. G. Carpzovius), was born at Dresden 1679, and died 1767.—(I. B.)

‡ Rumpæus, and Hoffinan, and Pritz, who are mentioned in this paragraph, were learned divines of the Lutheran Church.

We have made some remarks also on Whitby in our Apparatus, pp. 443, 787, 788, (Ed. ii., pp. 79, 498, 499,) and in our Second Defence. Very lately, *Charles Gottlob Hoffman* has published eight Canons of considerable merit, on Pritz's Introduction to the Study of the New Testament, cap. 29. The substance of these Canons, as well as that of others by different authors, is contained in the admonitions which we have given in Section VIII.

X. All good men will, I trust, acknowledge the principles of my revision to be unassailable. And though, in some of the most difficult passages, different conclusions may be drawn from those principles, yet in the case of by far the greater number of various readings, they make the decision easy and certain. For although I have reserved to myself the liberty of changing my opinion, it has seldom been necessary. Some such instances will be easily found in this Gnomon by those who think it their interest to find them. Most of the Readings, however, which we approved formerly, we still maintain. The Text of my Revision, as I must again and again assert in opposition to unfounded suspicions, adheres, *without the change of a single letter*, in the Apocalypse to the most and best Manuscripts, in the other Books to the best printed editions. But the *Exegesis*, which is the subject at present principally under consideration, is properly based upon the *genuine* Reading, as far as it can be ascertained up to the present time, whether I have placed that Reading in the Text or the Margin: which was what I undertook to show in Sections VIII. and IX. On the other hand, a true Exegesis will show, that the compilation of an edition of the Greek New Testament, with a text correctly revised, is not a work of mere curiosity.

XI. There is great advantage in distinguishing, without dividing, the text into greater and smaller sections, as has been especially noticed by Anthony Blackwall and his laborious editor, Christopher Wollius. (See his *Sacred Classics*, Vol. II. Part ii., chap. i.) With that view, I have, in my edition, distinctly marked the beginnings of the greater Sections, whilst leaving the Sections themselves continuous, and unbroken. I have revised with great care the full stops, colons, commas, accents, and breathings, (concerning which see some very essential remarks in the notes to Rev. i. 5,) according to the meaning of the words themselves. Many editors promise these things, few perform them. Hence it arises, I suppose, that no credit is now given even to one, who affirms it with truth. He who has fairly observed, in the daily use of my edition, the greater and lesser divisions, (examples of which are to be found in the sixth section of the Preface to my small edition of the Greek New Testament), will perceive that *this statement has not been made without reason, and will, I trust, derive thence no little advantage.* We scarcely ever give a new punctuation in the present work: sometimes, however, we have done so, and drawn attention to the fact, as in the remarkable passage Rom. viii. 31.

XII. For properly commenting on the New Testament, especial attention to the style of its authors is requisite. Certainly the wisdom of God employs a style worthy of GOD, even when through His

instruments He accommodates Himself to our grossness. And that which is worthy of God, it is not our part arrogantly to define, but humbly to believe. (Comp. 1 Cor. ii. 1, and xiv. 21.) The holy men of God, both in the Old and New Testaments, exhibit, not only an exact knowledge of the Truth, but also a *systematic arrangement of their subject, a precise expression of their meaning, and a genuine strength of feeling*. Beyond these three characteristics nothing need be desired. The result of these was, that the writers of the New Testament, however unlearned, wrote always in a style becoming their subject, and, raised far above the technical rules of Greek Rhetoricians, produced an eloquence truly natural, and that without effort. We shall describe these characteristics one by one, shewing at the same time what has been observed concerning them in the present work.

XIII. The *arrangement* of subjects in each book, is exhibited in a *Table*, in which an outline is given, not merely to assist the reader's memory, but also to show the plan of the sacred writer as accurately as possible. Any one, by impressing those tables upon his mind, will perceive their utility. No one would have wished for an argument of each chapter at its commencement. The division of the New Testament into chapters now in use, was made in the dark ages, after the selection of portions for ecclesiastical readings, which frequently therefore run on from chapter to chapter. That division frequently divides what is closely connected, and joins things really distinct. The heads of the subjects therefore, are more rightly to be sought for in the tables, which do not preserve that division. Where the divisions given in the tables are rather large, subdivisions, but not too minute, are supplied in the notes. The tables at once utterly confute the ignorance, in some cases impious, of those who maintain that the Apostles poured forth without plan whatever occurred to their minds. In the Works of GOD, even to the smallest part, there is the most entire symmetry: in the Words of GOD there is the most finished harmony, even to a letter.

XIV. It is the especial office of every interpretation to exhibit adequately the force and significance of the words which the text contains, so as to express every thing which the author intended, and to introduce nothing which he did not intend. The merits of a good style are two, depth and ease. They are seldom combined in human authors: and as each man writes, so do others seem to him to write. He who himself weighs every word, will find in the work of another a meaning unknown even to the author; he who writes with less precision himself, interprets the words of others too vaguely. In the Divine Scriptures, however, the greatest depth is combined with the greatest ease; we should take care, therefore, in interpreting them, not to force their meaning to our own standard; nor, because the sacred writers shew no marks of laborious care, to treat their words as if employed without due consideration. The Divine language very far surpasses all human elegances of courtly style.

God, not as man, but as God, utters words worthy of himself. Lofty are His thoughts: hence words of inexhaustible force. His

interpreters, too, though not taught by men, use the most exact language. The expression of their words corresponds exactly with the impression of the things in their minds; and it is so far from being beneath the comprehension of those who hear it, that they seldom attain, rather, to its entire meaning. The Apostles frequently deduce conclusions, more weighty than the world itself, from an epithet, from a grammatical agreement, or even an adverb, as we have shown in our Apparatus, Part I., Section I. Chrysostom interprets with emphatic precision the particle *καί*, *and*, in the writings of Paul, and he, as well as other fathers, renders many things in a similar manner. It is right to follow these traces. In this spirit Luther says, *The science of theology is nothing else but Grammar, applied to the words of the Holy Spirit*; a sentiment which has often been repeated by other theologians. This observation implies the study of *emphatic language*, in which the original signification of the words is sometimes intensified, sometimes modified. The Greek vernacular had many modes of emphasis which are not found in the German; [and other modern languages;] as, for example, the use or omission of the personal pronouns, seldom omitted by us, frequently by the Greeks; middle verbs, too, which are unknown in German or Latin; and verbs simple or compound, such as *γινώσκω* [the general word *to know*, in all senses, as Mat. i. 25; Luke i. 18; Jno. x. 14.], and *ἐπιγινώσκω*, [*to know* in the sense of *perceive, detect, recognize*, as Mat. vii. 16; Acts iv. 13, xii. 14.], which are expressed by one word in Latin or German, but by different words in Greek; and the article, which has no existence in Latin. On the other hand, it frequently happens, that the verbal exceeds the real emphasis.*

Any degree whatever of acquaintance with the Greek New Testament is useful and laudable: but they who are less expert therein frequently admire, seize on, and herald to others false emphasis, whilst they pass by that which is genuine. This renders it the more necessary that we should help one another. Even dull eyes can make use of light for the chief purposes of life: but he who has a peculiarly strong sight perceives many things more accurately than others. Thus in Scripture all may see as much as is essential, but the clearer the believer's sight, the greater is his enjoyment: and that which one once sees, others who of themselves saw it not, are, by his direction, enabled to perceive. I have exposed the fallacy of many instances of supposed emphasis brought forward by other writers; others I have passed over in silence; genuine instances which offer themselves spontaneously, I have not neglected. If, however, I should be thought to dwell at times too minutely upon these matters, I shall be readily acquitted by those who have observed the perpetual analogy of the accurate and consistent language adopted through every portion of Scripture.

In order to weigh precisely the force of the words, it is essential to observe the Hebrew with which the Greek of the New Testament is as in the verb *ἐβάλλω*, as in the preposition *ἐντός*, *ἐπιγινώσκω*, *ὑπεραντίος*, *ὑποδείκνυμι*, κ.τ.λ., the meaning of from that of the simple verbs.

As *οὐ* with the subjunctive does not in the Septuagint

tinged. It is beyond question that the Apostles and Evangelists were accustomed to speak and write in such a style as was especially suited to those Jews, resident in Asia and elsewhere, who spoke Greek. Now the Jews had introduced the spirit of the Hebrew into their ordinary Greek language, and were familiar with the Greek translation of the Old Testament, which is greatly influenced by the Hebrew. Indeed that translation was an important means by which the Divine purpose of making the Greek language the vehicle of the Divine Word was subserved. The Apostles and Evangelists, therefore, properly used whatever peculiarities of idiom existed in the translation of the Old Testament, or in the spoken Greek of the Jews: and the more familiar the reader of the Greek New Testament is with the Septuagint, and the Hebrew Syntax, the greater proficiency will he attain. The Paraclete conferred the most copious gift of tongues on those holy men, but it was necessary that they should descend to the level of their hearers and readers. If any of the Apostles were sent to-day to Barbarians or Greeks, he would, I suppose, wisely employ the most rugged tongues of the Barbarians, or the present vernacular Greek, however corrupt it be. The style of the New Testament has, in different passages, phrases which agree with the most approved Greek writers, even where you would least expect it. But the entire perpetual spirit of the language of the New Testament is distinctly *Hebraizing*, and differs in this respect decidedly from the style of other Greek authors, though here and there resemblances are to be found: nor is this to be wondered at, since the volume of the New Testament is so small when compared with the vast mass of profane Greek writings; besides that even these authors have sometimes let fall expressions which might not altogether please them, and which are eagerly compared, by philologists of much reading, with the style of the Greek New Testament. See also the notes on John vi. 37, xii. 6; Rev. xi. 5.

Such being the case, I have not deemed it necessary to go far for an explanation of the language of the Greek New Testament; but have generally sought it close at hand. Thus, for example, in any passage of the Epistle to the Romans, I have compared it first with the context, then with the remainder of the Epistle, then with the other Epistles of St. Paul, then with the Greek Fathers, who, being themselves Greeks, read both the Greek of the New Testament and the classics; lastly, and that rarely, with profane authors. Where passages of the Old Testament are cited in the New, I have given in full the words of the Septuagint, especially those from which the New Testament differs, that the comparison might be the more easy. Where the Old Testament and the New have the same Greek words, I have prefixed to the Septuagint the original Hebrew, for comparison; and thus the true force of such words as *τροποφορεῖν*, *ἔτοιμασία*, *κεφαλὴ βιβλίου*, etc., [see notes on Acts xiii. 18, 19; Ephes. vi. 15; Heb. x. 7,] is learned in the best possible way.

I have endeavored, indeed, to introduce into these annotations, as much help as possible from the Septuagint. No one will expect to find here what can be obtained from a Greek Grammar or Lexicon,

Sometimes, however, when anything of moment is involved, or when others labor under a hallucination, we descend to such matters.

XV. Earth produces nothing to be compared with holy feelings, including in this term the character or *disposition*; [in its highest sense, *the habit of the heart as shewn in the conduct*;] for the feelings, strictly so called, are impetuous and eager, but the *disposition* consists, as it were, of calmer feelings, diffused and at rest. Now the sacred writings, like all others, besides the *thoughts* and *feelings* they express, have a *disposition* or *character* of their own. Every interpreter treats of the *thoughts*; those who are wiser and endued with spiritual experience pay due regard to the *feelings*; but this *character* (let me say it without offence) has been almost entirely lost sight of, except that the *Modesty* of Scripture has been sometimes mentioned. [Comp. Acts ii. 30. Rom. i. 26.] And yet it pervades in a wonderful manner all the discourses and epistles of the New Testament, forming a continual recommendation of him who acts, speaks or writes, and constituting, in its fullest sense, *Decorum*. In my *Apparatus Criticus*, and still more in the *Harmony of the Gospels*, I have alluded to this; but in the present work will be found a fuller consideration of this *character*, in connection with the feelings expressed. It is generally such that one can more easily reach it by a perception of the heart than by a circuit of words. And this will be a principal reason why our Commentary may be considered frequently too subtle, frequently too frigid. I doubt not, however, that those who have by degrees become accustomed to it will agree with me in my admiration of the language of the sacred writers. The painter by the most delicate stroke of his brush, the musician by the swiftest touch of fleeting notes, exercises the highest skill of his art: and in everything that is highly finished, it is the most minute details, which escape rude ears and eyes, which yet bestow the most exquisite and profound delight. Such is the case with Holy Scripture. Let each one, then, take what he can, and avoid criticising the rest.

XVI. There are many classes of those who undertake to illustrate the Sacred Books by Commentaries: and it sometimes happens that they despise each other's plans and love only their own. For my part, I do not act exclusively as a Paraphrast, a Grammarian, a Scholiast, an Antiquary, a Logician, a Doctrinal Expositor, a Controversialist, or an Inferential Commentator; but I contribute something gathered by the method of each of these. Each of these indeed has its own use: when that use is carried too far it degenerates into abuse, which is to be remedied by a sober and just employment of all our resources. I do not pass by without notice decisions of general authority; I do not ignore difficulties which are the subject of wide discussion; but I examine with equal care the rest of Scripture, which is equally worthy of consideration. In each individual case I employ that kind of annotation which the part or passage under consideration may require to exhibit its force, to explain its words and phrases, to draw attention to the habit of mind of those who speak or of those whom they address, to bring out the true or refute the false doctrine, to elicit maxims of *piety* or Christian prudence, to examine quotations

from the Old Testament occurring in the New, and other parallel passages, or to indicate the weight and unravel the connection of the thoughts. And all these things are so presented as to give the reader a clew to further thought. At each separate annotation the GNOMON must be understood to say, "*The Text runs thus*, not otherwise. *This*, and no other, is the noun; *this*, the verb; *this*, the particle; *this*, the case; *this*, the tense; *this* is the arrangement of the words; *this* is the repetition or interchange of words; *this*, the succession of arguments; *this*, the movement of feeling, etc."

XVII. He who comprehends the intention of this work will not expect to find differences of opinion carefully enumerated and laboriously refuted, with the names of their advocates and the titles of their works. It is expedient indeed that some should undertake that office, and follow the history of Scriptural interpretation from century to century; this, however, is in the power of few; though some do search out and collect many particulars for the general advantage. It is better, however, for the weak to be ignorant of foolish opinions, which would scarcely occur to any one, than to have them recorded. We should fare badly, if, in order to ascertain the royal road of truth, it were necessary for us to examine and be familiar with all the by-paths. In fact, the true interpretation is more frequently buried than assisted by a multitude of conflicting opinions. I have, however, guarded the reader against some recent erroneous interpretations, without either naming the authors or quoting their words. The reader who is unacquainted with them will not perceive the allusion, nor is it necessary that he should do so; whereas he who is acquainted with them will understand what I mean. I touch also upon some rather probable interpretations as yet little discussed; and where my own opinion might appear paradoxical, I support it by the agreement of others, especially the ancients.

XVIII. Nothing is more frequent in commentaries than the title *Harmony of the Gospels*. Under this title, however, I have felt it necessary to produce something very different from nearly all others. The basis of my Harmony is the *Three Passovers*, between our Lord's Baptism and His Ascension. The view was often recognized by the ancients, and of late years by Timothy Philadelphus; though most recent writers lay down a greater number of Passovers. I have combined and arranged the Four Gospels in accordance with the determining standard of the Three Passovers in my Harmony of the Four Evangelists, published first A. D. 1736, and again with emendations, A. D. 1747: and the consideration of the separate Gospels in the present work is intimately connected with that treatise. I will, therefore, without controversy, repeat the most essential points.

1. The Nativity of our Lord cannot be placed later than two months before the death of Herod the Great.

2. The death of Herod the Great cannot be placed sooner or later than the month of February, in the third year before the Dionysian Era. [That is our common Era; called Dionysian, from Dionysius of Scythia, who published a system of chronology about 532, A. D. He placed Christ's birth at least five years too late.] This is proved

by the eclipse of the moon mentioned by Josephus, and the events which he relates as having happened between that phenomenon and the Passover of that year.

3. The fifteenth year of the reign of Tiberius cannot begin before the month of Tisri, [or October,] of the twenty-seventh year of the Dionysian Era.

4. Our Lord, when He was about thirty years old, was baptized, and, after forty days, tempted of the Devil, some time before the Passover of the twenty-eighth year of the Dionysian Era.

5. In that same year, and no other, could the Temple have been said to have been forty-six years in building.—See John ii. 20.

6. Our Lord was crucified in the thirtieth year of the Dionysian Era; for this particular year, and not one of the years 29, 31, or 32, had the Passover at the end of the week: [the uncertainty of the Jewish calendar makes this unreliable. *Winer, i., 562.*] but the year 33 is too late, and is refuted by all the opinions of the Ancient Church.

7. Therefore the whole course of events recorded, from the Passover mentioned in John ii., to that mentioned in John xviii., is included in the 28th, 29th, and 30th years of the Dionysian Era, and the Passovers were three in number.

These statements, if taken singly, may possibly appear to leave the matter in doubt: but, when taken together, they are clear and unquestionable; and necessarily prove that there were only three Passovers.

My Harmony has found a most courteous opponent in Hauber, of whose present opinions on the subject, I am ignorant: but certainly, in his great work, which is entitled *Deutsche Original Bibel* [German Original Bible], he has adopted the main features of my Harmony, adding his own view of the details. And very lately Walch, in his observations on the life of our Lord Jesus Christ, frequently finds fault with me; but neither of them has brought into play the chronological mainsprings of the Gospels.

The Gospel chronology has been studiously treated of in our day by Camegius Vitringa, Peter Allix, Count Camillus de Sylvestris, Nicasius, J. J. Hottinger, C. G. Hoffman, Leonard Offerhaus, etc. These all differ widely from each other, but if you compare them together, and abridge them into one, you will find that, whatever truth is contained in any of them, confirms, at times against their will, the hypothesis of but three Passovers; nor can they, who pretend four, not to say more Passovers, avoid doing violence to those chronological data so emphatically laid down by the Evangelists themselves. The hypothesis of four Passovers doubles, or even trebles, with manifest inconvenience, the long series of events from the fourth to the thirteenth chapters of Matthew, found also in the parallel passages of Mark and Luke, which are recognized by the Three Passover system as having occurred but once. Our hypothesis supposes in the history of merely a very few months, *chronological transposition*, either in Matthew, or more probably in Mark and Luke; and that with great advantage, that of four Passovers, under the appear-

ance of order, introduces *confusion*. Lightfoot, in his Chronicles of the Old and New Testaments, although he makes four Passovers, labors advisedly to show chronological transpositions in the Gospels and other parts of Scripture. Our hypothesis agrees exactly with the seventy weeks of Daniel, and with the Lessons from Moses and the Prophets, read in the synagogues on Sabbath and Holy days—lessons which are clearly and frequently alluded to by the Evangelists; and it attributes to the Saviour's career a suitable rapidity: the opposite view obliterates all these things. (See my *Harmony*, Sect. 12, and *Ordo Temporum*, ch. 5.) Hence, I with justice draw the following conclusion,—*Whosoever places more than three Passovers between the baptism and ascension of our Lord, his labor on the Gospels, as far as it relates to a Harmony of them, and to the life of our Saviour, ought to be considered vain, and held in little honor, by all who do not receive error as readily as truth.* The GNOMON refers the reader, here and there, to the *Harmony* on this basis, and to the *Ordo Temporum*, which render our consideration of the Gospels so much the easier. [In this edition, the essential points in these references are quoted from Bengel's other works; for the convenience of readers to whom they are not accessible.] The *Harmony* has a table, a Monotessaron [*i. e.*, *Four in one*, a harmony of the four Gospels] as it were compiled from all the Evangelists; but the GNOMON exhibits the separate Gospels in the tables, severally accommodated to them. [The above views of Bengel are not generally accepted. Christ's birth has been placed by different writers in various years, from one to nineteen before the vulgar era. The best opinion pronounces in favor of 4 or 5 B. C. The year of his death is doubtful, but 29 A. D. is more probable than 30. The number of the Passovers is still disputed. Three are clearly mentioned by John; ch. ii. 13; vi. 4; xii. 1, and in v. 1, a "*Feast of the Jews*," is spoken of, which *may* have been a Passover. See *Note on the passage.*]

XIX. The Acts of the Apostles are intimately connected with the Epistles, especially those of Paul, and are principally illustrated by them. In the Epistles, our annotations are not confined to those portions which are more abundantly full of doctrine: but they are carried on equally throughout, and are almost uninterrupted. The sum and series of events is given in the *Ordo Temporum*, cap. 6.

XX. The principles, upon which we have treated the Apocalypse, are stated in the *annotations* to that book, as well as in the *Proæmium* prefixed to it. For while our exposition of it exists separately in German, it is also added at the end of this work. The celebrated theologian, Dr. Joachim Lange, has lately issued a *critical examination* of the German edition. [Bengel here proceeds to controvert, in a meek spirit, Lange's objections to his view of the Apocalypse. As Lange's work is unknown in America, and the views of both on the points named are now generally abandoned, I omit the discussion.]

XXI. No one has as yet called my *orthodoxy* in question. Whoever has examined my writings, will acknowledge that I have followed the standard of Scripture, not only in doctrines but even in language, with a religious care which even to good men seems scarcely

removed from superstition. For I consider that no aberration from the line of Truth laid down in Scripture, however slight, is so unimportant that the recognition of the Truth, corresponding with the knowledge of God, expressed according to His direction, and agreeable to His glory, is not to be preferred to it. Truth is one; and consistent with itself in its greatest and in its least parts. It is the reader's duty, therefore, to think well of me, until I am proved guilty of error by some one who does not err himself in accusing me. It too frequently happens that one man attributes to another a pernicious opinion which both equally abhor, and thus by a short and hasty assertion places a stumbling-block in the way of a thousand others.

XXII. Those who have learnt or are learning Greek cannot fail to derive great advantage from the present work. I wish, however, to be of service also to other lovers of truth. And they will see that I have endeavored to make the necessary introduction of Greek words as slight a hindrance as possible to them. For I have prefixed the Greek words of the text, without the Latin, only where the annotations are merely verbal; but the Latin, as well as the Greek, where they concern the *subject*: in some instances, the Latin words are put instead of the original Greek, in some instances added to it. The Latin words of the text have been taken from the Vulgate and other translations, or employed now for the first time to express those of the original, and they are generally put in that case which the Latin context requires, although it be different in Greek:—and I have selected, even at some sacrifice of pure Latinity, words and phrases which render the native force of the Greek as closely as possible.

[In this edition, the Greek words are omitted whenever their precise force can be given in English, unless the note is merely verbal. The words of the common English version are preserved where they render the Greek precisely. If, therefore, they are changed in any respect, it is done to call the reader's attention to something not fully expressed in them.

XXIII. This section treats of the Latin in which the Gnomon was written, and is omitted.]

XXIV. Technical terms occur throughout, such as *Asyndeton*, *Hendiadys*, *Epitasis*, *Hypallage*, *Litotes*, *Oxymoron*, *Prosopopœia*, *Zeugma*, etc.: in which cases the reader must be warned not to pass without consideration an annotation, reduced to a compendious form by technical terms, but more useful than he supposes: as for example that on John x. 27, 28. Especial advantage, however, is obtained from a consideration of the *Oratio Concisa*, or *Semiduplex* derived from the Hebrew style, and the *Chiasmus*, which is of the greatest service in explaining the economy of the whole epistle to the Hebrews. The Index contains examples of both figures. It would have required too much space to express such things in every instance by a periphrasis. Those, therefore, who are unacquainted with any figure, must seek for its meaning elsewhere. The Annotations are written either in the person of the author, that is, of him whose words are contained in the text, or in that of the commentator.

[In this edition these technical terms are omitted where possible, and a concise statement of their meaning substituted. All that is valuable in this rhetorical analysis will thus be found in the commentary itself; but as many of these terms stand in some old books without explanation, and as some students may wish to understand Bengel's application of them to the text, an alphabetical list, with full definitions and examples, from Steudel's edition, is given in the appendix to Volume II.]

XXV. Where there is a real difficulty, I am sufficiently diffuse: for the most part, however, I am brief, *because* the subject is frequently plain and easy, especially in narratives,—*because* I usually introduce observations which illustrate many passages, not in every passage to which they apply, but in the first which occurs,—*because* I have already treated elsewhere of many things, which it was unnecessary to repeat here (see Sections viii., xix., etc.),—*because* many things, which relate to the division, connection, and punctuation of the Text, may be discovered by merely looking at the Text itself, or my revision of it (see Sect. xi.),—*because* those things which regard the Analysis of each book are clearly set forth in the *table* prefixed to it, and cannot be easily repeated in the notes (see Sect. xiii.),—*because* I usually declare the simple truth, without a labyrinth of many opinions (see Sect. xvii.),—*because* many things are compressed into small compass by the aid of technical terms (see Sect. xxiv.). Hence it comes to pass that this volume, though intended to illustrate the whole of the New Testament, is small in size, and less in weight than many commentaries on single books of the New Testament. I have not thought it necessary to subjoin *practical applications, improvements* as they are termed, to each chapter; for he who submits himself to the working of Divine Love in the Truth, imbibes from the Divine Words, when he has once perceived their meaning, all things profitable for salvation, without labor and without stimulus. They, however, who read rightly, that is, who weigh all things, and will not be led from the text, but introduced to it, will find some assistance in this work, we are sure, in arriving at the full meaning of Scripture, and more especially with regard to those matters, which we have spoken of in Sect. iv. Nor will the *Indexes* at the end of the work be without their use. I will not add more, either in commendation or excuse of my work, but simply request the Reader, if he should ever meet with an exegetical commentary on the whole New Testament or any part of it, beside which our GNOMON *appears superfluous*, to compare the two works on a *single* portion or chapter, *e.g.*, Matthew xxiv.; Acts xiii.; Romans xii.; Hebrews xii.; 1 Peter iii.; or Revelation x.; and then only form a judgment. I must mention in this place Philip David Burk, who has not only greatly assisted me, both by neatly transcribing my Treatise on the Apocalypse, Ordo Temporum, and Gnomon, and by his dexterity in making researches and solving difficulties, aiding me to explain many things;—but has also become so fully acquainted with my thoughts and feelings, by the daily intercourse of many years, that after my departure, those who will perhaps take a greater

interest in them then than they do now, may inquire of him in my stead, as of a *kindred spirit*. [*ἰσόψυχος*. This excellent man fulfilled the wish of the author, by editing, with care and fidelity, several of his works; the *Gnomon*, 1759, the *Apparatus Criticus*, 1763, and the *German Version*, 1769.]

XXVI. In the Preface to my Larger Edition of the New Testament, I thought it advisable to divide my Exegetical Notes, so as to explain philological questions in Latin, practical matters in German. I have since found that the two classes of subjects could not well be separated: and I have therefore joined them together in this Gnomon. It is consequently less necessary for me to hurry the publication of the German work, which I have in contemplation: for I have determined to bring out in German annotations more exclusively practical, on the whole New Testament. What may be the progress, what the result of this undertaking, whether I live or sleep, I commit to God. As to the rest, I should not now venture to commence any new work of length. Many examples have lately occurred of men who, after a life spent in literary avocations, have been overtaken by imbecility. Whatsoever remains to me and my companions of life or strength, I recognize as a debt, and I adopt the words of David—“*Grant that I may recover myself, before I go hence, and be no more.*” [This *German Version* of the New Testament, with practical notes, appeared at Stuttgart, A. D. 1753, shortly after Bengel's death; and again, carefully edited by Burk, in 1769. The notes marked V. G. in the present edition, are from this *German Version*.]

XXVII. The multifarious *abuse*, or I should rather say nefarious *contempt* of Holy Scripture has in our day reached its climax, and that not only with the profane, but even with those who in their own opinion are wise, nay spiritual. The ΓΕΓΡΑΜΤΑΙ, “IT IS WRITTEN,” wherewith the Son of God Himself, in His single combat with Satan, defeated all his assaults, has come to be held so cheap, that those who feed upon Scripture *whole and alone*, are considered grovelers or fools. Thus will the *False Prophet* find the gates open. And well-intentioned writers emulously produce practical treatises, prayers, hymns, soliloquies, religious tales. Singly, they may be exceedingly useful: but the mass of them, when *taken together*, draws away many from the Book of the Lord, that is the Scripture, which in itself combines, in the utmost plenitude and purity, all usefulness. Let those who approve the best things preserve the Heavenly *Deposit*, which God, by a revelation ever growing in clearness from the time of Moses down to that of the Apostles, has bestowed upon us not in vain. Then, if any one thinks that he can obtain from this work of mine any aid towards the saving treatment of the New Testament, let him employ it for the glory of God, and for his own and others' profit,—and pray for a blessing upon me.

SKETCH

OF THE

LIFE AND WRITINGS OF J. A. BENDEL.

JOHN ALBERT BENDEL was born at Winnenden in Württemberg, on the 24th of June 1687, and on account of his frailty, which threatened speedy death, was hastily baptized at home. His father, Albert Bendel, assistant parochial minister of that town, was his first instructor; and the son gratefully makes mention, in after life, of his father's "easy and pleasant manner of instructing him." This parent died in the year 1693; but D. W. Spindler acted to him as a second father; and as tutor in the High School of Stuttgart, along with Sebastian Kneer, completed the boy's primary education. The French invasion in Suabia, under Louis XIV., caused Bendel the loss of his father's library; but even this was made by him a subject of thankfulness in after life, that the providence of God had removed from him the temptation of reading too great a variety of books. At the age of thirteen he was promoted into the Upper School, where, under Hochstetter, Erhard, and others, he made considerable proficiency in various branches of knowledge. His mother, in 1703, married Glöckler, steward of the Theological Seminary of Maulbronn; and it was by the kindness of this excellent man that Bendel was enabled to become a member of the Theological College of Tübingen. Besides his other studies here, he chose for more private study Aristotle and especially Spinoza, in whose doctrines he attained to such a proficiency, that Professor Jäger set him to arrange materials for a treatise "De Spinocismo," which the Professor afterwards published. He also made researches preparatory to a Church History, about to be composed by the same author; and to Jäger's employment of him at this time in such works, Bendel was no doubt in part indebted for that clearness of arrangement and expression so observable in the writings of both. His attention to Metaphysics and Mathematics also aided to train his mind for analyzing the language of Scripture. Professor Hochstetter was another who was of great service to Bendel

during his University career and subsequently. On the occasion of the latter taking his degree of M. A., and the former of D. D., it was Bengel's privilege, as respondent, to defend Hochstetter's final disputation, "On the Price of Redemption." He, with Hochstetter, subsequently superintended the correction of a new edition of the German Bible, more conformed to the accentuated Hebrew, as far as could be done without altering Luther's own renderings. This formed a useful preparative to his labors in New Testament criticism; and also led to his writing an essay on the Hebrew accents, wherein he strives to show that, though there is a general uniformity in the accentuation of all the prophetic books, yet each book has besides a distinct accentuation of its own, and that therefore the Hebrew accents, though not of equal authority with the text, are closely connected with its true interpretation.

After leaving the University, Bengel, immediately upon ordination in 1706, became curate in the City Church of Tübingen, under Hochstetter. He next entered on the parochial charge of Metzingen-under-Urach. In his own memoir he observes, "My first fortnight's residence, as curate of Metzingen, convinced me at once what a variety of qualifications a young clergyman ought to have for such an office. How totally different is it from the notions one had formed of it at the University!"

Before a year had passed, he was called to the office of junior divinity tutor at Tübingen. This was not without its benefits to him. He observes, "After one has spent some time among the people out of doors, and acquired a popular taste, the *gustum plebeium et popularem*, it is useful to return for a while to College again, to undergo a second theological education. Thus, upon afterwards coming out, one is likely to labor with more experience and success."

From 1711 to 1713 he served a curacy at Stuttgart. It was about this period he composed a Latin treatise, On the Holiness of God, in which he shows, by parallel passages of Scripture, that all the attributes of God are implied in the Hebrew *קדוש* *holy*: in fact, that the Divine holiness comprehends all his supreme excellence.

In 1713 he was promoted to the head-tutorship of a theological seminary newly set up by Government at Denkendorf. Before entering on it, he took a tour at the expense of Government, to qualify him the better for his important post. This literary journey was of much advantage to his future labors. At Heidelberg he became acquainted with the critical *Canons* of Gerhart of Mästricht, which he refutes in the Preface of the Gnomon. In Halle, too, his attention was drawn by Lang to Vitringa's "Anacrisis ad Apocalypsin," which, as well as his conversations with Lang, who was a disciple of Spener, led his mind into that train of thought, the fruit of which appears in his Exposition of the Apocalypse.

From his earliest years Bengel had felt the dawning of spiritual life; and he mentions that the texts inscribed on the church walls of his native town, concerning death, sin, righteousness, the crucifixion, &c., produced in him a mere child, "emotions of great joy and fear, and left on his mind a most noble and lasting impressions." The work

of the Spirit of God within him was cherished by the religious advantages which he enjoyed externally, in the pious lessons of his parents. His favorite books in early life were such works as Arndt's "True Christianity," Southon's "Golden Jewel," Gerhardt's "Sacred Meditations" (in Latin), Franke's and Schade's "Introduction to the Holy Scriptures." But the Bible was the book he loved above every other. Not that he was exempt from the suggestions of youthful levity at times, as he confesses himself, but he was mercifully preserved from any serious wandering from his Heavenly Father. Like most earnest thinkers, he was not without doubts assailing his understanding, but they only drove him to draw the closer to God in child-like prayer; and on his first attendance at the Lord's table he experienced such inward peace, that he felt "a hearty desire of departing to be with Christ." His doubts, too, gave him the greater power to sympathize with others in doubt, instead of repelling them by harshness. A remark of his own is well worthy of note, though a seeming paradox: "Conversion easily leads to heterodoxy." The unconverted man finds no difficulties, for he is indifferent to the whole question. But he who has found the pearl of great price examines it with anxious care; and as truth is not to be reached without struggles, in the course of "proving all things" doubts will start up never thought of before: but care and prayer will at last prevail, and faith will be only the more firmly rooted by the storms which agitated it in its early growth.

The various readings in the Oxford Edition of the Greek Testament, which at first caused him scruples, were overruled to good, leading him to prayer, and to more careful pondering over every nice peculiarity of the Word of God. In writing subsequently to his pupil Reuss, he remarks, as to the *various readings* of the Greek Testament, "If the sacred volume, considering the fallibility of its many transcribers, had been preserved from every seeming defect, this preservation would have been so great a miracle, that faith in the Written Word could be no longer faith. I only wonder that there are not more of these readings than there are, and that none in the least affect the foundation of our faith."

His spiritual life was benefited too by his connection with a society formed of Christian students in Tübingen, for the promotion of vital godliness among themselves and their friends. A severe sickness, which he had in 1705, brought him to the verge of death: but in the height of it he felt the secret assurance of the Psalmist, Ps. cxviii. 17, "I shall not die, but live, and declare the works of the Lord." The effect of this discipline was to lead him to resolve, through God's help, "to devote entirely to God's service this renewed grant of temporal life." His tour through Germany, by bringing him in contact with pious men of very different views, gave his religious character a catholicity of spirit, alike removed from cold formalism and sectarian fanaticism.

In opening the institution at Denkendorf, Hochstetter, as president, delivered the inauguration speech: Zeller, as senior tutor, delivered a similar speech; and Bengel, as junior tutor, took as the subject of his

Latin speech, which was the third delivered, "The diligent pursuit of piety the surest method of attaining true learning:" adopting Aristotle's position, that the three chief requisites for sound learning are *natural abilities, instruction, and application*, he proceeded to show that fervent piety is the life and soul of these requisites. He drew up for the pupils a plan of study, entitled "The Denkendorf 'Dic cur hic,'" give a reason for this, in which he steadfastly kept in view the ONE OBJECT which in EVERY thing should be our influencing motive, the glory of God, a good conscience, and the public good; that the object of education should be, not so much to *inform*, as to *form*, the pupil. So successful was he in winning the affections of the pupils, whilst directing them to the highest aims, that many of them corresponded with him during the rest of their lives and his: for instance, J. F. Reuss, afterwards Chancellor of the University; C. F. Cöttinger, afterwards prelate of Murrhardt, etc. From his twenty-sixth to his fifty-fourth year he continued his arduous duties as a tutor. Being called to the dignity of Prelate of Herbrechtingen, on the 24th of April 1741 he closed his duties, as he had begun them twenty-eight years before, with a Latin speech on "The beneficial influence of piety upon the studies of the rising generation."

As a preacher Bengel soon became very ready: his maxim was to "think much and write little;" yet to the end of his life he composed a sketch of every sermon. He held it as an axiom, that "grace begins where natural means can go no farther;" "that it was only for extraordinary not for common occasions, that the apostles themselves were told, 'Be not careful what ye shall speak.'" He took great pains about the close of a sermon; for he considered that a preacher who can come to a close when and how he pleases, is able to preach the whole sermon with much greater ease. Rhetorical flourishes, and aiming at popularity, he regarded as sinful, and quaint low sayings as objectionable. He desired throughout to maintain that gravity (*σεμνότης*) which holy Scripture enjoins. He gives this advice to the young minister, "Begin the next sermon immediately after preaching the last, whilst your spirit is still warm and stirred within you." As to spiritual qualification, he remarks, that "every candidate for the ministry ought to be able to exhibit the credentials of his spiritual birth, because an unconverted minister, being not a man of prayer, must be as inefficient as a bird with one wing." Bengel fully believed in the necessity of a duly ordained ministry, and a regularly organized church; yet viewed secessions from the church as a providential rebuke to its corruptions.

In his later years, honors were conferred upon Bengel which he never ambitiously sought. His appointment to the prelate of Herbrechtingen brought with it a change from a life of incessant toil and active intercourse with students and scholars, to a life of ease and comparative quiet. His literary labors were almost completed: the Gnomon had received its imprimatur on the very day of his new appointment. However, he soon found in his new sphere fresh fields of usefulness. He commenced regular meetings for edification, like those which he had held at Denkendorf, and he now expounded

the four Gospels throughout, and subsequently the Apocalypse: and it was from notes of his expositions of the latter, taken by his hearers, and afterwards corrected by himself, that his well-known "Sixty Practical Addresses" on the Revelation were put together. In 1749, he was elected Counselor of Consistory and Prelate of Alpirsbach, which obliged him to leave Herbrechtingen, and reside at Stuttgart. Henceforth it became his official business to assist in directing the public affairs of the Church. But this promotion did not make his views more worldly. Three years before, in 1746, he had said, "I feel in a manner satiated with this life. Oh if my faithful God grant me only with this feeling a spirit of entire self-renunciation, all will be well. Probably I shall soon be ripe." And in 1749, the year of this appointment, he wrote, "The nearer my advancing years bring me to the gate of eternity, the more gladly do I turn away from the exterior to the central matter. The presence of God is to me more than all the learned world."

His final illness began with his sixty-sixth year, June 24, 1752. Calm, serene, and silent, his soul reposed on God. On the day before his death he partook of the Lord's Supper with twelve of his nearest relatives, his children, grandchildren, and sons-in-law. When all were assembled, Bengel, who at other times could scarcely speak, to the surprise of all, poured forth a full confession of his faith, accompanied with expressions of humiliation and prayer, which occupied half an hour; and all present were deeply moved, and repeated a fervent *Amen* at the close. Then the hymn was sung which begins, "O Jesu Christ, my purest light." He then became silent as before, except that he remarked, "We have not earned a stock of grace, but it is given out for our use as we want it. As for those who think they earn it, God is able to make them often feel very empty; and He means them no harm by it." At the point of his departure, these words were pronounced over him, "Lord Jesus, to Thee I live; to Thee I suffer; to Thee I die: *THINE I AM*, in death and in life; save and bless me, O Saviour, for ever and ever. Amen." Upon hearing the words, *Thine I am*, he laid his right hand upon his heart, to signify his full assent; and so fell asleep in Jesus on Thursday, the 2d of November 1752.

Œtinger remarks, "Bengel did not wish to die in spiritual parade, but in the ordinary way; like a person called out to the street door from the midst of business; so much so, that he was occupied with the correction of his proof-sheets at his dying season, as at other times. What he said of himself was, 'that he should for a while be forgotten, but afterwards come into remembrance.'" The funeral sermon was preached by Tafinger, from Heb. vii. 24, 25, "This man, because He continueth ever, hath an unchangeable priesthood: Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." This text was selected because Bengel on his death-bed had said, "The ground I feel under me is this, that by the power of the Holy Ghost, I confide in Jesus as an everlasting High Priest, in whom I have all and abound."

AS A WRITER, Bengel's works were numerous, including, besides his *Editions* of various ancient authors, about thirty *original* publications of his own. Yet he held it as a principle, that "we ought to be very careful about composing new books;" for "every book should add something to the reader's information, or at least to the improvement of his heart." He had a remarkable power of condensation, which was by no means characteristic of writers of his day or his nation.

The earliest of his larger publications was a new EDITION OF CICERO'S EPISTLES *ad Familiares* (Stuttgart, 1719). Conscientious attendance to apparent minutiae, as leading to most important exegetical results, characterized him in his classical as in his theological writings. He closed the work with an Appendix on the advantages of studying it, and the right uses to be made of it. In this he warns against the danger to personal Christianity of undue devotedness to philological study. He had prepared materials for editing Ovid's *Tristia* and *Persius*, but was prevented from publishing them by being called to undertake works of a more congenial kind. In the midst of his classical occupations in 1717 he confessed that he often "found his spiritual strength at a very low ebb among the dead heathen."

His next work was an Edition of GREGORY'S PANEGYRIC ON ORIGEN, (Greek and Latin), for the use of his pupils 1772. His reason for selecting it was because Gregory has shown, by his own example, that an inquiring youth can find no solid satisfaction in all the heathen philosophical systems, but is compelled, by a sense of his needs, to seek refuge in the substantial truths of Christianity.

In 1725 he published his Edition of CHRYSOSTOM DE SACERDOTIO, Greek and Latin, at Stuttgart. He pronounces that work decidedly the best production of Chrysostom's pen. To it he added a PRODRONUS NOVI TESTAMENTI GRÆCI *rectè cautèque adornandi*, i. e. a prospectus of a new critical edition of the Greek Testament. Besides, he wrote "ANNOTATIONS UPON MACARIUS;" also on "EPHREM SYRUS."

Bengel, as has been already said, even while yet a student, had felt an intense interest in the various readings of the New Testament. Before the publication of Mill, the believer had to content himself with the axiom, that the Providence of God could not allow any such corruptions of the Sacred Record as would endanger the essential truths of our faith. Bengel now desired to put the question on such a footing, that the Christian henceforth might not only believe, but see, that such was the case. After having collated numerous printed editions and manuscripts, (twenty-four in all, besides Latin ones,) and versions, he published, in 1734, as he had previously announced in his *Prodromus*, his GREEK NEW TESTAMENT, in two forms, first that in quarto, and subsequently the other in octavo; and simultaneously with the former, his APPARATUS CRITICUS, or Critical Commentary, in which he unfolds the true principles of criticism, the value of his authorities, and the various readings in order. In the

readings of his Greek text he did not admit a single expression that had not been embodied in the existing printed editions, excepting a few readings in the Apocalypse, where the text was less pure than elsewhere; but in the margin he inserted some readings heretofore confined to manuscripts. Research had convinced him, that any reading not found in any former printed Edition was of minor importance, and if introduced, might only cause offence to the weak. His cardinal canon was, "Proclivi lectioni præstat ardua," THE DIFFICULT IS PREFERABLE TO THE EASY READING; for the obvious reason, that the interpolator or transcriber would be much more likely to substitute an easy reading for the more difficult one, than the opposite. In the Preface to the Smaller Greek Text, he gives this admirable rule for searching Scripture with profit,—“Te totum applica ad Textum; Rem totam applica ad te.” *Apply thyself wholly to the text; Apply the subject wholly to thyself.* Among the passages especially discussed in the Apparatus, as to the true reading, are Matt. vi. 13; John i. 1, viii. 1—11; 1 Tim. iii. 16; 1 John v. 7. Lastly, in the same work is given an *Introduction to the Apocalypse*, a book affected by more various readings than any book of the New Testament, though it exists in fewer manuscripts. Bengel's exertions had brought to light several manuscripts in which it is found.

These critical works of his were warmly received by many; but others, both Protestants and Roman Catholics, assailed him as a dangerous innovator. Among these opponents, the most prominent were the authors of a publication, named "Early Gathered Fruits" (No. 4 of the year 1738): J. G. Hager, M. A., probably wrote the article in which Bengel is accused of "unprecedented audacity." An opposite kind of objection was raised in an article of the *Bibliothèque Raisonnée* of Amsterdam, known to have been written by Wetstein, namely, that Bengel had not gone far enough; that he was too timid in not inserting in the text, rather than in the margin, readings supported by the best manuscripts, though never before printed; that the right of using our critical resources was an undoubted one; that cautious as Editors had been, they could not escape persecution: that Erasmus had been rewarded with the reputation of an Arian, and Robert Stephens was obliged to fly to Geneva to escape burning at the stake; that Bengel himself had been obliged to abandon his favorite caution in editing the Apocalypse; that therefore it would have been better had he adopted in the text, whether from print or manuscript, whatever reading he thought the best; but he ends with confessing that *Bengel's Edition of the New Testament was the best ever yet published.*

Bengel in reply wrote "A Defence of the Greek Testament," edited at Tübingen, in 1734. This he inserted in his "Harmony of the Four Gospels," published in 1736. Besides the answers implied in what has been written above, he notices what is most important, namely, that the notion (Wetstein's) that the correctness of the reading should be determined by a *majority* of manuscripts, is an unsound one. To ascertain the authority of a manuscript, we must consider its *origin*, a thing which often gives preponderance to one beyond a hundred others.

He also replied to the "Early Gathered Fruits," through a journal called "New Literary Notices from Tübingen." As to the changes made by him in the Received Text of the Apocalypse, on which his reviewer had dwelt most severely, Bengel showed that Erasmus so hurried it to press, that he had actually substituted for the original Greek of the concluding part, a translation of his own into Greek from the Latin Vulgate! As to his Greek text supplying infidels with weapons, he shows that, on the contrary, if we restrict the liberty of proper revision, we leave the sacred text exposed to every presumptuous judgment; that infidels cannot be ignorant of the existence of various readings, while, instead of finding them increased by his revision, they would find fewer for objecting against than ever; that whereas one party accused him of undue *caution*, but the other of *temerity*, it was evident he had kept the middle and therefore the right way.

The Romanist party, headed by Rev. T. A. Berghauer, attacked Bengel in a publication entitled *Bibliomachia*, in which the writer threatens such "heretics, who have their flaming pride lighted up by the Bible, with the strong arm, and spiritual and temporal sword of the Catholic Church." Bengel, in his "Practical Addresses" on the Apocalypse, replied, meekly showing that he had done no more than what Cardinal Ximenes and the Editors of the Complutensian Bible, with their patron Leo X., had done, namely, set a high value upon sound criticism: that the author had appropriately entitled his pamphlet "*Bibliomachia*," *War with the Bible*; for that it was a congeries of blasphemy against the word of God in all Bibles, Catholic and Protestant; that the threat of persecution only showed that many prophecies in the Apocalypse must now be on the point of fulfilment, and "well may we arm ourselves with the patience and faith of the saints. The children of peace cannot love contention: it is painful to them to be obliged to contend even for the truth itself."

J. L. Hug, in his *Introduction to the New Testament*, remarks, that Bengel was the first who classified manuscripts according to the incidental agreements in their general features and in their particular readings. He marked two classes, the African and the Asiatic; and the general principles, elicited by this simplification of the question, set in motion the present march of criticism, which will now proceed, even supposing his own editorial works could ever be forgotten.

In 1742, J. Gambold published Bengel's Greek Testament at Oxford; and, in 1745, Bengel's text was taken as the standard for revising the authorized Danish Version. A second edition of the "*Apparatus Criticus*" was published in 1763 by P. D. Burk, containing later corrections of the Author, supplementary criticism on the New Testament, and collations of another manuscript of the Apocalypse, of which a copy was given him by J. L. Mosheim.

Bengel had announced in his *Prospectus of Chrysostom de Sacerdotio*, his intention to follow up his critical works with a Commentary on the New Testament. His labors at Denkendorf had thoroughly prepared him for this task. Accordingly it appeared under the title,

GNOMON NOVI TESTAMENTI, at Tübingen in 1742, 4to (New Ed. 1759, 1773: Ed. Steudel, 1835). The designation was meant to imply that the work is an *Index* or *Pointer*, "to indicate what lies within the compass of the sacred text; for Scripture is its own best and safest interpreter;" less for the purpose of exhausting the text for the reader, than to give suggestive hints. The title-page expresses at full his design, to set forth the majestic *simplicity* of the Word of God; its unsearchable *depth*; its felicitous harmony, and its *adaptation to all practical uses*. He used frequent prayer to fit him for the work: and when the Gnomon was sent him completed from the Tübingen press, the 28th of March 1742, he sang that evening the well-known hymn:—

"O Thou, who our best works hast wrought,
And thus far helped me to success,
Attune my soul to grateful thought,
Thy great and holy Name to bless;
That I to Thee anew may live,
And to Thy grace the glory give," etc.

As early as 1706 Bengel had begun collecting *Annotations* upon Hedinger's Greek Testament. Since 1713 he had gone every two years with his pupils through the Greek Testament. At length, in 1722, he determined on publishing a Commentary on it: he completed it within two years: yet he kept it by him eighteen years more before he gave it to the public. So also as to the German Translation or Version; he could not bring himself to undertake the translation at all until December 1741, after he had just finished his preface to the Gnomon; and he wrote the preface to it only a few days before his death. His reason for delay as to the Gnomon was, that he considered sound criticism what was most wanted, and therefore wished to send out his *Critical Apparatus* first. His reason as to the German Version was his desire not to offend the strong prejudices which existed against the publication of any new vernacular translation; especially as the Lutheran Version was in the main correct: he moreover hoped some one else, better qualified than himself, might undertake the task; but as none did so, and as he felt convinced of the erroneousness of many of Luther's renderings, he at last thought it his duty to publish it.

The Second Edition of the Gnomon was published, 1759, under the revision of his son-in-law, the Rev. P. D. Burk, Dean of Kirchheim. This Edition contained numerous exegetical and critical additions, from notes left by Bengel, never before published. E. Bengel, in the Third Edition, 1773, retained the *exegetical* portion of these additional notes, but transferred the *critical* portion of them to the "Apparatus," a Second Edition of which was now called for.

Bengel's first expository publications were his Tracts on the Apocalypse, in various theological journals: next in 1736, his "Harmony of the Gospels:" in 1740, his "Exposition of the Revelation of Saint John:" his "Ordo Temporum," or, System of Chronology, in 1741: his Gnomon, in 1742: his Cyclus, in 1745: his "Age of the World,"

in 1746: his "Sixty Practical Addresses on the Apocalypse," in 1747: his "Testimony of Truth," in 1748: his "German New Testament," at Stuttgart, in 1753; and his "Vindication of the Holy Scriptures," in 1755. His "Sketch of the Church of the United Brethren" appeared at Stuttgart, in 1751.

Among his lesser writings were Contributions for the "Life of Flacius;" Hymns for S. Urlsperger's "Instructions for the Sick;" Contributions to the Notes of the Berlenburg Bible; Notices of Gmelin; and "Christ's manner of conversing with His disciples."

[The *Ordo Temporum* and *Age of the World* are treatises on the historical and prophetic dates of Scripture, in which an effort is made to arrange them in a formal system, pointing onward to the day of Christ's coming. This Bengel supposed would take place shortly, and he fixed the year 1837 as a probable approximation to the date. These writings have brought much ridicule on the author's name; but it should be remembered that sacred criticism was in his day almost in its infancy. And even in the *Exposition of the Apocalypse*, which, more than his other writings, is influenced by the false view that prophecy is intended to furnish us with the Chronology of the future, Bengel's keen insight into the spirit and inmost meaning of Scripture has given him, for all practical purposes, a vast superiority over the commentators of a better informed age; with the single exception, perhaps, of Hengstenberg.]

Bengel had twelve children born to him, half of whom died in infancy. His daughter, Sophia Elizabeth, married Dr. Reuss, afterwards physician to the Duke of Württemberg: Joanna Rosina married C. G. Williardts, counselor to the Emperor Francis I.: Maria Barbara married Rev. P. D. Burk, afterwards Dean of Kirchheim: Catherine Margaret married Rev. E. F. Helwag, afterwards Dean of Göppingen. Victor, his eldest son, a student in medicine, survived his father only seven years. The younger, Ernest, became Dean of Tübingen.

THE
GNOMON
OF THE
NEW TESTAMENT.

THE name NEW TESTAMENT is sometimes given to that collection of sacred writings, in which the New Testament, strictly so called, is embodied. What the New Testament, strictly so called, really is, is explained below on Matthew xxvi. 28. This collection is in two parts, one of which contains the writings of the Evangelists and Apostles, the other is the Apocalypse of Jesus Christ. In the former is, first, the history of Jesus Christ from his coming in the flesh to his ascension into heaven; then the external and internal history of the Christian Church founded by the apostles upon his ascension. In the latter, a revelation, which stands alone, teaches us the future of Christ, the Church and the world, even to the consummation. In brief, there are the Evangelists, the Acts and Epistles of the Apostles, and the Apocalypse. The connection and relation which exist between these various writings afford a satisfactory proof of their perfection. I have shown in my *Chronology (Ordo Temporum)*, at about what time each of them was written.

ANNOTATIONS

ON THE

GOSPEL ACCORDING TO ST. MATTHEW.

THE Evangelists contain the rudiments of the New Testament.* (See John xvi. 12.) [The Evangelists mentioned in Ephes. iv. 11, and in 1 Peter i. 12, where our version correctly has "*them that have preached the Gospel,*" were missionary preachers, not authors.] They are four in number—two of them, John and Matthew, were themselves apostles, and therefore eye-witnesses; the other two, Mark and Luke, are themselves an example of faith, having learned the Gospel from others with the utmost certainty. Matthew however is presupposed, and, as it were, completed, by Mark; the two by Luke; and all the three by John. Matthew, an apostle, wrote first, and thus furnished a precedent for both Mark and Luke. John, also an apostle, wrote last, and confirmed to mankind yet more fully the books of Mark and Luke, already reliable in themselves. [Bengel elsewhere argues that Matthew was the first to write, because he constantly calls Pilate *governor*, Greek, *ἡγέμων*; a title given him by the others only in Luke iii. 1. Also that John wrote before the destruction of Jerusalem, from John v. 2, where he speaks as if the city still stood. *Harm.* p. 37. But the order in which the Gospels were written remains very uncertain. Many still hold Bengel's view as above; Meyer and De Wette place Luke before Mark. With good reason, Alford supposes the first three Gospels to have been written *independently*, no one writer using another, but all resting on a common basis of Apostolic oral teaching.] Matthew wrote especially to show the fulfilment of the Old Testament Scriptures, and to convince the Jews. Mark produced an abridgement of Matthew, adding many remarkable

* It is a priceless gift of God, that the deeds and words of the Saviour, while on earth, were recorded by chosen men, and that their Gospel or testimony is still preserved. The Evangelists, from the earliest days of Christianity, were reckoned to be *four*; very many pseudo-evangelists, whose writings were not in consonance with the pure faith, having been rejected. An EVANGELIST, if you desire an exact definition, is a holy man of God, who publicly, and with an irrefragable testimony, sets forth to men a history of Jesus Christ, either by word of mouth or in writing.—*Harm. Ev.*, Ed. ii., p. 34, etc.

things omitted by him, and paying particular attention to the noviciate of the apostles. Luke composed a narrative distinctly historical, chiefly upon the office of *Christ*. John refuted the impugnors of his divinity. All recorded as such by these Four, were truly the deeds and words of Jesus Christ. But each drew from a common treasury those particulars, of which he had the fullest knowledge, which corresponded to his own spiritual character, and which were best suited to the time when he wrote, and to the persons whom he primarily addressed. Chrysostom, at the commencement of his second homily on the Epistle to the Romans, says,—“*Moses has nowhere given his name to his books. Nor has Matthew, John, Luke, nor Mark. Why so? They wrote for those who were with them and knew them; who did not need to have them pointed out.*”

The term GOSPEL means: (1.) The *Good News* itself concerning Jesus Christ, which Jesus Christ himself, and His forerunner, His apostles, and the other witnesses, brought first to the Jews, then to the whole human race. (2.) The whole office and system of proclaiming that News, either by preaching or writing: in which sense, for example, Paul speaks of “*my Gospel*,” in 2 Timothy ii. 8. Hence the word is easily transferred to the writings in which the Gospel narrative is recorded. If you wish, in Greek, to name at once the four books, which Tertullian styles *the Gospel Document*, you ought in strictness to make use of the singular number, and say, *the Gospel according to the four Evangelists*, not in the plural, *the Gospels etc.*, except perhaps for the sake of brevity. For there is a single design in all; though treated in one manner *according to Matthew*, that is, *as to Matthew's part, by Matthew*, as Matthew treated it; in another manner *according to Mark*; etc. (Comp. the use of *xard*, *over against*, Acts xxvii. 7, at the end. Nevertheless, as in Genesis, the first word which occurs is *Bereshith*, which afterwards became the title of the book in Hebrew; so the first word written by Matthew was the *Book*, (Gr. *βιβλος*); by Mark *the Beginning* (Gr. *αρχη*) and so on. The appellation *Gospel* however, is given to the book itself by the most ancient fathers. By the same authorities, Matthew is said to have written his Gospel in Hebrew. Why may he not have written the same work in Greek as well as in Hebrew, with the same contents, even though he did not, strictly speaking, translate it from the one language into the other? Comp. Jeremiah li. 63, xxxvi. 28. [It is now generally held by orthodox commentators that Matthew first wrote in Hebrew; and his book was afterwards rewritten by himself in Greek, or else translated under apostolic authority. The former is Olshausen's view, the latter Meyer's.]

SYNOPSIS OF THE BOOK.

I. *The Nativity, and the following events.*

- | | |
|-------------------------------------|-------------|
| a. The Genealogy: - - - - - | Ch. i. 1-17 |
| b. The Birth: - - - - - | 18-25 |
| c. The Magi: - - - - - | ii. 1-12 |
| d. The Flight and Return. - - - - - | 18-23 |

II. *Our Lord's Entrance on His Ministry.*

- | | |
|------------------------------------------|-----------|
| a. John the Baptist: - - - - - | iii. 1-12 |
| b. The Baptism of Jesus: - - - - - | 13-17 |
| c. His Temptation and Victory. - - - - - | iv. 1-11 |

III. *The deeds and words, by which Jesus proved that he was Christ.*

- | | | |
|----|-----------------------------------------------------------------------------------------------------------------------|------------------|
| a. | At Capernaum: - - - - - | 12-16 |
| | 1. His Preaching, - - - - - | 17 |
| | 2. The call of Peter and Andrew, James and John, - - - - - | 18-22 |
| | 3. His Preaching and Healing, the gathering of Multitudes, - - - - - | 23-25 |
| | 4. The Sermon on the Mount, - - - - - | v.-vii. |
| | 5. The Leper, - - - - - | viii. 1-4 |
| | 6. The Centurion and his servant, - - - - - | 5-13 |
| | 7. Peter's mother-in-law, - - - - - | 14, 15 |
| | 8. Many sick persons. - - - - - | 16, 17 |
| b. | The voyage across the sea; two men taught concerning following Christ; command exercised over the wind and the sea: - | 18-27 |
| | Devils migrating from men into swine. - | 28-34 |
| c. | Again at Capernaum, | |
| | 1. The Paralytic, - - - - - | ix. 1-8 |
| | 2. The call of Matthew, Intercourse with Sinners defended, - - - - - | 9, 10-13 |
| | 3. Fasting, - - - - - | 14-17 |
| | 4. The girl dead, and, after healing of one with an issue of blood, restored to life, - - - - - | 18-26 |
| | 5. The Two Blind Men, - - - - - | 27-31 |
| | 6. The Demoniac, - - - - - | 32-34 |
| | 7. Our Lord goes through the cities and villages, and commands prayer for laborers, - - - - - | 35-38 |
| | 8. He sends and instructs laborers, and preaches Himself: - - - - - | x. 1-42
xi. 1 |

	9. John's message: - - - -	Ch. xi.	2-6
	10. Our Lord praises John, denounces woe against the refractory cities, in- vites those that labor: - - -		7-30
	11. The ears of corn rubbed: - - -	xii.	1-8
	12. The withered hand healed: - -		9-13
	13. The Pharisees lay snares: Jesus de- parts: - - - -		14-21
	14. The Demoniac is healed: the people are amazed: the Pharisees blaspheme: Jesus refutes them, - - -		22-37
	15. He rebukes those who demand a sign,		38-45
	16. He declares who are His, - - -		46-50
	17. He teaches by Parables, - - -	xiii.	1-52
d.	At Nazareth, - - - -		53-58
e.	At other places,		
	1. Herod, after the murder of John, hear- ing of Jesus, is perplexed: Jesus de- parts, and is sought by the people, -	xiv.	1-13
	2. He heals; and feeds five thousand: -		14-21
	3. The sea voyage, and cures in the land of Gennesareth, - - - -		22-36
	4. Unwashed hands; - - - -		1-20
	5. The woman of Canaan; - - - -		21-28
	6. Many sick healed; - - - -		29-31
	7. Four thousand fed; - - - -		32-38
	8. In the coasts of Magdala, those who demand a sign are refuted; - - -	39-xvi.	4
	9. The warning concerning leaven. -		5-12

IV. *Our Lord's Predictions of His Passion and Resurrection.*

a.	The First Prediction.		
	1. The preparation by confirming the fundamental doctrine, that Jesus is the Christ: - - - -		13-30
	2. The Prediction itself delivered; and the interference of Peter rejected. -		21-28
b.	The Second Prediction.		
	1. The Transfiguration on the Mount; silence enjoined; - - - -	xvii.	1-13
	2. The Lunatic healed; - - - -		14-21
	3. The Prediction itself; - - - -		22, 23
	4. The Tribute-Money paid; - - - -		24-27
	5. Who is the greatest? - - - -	xviii.	1-20
	6. The duty of forgiving injuries. -		21-35
c.	The Third Prediction.		
	1. The Departure from Galilee; - -	xix.	1, 2
	2. The question concerning Divorce; -		3-12
	3. Kindness to little children, - -		13-15

	4. The Rich Man turning back; - Ch. xix.	16-22
	And thereupon discourses,	
	On the Salvation of the Rich, -	23-26
	On the Rewards of following Christ,	27-30
	On the Last and the First. - - xx.	1-16
	5. The Prediction itself; - - -	17-19
	6. The request of the sons of Zebedee;	
	humility enjoined. - - -	20-28
V.	7. The two Blind Men cured.	
V.	<i>The Events at Jerusalem immediately before the Passion.</i>	
	a. Sunday:	
	1. The Regal Entry, - - - - xxi.	1-11
	2. The Cleansing of the Temple; - -	12-17
	b. Monday:	
	The Fig-tree. - - - -	18-22
	c. Tuesday. Occurrences—	
	A. In the Temple:	
	1. The Interference of the Chief Priests,	
	i. Repulsed,	
	a. By a Question on John's Bap-	
	tism, - - - -	23-27
	b. By Parables:	
	(1) The Two Sons, - -	28-32
	(2) The Vineyard, - -	33-44
	ii. They proceed to lay snares for	
	Him. - - - -	45-46
	2. The Parable of the Marriage Feast: xxii.	1-14
	3. The Questions of Adversaries—	
	i. Concerning Tribute, - - -	15-22
	ii. ——— the Resurrection, - -	23-33
	iii. ——— the Great Commandment:	34-40
	4. Our Saviour's question in return	
	concerning David's Lord, - -	41-46
	His warning concerning the Scribes	
	and Pharisees, - - - - xxiii.	1-12
	His denunciation against them, -	13-36
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CHAPTER I.

The Book of the Generation—A phrase employed in the Septuagint, Gen. ii. 4 and v. 1. [Comp. Gen. vi. 9, xi. 10. The phrase originally meant *table of genealogy*; but as history among the Hebrews grew out of genealogical records, it came to mean the history itself, Gen. xxv. 19, xxxvii. 2.] For those books of the New Testament which were written earliest most abound with Hebraisms: and Divine Wisdom provided that a language eminently fitted to express the teachings of the New Testament, should be prepared by the Greek version of the Old. This title, however, *the genealogy*, strictly refers to what immediately follows (as appears from the remainder of the first verse), though its force extends also to the whole book, which is designed to lead men to recognize in Jesus the Christ, the Son of David, etc., [*in whom, as being the promised Messiah, the prophecies of the Old Testament are accomplished. Hence the evangelist frequently repeats the formula, "That it might be fulfilled."*—V. G.] Ver. 20, ch. ix. 27, etc. For Scripture is wont to combine with genealogies the reasons for introducing them. See Gen. v. 1 and vi. 9. *Of Jesus Christ*—The compound appellation, JESUS CHRIST, or CHRIST JESUS, and more simply CHRIST, [the Greek rendering of the Hebrew *Mashiah* or *Messiah*, *anointed*,] (the *official* for the *personal* name,) grew into use after the coming of the Comforter. The four Gospels, therefore, use it only at the beginning or end, the other writings everywhere. [Our Lord calls himself *Jesus Christ*, John xvii. 3.]—See Notes on Rom. iii. 24 and Gal. ii. 16. Comp. ver. 16 below. *The Son of David, the Son of Abraham*—Our Lord is called Son of David and Son of Abraham, because He was promised to both. Abraham was the first man, David the last, to whom that promise was made; whence He is called the Son of David, as though David had been His immediate father. Both of these patriarchs received the announcement with faith and joy. John viii. 56; Matt. xxii. 43. Each man in this list knew of those who preceded, but not of those who followed him. Oh, with what delight would they have read this introduction of Matthew, in which we take so little interest! An allusion is here made by anticipation to the three *Fourteens* (verse 17th), of which the first is distinguished by the name of Abraham, the second by that of David, whilst the third, commencing, not like the others with a proper name, but with the Babylonian Captivity, is crowned with the

name of Jesus Christ Himself: for the first and the second Fourteen have a promise, the third, its fulfilment. The narration, however, in the first verse goes backward from Christ to David, from David to Abraham. And so much the more conveniently is Abraham put here in the second place, because he is mentioned immediately again in the following verse. Mark, however, in the opening of his Gospel, calls Jesus *Son*, not of *David*, but of *GOD*, because he begins with the baptism of John, by whom our Lord was pointed out as the Son of God. Thus each of these evangelists indicates the scope of his work in the title. The former part of this verse contains the sum of the New Testament—the latter part, the recapitulation of the Old.

2. *Abraham*—Matthew *descends* in his enumeration, though in ver. 1, he also *ascended*; and begins not from Adam, but from Abraham; without however excluding the Gentiles (Comp. ch. xxviii. 19), for in Abraham all nations are blessed. *And his brethren*—Their brethren, though they had them, are not named with Abraham, Isaac, or Jacob, but only with Judah. The promises belonged to the family of Israel.

3. *And Zara*—a twin-brother. *Of Thamar*—Matthew mentions in this list such *women* as were connected with the race of Abraham [and the ancestry of Jesus] by any peculiar circumstance. Thamar was to be the wife of Shelah (Gen. xxxviii. 11, 26), and Judah became by her the father of Pharez and Zara: Rahab, though a Canaanitess, became the wife of Salmon: Ruth was a Moabitess, yet Boaz married her. Uriah's wife became David's.

4. *Naasson*—Contemporary with Moses. The silence regarding Moses observed throughout this series is remarkable.

5. *Boaz of Rahab*—Some think the immediate ancestors of Boaz are omitted here; but it stands thus also in Ruth iv. 21: nor can the first *Fourteen*, the standard of the others, admit of an hiatus. Others more correctly account for such a length of time, by supposing the parents very old at their children's birth. The definite article, prefixed in the Greek to the name of Rahab, shows that Rahab of Jericho is meant; nor does the spelling interfere with this view, for both Raab or Rahab (Greek '*Paδβ*, as the Sept. in Josh. vi. 24, etc.) and Rahab (Gr. *Paxδβ* as here,) are written for the Hebrew *Rahab*. Rahab was young when she hid the spies (Josh. vi. 23): but outlived Joshua and the elders (Ibid. xxiv. 29, 30); and her marriage with Salmon must have taken place still later, as it is not mentioned in that book, though it is recorded that she dwelt in Israel (Josh. vi. 25). In Ruth i. 1, the earliest times of the Judges seem to be meant, so that the verb *ruled*, which might otherwise be supposed redundant, may have an inceptive

force, as in like manner מלך *malak*, *he reigned*, often signifies *he began to reign* [as 2 Sam. xv. 10, xvi. 8,]: and Naomi must have gone into Moab, before the Moabite domination mentioned in Judges iii. 12, etc. Thus Rahab could be, as she actually was, the mother of Boaz. He married Ruth when far advanced in life (Ruth iii. 10); and their grandson, Jesse, when very old (see 1 Sam. xvii. 12, 14), became the father of David. Compare on Jehoiada, 2 Chron. xxiv. 15.

6. *But David the King*—The title *the King* has been omitted here by some early editors; [*Tisch.* omits it; the authorities are almost equally balanced;] but David's royalty is twice mentioned here, as is the Babylonian captivity afterwards. The same title is implied after the names of Solomon and his successors, as far as ver. 11. David is, however, called especially *the King*, not only because he is the first king in this series, but also because his throne is given to Messiah. See Luke i. 32.

7. *Begat*—Bad men, even though useless to themselves while living, do not exist in vain; since through them even the elect are born.

8. *But Joram begat Ozias*—Ahaziah (who is the same as the Joash of 2 Chron. xxi. 17, and xxii. 1), Joash, and Amaziah (1 Chron. iii. 11, 12), are here passed over: so that the word *begat* must be understood *mediately*, like the word *son*, in the first verse. So too six generations are left out in Ezra vii. 8, between Azariah and Meraioth. Comp. 1 Chron. vi. 7, 8, 9. Matthew omitted these three, not because he was ignorant of them, since the whole context proves the contrary, but because they were well known to all: nor did he do it fraudulently, since, by increasing the number of generations, he would have strengthened the proof that the Messiah must already have appeared. Nor did he omit them on account of their impiety, for he has mentioned other impious men, as Jechonias, whom indeed he notices particularly, and he has passed over pious men. But, as in describing roads and ways, especial care is needed where forks occur, whereas a straight road may be found of itself, so does Matthew in this genealogy point out particularly those who had *brothers*, and who, in preference to them, became ancestors of Messiah. He has carried this so far that, having reason not to name Jehoiakim, he assigns his *brothers* to his only son [see 1 Chron. iii. 15, 16. Comp. Jer. xxii. 30]; whilst he passes quietly over Joash, who was the only link of his race, together with his father and son. Furthermore, as in geography the distances of places are, without any violence to truth, described sometimes by longer, sometimes by shorter stages, so with the steps of generations in a genealogy; among the Hebrews,

as well as others. The language of the New Testament usually rather implies than asserts matters already well known from the Old Testament, and not liable to be mistaken, with a brevity suited to its earnest spirit, (see Acts vii. 16,) as well as desirable on other grounds. [Some suppose that these three kings were omitted, because descended from the heathen Athaliah; by marrying whom Jehoram corrupted his race to the *third and fourth generation*. Ebrard.] Oziah was previously called *Azariah*, but by the omission of one Hebrew letter (א, R) his name becomes *Oziah*.

11. *But Josias begat Jechonias*—Many transcribers ancient and modern, principally Greeks, have inserted *Jehoiachim* here, both because the Old Testament had it, and because the number of fourteen generations, from David to the Babylonian captivity, given by Matthew, seemed to require it. *Jehoiachim* however must not be inserted: for history would not suffer *Jehoiachim* who had brothers to be named without them, and brothers to be thus given to *Jechonias*, who had none. Some have sought for *Jehoiachim* in Matthew's first mention of *Jechonias*; Jerome especially, in answering Porphyry's objections to this verse on the ground of the hiatus. No transformation, however, will make *Jechonias* and *Jehoiachim* one and the same name: nor can we any more suppose that *Jehoiachim* and *Jechonias* are intended by naming *Jehoiachim* twice, than that two Isaacs are intended by repeating Isaac's name; and so with the other names. The same *Jechonias* is twice introduced under his own name: he was descended from Josiah through *Jehoiachim*, whose name is omitted. Matthew calls *Jechoniah's* uncles his *brothers* (Comp. Gen. xiii. 8), and that with great felicity; for *Zedekiah* succeeded *Jechoniah* on the throne after the commencement of the captivity, to the exclusion of the son of *Jechoniah*, who, though his nephew, was born eight years before him. The brothers, therefore, of *Jehoiachim* are appropriately mentioned after *Jechoniah* as *his* brothers. The chief of these was *Zedekiah*, who is expressly called the *brother* in 2 Chron. xxxvi. 10, and 2 Kings xxiv. 17, instead of the *uncle* of *Jechoniah*. *About the time of the migration*—The preposition ἐπί, *at or about*, which is contrasted with μετά, *after*, in the twelfth verse, is also employed sometimes to indicate that one event occurred about the time of another. (See Note on Mark ii. 26. So εἰς is prefixed, Gen. x. 25.) The birth of *Jechoniah* was speedily followed by the *captivity*;—which is called by the Sept. both ἀποικισία, *emigration*, and μετακίσις, *removal*; the former with reference to Palestine, the latter to Babylon. Βαβυλωνός, literally, *the migration of Babylon*—i. e. to Babylon. In like manner “*the way of Egypt*” in Jer. ii. 18, signifies *the way into*

Egypt. [Greatness, power, and human wisdom appear among the ancestors of the Son of God; *but he will not enter the family till all those are first gone out.* Q.]

12. *After*—after he had migrated to Babylon. *But Salathiel begat Zorobabel*—Pedaiah intervening. Luke (iii. 27) mentions another Salathiel and Zorobabel, father and son, who must have lived about the same time with these.

13. *Begat Abiud*—This is the same as Hodaiah, who also was descended from Zorobabel, through several intervening ancestors; (1 Chron. iii. 19, 24), as *Hiller* shows that the Jews supposed the genealogy in this passage to be that of Messiah: nor indeed was there need of bringing down any other genealogy than his. There can therefore be no doubt that the passage in question was particularly well known to the Jews; and there was thus the less need that Matthew should repeat it at length. In this generation then the scripture of the Old Testament ends. The remainder was supplied by Matthew from trustworthy documents of a later date, and no doubt of a public character.

16. *The husband of Mary*—This turn of the genealogical line is peculiar; and here several remarks are necessary.

I. *Messias or Christ is the Son of David.*

This is admitted by all.—Matt. xxii. 42. Acts ii. 30.

II. *In their genealogies both Matthew and Luke teach that Jesus is the Christ.*

This is clear from Matt. i. 16, and Luke iii. 22.

III. *When Matthew and Luke wrote, the descent of Jesus from David had been placed beyond doubt.*

Matthew and Luke wrote before the destruction of Jerusalem, when the genealogy of the house of David could be copied entire from the public records; and adversaries never objected, when Jesus was so frequently hailed as *the Son of David*.

IV. *The genealogy in Matthew from Abraham, and that in Luke from the creation to Joseph the husband of Mary, is deduced, not through mothers but fathers, and those natural fathers.*

This is evident in the case of all those ancestors whose names Matthew and Luke repeat from the Old Testament. Thus it is not said whether Ruth had been the wife of Mahlon or Chilion; but Obed is simply said to be the son of Boaz by Ruth [though his legal father was Mahlon.—See Ruth iv. 10, etc.] From Abraham to David the same ancestors are evidently mentioned by both Matthew and Luke; so that there can be no doubt but that both Evangelists intend, not mothers, but fathers, and those actual fathers, from David to Joseph.

Thus, in the books of Kings and Chronicles, whenever the *mother* of a king is mentioned alone, it is a sign that he whom her son is said to have immediately succeeded was *his natural father*.

V. *The genealogy in Matthew from Solomon, and that in Luke from Nathan, are brought down to Joseph, not by the same, but by different ways.*

This is clear from the preceding section.

VI. *Jesus Christ was the Son of Mary, but not of her husband Joseph.*

This is evident from Matt. i. 16.

VII. *It was necessary that the genealogy of Mary should be drawn out.*

Without the genealogy of Mary, the descent of Jesus from David could not be proved, as follows from what has just been said.

VIII. *Joseph was for some time reputed to be the father of the Lord Jesus.*

The mystery of the Redeemer's birth from a virgin was not made known at once, but by degrees; and, in the meanwhile, the honorable title of marriage was required as a protection. Jesus, therefore, was believed to be the Son of Joseph: for instance, after His baptism by Philip (John i. 45); in the time of His public preaching, by the Nazarenes (Luke iv. 22; Matt. xiii. 55), and only a year before His Passion by the Jews (John vi. 42). Many still clung to this opinion even after our Lord's Ascension, and up to the time, a few years later, when Matthew wrote.

IX. *It was therefore necessary, meanwhile, that the genealogy of Joseph also should be given.*

It was necessary that all those who believed Jesus to be the Son of Joseph should be convinced that Joseph was descended from David. Otherwise they could not have acknowledged Jesus as the Son of David, nor consequently as Christ. When therefore the angel first appeared to Joseph, and commanded him to take unto him his wife, he called him (ver. 20) the *son of David*: because the Son of Mary would for a time bear that name as if derived from Joseph. In like manner, not only was Jesus in truth the first-born (Luke ii. 7, 23) of His mother, but it was proper that he should be reputed to be the first-born of Joseph: those, therefore, who are called the *brethren* of Jesus, were His first cousins, not His half-brothers. It is needless to attempt, with some, to prove the consanguinity of Joseph and Mary from their marriage: for even if David be their nearest common ancestor, Matthew's object is attained. Matthew therefore furnishes Joseph's genealogy, but still so as to do no violence to truth. For

he does not say that Jesus is the Son of Joseph, but he does say that He was the Son of Mary; and in this very sixteenth verse he intimates that this genealogy of Joseph, which had its use for a time, would afterwards become obsolete. Mary's descent from David was equally well known at that time, as appears from Luke.

X. *Either Matthew gives the genealogy of Mary, and Luke that of Joseph; or Matthew that of Joseph, and Luke that of Mary.*

This clearly follows from the preceding sections.

XI. *The genealogy in Matthew is that of Joseph; in Luke, that of Mary.*

Matthew traces the line of descent from Abraham to Jacob: he expressly states that Jacob *begat* Joseph, and expressly calls Joseph the husband of Mary. Joseph therefore is here regarded as the descendant of those who are enumerated, not on Mary's account, but on his own. Matthew, indeed, expressly declares that Jacob was the father, not of Mary, but of Mary's husband, Joseph; but Luke less explicitly simply places *Heli* (Luke iii. 23) after Joseph. Since then Joseph is described in Matthew as *actually* the son of Jacob, Luke cannot mean to represent him as *actually* the son of Heli. We must therefore conclude that he is Heli's son by a relationship, not direct, but through another, and that other his wife. Mary then is the daughter of Heli. The Jewish writers mention a certain *Mary, daughter of Heli*, whom they describe as suffering extreme torments in the lower world. (See Lightfoot on Luke iii. 23.) Luke does not however *name* Mary in the genealogy; for it would have sounded ill, especially to Jewish ears, had he written "Jesus was the son of Mary, of Heli, of Matthat," etc. Hence he names the husband of Mary, yet so that all may understand, from the whole of his first and second chapters, that Joseph's name stands for Mary's.

XII. *That in Luke is the primary, that in Matthew the secondary genealogy.*

When genealogy is traced through female as well as male ancestors, descent may be deduced in many ways from one root; whereas a pedigree, traced simply from father to son, must consist of a single line. In the genealogy however of Jesus Christ, Mary, his mother, is reckoned with his male ancestors, by a claim of incomparable precedence. In ordinary tables of descent, the male line is always preferred to the female. Mary however enters this genealogy with a peculiar and unrivaled claim, above that of any *father* in the whole human race; for whatever Jesus derived by descent from man—from Abraham, or David—that He derived *entirely* from His mother. This

is the One Seed of *Woman* without man. Other children owe their being *partly* to the father, *partly* to the mother. The genealogy of Mary, therefore, which is given in Luke, is the primary one. Nor can that of Joseph, in Matthew, be considered otherwise than secondary, and merely employed for the time, until all should be fully convinced that Jesus was the Son of Mary, but *not* of Joseph. Matthew mentions Jechoniah, although he is passed by in the primary genealogy.—(Jer. xxii. 30 ; Comp. Luke i. 32, 33.)

XIII. *Whatever difficulty yet remains in the whole matter, so far from weakening, should rather confirm our faith.*

The house of David had, in the time of Jesus of Nazareth, dwindled down to so small a number (see Rev. xxii. 16), that on this ground also the appellation *Son of David* was used as a proper name for The Messiah. And that family consisted so exclusively of Jesus and His relatives, that any one who knew Him to belong to it could not fail, even without the light of faith, to acknowledge Him as the Messiah, since the time for His coming had arrived, and no other member of the family could rival the claim of Jesus. Our Lord's descent, therefore, from David, as well as His birth at Bethlehem, were less publicly known ; nay, rather He was in some degree veiled, as it were, by the name *Nazarene*, that faith might keep its price.—John vii. 27, 41, 42. And men, having been first induced on other grounds to believe that Jesus was the Messiah, concluded, on the same grounds, that He must be the Son of David.—Matt. xii. 23. The necessary public documents, too, were in existence ; hence the chief priests, though opposing Jesus in every way, never called in question His descent. Nay, even the Romans received much information on His descent from David. Luke ii. 4. Of old the facility with which his descent could be traced showed Jesus to be the Son of David ; now the very difficulty of so doing, since Jerusalem and its public records were destroyed, affords a proof, against the Jews at least, that the Messiah must have come. Should they acknowledge any other as the Messiah, they must ascertain his descent from David just as we do that of Jesus of Nazareth. The relations of this question have greatly changed, with the increase of light. Formerly Jesus was called *The Son of David*, by the *multitude* (ch. xii. 23. xxi. 9), by *children* (xxi. 15), by the *blind men* (ix. 27, xx. 30), by the *woman of Canaan* (xv. 22) : but He never declared to His *disciples* that He was the Son of David, and they, in confessing him, called Him not The Son of David, but The Son of God. He invited also those who called Him the Son of David, to advance further.—Matt. xxii. 42, 43, ix. 28. At first our Lord's descent from David was rather a *ground*

of faith, afterwards it became rather an *object* of faith. No difficulty can now hinder the believing.—See 2 Cor. v. 16. Jesus is *the root and the offspring of David, and the bright and morning star.* [Rev. xxii. 16.]

XIV. *Matthew and Luke combine further advantages with the genealogy itself.*

If the Evangelists had merely wished to show that Mary and Joseph were descended from David, it would have been sufficient, taking the genealogies in the Old Testament for granted, to commence where these end, namely, with Zorobabel, or certainly with David himself, and trace the line through Nathan or Solomon to Jesus Christ. Matthew, however, begins further back, namely, with Abraham, and descends through David and Solomon. Luke ascends to Nathan and David, and thence beyond Abraham to the beginning of the human race. Each of them, therefore, must have had at the same time some further object.

Luke, as is evident at first sight, makes a full recapitulation and summary of the lineage of the human race, and exhibits with that lineage the Saviour's consanguinity to all, even Gentiles. Matthew, writing for Hebrews, begins with Abraham, thus reminding them of the promise. Again, Luke simply enumerates the whole series, through more than seventy names: whereas Matthew, besides several remarkable observations which he adds in particular cases concerning their wives and brothers, and the Babylonian Captivity, divides the whole series into three periods; and, as we shall presently consider, enumerates in each of these periods fourteen generations. Hence also we perceive the convenience of the *descent* in Matthew and the *ascent* in Luke: for thus the former conveniently introduced his observations and divisions; the latter, to avoid the stricter word *begat*, and take advantage of the formula, *as was supposed*, and in an exquisite manner to end the whole series in GOD. Matthew deals with the Jew, who is to be convinced that *Jesus is the Christ*, by such means as His genealogy. And he often expresses and proves what the other Evangelists assume. The force of the name *Christ* recalls especially the promise to *David* concerning Messiah's *Kingdom*: and the force of the name *Jesus* recalls especially the promise to Abraham concerning the *Blessing*.*

* *Christ*—the Greek *Χριστός*, or *Messiah*—the Hebrew *מָשִׁיחַ* means *Anointed, i. e., King*. *Jesus* is the proper name of our Lord; *Christ* is a surname, implying his office. The ancients were expecting the Christ, before the birth of Jesus: when Jesus had been born, it was proved that he was the Christ; and when that proof subsequently became widely known, the appellation *Jesus Christ* became the prevalent one.—*V. G.*

[We retain the above argument entire, because it gives Bengel's mature view, is in itself as plausible as any other attempt to explain these lists, and even where it is unsatisfactory often contains valuable suggestions. Olshausen and Ebrard also maintain that the genealogy given by Luke is that of Mary, but Alford, Meyer and others more correctly reject this as an unfair wresting of Luke's words. Alford, on Luke iii. 23, well says that every attempt to reconcile the two genealogies has violated either ingenuousness or common sense; not because they are contradictory, but because the means of explaining them are lost. Luke may, like Matthew, have omitted many; the same man often bore two or more names; the children of a levirate marriage (Deut. xxv. 5. Matt. xxii. 24) might be accounted to either husband. "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 reconcile them," p. 427.]

17. *So all the generations, etc.*—An important summing up, the force of which we exhibit by the following positions:

I. *Matthew introduced this clause* for an important purpose.

The Messiah was descended from David through Nathan: but Matthew descends from David through Solomon to Joseph. Those therefore who already knew that Jesus was not the Son of Joseph, paid little heed to Joseph's genealogy; Matthew, therefore, for the benefit of all who either believed that Jesus was the Son of Mary, but not of Joseph, or thought that He was the Son of Joseph also, so sets it forth as to lead both classes to *Christ, the Son of David*.

II. *Matthew makes three fourteens.* We exhibit them in the following table:

1. Abraham.	David.	Jechoniah.
2. Isaac.	Solomon.	Salathiel.
3. Jacob.	Rehoboam.	Zorobabel.
4. Judah.	Abia.	Abiud.
5. Pharez.	Asa.	Eliakim.
6. Hezrom.	Jehoshaphat.	Azor.
7. Aram.	Jehoram.	Sadoc.
8. Aminadab.	Ahaziah.	Achim.
9. Naasson.	Jotham.	Eliud.
10. Salmon.	Ahaz.	Eleazar.
11. Boaz.	Hezekiah.	Matthan.
12. Obed.	Manasseh.	Jacob.
13. Jesse.	Amon.	Joseph.
14. David.	Josiah.	JESUS, who is called CHRIST.

III. *Matthew, therefore, lays down three periods.*

Luke enumerates every step, ascending even to GOD. Yet so far from counting the steps in each period, he does not make periods at all: Matthew, however, distinguishes three periods,—from Abraham to David, from David to the captivity, from the captivity to Christ; and in each, as we shall presently see, there are fourteen steps.

IV. *Matthew reduces each period to fourteen generations.*

Matthew does not mention all the ancestors, and yet he reduces those whom he does mention to a set number. Some seek here a division into *sevens*; but the Evangelist does not mention sevens; but fourteens. Again, he does not collect these fourteens into a sum, for he does not say, that they amount in all to 40, 41, or 42: nor is it our business to do so. In the reigns of the kings of Israel, one and the same year is often reckoned both as the last year of one king, and as the first year of his successor. Now it seems beyond question that Matthew has acted on the same principle. Thus David is both the last of the first fourteen, and the first of the second fourteen. He is reckoned in the first; for it would otherwise comprise only thirteen generations. He is reckoned in the second, because as the first begins with Abraham and includes him, and the third with Jechoniah and includes him, so must the second begin with David and include him. Jechoniah however is not reckoned in the same manner as the last of the second fourteen, because fourteen generations are reckoned from David, not to Jechoniah, but to the Babylonian captivity. Vallesius (p. 454) thinks Jechoniah, as it were, a twofold person; but this might more properly be said of David.

V. *In each case, his object was to prove that Jesus was truly called, and was, the Christ.*

He proceeds in a marked manner from the name *Jesus* to the surname *Christ*, in verses 16, 17, 18; and he marks the *dissimilarity* in the character of the periods, and the *equality* in the number of the generations. That dissimilarity and that equality both severally and together relate to the one great theme of *Jesus the Christ*, as we shall immediately perceive.

VI. *The three periods are dissimilar to each other.*

If Matthew had merely intended to compose a genealogy, he might have omitted this summing up entirely, or at least have confined himself to the mention of proper names, and said, "From Abraham to David," "from David to Jechoniah," "from Jechoniah to Jesus." Instead of so doing, however, after the other matters preceding, he says, "*to the Captivity*;" and again, "*From the Captivity to Christ*."

The end, limit or station of the first period therefore is David, of the second the Captivity, of the third Christ. The first period is one of Patriarchs; the second, of Kings; the third, for the most part, of private men.

VII. *This dissimilarity strikingly proves that Jesus is the Christ.*

The different heads under which Matthew reduces the three periods, show that the time at which *Jesus* was born was the time for Christ's coming, and that Jesus Himself was the Christ. The first and the second *fourteen* have an illustrious commencement; the third has one, as it were, blind and nameless. Thus not only are we led to expect as the end and goal of the third and of all the periods, the name of CHRIST, but when it does appear, it shines in unrivaled splendor.

The first period is that of promise, for the first in it is Abraham, and the last David, to each of whom the promise was given; the second is that of foreshadowing by means of David's kingdom, and the fact that it embraced fewer years than the first or third furnishes ground for expecting that the kingdom of David in Christ will be far more glorious and more lasting. Luke i. 32. The third period is that of waiting. The chief persons in the first period are the first and the last, Abraham and David. The chief person in the second period is the same David, who is first. The first in the third period is the *chained* Jechoniah, named 1 Chron. iii. 17, to whom no heir of his throne was promised; nay, further, against whom [under his other name *Coniah*,] as against his uncle and father, all other woes were denounced (Jer. xxii. 11, 18, 24), so that, though certainly not without offspring, yet, as a warning to posterity, he was called עִירִי *childless*, Jer. xxii. 28, 30, that is without an heir to his throne; and with reference to these *three kings* the earth was invoked *thrice*, "O earth, earth, earth," (*Ibid.* ver. 29). Hence in stating the boundary between the second and third *fourteens*, Matthew does not name Jechoniah; but mentions instead the Babylonish Captivity. Jeremiah strongly confirms this view; for in the time of Moses, midway between Abraham and David, a covenant was made with the people of Israel, which was abrogated about the time of the captivity of Jechoniah. Deut. xxix. 1; Jer. xxxi. 31; Heb. viii. 8, 13. In the times of Abraham and David, Christ was promised; after David's time, his kingdom which was overthrown at the Captivity lasted a still shorter time. Then a new covenant was promised, whose surety was Christ. The condition of the people after the Captivity therefore was that in which the Christ must come. In the Psalms, and other prophecies given during the time of the Kings, the future is usually *compared* with the present; but after

the Babylonish Captivity, it is *contrasted* with it, and the future is viewed as ever drawing nearer.

VIII. *Matthew makes the three periods equal with each other.*

This is evident from his repeating the number FOURTEEN three times. See Section IV.

IX. *He makes up both the third and second Fourteens by omitting several ancestors : in the first, however, he omits none.*

In the second period, after Jehoram, he passes over Ahaziah, Josiah, and Amaziah, and, after Josiah, Jehoiakim : in the third period, after Salathiel, he omits Pedaiah. Nor, indeed, was Zorobabel [i. e. Zerubbabel] the immediate father of Abiud ; for his sons are *Meshulam, Hananiah*, 1 Chron. iii. 19, each of which names differs from *Abiud*. Hiller enumerates *nine* links omitted after Zorobabel, and shows that Hodaiah and Abiud are the same. The descendants of David from Solomon to Hodaiah are enumerated in 1 Chron. iii. 5, 10-24. Now, since neither the second nor the third *Fourteen* consists in itself of fourteen generations, the first must necessarily have that number : otherwise the number *Fourteen*, by which the three periods are made parallel would be without foundation, and the *fifteen*, or some greater number, must take its place. Fourteen generations are clearly enumerated in the Old Testament from Abraham to David. 1 Chron. i. 34, ii. 1, 4-15. Whence Rabbi Bechai says that King David was the fourteenth from Abraham, according to the number of the letters of the name *David* דוד, which makes fourteen.* The earlier the period, the later in life men became fathers. Hence the first *Fourteen* stands on its own foundation, the second is produced by a less, the third by a greater omission. And though some generations which are known from the Old Testament, are in Matthew left to be understood, yet none is omitted in the New Testament after those which can be supplied from the Old : and in the Old Testament, none is omitted. The first *Fourteen*, therefore, is so in fact, the second and third are so in form.

X. *The number of generations which Matthew omits, accords with the numbers which both he and Luke mention.*

Between Jehoram and Abiud, Matthew omits in all *fourteen generations*, see Sect. IX. ; and though he only mentions three *Fourteens*, to correspond with the three periods, he nevertheless implies four. In this way Matthew has by implication, from Abraham to the *birth* of Christ, fifty-five generations. Luke expressly enumerates fifty-six

* For, in the Hebrew reckoning, ד = 4, ו = 6, ו = 4 : therefore ד + ו + ו = 14. (There were two Rabbis of the name of Bechai ; one flourished about 1100, the other about 1290 ; both were natives of Spain.—I. B.)

generations to the time when Jesus was *thirty years* of age. Thus they agree.

XI. *The true equality of the periods of fourteen does not consist in containing the same number of generations.*

The Talmudists are fond of reducing different things to systems of parallel numbers. Lightfoot has collected examples of this in illustration of the present passage, and they afford a satisfactory reply to Jews, who sneer at the *Fourteens* of Matthew. He defends however somewhat too slackly the actual truth of the *Fourteens*. James Rhensford adduces a fact more to the purpose, viz., that the fifteen generations before Solomon, and the fifteen after him, were associated by the Jews with the days of the waxing and waning moon. But this explanation too is somewhat weak. Matthew is not here furnishing an artificial or masoretic * aid to the memory, or anything else of the kind. For what great purpose could it serve to retain in the memory the names and number of *these* ancestors, in preference to the rest, or by a new method never before employed in the many genealogies and other important chapters of the Old Testament, to impress them more fully on the minds of the Jews, who already remembered them well enough? But if he had wished to secure the integrity of this enumeration by a kind of Masora, it would have been better to make one sum of all the generations. In the last place, it would have ill suited the grave character of an apostle and evangelist, first to name generations at his own pleasure, and then admire the equality of his *Fourteens*. The number *Fourteen* is not mentioned for its own sake, but for the sake of something else: it is not an end, but a means to obtain an end of greater importance.

XII. *The Equality here intended is Chronological.*

The apostles, looking back from the New to the Old Testament, have great regard to the *fullness of time*; and the Jews are wont to describe the chief divisions of chronology by numbers of generations, as, for example, in *Seder Olam*.† Matthew therefore skillfully furnishes the reader with a Chronology under the form of a Genealogy, combining both in this summary. The particle *so* (Gr. *οὖν, therefore*) has an inferential, and the article *the* (Gr. *αἱ*) a relative force, indicating that those very generations are intended, which have been enumerated in the preceding verses. Each clause moreover of this

* *Masora* means *tradition*. The Masoretes continued the labors of the Talmudists, whom they imitated in counting the words and letters of the Old Testament, finding imaginary mysteries in the very letters as well as words of Scripture; stating also such minute particulars as which was the central word and letter of the whole, etc., etc. They flourished from the 6th to the 11th century. A. R. F.

† A chronological work of high reputation amongst the Jews.

verse has the word *generations*, both in the subject and predicate. In the subject it corresponds with the Hebrew תּוֹלְדוֹת, [*generations*] as in Genesis xxv. 12; but in the predicate it corresponds with the Hebrew דּוֹר, [*a generation, i. e. an age*] and has a chronological force, as is evident from the addition of the numeral *fourteen*;—Comp. Gen. xv. 16. Thus the same Greek word answers to two Hebrew words, by Antanaclasis; so that we may paraphrase the verse thus—*All those genealogical generations, therefore, reduced for the sake of method to fourteen, are actually fourteen chronological generations,—from Abraham to David, etc.* Such being the case, we perceive a sufficient reason why Matthew reduces to such numbers the genealogy, which would have been in itself much plainer without an enumeration thus constructed. Well does Chrysostom say, that Matthew enumerates generations, times, years, and lays them before the hearer to be studied. See Chrys. *Hom. iv. on Matthew*. Let us however consider wherein the chronological equality consists. It does not consist in the number Fourteen which is employed in all the three periods for the sake of method; see Sect. XI.: nor in the *years of generations* in the *Fourteens* taken separately; for in the first *Fourteen* the generations are for the most part much longer than in the second and third: but it consists in the periods themselves. Consider the following scheme:—

YEAR OF THE WORLD

- 1946 Birth of Abraham.
- 2016 The *Promise*, I.
- 2121 Death of Abraham.
- 2852 Birth of David.
- 2882 David becomes *King*, II.
- 2923 Death of David.
- 3327 Birth of Jechoniah.
- 3345 Jechoniah *Bound*, III.
- 3939 Birth of *Christ*.
- 3969 Baptism of Christ.

Now, first, the sum of the years in each period of *Fourteen*, divided by fourteen, which is the *number of generations*, gives the mean length of a *generation* for that period: so that in the first period a generation contained sixty-two years, in the second thirty-three, and in the third forty-two. The mean length will be about forty-six years: this, however, I will not press. Secondly, take, which is more to the purpose, the nineteen hundred and twenty-three years from the promise given

to Abraham till the birth of Christ, and divide them by *three*, which is the *number of periods*: the *mean* length of the periods will be less than that of the first, will exceed that of the second, but will agree admirably with that of the *third*. The third therefore stands as the primary period (to which the two others are subservient) between the excess of the first and the defect of the second which mutually compensate each other. And the Evangelist has acted as geographers do, when in expressing the distance between two cities, they reckon the intermediate stations by adding to one stage the paces they take from another, and thus produce more conveniently the real total without any violence to truth. In fact, the Evangelist has done that, which is usual in chronologies, the *years* being so reckoned in the tables that excesses or defect of months and days are absorbed and balance one another. In short, the years of the first and second period, taken together, are double those of the third period. On the same principle, Moses has reduced the times of *Isaac, Jacob, Levi, Kohath, Amram, Moses*, which might have exhibited more or fewer genealogical generations in this or that family, to *four* chronological generations, or four centuries, by simply omitting those years in which *Levi, Kohath, and Amram* became parents. It is difficult to represent in words the design of Moses or Matthew; nor can an interpretation of such a matter appear, at first, other than crude and harsh; but by frequent reflection, it will lose this character.

XIII. *The chronological equality of the three periods is a proof that Jesus is the Christ.*

There is always an analogy between periods of time, defined by Divine Wisdom; and these three most important periods correspond remarkably with each other. From the Captivity to *Christ*, are Fourteen generations, says Matthew; just as Gabriel, in announcing to Daniel the Seventy Weeks, reckoned from the commandment to build the city unto *Messiah the Prince*.—Dan. ix. 25. And Matthew had that method of reckoning in his mind. The Captivity, the revelation which was given to Daniel, the Return, the actual commencement of the Seventy Weeks, are separated by short but remarkable intervals. From that point downwards, the Seventy Weeks, throughout their long course, accompany this, the last period of *Fourteen*, until *Christ* completes both, the *Fourteen* generations before the Seventy Weeks. The Seventy Weeks consist of less than 560 years, as I have shown in the *Ordo Temporum*, and comprise about twelve generations, each (as observed in Section IX.) of about forty-six years. Christ was to come *within* the Seventy Weeks; the expectation

of Israel, therefore, could not be delayed for *more* than fourteen generations after the Captivity.

XIV. *The dissimilarity of the three periods and the equality of the Fourteens, taken together, afford cumulative proof of this important conclusion.*

If any one will compare together and combine what we have said in the Seventh and Thirteenth Sections, he will perceive that these two arguments reciprocally strengthen each other. The first and second periods were far more glorious than the third, which could not therefore fail to have the conclusion most desired, after so long a cessation of both the Promise and the Kingdom.

[The views above expressed were attacked by S. I. Baumgarten, in a "Treatise on Christ's Genealogy," Halle, 1749, and were elaborately defended by Bengel in the second edition. The controversy adds no strength to arguments already adduced in favor of Bengel's views. Baumgarten well objects to his scheme that it is purely arbitrary, and does great violence to the obvious meaning of the text. Yet he suggests no better view. Instead, therefore, of reproducing this obsolete discussion, we collect, in the following remarks, the results of the best modern criticism on this difficult passage.

1. Bengel's arrangement of the periods of fourteen, by repeating David's name, etc. is almost certainly that intended by the Evangelist. (So *Alf.*, *De W.*, *Fritzsche*, *Delitzsch*, and many others.)

2. The correspondence between the three periods of *fourteen* is in the number of generations alone, and *not* in duration. (*De W.*) But the omission of several names shows that the number *fourteen* is not to be pressed as important; (*Ols.* and others;) and it is now impossible to determine whether it is mentioned simply as an aid to the memory, (*Michaelis*, *Eichhorn*, and many,) or to suggest a development of God's purposes by measured periods (*Ols.*) or for some unknown reason. The word *all*, (Gr. *πᾶσαι*) at the beginning of the 17th verse, probably refers only to the first period, as some names are omitted from the other. (See *Mey.*)

3. The origin of this list is unknown; but it may have come from the family of Joseph. The preservation of such a record through so many ages is unparalleled in any other nation, and is due to the constant expectation of Messiah in David's house. (*Ols.*) This, with the paramount character of the family institution among the Jews, made them the most careful genealogists ever known.

4. This genealogy is that of Joseph, the reputed but not the real father of Jesus. Hence it seems to have been designed chiefly as an

answer to Jews, who might deny that Jesus was of David's house; and who would of course recognize no claim derived through a female. But that Jesus was himself, that is through his mother Mary, descended from David, is plain from other passages. Rom. i. 3; 2 Tim. ii. 8; Heb. vii. 14; John vii. 41; Rev. v. 5, xxii. 16. (See *Mey.*)

5. All difficulties remaining in this passage may be solved by any one of many suppositions, between which, however, we have no sufficient means of deciding. *Alf.* See note on v. 16 above.]

18. *Now the birth of Christ*—[not of *Jesus Christ*, for the word *Jesus* is properly rejected by Bengel. So *Tisch.*] By this most ancient reading the text refers to ver. 17, and the advent of *Messiah*, the expectation of so many generations, is distinctly affirmed. So too the word *birth* [Gr. *γένεσις*, the true reading; *Tisch.* not *γέννησις*, *generation*, with Beng. and Rec. T.] refers to the words *was born* in v. 16, as is shewn by the particle *now* (*δὲ*). In like manner, the name *JESUS* is repeated in ch. ii. 1, from ch. i. 25. In later ages, most of the Greek copyists added *Jesus* before *Christ*, so that the expression might refer to either the first or sixteenth verse. This injures its force. It was the *CHRIST* whom Mary had in her womb by the Holy Ghost, and whom Joseph, *afterwards*, by command of the angel, called *JESUS*. Elegantly, and in accordance with the order of events, the name *JESUS* is reserved till ver. 21, 25. Comp. note on Luke ii. 11. The word *birth* or *origin*, Gr. *γένεσις*, in this verse, includes both the *conception* and the *nativity* of Christ. For this verse introduces the subject of the following passage, to chap. ii. "*On this wise*" or *thus*, Gr. *οὕτως*, refers to all these eight verses. The particle *for*, Gr. *γὰρ*, [omitted in the English version,] begins the treatment of the subject, "*Now Christ's birth was as follows: for his mother Mary*" etc. Comp. the use of *for*, *γὰρ*, in Heb. ii. 8. The particle *thus* *οὕτως* cautions us not to suppose, on account of the preceding genealogy, that Joseph was the natural father of Jesus. *For after his mother Mary had been betrothed*—The Sept. renders the Hebrew *בטלה*, *to betroth*, by *μνηστεύομαι* in Deut. xx. 7, etc. *Before they came together*—Joseph had not yet even brought Mary home (see ver. 20); but here the consummation of the marriage is *expressly*, and therefore more certainly, denied in order to assert the miraculous conception. Nor does the word *before* imply that they came together after our Lord's birth. [But the phrase "*before they came together*" rather means before he took her to his own house. *De W., Alf.* and many. After betrothal the bride remained in her father's house, often a long time, until the bridegroom took her home. Deut. xx. 7. *Alf.*] *She was found with child of the Holy Ghost*—No doubt Mary disclosed to

Joseph the sacred pregnancy, which she had concealed from every one else. *Of*—The expression of the *Holy Ghost* (ἐκ Πνεύματος Ἁγίου) occurs again at ver. 20. See also John iii. 6.

19. *Just*.—Gr. δίκαιος. It is disputed in what sense this epithet is applied to Joseph. The thing is clear. Joseph wished to put away Mary, and that secretly. The Evangelist indicates the cause of both wishes. Why did he wish to do it secretly? Because he was unwilling to publish the matter, and exact the penalty which the law permitted in the case of women guilty, or suspected, of adultery, and thus to make an example of one in whose piety everything else had led him to confide. But why did he wish to put her away at all? We learn from the context. Because he was *just*, and did not think it consistent with his character to retain as his wife one who appeared to have broken her conjugal faith. His thoughts were many and conflicting; his mind was in doubt. This is well expressed by the ambiguous brevity of the passage; for the participle *not being willing*, (Gr. μὴ θέλων) may mean either *although he was unwilling, because he was unwilling*, or *since he did not wish*. [Better the sense is, “*although a just man, i. e. a strict observer of the law, yet was unwilling to disgrace her in public, and determined,*” etc. *De W., Alf.* See *Mey.*] Elsewhere *just*, δίκαιος, sometimes means *yielding and kind*, as the Latin *injustus, unjust or unrighteous*, sometimes means *severe*. *To make an example of*.—Gr. Παράδειγμασι. The same word used by the Sept. in Numb. xxv. 4, *Make an example of them to the Lord before the sun*: said of persons executed by hanging. The simple form, δειγματίζειν, to make a show of, occurs in Col. ii. 15: for both δειγμα and παράδειγμα [from which the verbs are respectively derived] denote that which is exhibited as a public spectacle. *Privily*—i. e. without a public trial, without even a record of the reason on the writing of divorcement. Two witnesses were sufficient. *To put her away*—Fearing to take her.

20. *Behold*—He was not left long in doubt. (At the proper time, God shews his own what to do. *V. G.*) *In a dream*—Dreams are mentioned also in Acts ii. 17, in a quotation from the Old Testament. With this exception, Matthew alone in the New Testament has recorded *dreams*; viz., one of Pilate’s wife, ch. xxvii. 19; one of the Magi, ch. ii. 12; others of Joseph, in this passage; and in ch. ii. 13, 19, and 22. This kind of guidance agreed with the methods of revelation, in the first age of the New Testament. (*Afterwards* the oracles of Christ were uttered by men; *then* Christ in person revealed them. *V. G.*) *To him*—First Gabriel was sent to Mary, afterwards the remaining particulars were revealed to Joseph. Thus all was

made sure to both. [The announcement was made to Mary openly, but to Joseph in a dream; for in her case faith and concurrence were necessary; and the communication was of a higher kind. Gen. xx. 3. *Alf.*] *Joseph*—In visions, those to whom they come are generally addressed by name, as acquaintances. Acts ix. 4, 10, x. 3, 13. *To take unto thee*—To the companionship of life and board, under the name of wedlock: hence the words *thy wife* are added. *Mary*—Gr. *Μαριάμ*. This form was more usual in early times (from the example of the Hebrew and the Sept.) than the true Greek form *Μαρία*, which soon however prevailed. Matthew therefore uses the former here, in the angel's address, for the name of our Lord's mother; but the latter when speaking of her (ver. 16, 18) in his own person; and when mentioning other women of the same name. And Luke does mostly the same. *Miriam*, according to Hiller, signifies *Rebellion*, that is of the Israelites in Egypt. Scripture teaches us to look to the etymology of the name, not of Mary, but of JESUS. *That which*—The child yet unborn, is usually spoken of in the neuter gender.—See Luke i. 35. Note.

21. *Shall bring forth*—Not to thee, as is said to Zacharias, Luke i. 13. *Thou shalt call*—The second person. Thus the office of a father is committed to Joseph. Matthew speaks most of Joseph; afterwards when the truth was generally known the first place was given to Mary. (Comp. Luke i. 31.) *Jesus*—Gr. Ἰησοῦν. Many names of Messiah were announced in the Old Testament; but the proper name JESUS was not expressly announced. The meaning and force of it are however proclaimed everywhere, namely, SALVATION; and the name itself was divinely foretold in this passage before our Lord's birth, and in Luke i. 31, even before his conception. The name *יֵשׁוּעַ* *Jeshua*, which occurs in Neh. viii. 17, is the same as *יְהוֹשֻׁעַ* *Jehoshua*, commonly called *Joshua*: both of which are rendered Ἰησοῦς, *Jesus*, by the Sept. And so far, learned men have been right in declaring that the name *Jesus* contains the Tetragrammaton, or ineffable name of God. Hiller interprets the name of *Jesus* thus, HE WHO IS IS SALVATION: yes, the angel interprets it ΑΥΤΟΣ ΣΩΣΕΙ *He shall save*, where Αὐτός *He* corresponds with the Divine Name.—See note on Heb. i. 12. Nor does the name *Jehoshua* differ from the original *Hoshea* (Num. xiii. 16) in anything else, except the addition of the Divine Name, which transforms the name from a prayer, *Save*, into an affirmation, *Jehovah Salvation*. And since the name *Emmanuel* mentions GOD most expressly together with SALVATION, the name *Jesus* itself, the force of which, the Evangelist of the Old Testament, *Isaiah* (whose own name signifies the same thing) clearly indicates by the synonym *Emmanuel*,

must certainly be understood in the same way, for *Emmanuel* and *Jesus* are exact synonyms.—See notes on vv. 22, 23. Nay, even if the 'in $\gamma\omega\tau\tau$ [i. e. the prefix *Je*, in *Jehoshua*, which Bengel properly derives from *Jah*, or *Jehovah*,] be considered as merely the sign of the third person, still, as is frequently the case with Hebrew names, "GOD" must be understood, and here with especial force. *He*—Gr. $\alpha\upsilon\tau\omicron\varsigma$, which in the nominative is always emphatic; here it is peculiarly so. [*He alone*, *Mey.*, *Alf.*] In the other cases it is frequently a mere relative. *Shall save*—As often, therefore, as we hear Christ referred to by such phrases as *Saviour*, *to save*, *salvation*, etc., we shall think we hear the name of JESUS. *His people*—Israel, and those who shall be added to them. [For the gathering in of the Gentiles was then a mystery even to the angels, *V. G.*] *His people*—and *God's*.—ch. ii. 6.

22. *All this was done*—The same phrase occurs in ch. xxvi. 56. There are many particulars in which Matthew observes that the event announced by the angel corresponded exactly with the prediction of Isaiah. (1.) A virgin bearing a child; (2.) A male child (*Comp. Rev. xii. 5*); (3.) The naming of the child; (4.) The interpretation of the name. *That it might be fulfilled*—So ch. ii. 15, 17, 23, iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxvii. 9, 35. Prophecies relating to *Jesus were fulfilled*, not only in his own acts, some of which might seem to unbelievers to be open to suspicion, but in events which occurred to him without his agency. Wherever this phrase occurs, *that it might be fulfilled*, we are bound to recognize the authority of the Evangelists, and (however dull our own perception may be) to believe that the event they mention does not merely chance to correspond with some ancient form of speech, but was one which had been predicted, and which the divine truth was pledged to bring to pass, at the commencement of the New Dispensation. [This phrase, *that it might be fulfilled*, passed into a common formula with the Evangelists, (esp. *Matt.*) implying that the prophecy and the event were in each case *parts*, closely linked together, of the great scheme in the divine mind, each of which implied the other. *Mey.*, *Ols.*] The Evangelists however frequently quote prophecies, which must when first delivered have been interpreted of things then present, and that too according to the Divine purpose. But the same Divine purpose looking forward so framed the language of prophecy, that it should apply with still greater force to the times of the Messiah. And this hidden purpose (something of which, the learned observe, was perceived even by the Jews) the apostles and evangelists, themselves divinely taught, teach us: and the correspondence between the predictions and the

events should make us teachable. This is enough for the defence of the Evangelists, until any one is led to acknowledge their authority on other grounds. Their sincerity is clearly evidenced by the fact, that they have increased, as far as possible, the number of prophecies relating to the Messiah, and therefore *the burden of proof* (precious burden!) that Jesus is the Christ. The Jews on the other hand endeavor as eagerly to apply to something else everything which is said of Messiah, so that it is wonderful that they still believe that there is, or will be, a Messiah. *By the prophet*—Matthew quotes the *prophets* with especial frequency, to show the agreement between the prophecies and the events; the other Evangelists rather presuppose that agreement. *Saying*—This word belongs to *prophet*; ch. ii. 17. Isaiah is not mentioned by name. The ancients were studious readers; there was less need therefore to cite books and chapters.

23. *Behold the virgin (ἡ παρθένος) shall conceive and bring forth a Son, and they shall call his name Emmanuel.*—The Sept. renders Isaiah vii. 14, thus—*Behold the virgin shall conceive in her womb a Son, and thou shalt call,* etc. *Behold!*—a particle especially adapted for pointing out a *Sign*. Isa. vii. 14. *The virgin*—[In the Hebrew, the word is *almah* אַלְמָה which means *young woman*, being simply the feminine of *elem* אֵלֵם, a *young man*, and is wrongly translated *virgin* by the Sept.; the Hebrew having the special word *bethulah*, בְּתוּלָה, for *virgin*. Gesenius. Bengel's view, that *almah* properly means *virgin* is now generally abandoned, *Alf.*, *Mey.*, and many.] The definite article *the* found in both the Hebrew and Greek (concerning which comp. note on ch. xviii. 17) points out a particular individual as seen by the divine foreknowledge. For the prophet is speaking of a *Sign*, and introduces it by the word "*Behold,*" and then immediately addresses the Virgin herself, with the words, *THOU shalt call,* etc. Isaiah indicates, in the first instance, some woman who though then a virgin, whose fertility was of course considered doubtful, was to become mother of a son: she however, as the sublimity of the prophet's words clearly show, was a type of that Virgin, who still a virgin was to bear the Messiah; so that the force of the *Sign* was twofold, applying to the near and to the remote. [This prophecy seems to be referred to in Isa. ix. 6; Micah v. 3. *Alf.*] The virginity of our Lord's Mother is not fully proved by the words of the prophet taken alone; but the manifestation of its fulfillment casts a radiance back on the prophecy, and discloses its full meaning. *A Son*—the Messiah, to whom the land belongs. Isa. viii. 8. *They shall call* (Gr. καλέσουσιν) Both the Hebrew and the Sept. have "*Thou shalt call,*" i. e. "*Thou Virgin-Mother.*" "*Thou shalt call,*" occurs also in ver. 21, addressed

to Joseph: whence is now substituted "*They shall call,*" i. e., all, thenceforth. The angel says to Mary, in Luke i. 28, The Lord is with *thee*. Not one or the other of His parents however, but all who call upon His name say, "*with us.*" Comp. Luke i. 54. These words deserve particular attention in which the writers of the New Testament differ from the Sept. or from the Hebrew. *Name*—This does not mean the name actually given at circumcision, but yet the true name (Comp. Isa. ix. 6), the proper name by which he is called, even by his parents (Comp. Isa. viii. 8), and which is especially proper to Him, inasmuch as it is a synonym of *Jesus*. See an example of synonymous names in the note on ver. 8. Many of the faithful actually address the Saviour by the name of *Emmanuel*, as a proper name, though it would have been less suitable in Jesus to call himself God with *us*. *Which is, being interpreted, God with us*—This interpretation of a Hebrew name shows that Matthew wrote in Greek. [But see note at the beginning of Mat. p. 45.] Such interpretations subjoined to Hebrew words show that the writers of the New Testament do not absolutely require that the reader of Holy Scripture should be acquainted with Hebrew. The Son of Sirach also uses the same word *interpret*, *μεθερμενεύσαι*, in his preface. The name *Emmanuel* may be understood as an assertion, *God is with us*; and then is not necessarily a divine name. It was therefore given also to a boy who was born in the time of Isaiah; and the same is the case with the name *Jesus*: but in the sense in which each of them applies exclusively to Christ, it signifies *God-Man*. [Yet Hengstenberg, in his *Christology* on this passage, ably argues that the prophecy had no reference to any contemporary virgin, but referred God's people forward to Messiah *directly*. But this view has obtained few adherents.] For the union of the Divine and human natures in Christ is the foundation of the union of God with men, nor can the latter be supposed apart from the former, especially when treating of the birth of Christ.

24. *Did*—Without delay. *As*—Hence the command of the angel and the conduct of Joseph are described in the same words in this passage, and in ch. ii. 13, 14, and 20, 21. *Took unto him his wife*—With the same appearance to those without, as though they lived together in the usual manner.

25. *And*—"and," not "*but.*" He took her, *and* knew her not: both by the command of the angel. *Knew her not until*—It does not follow that he did so afterwards. It is sufficient however that her virginity be established up to the time of her delivery. As to the sequel the reader is left to form his own opinion. Joseph was not expressly forbidden to have conjugal intercourse with her: but he

perceived such a command to be implied by the nature of the case. *Until she brought forth the Son*—Gr. τὸν υἱόν. A very old Egyptian version has only these words, without the addition of *her first-born*: according to this reading, the address of the angel, the declaration of the prophet, and the conduct of Joseph, exactly correspond. *She shall bring forth a son, and thou shalt call his name Jesus.*—*She shall bring forth a Son and they shall call his name Jesus.*—*She brought forth the Son (τὸν υἱόν) and he called His name Jesus.* The article *the*, Gr. τὸν, has a relative value here, and refers to ver. 21, “*until she brought forth the Son,*” *i. e.*, the son before promised. The same reading is found in the Vatican manuscript, and was certainly that of the old Latin Version. For Helvidius, and Jerome in the commencement of his book against him, thus quote the words of Matthew—and he knew her not till she brought forth her Son; but more commonly they quote thus: *until she brought forth a Son*, without either *her* or *first-born*; nor can it be argued that they have in these instances abridged the text, since Jerome in one place thus quotes the passage in full: *But on rising from sleep, he received his wife, and knew her not until she had brought forth a Son; and he called his name Jesus.*

The words, “*her first-born,*” appear to have been introduced into Matthew from Luke; and the very idea of the *Son of a Virgin*, implies that he must have been pre-eminently the first-born. [The oldest and best authorities give the reading “*until she brought forth a son,*” ἔτεκεν υἱόν, which Tisch. adopts. The phrase *first-born son*, so familiar in this connection, was naturally introduced by copyists.]

In some passages my criticism is different from that which I once gave. Yet no one can fairly accuse me of inconsistency; for I do not betake myself to those views which have gained acceptance by long usage (though I do not reject these if sustained by truth); but I am gradually advancing in the work of drawing forth those things which have been buried.

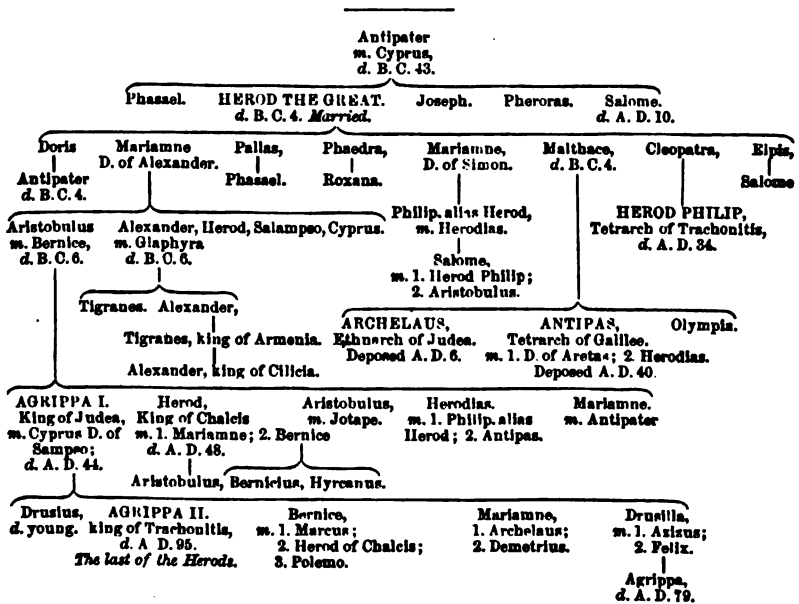
He called—that is, *Joseph.* ver. 21.

CHAPTER II.

In Bethlehem of Judaea. Thus distinguished from Bethlehem of Zebulon. Josh. xix. 15. *Of Herod*—The Great, a native of Ascalon, a foreigner, for the sceptre was already departing from Judah. Among his sons were Archelaus, ver. 22, the Herods Antipas and Philip, Matt. xiv. and Luke xxiii., and Aristobulus, father of Herod Agrippa, Acts xii.* *Behold*—This particle frequently points to a thing unexpected. The arrival of the Magi at Jerusalem had not been announced. [*Magi from the East*, i. e., *Eastern Magi*; not *came from the East*, as the order of the Greek shows. *De W.*, etc.] *Wise men*—Or *Magi*. *Μάγος* occurs frequently in the Septuagint version of Daniel for Heb. *Assaph* אֲשָפָה *Magician*, and signifies with the Persians *wise man* or *philosopher* [*by profession*.] Matthew considers it sufficient to denote them by their rank; he omits details as to their dignity and number, nor tells us whether they had ever practised curious arts, nor from what part of the East they came, thus implying that salvation is not restricted. *Magus* is an equivocal word, which may mean

* The following genealogy of the Herodian Family, extracted from Lewin's *Life of St. Paul*, will be useful to the student:—

THE FAMILY OF HERODS.



(L. B.)

either *wise man* or *magician*: and is widely used in the East. These appear to have been descendants of Abraham, but not of Jacob; for the name *Magi* does not apply to Jews, and the mention of gold and frankincense refers us to Isa. lx. 6, where the gathering of the Gentiles is spoken of, so that in this place already it is intimated that Messiah will be embraced more gladly by the Gentiles than by his own people. [Thus often we shall find those *near* Christ not to know him, while the *distant* seek and worship him. *Q. Comp.* ch. viii. 11, 12. The Church has always regarded these Magi as the first-fruit of the Gentiles coming to Christ, comp. Isa. lx. 3; and an early tradition makes them *three kings*. *Old De W.*] (Luke iv. 26, etc.) *King of the Jews*, they say, not *our king*. If you make two classes of men, those who have, and those who have not embraced Christ, and notice their different characteristics, you will make useful applications of passages from the whole New Testament. *From the East*—See ch. viii. 11. (as here, *ἀποτολῶν*.) *Came*—After he had received the name of “JESUS,” ch. i. 25, and consequently after His circumcision. [Nay even we have no reason to doubt that the *arrival* of the Magi, and the *flight* into Egypt, which was intimately connected with it, took place after His *παρδότησις*, *presentation*, as recorded in Luke ii. 22, 23. Thus the poverty of Jesus’ parents (a fact which is proved by their sacrifice in accordance with the law, Lev. xii. 6, 8, concerning those unable to make the more costly offering) was relieved by the Fatherly providence of GOD, through the gifts of the Magi, so that they were thereby supplied with the means of livelihood during their exile. *Harm.* p. 53, 56.] *Jerusalem*—Surely at the metropolis it ought to be possible to learn the truth; and no doubt they supposed that the king had been born in that very city.

2. *Where*—They are so sure of the *event* and the *time*, that they only ask *where*? The Scribes only knew the *place*. It was their duty to learn the time from the Magi, or to embrace the occasion for investigating it. Knowledge of both time and place ought to go together. *Born king*—They affirm that he is already born, and at the same time, that he is heir to the kingdom; a fact terrible beyond their conception to Herod. One is said to be *born king*, who from His *very birth* is king. As 1 *Chron.* vii. 21; *who were born in the land*. (Sept. οἱ τεχθέντες ἐν τῇ γῆ). *Of the Jews*—After the Captivity, the name *Jews*, as opposed to *Greeks* or *Gentiles*, embraced all Israelites; hence it is given even to Galileans. Luke vii. 3; John ii. 6; Acts x. 28, etc. The Jews however or Israelites called Christ *King of Israel*, the Gentiles called him *King of the Jews*. Ch. xxvii. 29, 37, 42; John i. 50, xii. 13, xviii. 33. *For*—Omens both true and false are especially frequent

in connection with nativities. *His star*—His *exclusively*. The better the Magi knew the ordinary course of the stars, the more easily did they reach the meaning of the extraordinary phenomenon, and the reference of the star they saw to the new-born King. What their method was, who can now decide? The star was either in itself new, or in a new situation, or endued with a new or perhaps even an irregular motion. Whether it still exists or be destined to appear again, who knows? [The favorite modern theory of this star identifies it with the conjunction of the planets Jupiter and Saturn, which, according to careful astronomical calculations, first made by Kepler, more accurately by Schubert and Ideler, took place in the year of Rome, 747, or 5 before the common era; first on May 20th, and again Oct. 27th and Nov. 12th. During the interval of some six months, the planets remained very near together. The coincidence of this most rare and brilliant phenomenon with the probable date of Christ's birth is striking. There are indications that the Jews expected a sign in heaven of Messiah's birth, Numb. xxiv. 17, and that the quarter of the sky in which this conjunction took place, *the Fishes*, was supposed in the East to be connected with the Jews. Hence *Wieseler*, *Ebrard*, *Alf.*, *Win.*, and with less confidence *Ols.* and *Nean.*, conclude that this was Messiah's star; but *Mey.* and *De Wet.* object to this verse 9, which certainly shows that *Matthew* was not thinking of a conjunction of planets. The speculation is *beautiful*, but *unproved*. See esp. *Win.* ii. 523—526. *Alf.*, *De W.*] They undoubtedly had either an ancient revelation from the prophecies of Balaam, Daniel, etc., or a new one by a dream. Comp. ver. 12. [The form of a divine communication is often a secret to all but the receiver. *V. G.*] The Magi are led to Christ by a star: the fishermen by fishes. *In the East*—*i. e.*, *We*, when in the East, saw it; for the Greek article shows that *the East* is here a region of country, not a quarter of the sky. While yet in the east they had seen the star to the westward, over the region of Palestine. See ver. 9. *To worship Him*—*προσκυβεῖν* (*to worship*) in the New Testament as with profane authors, governs mostly a dative, sometimes an accusative. The Magi own the *King of Grace*, and their Lord. Luke i. 43. These first words throw light on the whole narrative. It was certainly not for political reasons, that after so arduous a journey, and on the eve of returning home, they worshiped a remote and infant King; and yet did not worship Herod. Nor surely was it political *homage* that Herod promised. (v. 8.) They *worshiped* him. v. 11.

8. *Was troubled*—The king, now seventy years old, might be troubled all the more easily, because the Pharisees a short time before had

foretold (see Jos. *Ant.* xvii. 3) that the kingdom was about to be taken from the family of Herod. The trouble of the king is a testimony against the carelessness of the people. If Herod fears, why do not the Jews inquire? why not believe? *All*—Gr. *πᾶσα* agreeing with *πόλις* [implied in *Ἱεροσόλυμα*]. *The city*—[which had so long been expecting Messiah. *V. G.*] *With him*—The people, as was their custom, followed the king. Men are frequently overwhelmed by the sudden announcement of even good tidings. [But perhaps the trouble of the people arose from apprehension of *wars*, by which the temporal kingdom of Messiah, then expected, should be gained. *Mey. Alf.* *Christ is the peace of the righteous, the trouble of the wicked. Q.*]

4. *All*—All who were then at hand. *Chief priests*—In the New Testament the word *ιερεῖς* *priests* is rare, but *ἀρχιερεῖς* *chief priests* is common. The singular of this word *ὁ Ἀρχιερεὺς* signifies the *High Priest*; the plural *ἀρχιερεῖς* signifies those priests whose near relationship to the High Priest gave them peculiar influence. Acts iv. 6. [or the plural includes, first, those who *had been High Priests*; for under the Romans the office changed hands often. Second, the chiefs of the twenty-four courses. 1 Chron. xxiv. 4, 6, etc. *Mey.*] *Scribes of the people*—In the Septuagint *γραμματεὺς* *scribe* corresponds to the Hebrew *כֹּתֵב*, [a *writer*, hence a *magistrate*,] in which sense *the scribes of the people* occurs in 1 Macc. v. 42, comp. Deut. xx. 5. They render also *כֹּתֵב* [a scribe in the sense of learned in the sacred writings] by *γραμματεὺς*. And that signification suits also the present passage, where the subject is a Theological Inquiry. The *scribes of the people* are contrasted with the *chiefs of the priests*: and were private men or doctors versed in the Scriptures; see note on ch. xxii. 35. [*gathered*, that is, Herod assembled the *Sanhedrim*, which is more fully described ch. xvi. 21, xxvi. 3, etc., as containing *also* the elders of the people. *De W.*] *Inquired*—He ought to have done so before. *Where Christ is born*—He makes the question of the Magi his own. The present tense, *is born*, accords with the strong expectation of Messiah which then prevailed.

5. *Bethlehem*—The inherited knowledge of the scribes, who do not go, aids the Magi who are drawn to Christ. *For*—This reason was given by the council; but Matthew approves it.

6. *And thou*—Micah v. 2, where the Septuagint has, “And thou Bethlehem, house of Ephratha, art least among the thousands of Judah; out of thee shall come for me one to be ruler of Israel.” Both the Prophet and the Evangelist may be paraphrased thus: *And thou Bethlehem Ephratha, or district in Judah, art small to be, Heb. מֵאֲדָמָה אֶמְצָא אֶת־מֶלֶךְ אֶת־יִשְׂרָאֵל among the thousands of Judah, [the thousands were smaller*

divisions of the *tribes*: and each had its chief city, and its *prince*. Gesen. *Theo.* 106. *Mey.*] if this dignity which is not otherwise to be despised, and which almost exceeds thy proportion and measure, be compared with that exclusive dignity, by virtue of which thou art *by no means the least*, but altogether the greatest among the princes and thousands of Judah, *for from thee shall go forth for Me, one who is Ruler in Israel*. A similar mode of expression occurs in 2 Sam. vii. 19; Isaiah xlix. 6. The greater honor obscures and absorbs the less. *Thou land of Judah—Land* is put for a *town* by Synecdoche; [*i. e.* the substitution of one word for another of kindred import.] *Judah* the tribe of the Messiah. Both words stand for the Heb. *Ephratha*. The Septuagint inserts in Josh. xv. 59, the words—*Theko and Ephratha, which is Bethlehem*, etc. This passage may have fallen out of the Hebrew text, or may be redundant in the Septuagint. If the former, it affords a proof that, when the land was divided, Bethlehem was not even reckoned among the cities. Comp. John vii. 42. But it was a city from Rehoboam's time at latest, 2 Chron. xi. 6. Micah addresses it in the masculine gender, with an implied reference to $\epsilon\theta\lambda\kappa$ *thousands, families*. Comp. $\epsilon\theta\lambda\kappa$, *ἡ χιλιάς μου, my thousand, i. e., my family*, Judges vi. 15. Wherefore Matthew, after putting *ἐλαχίστη, least*, in the feminine, (supply *γῆ, land*,) mentions, instead of *thousands, princes of thousands* ($\epsilon\theta\lambda\kappa$ *thousand*, and $\epsilon\theta\lambda\kappa$ *prince*, are kindred words) whom he gives one ruler, even Christ: nor does he so much give the preference to this city or thousand over the other cities or thousands of Judah, as to the Prince who came thence over the other Princes of Thousands. *For out of thee shall come*—The Septuagint, as we have seen, has from the Hebrew, *from thee shall go forth FOR ME (MOI)*. This *μοι* is inserted here in one or two manuscripts. Others combine both readings thus, $\epsilon\kappa\ \sigma\omicron\upsilon\ \Gamma\alpha\pi\ \text{MOI}\ \epsilon\zeta\epsilon\lambda\epsilon\upsilon\sigma\epsilon\tau\alpha\iota$ —*FOR from thee shall go forth FOR ME. MOI (for ME)* clearly refers to God, speaking of Christ as *His Son*.—Luke i. 32. Comp. ver. 18. But the conjunction *γαρ for* points out the *birthplace* of Christ more significantly. *Shall come* is synonymous with *shall be born*, ver. 4. The Hebrew verb *yatsa* אצא *to go forth* is the root of מוצא *motsa'oth*, Micah v. 2, which is rendered by the Sept. literally *ἐξοδοι, goings forth*, and ought to be understood of *birth* and that from everlasting: Comp. אצא *springing up*, with grass, Job xxxviii. 27, and Numbers xxx. 18. The Sept. renders בנים more than once by *τέκνα, children*. *A prince who shall shepherd*—Gr. *ποιμανεῖ*. In 1 Chron. xi. 2, concerning David, the Sept. has, *Thou shalt shepherd My people Israel, and thou shalt be for a prince over My people Israel*. Concerning the expression *to shepherd*, see Ps. lxxviii. 71, 72. A word worthy a king, and

yet suited to David's youth as a shepherd at Bethlehem. In *shepherd* the evangelist condenses the fourth verse of the same chapter of Micah where the Sept. has the same word. *MY people*, corresponds to Micah, *shall go forth for ME*, that is God. *Israel*—Gr. τὸν Ἰσραὴλ. The article is added to the name of a man, when put for a people. *Israel*, all the tribes. In the subsequent narrative Bethlehem is not mentioned, and perhaps our Lord never returned thither.

7. *Privily*—Lest anything should transpire. A proof of treachery. ἤκριβωσε, *enquired with care*—[or rather, *ascertained accurately*, *Mey. Alf.*] Desiring great exactness. Hence we perceive the craft of Herod, and the simplicity of the Magi. *Appearing*—The Present Tense. Herod enquired the time when the star now visible was first seen.

8. *Search diligently*—The same phrase occurs in the Septuagint, Deut. xix. 18. *And when*, Gr. ἐπὶν δὲ, *but whenever*—The particle *but* gives an antithetical force to the succeeding words. Comp. Luke xi. 22, 34. Herod did not believe the report of the Magi as true, though he considered it possible; it is not, therefore, to be wondered at that he did not immediately go with them.

9. *When they had heard*—The king ought rather to have heard and assisted *them*. The Magi, however, [unaffected by the indifference of the Scribes and other Jews, *V. G.*,] obtained the answer which they desired. *Lo*—On the whole journey, they had not seen the star. *Came*—It may be conjectured, from this verb, that the star was guided by an intelligent cause. Comp. *Come*, ver. 8.—[Idler supposes that they went to Bethlehem in November, when the double star, see on v. 2, would be before them in the direction of that town from Jerusalem.—So *Alf.*]

10. *When they saw*—It must have been night, [the usual time for travel in the east.—*Mey.*] *The star*—Both Scripture and the star show them the time and the place: Scripture, indeed, indicates the time with some latitude, by general indications; through which the expectation of Messiah was then universal.

11. [*Into the house*—Comp. Luke ii. 7. But, perhaps the parents thought it their duty to remain in Bethlehem, and bring up the child there.—*Alf.*] *They saw*—The progressive growth from their joy in seeing the star to their joy in seeing the KING Himself, is sweetly expressed. The inferior reading, εὗρον, *they found*, corresponds with the words of Herod, "*Search diligently, and when ye have found.*" But the star, by becoming *stationary*, spared the Magi the labor of *seeking*. They did not so much *find* as *see*. Comp. Luke ii. 17, 20, 26, 30. [*εἶδον, they saw*, is the true reading.—So all editors.]—*Worshipped*

Him. Mary was not then an object of worship to the Magi. If she had been conceived without sin, as the greater portion of the Church of Rome has now decided, why should she not then have been worshiped as well as now? for she was then already the Mother of the adorable King. *Treasures*—Or *receptacles of treasures*. אוצר, Sept. *θησαυρός*, Prov. viii. 21, etc., signifies a storehouse, a *chest*, even a movable one. *They offered*—As to a King. They were not offended by His present poverty. *Gold, and frankincense, and myrrh*—Productions of their own country. See a prediction concerning gold and frankincense, Isaiah lx. 6. These first fruits showed that all things are to be Christ's, even the mineral and vegetable kingdoms, etc.—Haggai ii. 8.

12. *Warned of God*—Either separately, or through one of their number. Gr. *Χρηματισθέντες*, implying that they had thus wished or prayed: for *Χρηματισμός* signifies an *answer*. The same word ver. 22. *Not to return*—They had therefore thought of doing so. *They departed*—By a road, which led in another direction.

13. *Arise*—Gr. *ἐγερθεῖς* i. e. immediately. *The child*—Greater regard is paid to Him than to His mother. [And it is rather towards the name and kingdom of Christ, than towards any virtue out of Christ, that the world bears a grudge. V. G.] *Until*—Thus the faith of Joseph was exercised; all things were not revealed to him at once; he was to await the time of returning: nor did the angel speak to him meanwhile. *Herod*—Of whom Joseph appears to have hoped well from what the Magi said.

14. *By night*—[without a moment's delay.—V. G.] The benefit of night is great in times of persecution.

15. *Saying*—This must be construed with *προφήτου*, *prophet*, as ver.

17. *Out of Egypt have I called my Son*—Thus Hosea xi. 1, though the Sept. has, *Out of Egypt have I summoned his children*. Aquila, [a Jew of Sinope who translated the Old Testament into the Greek, about A. D. 130] renders, *From Egypt have I called My son*. But the meaning of the passage in Hosea is, "When Israel was a child, then I loved him: and from the time that he was in Egypt, I called him my son." This is evident from the parallelism of clauses. The expression, "*from the land of Egypt*," occurs in the same sense. Hos. xii. 9, xiii. 4; and from the Egyptian era, Israel began to be called *son of God*; Exod. iv. 22, etc. God is always said to have *led forth*, never to have *called*, His people *out of Egypt*. Matthew also, when interpreting the passage of the Messiah as a child, connects the quotation with His sojourn in Egypt rather than His return. Comp. Isa. xix. 19. Jesus, from His birth, was the Son of God; and soon

after it dwelt in Egypt. Messiah, as well as the people, must return from Egypt into the land of promise, because God loved them, and called each His son. The sojourn of Christ in Egypt foreshadowed its Christianization. Deut. xxiii. 7. In the first ages of Christianity, the Church flourished in Egypt, perhaps it will again. Comp. Isa. xix. 24, 25. Concerning the double fulfillment of one prophecy, in the same sense, see note on ch. i. 22. In short, God embraced in one address, as with one love, both Messiah Himself in whom is all His good pleasure, and His people for His sake. In adversity, Messiah resembles His people; in prosperity, His people resemble Messiah. *The whole Christ consists of the Head and the body.* Moreover, when His people were in Egypt, Jesus Christ was there also in one of the patriarchs named; ch. i. 4. Comp. Heb. vii. 10. [The words in Hosea refer not to *Christ*, but to *Israel*. This transfer of them to Messiah stumbles many writers. *Alf.* says it shews the almost universal application in the New Testament of *prophecy to Christ*; the Holy Spirit thus sanctioning the view that He was the subject of all allusions and dark sayings.]

16. *Was mocked*—Such was the king's impression, though far from the disposition of the Magi, yet they did indeed account the king's authority naught before God's. Herod was now left in entire ignorance of what was taking place. *Having sent*—Murderers, suddenly. *He slew*—This was the *crying* sin, ver. 18. *All*—[Bengel quotes an old tradition that fourteen thousand were slain.] *The male children*—Not girls; Comp. Exod. i. 16. *From two years old*—The adjective is put in the masculine, as *τριετούς*, 2 Chron. xxxi. 16; Comp. the Hebrew. *Time, etc.*—The time indicated by the Magi was perhaps a little beyond a year: Herod therefore fixed two years as the limit. [To this account it is objected that Herod's order of a massacre was *superfluous*, as the visit of the Magi would surely make Jesus known in the village; and *impolitic*, as there was no certainty of reaching the young King. *Mey.* True, but not therefore improbable in Herod, a tyrant seventy years old, drunk with blood; the same who soon after gave a secret order that all the chief men of Jerusalem should be slain when he died, to make the people mourn his death! Amid Herod's greater crimes, no wonder that the slaughter of a few infants in a small village is not recorded by profane history. *Neand. Alf.*]

18. The Sept. in Jer. xxxi. (xxxviii. in the Greek) 15, has—*A voice was heard in Rama of lamentation, and weeping, and mourning: Rachel wailing on account of her sons, and would not be comforted, etc. ἤκούσθη, was heard*—So that it reached the Lord. Jeremiah both prefixes and adds, *Thus saith the Lord. Weeping and much*

mourning—The Sept. has *θρήνου και κλαυθμοῦ και ὀδυρμοῦ*, of *weeping, and of lamentation, and of mourning*. The original however is, *נהי בכי תמוריס* [literally, *lamentation, weeping of bitternesses, that is lamentation and bitter weeping*.] The shorter reading of so many versions of Matthew *κλαυθμός και ὀδυρμός πολλός*, *weeping and much mourning*, agrees with this so as to express the Hebrew plural *bitternesses*, by the epithet *much*. [This shorter reading is the true reading of the text of Matthew, the words *lamentation and*, Gr. *θρήνος και*, before *weeping*, being probably an insertion by a copyist from the Sept. *Alf. Tisch.*]

The Hebrew, by the words and accents, points out first, a shrill wailing indefinitely; then the mourner and her sorrow; and then her rejection of the consolation offered and the reason. The thirty-first chapter of Jeremiah looks forward in a great degree to the times of the New Testament; and thus this passage refers to this event in New Testament history, whether Jeremiah had in view at the same time the Babylonian Captivity or not. A greater and a less event of distinct periods may correspond with the single meaning of a single prediction, until the prophecy is *exhausted*. *Rachel*—*Antonomasia*, that is, the proper name of one person put for the common name of many. Both Rachel's daughters and other mothers, who thus had *sons of sorrow*. Comp. Gen. xxxv. 18. The sons of *Rachel* are mentioned: the sons of other mothers are implied, as 1 Cor. x. 1, the fathers of the Jews are made to include those of the Gentiles also. The infants of Bethlehem might also be called "sons of Rachel," on account of the tomb of Rachel near that town, Gen. xxxv. 19, just as the Samaritans (John iv. 12) called Jacob their father, because they lived in the same place where he had formerly dwelt. But *Rama* belonged to the tribe of Benjamin (Josh. xviii. 25) who was the son of Rachel. Perhaps the assassins so suddenly loosed by Herod in the vicinity of Bethlehem proceeded *even as far as Rama*, for the towns were very near together; Judg. xix. 2, 9, 13; Ezra ii. 21, 26: hence Jeremiah, a priest of Benjamin, pointed it out as the limit of the massacre. *κλαιουσα weeping*, for *κλαίει weeps*, a Hebraism. *Refused to be comforted*—A phrase which expresses intense grief. *They are not*—Thus in the Sept. Gen. xlii. 36, we read *'Ιωσήφ οὐκ ἔστι, Συμεὼν οὐκ ἔστι*, *Joseph is not, Simeon is not*; and in Kings xx. 40, *ὄυτος οὐκ ἦν he was not*, Hebrew *וְהוּא*, *he is not*, the singular number used distributively. The mothers mourn each her own chiefly or even solely; for even one child of each mother would be expressed in the plural, *children*. They were of two years old or under, so that a mother would not be likely to lose more than one. The event was accurately foretold.

Others refer the singular number to *Messiah*, whom the women might suppose slain, or mourn as banished.

20. *Into the land*—Joseph was allowed to choose the *town* or *district*, but Emmanuel must grow up in His own *land*. *They are dead*—The plural concisely signifies that Herod is dead, and that there are no other treacherous foes. [How great the host of foes who have since risen against Christ, but have perished utterly! V. G.] *The child's life*—Literally, *soul*. Gr. ψυχῆν. An emphatic mode of speech, employed by the Sept.

22. *Did reign*—Archelaus *reigned* whether the name of king was given him *there* or not. *Was afraid*—Anxious about the child, fearful lest Archelaus [who was indeed a cruel tyrant, *Jos.*] should imitate his father's hatred. *Thither*—Gr. ἐκεῖ. So the Hebrew is frequently rendered by the Sept. *To go away thither*—Mary and Joseph also, without doubt, had previously dwelt at Nazareth. *Parts*—From this may be inferred the poverty of Joseph, since it seems to imply that he had no fixed abode. *Of Galilee*—This did not prevent attentive souls from knowing the real birthplace of Christ.

23. *He came and dwelt at*—So, ch. iv. 13, *i. e.*, he came to dwell at, or he dwelt at. Gen. xiii. 18, Sept. ἐλθὼν κατώκησε περὶ τῆν δρῦν, *he came and dwelt by the oak*. *Nazareth*—Gr. Ναζαρέτ, Hebrew, נוצר. The final ך is rendered in Greek by T. [A town on a hill near Mount Tabor, in a most beautiful region of the tribe of Zebulun, *De W.*] *Nazarene*—Jesus spent His private life—that is, by far the greatest portion of His years—in the town of Nazareth, whence the surname *Nazarene* given to Him in the common speech of men, whether devoted or hostile to him, and even in the title on his cross. This is what the prophecy here cited by Matthew had long ago intimated. Some seek its fulfilment solely in an allegorical interpretation of the word Nazareth. Its root indeed should clearly be sought for in נוצר *a diadem*, not from נצר *to keep*, which the rigidly Jewish animosity employs maliciously; for the Hebrew כ is always rendered by the Greek Σ, whereas Z universally corresponds to כ, as in the word Ναζωραῖος. This rule is universal, and no one can rightly oppose it without bringing forward examples to the contrary. This belongs to the etymology of the name Nazareth; but does not establish the allegory. For neither is there any reason why we should ascribe the character of a levitical Nazarite to Christ (Matt. xi. 19), nor why we should think that the scope of the prophecy is exhausted by any signification of the word, נוצר.

It was predicted by Micah, that Christ should go forth from Bethlehem: *Bethlehem* signifies *house of bread*, and Christ is the Bread

of Life. But who would have said that Christ as the bread of life fulfilled the prophecy of Micah? We perceive that the place of Christ's birth was intended by the prophecy; in like manner, the town where He grew up, and even his common surname which thence arose was indicated by the prediction, "*He shall be called a Nazarene:*" and therefore the particle *ὅτι* [in Greek equivalent to our quotation marks. *I. B.*] is prefixed by the evangelist, as is usual in citations. Although at what time that prophet flourished by whom this prediction was uttered; whether the town of Nazareth, of which no mention occurs in the Old Testament, was then of any importance; whether that prophet was himself a Nazarene, and deposited this remarkable verse at Nazareth; whether he left it to posterity by verbal tradition, [for the prophets *said* many things which were not inserted in their books, *V. G.*] or in writing; or whence Matthew obtained it, who knows? What signifies it to know? In heaven, some stars illumine either hemisphere, some both, some have varying risings and settings; on earth, rivers sometimes withdraw themselves from the sight of men, until after hidden wanderings they again burst forth. Thus the Divine Oracles are dispensed with admirable variety.

[Bengel proceeds to claim that this was a fragment of prophecy long before uttered, and traditionally preserved in Nazareth; an hypothesis which can satisfy nobody. The best view is that as Matthew does not quote *a prophet* but *the prophets*, he means not to give the words but the general sense of prophecy; referring to all passages which speak of the Messiah as *despised*. Psalm xxii. Is. liii. etc. So *Old* and many. Bengel's etymology of Nazareth, below, is as probable at least as any.]

Having shewn that the controlling and proper force of the name *Nazarene* is in its reference to the town of *Nazareth*, we lay down as a corollary, that the etymology of the country and of this surname of Christ, is not unimportant. Christ, the Son of David the Bethlehemite, was not called a Bethlehemite: therefore, in the etymology of the name Bethlehem, a mystery is not equally sought. Christ was called a *Nazarene*. This was indeed done by men's speech; nay, rather by the Father's providence. Not by accident did Pilate write in the three chief languages, *Jesus, King of the Jews*, and insist on what he wrote; [Jno. xix. 21, 22;] not by accident did Pilate add *THE NAZARENE*, and others, both before and after, call Christ so. The names, "*JESUS*," "*CHRIST*," "*EMMANUEL*," and others, intimate that the person to whom they are applied is he to whom their etymology refers, nor can the surname, "*Nazarene*," alone be without this reference: *as Nezer, a diadem*, is the token of a king's head, and hence *Nazareth* (according to Hiller)

a town which *crowns* the summit of a mountain; the allusion in *Nazarene*, therefore, may thus be expressed; [in English, the *Crowned Lord* dwelt at *Crown-summit*.] See Ps. cxxxii. 18. The names of places are frequently put for the thing itself which is signified: not to dwell on the *Veronenses*, *Placentini*, *Laudiceni*, of the Latins, the meaning of Scripture is deeper: Simon the Canaanite was also called *Zelotes*, *Zealot*, both from his country and his characteristic virtue.—Matt. x. 4, Luke vi. 15. See especially Is. lxiii. 1.

CHAPTER III.

1. *In those days*—In the Evangelistaries, [or selections from the Gospels copied out to be read in the churches,] this formula merely denotes the commencement of an extract; but in the Gospels it is more definite. Here it signifies while Jesus was dwelling at Nazareth, ch. ii. 23. [But the reference here is not to Joseph, who was probably dead, but to *Jesus*; who lived at Nazareth from his return, ch. ii. 23, 24, until John's preaching. *Harm.* p. 63; so *Alf.*] An interval is denoted, not short, yet not remarkable for any great change. *Cometh*—[present tense.] Notice the simple style of Matthew in repeating this word, v. 13. So the Sept. often introduces it in the present tense. [*The Baptist*—Mat. gives John this name as a person well known to his readers. *De W.* John's preaching and death were notorious facts, to which even the Jewish historian attributes importance. *Jos. Ant.* xviii. 5. 2.] *Preaching*—In a loud voice. *The voice of one crying* agrees with this. *Baptist* and *preaching*; the two parts of John's office. *In the wilderness*—ver. 3. [where also he had been brought up. Luke i. 80. Not a *desert*, but a thinly peopled tract, with much pasture. *Alf.*]

2. *Repent ye*—A lovely word, 8, 11. *Change your disposition*: put on a disposition worthy of the kingdom of heaven, royal, heavenly. Thus Jesus Christ Himself, thus His apostles commenced their preaching; thus the Lord bade John write at the commencement of the Apocalypse. *The kingdom*—see on ch. iv. 17. *Of the Heavens*—Gr. τῶν οὐρανῶν, the plural, Hebrew מַמְלָכָה. This phrase, *the kingdom of the Heavens*, is found only in Matthew, who employed it to take from the Jews, for whom he was writing, the notion of an earthly kingdom.

3. *This*—[This verse, originally part of John's preaching, John i. 23, is adopted here, and thus endorsed by the Evangelist. *Bleek.*] Many circumstances are recorded in the New Testament which had been predicted in the Old. *For*—A reason why John should thus and at that time (as is described in verses 1, 2,) arise, was that it had been so predicted. *The voice, etc.* [Isa. xl. 3,]—see Luke iii. 4. *The voice (supply there is) of one crying*—John. A similar phrase occurs, Rom. x. 15. *The feet of them that preach. In the wilderness*—Not in the temple nor the synagogues. Some construe, *In the wilderness prepare ye, etc.*, because the accents require this rendering in the Hebrew of Isaiah. But if such had been the evangelist's meaning, he would have followed the parallelism of the Hebrew, and repeated the parallel phrase בערכה *in the desert*. But now *preaching in the wilderness*, ver. 1, and "*a voice of one crying in the wilderness*," ver. 3, correspond with each other. It comes to the same thing: for where the voice is, there also are the hearers commanded to prepare the way, and there is the Coming of the Lord. Matthew, in ch. iv. 15, also differs from the Hebrew accents. See note on Heb. iii. 7. *The way*—There is one primary way, and this includes many tracks or paths, *τριβους. Κυριου, of the Lord*—The Hebrew יהוה, *Jehovah*, for which later Hebrews said אדני, *Adonai*, is rendered by the Sept. *Κύριος, Lord*. In this passage it means Christ. The name *Lord*, given to Christ in the New Testament, has various meanings, according to the circumstances, the occasion, and the speaker. In quotations from the Old Testament it frequently corresponds to the names *Jehovah* יהוה and *Adonai* אדני, of which the one expresses His majesty as the Son of God, the other, His glory also as Messiah. Men amongst whom He walked called Him *Lord*, according to the reach of each man's faith. From that time, the apostles and the faithful often called Him *Lord*, in view of His dominion and authority over His own people and over all things, even in His humiliation, but rather in His exaltation: and the pronoun *my* is sometimes added, which is never joined with the *tetragrammaton* יהוה *Jehovah*.

4. *The same*—A remarkable personal description. Even the dress and food of John preached by their harmony with his teaching and office. Those of this minister of penitence were such as those of penitents should be. See ch. ix. 14, and xi. 18, note. *Of camels' hair*—His dress was mean, and rough, and coarsely woven.—Comp. Mark i. 6. *And a girdle of skin around his loins*—Thus the Sept. 2 Kings i. 8, of Elijah, *and a girdle of skin girt around his loins*. John's girdle, like Elijah's, was not leather, but *skin rudely dressed*; not without reason Scripture records the dress of many saints, of the

Baptist and of Jesus Christ Himself. *Food*—His *drink* is known from Luke i. 15.—*Locusts*—Lev. xi. 22, the Sept. *αχις locust*, Heb. *נחל*, is fit for food, [and still sometimes eaten.—*De W.*] *Wild honey*—Flowing spontaneously. [That is, *tree honey*, a honey like substance, which exudes from palms, figs, and other trees. So *Mey.* and many.] 1 Sam. xiv. 25. Locusts might not always be found.

5. *All*—From all parts.

6. *Received baptism*—Gr. *Ἐβαπτίζοντο* in the middle voice.—[Many authorities add *ποταμῷ, river*; reading, *in the river Jordan*.—So *Tisch.*—2nd Ed. But *Tisch* now omits *ποτ.*] *Confessing*—The word implies that they *confessed each his own sins freely and expressly*, not merely in the ear of John. A true confession even cites individual sins (as formerly in presenting sin-offerings), although it does not count them off one by one. It holds the just mean between the lax abuse of a general form, and the narrow strictness of auricular confession. Thus it relieves the soul. At the Baptism of Repentance men confessed their sins, at the Baptism of Christ they confessed Christ.

7. *Many*—Of whom some persevered and received baptism. (Comp. v. 11.)—Some, deterred by John's just reproof, appear to have gone back. By far the greater number did not come at all.—Ch. xxi. 25, Luke vii. 30. *Of the Pharisees and Sadducees*—Different sects. [The Pharisees, the orthodox Jews who believed the church doctrines and traditions, but had grown formal, and though strict in life were mostly hypocrites; the Sadducees rejected tradition, interpreted Scripture in a gross and sensual spirit, and denied immortality and the existence of angels.—*Alf., others.*] *Unto them*—To the Pharisees especially, but also to the people, before baptizing them,—ver. 11; Luke iii. 7. Words accompanying an act are often mentioned after it. 2 Sam. i. 16, 15. *Broods*—Various families. *Of vipers*—Opposing to their boast of descent from Abraham.—Comp. ch. xxiii. 33. *Who?*—That is, you appear to be showing others the way, but who has shown it to you? He implies that there is a wrath to come, that there is at hand a means of escape, but that the Pharisees and Sadducees are strangers to it. *Hath showed*—Gr. *ὑπέδειξεν*. The compound verb in the same meaning as the simple. He approves of their coming, but with an important condition. *To flee*—By baptism. *To come*—Which they will incur by rejecting the kingdom of Heaven through impenitence. The same wrath is afterwards called *the coming wrath*,—Gr. *τῆς ἐρχομένης*,—1 Thess. i. 10. At the same time, the error of the Sadducees who deny the resurrection is refuted. *Wrath*,—In the destruction of Jerusalem and at the last judgment.

8. *Produce worthy fruit*—[The true reading is καρπὸν, *fruit*, not καρποὺς, *fruits*, as common text. So Beng. and all Editors.] Origen remarks that in Matthew, worthy *fruit* is required from the *Pharisees* and *Sadducees*; whereas, in Luke, worthy *fruits* are required from *the people*. The sense is the same. The word *fruit* is often used collectively; and in the preaching of John it may be opposed to *barrenness*: in the plural, it implies *abundance*. The trees are men; the fruit, therefore, their repentance.—[Beng. adds that the construction is *worthy fruit of repentance*. But the Eng. Vers. is right,—*fruit worthy of, or meet for repentance*.—Mey.]—*Repentance* is an entire change of character, and a renunciation of all that is evil, by which renunciation we wish that evil void or undone.

9. *Think not*—The verb δοξᾶ, to *appear or imagine*, like many phrases in Greek and other languages, meaning literally to *seem, appear, profess, shew*, etc., sometimes denotes a thing at once true and apparent; sometimes a false appearance, which one presents to himself or others. And thus the sense here is: *You may indeed say this in a manner but you should not comfort yourselves with it*.—[Men, and especially the self-righteous, rake together every pretext to claim God as theirs, without repentance. V. G.] *To say*—In careless security. *Abraham*—As one whose posterity are not lost. *For I say unto you*—A most solemn formula, employed by a great man in a matter of the highest importance. See on ch. v. 18. *Is able*—The Jews thought they *could not* fall away, [but as *Abraham's children*, were necessarily heirs of Messiah's kingdom. Mey.] *From these stones*—And any other material, as Adam from the clod. God is not tied to the law of succession in the Church. *These*—John pointed certainly to stones; possibly those set up at Jordan in the time of Joshua, for a testimony that the people of Israel had crossed the Jordan, and entered the Promised Land; and owed it not to themselves, but to God. The words sound like a proverb, as those in Luke xix. 40. *Children*—Spiritual—[Comp. Rom. iv. 9, 6, 7; Gal. iv; Jno. viii. 39, 40. Mey.] They were indeed children according to the flesh, yet are called broods of vipers.

10. *Now*—Antithesis of *to come*, ver. 7. *Also*—Where grace manifests itself, wrath is also shown to the ungrateful. It is not only *possible* that you may be punished, but *also* it is now at hand. [But *also, xai*, is not genuine, Tisch.] *Root*—Not merely at the branches was the axe aimed. *Trees*—The Jews, Luke xiii. 7–9, in comparison with whom the Gentiles were *stones*. *Lies*—Although the blow is not yet begun. *Is cut down*—The present tense. There is no delay. *Fire*—Heb. vi. 8.

11. *You*—John, therefore, did not exclude the Pharisees from baptism. *Water*—The last clause of the verse answers to this part of it. John, however, depreciates not so much his baptism as himself. And again, in this place alone is that *fire* named as the antithesis to *water*, but the Holy Spirit is mentioned in every passage. [Mark i. 8; Luke iii. 16; Jno. i. 26, 33; Acts i. 5, xi. 16.] *Unto repentance*—This portion of the verse answers to ver. 12. [John's baptism was a *washing of repentance*, not a *washing of regeneration*. Luke iii. 8; Tit. iii. 5. *Ols.*] *But*—The contrast does not apply only to those who baptize, but to those also who are baptized (see Acts i. 5), and to various occasions. *After me*—John was born, as was fitting, a little before the Messiah. *That cometh*—Immediately; ver. 13. *Mightier than I*—Whom you ought to fear and follow, rather than me, who am feeble. John teaches both here and ver. 12, that his power is small; whereas that of Christ, who is God, is infinite. [And this power every man shall feel, either in salvation, or terribly. *V. G.*] He does not say directly, *Messiah cometh after me*, but expresses it by a paraphrase more obscurely, and yet more sublimely. John said this just when his popularity was greatest. Acts xiii. 25. *To bear*—As a servant *bears* the shoes which his master commands him to bring or take away.—Psa. lx. 8. *He*—Believe on Him: Acts xix. 4. *You*—All who receive Him. *Shall baptize*—*Abundantly impart*; Titus iii. 6; Acts ii. 3, 4, 17, and x. 44; and shall thereby show Himself the *mightier*. The Spirit and fire have the utmost power. *In*—The difference between John and Christ; see John i. 33. *The Holy Ghost*—See Luke iii. 16, note. *And with fire*—Luke has these words, though Mark has not: even, therefore, were the reading doubtful in Matthew, there would be no danger; it is certain, however, that he also wrote *καὶ πῦρ*, and *fire*. The Holy Spirit, with which Christ baptizes, has a fiery power, and that fiery power was manifested to the eyes of men; Acts ii. 3. [Many understand by the baptism of *fire*, the punishment of the wicked; in contrast with the *baptism of the Spirit*. *Neand., De W., Mey.* But this is very harsh, and most agree with *Beng.* So *Alf., Calv., Ols., Ew.*]

12. *Whose*—And *His*, thrice used in this verse with emphasis, show the power of Christ. *οὐ—αὐτοῦ*, a Hebraism. *Fan*—The Gospel. *In His hand*—Even now. John's whole discourse, and therefore the commencement of the Gospel, agrees entirely with the last clause of Old Testament prophecy, Mal. iii. 19–24, where the connection of things from Moses to the conclusion of ancient prophecy, and thence to the forerunner and Christ, and His day of universal judgment, is exquisitely and solemnly declared. *His*—Neither His

forerunner, nor any apostle had this fan in the same manner as the Lord Jesus Himself. The consolation of His ministers in their weakness is, The Lord will do it. Their wrath is not strengthless in vain. *Threshing-floor*—Wayfarers on the threshing-floor, conquerors in the garner. *His*—Heb. iii. 6. *And gather His wheat into the garner*—[*Ἀβροῦ, his*, seems to be genuine. *Tisch. Beng.* doubts it.] *Comp. Matt. xiii. 30, but gather the wheat into My garner.* The Same is Lord of the *wheat* and the *garner*: of the *garner* and of the *threshing-floor*. Luke iii. 17. *Chaff*—Chaff is held of no account, [though sometimes not unlike wheat. *V. G.*] *With fire*—Every one is either baptized with fire, or burned with fire: there is no third lot. *Unquenchable*—See therefore that your sins be first blotted out. In Job xx. 26, the Sept. has πῦρ ἀκαύστων, *fire that cannot be burnt out shall consume the ungodly*: or, rather, from the Alexandrine Manuscript, ἀσβεστων, *unquenchable*; a word not elsewhere found in the Sept., so that πυρ κ' ἢ οὐκ means *fire which can never be extinguished*. [Comp. Mal. iv. 1.]

[18. *Then*—While John was thus heralding Messiah, and baptizing the people.—*Mey.*]

14. *Forbade*—John had not yet known that this was the Messiah. He had known, however, that the Messiah was close at hand, and that He would come to his baptism, and be indicated by a clear sign. John i. 33. Meanwhile, as soon as he sees Jesus, from that sympathy which he had felt in the womb, and from His most gracious aspect, he judges that this candidate for baptism is Messiah, and skillfully declares his conviction by a previous protest, [which providentially prevented the humiliation of baptism from affecting Christ's honor. *V. G.*] *I*—It is probable that John himself had not been baptized. Luke i. 15, fin. *Need*—For it is elsewhere the part of the greater to baptize, of the less to be baptized, and to come for that purpose to one who baptizes. *To be baptized by Thee*—By Thy baptism in the Spirit and fire. If either of us is to be baptized by the other, I am he. *Comest*—to be baptized.

15. *Suffer*—He courteously reduces John to silence. The word ἀφίησιν, *he permits*, at the end of the verse, refers to this. *Now*—Without delay, this once. [Gr. ἄρτι, *just now*. As to say, this relation will not last long; thou shalt soon see me in my true character, as thy *master*. Some church fathers inferred from this word that Christ baptized John *afterwards*.—*Mey.*] *Thus*—As I have come to thee. *Becoming*—That which did not to John appear becoming, was so in the highest degree, because it was righteous. An admirable *propriety* is most manifest in all the counsels and works of God.

Heb. ii. 10, vii. 26. Especially in the discourses and actions is apparent such *propriety*, that its clear expression by the Evangelists is a proof that they wrote under the impulse of the Holy Spirit, since it could not have been the product of human genius, however exalted. *Us*—He speaks as if not yet fully known by John. It becomes *Me*, as principal; *thee*, as minister. In the mind of Jesus it might also mean, It becomes Me and My Father that I fulfil all righteousness, v. 17. Comp. Heb. ii. 10. *To fulfil*—All righteousness. This is effected, not by John and Jesus, but by Jesus alone, who undertook that very thing in His baptism; whence the appellation *baptism* is transferred also to His passion, Luke xii. 50. *All righteousness*—All parts of righteousness: and therefore this, also, the earnest of the other greater parts. By a narrow view of righteousness, it would seem that John should be baptized by Jesus. By a comprehensive view of *all* righteousness, the matter was inverted. Jesus said this, in place of the confession of sin made by the rest of the baptized, who were sinners. Such a speech became none save Messiah Himself. In acts of deepest humility the Son of God watches over the right of His own majesty. John xiii. 7, etc., xiv. 30, xviii. 5, xx. 36. *Then*—Forthwith. [Why did Jesus come to a baptism of *repentance*, a rite belonging to sinners? He was *made sin for us*, he was *numbered with the transgressors*.—Comp. Ps. xl. 12.—*Alf.*]

16. *Straightway*—There was nothing to detain Him longer. So also He *immediately* rose again from the dead. *Lo*—A strange and great event. *Unto Him*—This implies more than if Matthew had said *above Him*. *The heavens*—In the plural.

16, 17. *And*—A most glorious manifestation of the Holy Trinity, and a proof of what occurs when we are baptized, since Christ was not baptized for Himself. And He received the Holy Spirit to baptize us with. John i. 33. [For Jesus, this opening of heaven at the inauguration of his Messiahship was *permanent*. *Ols.*] *He saw*—Jesus, Mark i. 10; John also, Jno. i. 32. *Like a dove*—Comp. [The *likeness* is not merely in the mode of *descending*, but in the *form* of a dove. *De W., Alf.*] Gen. viii. 10, 11.

17. *A voice*—A most open manifestation of God, such as those recorded in Acts ii. 2, 3; Exod. xix. 4, 9, 16, xl. 34, 35; Num. xvi. 31, 42; 1 Kings viii. 10, 11, xviii. 38. *This is*—Mark and Luke record that it was said. *Thou art*—Matthew has expressed the meaning. The whole clause occurs again in ch. xvii. 5. Faith assents, *Thou art the Son of God*, ch. xvi. 16. [The article recurs twice in the Greek; literally, *the Son of me, the beloved.*] This repetition of the article is exceedingly emphatic. *Son*—John i. 18, iii. 16. *Be-*

loved—This might appear to be a proper name (comp. ch. xii. 18), so that two things would be affirmed here: This is *My Son*; He is *the Beloved*, in whom I am well pleased. It is clear, however, from Luke iii. 22, that *Beloved* is an epithet. Love is something natural, because *This* is the *Son*; good-pleasure, something, as it were, additional, because He *acts* so as to please the Father. He is the *Beloved*, the only; who shares not the Father's love with another. *In whom*—The preposition *in*, Gr. ἐν, indicates especially the object, and then also the cause of the Father's *good-pleasure*. The Son is of Himself the object of the Father's good-pleasure, and all persons and all things in the Son. A phrase of the Sept. Comp. note in Col. ii. 18. *I am well pleased*—The verb εὐδοξῶ, *to be well pleased*, and the noun εὐδοξία, *good-pleasure*, are employed when one is pleased by either what he himself, or another, has or does. Both parts of this notion agree with the present passage concerning the good-pleasure of the Father in the Son; for there is an eternal *natural affection* towards the only-begotten, a perpetual graciousness towards the Mediator, and in Him towards us, his reconciled children. In ch. xvii. 5, are added the words, *Hear Him*; for then He was about to speak of His passion: now they are not added; for at first He only taught that which the Father spake, *This is My Son*. [A masterly view of John the Baptist's work, and his relation to Christ, is given in Neander's *Life of Christ*, p. 53–69; Am. Ed.]

CHAPTER IV.

1. *Then*—After His baptism. *Was led up*—Towards Jerusalem, by an inward impulse. *Into the wilderness*—A wilder region than that mentioned in ch. iii. 1. [Possibly the Arabian desert of Sinai, *Alf.*; more probably of Judah, as *Beng., De W., Mey.*] *By the Spirit*—The Holy Spirit; ch. iii. 16. [Comp. Acts viii. 39; 2 Kings ii. 16.] *To be tempted*—This temptation is a sample of our Lord's whole state of humiliation, and an epitome of all the temptations not only moral, but especially spiritual, which the devil has contrived from the beginning. [To the Saviour we must ascribe a *possibility of falling*, as viewed from without; else there is no merit, no tempta-

tion. To God made man, we must ascribe the *impossibility of falling*. The union of the two is a mystery, which is essential to the idea of Christ, the God-man. His *human soul* had power to fall; his *infinite Spirit* necessitated a victory. By the former he is like us, our pattern; by the latter he has power to make us like him, and is our Saviour. *Ols.*] *By the Devil*—The Sept. generally render the Hebrew שָׂטָן, *Satan* or *Adversary*, by Διδβολος, *Devil* or *Accuser*; only in 1 Kings xi., and there twice or thrice, they translate it Σαδν, *Satan*. [To be tempted *during the forty days of fasting*, Mark i. 13. So that the threefold temptation recorded by Matthew is but the *acme*, the last and most terrible of many. *Graul in De W.*]

2. *When He had fasted*—No doubt in the strength of His baptism. Fasting implies also abstinence from drink. [Not merely a fast in the common and loose sense, but entire abstinence from food. Luke iv. 2, *Alf.* Christ's fast cures Adam's greed. *Q.*] *Days*—In these days, during this retirement, matters of the greatest importance passed between God and the Mediator. *Forty*—A memorable period, also, in the lives of Moses and Elijah. But the condition of Moses, when without food, was one of glory; that of Christ (which is more to be wondered at), one of humiliation. An angel brought food to Elijah before the fast; many angels ministered to Christ after it. Jesus passed forty days before He began his public ministry: forty days, as if for preparation, before his ascension. *Afterwards*—Up to this point it had not been so much a temptation as a preparation for it: Comp. the beginning of the following verse. [So *Mey.*, but see note from *Graul* above.] *Hungered*—*Hunger* is a very bitter temptation; *thirst* He experienced in His passion. This temptation may be compared with that described in Gen. iii. : the Tempter employed the same arts; but that cause, which the first-formed pair had lost, Christ restored.

3. *Came*—In a visible form. The tempter seized his opportunity. [Jesus spent that season in the wilderness, in which the nights are long, the wild beasts peculiarly ravenous, the weather inclement, and there is no supply of food either from trees or herbs.—*Harm. Evang.* 149.] *The tempter*—Who did not wish it to be known that he was Satan: yet Christ, but only at the close of the interview, calls him, ver. 10, Satan, after Satan had plainly betrayed his satanic nature in pride, his peculiar characteristic. Thus by Divine skill He defeated infernal skill. The tempter seems to have appeared under the form of a γραμματεὺς *scribe*, since our Lord thrice replies to him by the word γέγραπται, *It is written*. [*Better. De W.* The appearance of the devil in person, even in human disguise, would have taken all force from the temptation; for the Son of God would know him at once.

Evil, to be attractive, must not appear in its own hateful form.] *If*—Thus also, in ver. 6, Satan both doubts himself and endeavors to produce doubt, to take away the true, to convince of the false. He solicits our Lord, stating that as a condition which had been (iii. 17) declared positively from heaven. [As if to say, Thou art hungry; how unworthy the Son of God! *If he*, free thyself from this weakness and want. Else no man will believe thee. *De W.*] *Command*—The tempter acknowledges that He who is the Son of God must be Almighty. *These*—That is, that some of these stones become bread [or a loaf]: Luke iv. 3, [Command *this stone* that it be made bread.] *Stones*—[Comp. iii. 9. *Mey.*] As if to say, *You are in the wilderness, which has hard stones but no bread.* Nay, in a very different manner shalt thou become convinced, O Tempter, that this is the Son of God. Soon will He commence thy destruction. Luke iv. 34, 41.

4. *It is written*—Jesus does not appeal to the Voice from heaven: He does not reply to the arguments of the Tempter: against his conclusions He simply clings to Scripture and its statements. He leaves unanswered the inquiry, whether He be the Son of God or not. When addressing man, our Lord seldom quoted Scripture, but said, *I say* unto you. Only in answer to Satan, He says, *It is written*; that is, Whoever I am, I assuredly keep that which is written. All the statements which He thus advanced were even in themselves indisputable: and yet He keeps to the phrase *it is written*. By this He implies that He is come, who is to fulfil Scripture; and at the same time shows the high authority of Scripture itself, irrefragable even to Satan. *Man shall not live*, etc.—The Sept. in Deut. viii. 3, has the same words, but prefixes the definite article δ to $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$ *man*, and repeats after $\theta\epsilon\omicron\upsilon$ of God, $\zeta\eta\omicron\epsilon\tau\alpha\iota\ \delta\ \alpha\nu\theta\rho\omega\pi\omicron\varsigma$, *shall man live*. Even in the wilderness, the people had felt the force of this saying. The sixth chapter of the same book is cited in ver. 7 and 10: so that the two consecutive *paraschae* [or *Paraschioth*, the sections into which the Law was divided for reading in the Synagogues. I. B.] contain the three sayings given to the Israelites *in the wilderness*, and *in the wilderness* employed by Christ as a sword against the tempter. At the same season of the year at which Moses had uttered them, Jesus employed these sayings against the tempter. *Shall live*—Jesus had experienced this during the forty days. It is as easy to live without bread as to make bread out of stone. This is true contentment, *present rest of spirit*, to require nothing besides *life*. Jesus knew that He should live. *Man*—He does not reply to the tempter on the appellation *Son of God*, but speaks as if one of the mass, bound to the Written Word. [In answer to the tempter's challenge, *Art thou*—he

but binds himself more closely to *us*; I am *man*. *Stier*]. And already in the time of Moses, Divine Wisdom expressed all this testimony in those words with which the Saviour was to smite the tempter. Jerome says, *The Lord's purpose was to overcome the Devil, not by power, but by humility, by every word that proceedeth out through the mouth of God*—Thus in Psalm xxxiv, the Sept. has concerning a Divine promise, *The things which proceed out through My lips*. Comp. concerning vows: Sept. Num. xxx. 13, and Deut. xxiii. 23: Comp. also Jer. xvii. 16, and Num. xxxii. 24. *That which goeth forth out of the mouth* is put by Metonymy for *that which is uttered by the mouth*. *Through the mouth*—Gr. *διὰ*—And therefore *from the heart*. [The meaning of Christ's reply is, God can sustain life without common food, as he taught the Israelites with Manna. I will work no miracle to satisfy my own will, and destroy this sense of human weakness, but will *trust him*. *Neand*. The self-denying love of Jesus never wrought a miracle for his own gratification: always for others' good. *Ols*.]

5. *Then*—Matthew describes the attempts of Satan in the order of time in which they were made; see note on verses 8, 10: Luke observes a gradation in the places, and mentions successively the desert, the mountain, the temple; iv. 1, 5, 9; this variety in order, not only harmless but beneficial, is a proof that the one evangelist did not copy from the other. Perhaps also the tempter assailed our Lord with something of the third temptation before the second, and appeared in various disguises. *Taketh along with him*—Concise expression for *he takes and leads*. So ver. 8. Luke iv. 9, 5, uses the word *lead*. A marvelous power granted to the tempter, until our Lord says to him, *Depart*; ver. 10. "It is not to be wondered at," says Gregory, "that Christ should permit Himself to be led about by the Devil, since He permitted Himself to be crucified by His members." Satan tempts everywhere. On the change of place, Comp. Num. xxiii. 13, 27. Christ was tempted everywhere, in all places where afterwards He was to exercise His office. *Into the holy city*—Where it would seem that an angelic guard might especially be expected. *Upon*—Jesus was truly on the pinnacle, and on the mountain, as He was in the desert. *Pinnacle*—To which the ascent was far more easy than the descent from it. What this pinnacle was, antiquarians doubt. [Gr. *πτερόριον*, *wing*, most probably not the sanctuary itself, but an out-building of the temple. *De W*. And so perhaps the *royal portico of Herod* overlooking, at fearful height, the valley of Jehoshaphat. *Mey. Alf*.] Christ was tempted by heights and depths.

6. *It is written*—A most specious temptation which appears to quote Scripture appropriately. No doubt Satan often felt the force

of this saying, from the protection which the angels extended to the godly against him. The Sept. renders Psalm xci. 11, 12, *For He shall give his angels charge concerning thee, to keep thee in all thy ways : etc.* The fraud of Satan is rather in the false application than in the omission. *In their hands*—That is, guard with great circumspection. *A stone*—Of which the Temple was built. The tempter applies the psalm speciously. [*Ols.* thinks Jesus, abandoned of the Spirit, was tempted as a *man only*; but the Spirit himself led him, v. 1, and he was tempted as the *Son of God*. v. 6. *De W.* But the contradiction is only verbal. See on v. 1.]

7. *It is written again*—Although Satan retorted, *It is written*, Jesus does not suffer it to be wrested from Him as something worn out, but employs it three times. Scripture is to be interpreted and harmonized by Scripture. *Thou shalt not tempt*, etc.—[Uncalled reformers and fanatics have sinned through presumption, because they forgot this word of the Master. *Stier.*] Thus the Sept. Deut. vi. 16. In that version the compound verb ἐκπειράζειν means no more than πειράζειν to tempt. Jesus however means, It is not for me to provoke God by tempting Him. *The Lord*—Gr. Κύριον put as a proper name, [equivalent to Jehovah.]

8. *Again*—The third conflict, as is clear also from the word *Depart*, ver. 10. [That is, Bengel thinks the *third* must be the *last*.] *Mountain*—A new theatre of temptation. *Shows*—To his *eyes* as far as the horizon; the rest perhaps by enumeration and indication. Satan is a subtle spirit. [*World*—Not *Palestine*, but the *heathen world*, where Satan's power is. *Mey. De W.*]

9. *Give*—But the Son is heir, and whatever authority Satan possessed on account of man's defection from God, that Christ, *stronger than he*, [Comp. Luke xi. 21, 22. *I. B.*] took from him, not by treaty but by conquest. What the devil could not persuade Christ to do in his temptation, that he will effect by his vassal the Beast, Rev. xiii. 2. And what he offered to Christ, he will give to that adversary, *the kingdoms of the world*. [Thus those who educate children to think this world's glory the chief thing *do the devil's office*. *Q.*] *If*—Vast pride to offer the kingdoms as a gift for one act of adoration acknowledging that gift. [What the angel did not permit John to do, that the tempter demands of Jesus, the Lord of all. Rev. xxii. 8, 9.—*V. G.*] Without doubt he appeared in an august form.

10. *Get thee hence*—[*Tisch.* reads here also ὄπισθε ὀπίσω μου, *behind me*. So most editors; but *Alf.* and *Mey.* with reason defend the received Text.] *Get thee behind Me, Satan*, said the Lord to

Peter, when he *took Him* [ch. xvi. 22.] and endeavoured to dissuade Him from undergoing His passion; thus commanding Peter to retire into the proper *place* of a disciple. But to Satan He said, Depart, Satan: go, not *behind* Me, but *from* Me. Satan—Thou hast tried to discover who I am, and I tell thee who thou art. When the tempter wishes to seem most *friendly*, Jesus calls him *Satan* [*adversary*; for his pride had fully proved him to be Satan. *V. G.*] *Thou shalt worship the Lord*—Deut. vi. 13. Sept. *Thou shalt fear the Lord*, etc. Jesus substitutes *worship* aptly for *fear*. Comp. ver. 9. *Only*—Thus the Sept. which has inserted *μόνος only, of this tree only*, etc. also in Gen. iii. 11, 17, without injuring the meaning.

11. [*Leaveth him—For a season.* Luke iv. 13.] *Angels*—Who had probably witnessed the contest. Comp. 1 Cor. iv. 9; 1 Tim. iii. 16. *Ministered*—Undoubtedly, by supplying his want, that of food.—Comp. 1 Kings xix. 5, 6.

12. [Between the last verse and this is a long interval.—*Alf.* See Jno. i. 29; iv. 1. So all harmonists.] *Now when he had heard*—[The Received Text and the Eng. Ver. have *Jesus*, but *Beng.* properly omits it.—*Tisch.*] The name of Jesus is expressed in ver. 17. It is not expressed in ver. 12, because this passage, verses 12—16, when taken in connection with what precedes it, intimates how John made way for the Lord. But in ver. 17, etc., is described the actual commencement of the Lord's preaching, in which is included the calling of the two pairs of brothers. Therefore, in ver. 18, the name *Jesus* is again understood, but not expressed. *Was delivered up*—For confinement. Ch. xi. 2. As John decreased, Jesus increased.* *He departed*—And so again, ch. xiv. 13, from a similar reason. *Into Galilee*—And, indeed, into that part of Galilee which was farthest from Herod and the prison of John. Matthew speaks of the whole of Galilee in opposition to Judea where the temptation had taken place. Jesus then came forth from private into public life.

13. *Nazareth*—Where He had hitherto resided. [*Leaving*—Be-

* The imprisonment of John is mentioned most becomingly as it were in passing, and his death, in chap. xiv. 3, not when the fact occurred, but when it reached the ears of Jesus. And yet a long interval elapsed from the beginning of John's imprisonment, before the report of it reached Christ. In John iii. 24, the Baptist was not yet imprisoned, but he was already "decreasing," ver. 29, 30. Not even at chap. iv. 1, is mention made of his imprisonment; and though at chap. v. 85, Jesus said John "*was* a burning and shining lamp," yet it does not follow from this, that he, at that time, was already in prison (for not even there did he cease to be a burning and shining lamp). In fact, John is mentioned in the past tense (John v. 35), because the Jews had already become sated and weary of the joy which they had derived from John, and The True Light, Jesus Christ, by His infinite splendor, had already eclipsed John, who *was*, as it were, but a taper.—*Herm.*

cause the people rejected him. Luke iv. 29-31.—*Ols.*] *Which is upon the sea-coast*—Vv. 15, 18. A place much frequented.

15, 16. The Sept. in Is. ix. 1, 2. *Region of Zabulon, the land of Nephthalim, and the rest on the coast, and beyond Jordan, Galilee of the Gentiles! The people which walketh in darkness, ye behold a great light: upon you who dwell in the region and shadow of death, a light shall shine.* The two verses are in Isaiah most closely connected together, on which ground the Evangelist takes part of the topography from the former. Many of the apostles were from this region. Ps. lxxviii. 28; Acts i. 11, ii. 7. *Land and people* are in apposition. ὁδόν, the *way*—The Sept. renders ἵππ by ὁδόν (*way*). We must here understand *κατά, by*. The exactness of the prophetic topography is admirably agreeing closely with the latitude and longitude. *Of the sea*—Ver. 18. *Beyond Jordan*—The Hebrew עבר, [usually, *the region beyond*—*I. B.*] rendered in the present passage by the Greek *πέραν beyond*, is said of a boundary, as well in the nearer as the farther side. *Galilee of the Gentiles*—Galilee, though inhabited by Israelites, adjoined the Gentiles, especially the districts in which the tribes of Zabulon and Naphthali dwelt. Galilee had hitherto been less instructed than Judea: the citadel of the Levitical worship was at Jerusalem: the Jews therefore ought to have acknowledged our Lord more readily; but the Galilaeans are now compensated for their previous disadvantages.

16. [*Which sat*—Bengel reads, *which walketh*, πορευόμενος, and contrasts it with *sitting*, but the common reading is right. So *Tisch.*, and all editors.] There is here a gradation, or climax, *In Darkness, In the Region and Shadow of Death: Hath seen Great Light; Light hath arisen. Hath seen Light*—[Which illumines the whole world. *V. G.*] No one is *saved* unless *illuminated*. Acts xiii. 47. *And to them which sat*—Ps. cvii. 10. Sept. *Sitting in darkness and the shadow of death.* The verb *to sit* aptly denotes a sluggish solitude. *Region and shadow*—*Hendiadys*, [meaning *shadowy region of death.*] The natural situation of the country was low, a figure of its spiritual condition. *Hath risen upon them*—In the Hebrew נהג, *shines, upon them.* This extension of the expression corresponds with the epithet *great* in the preceding clause.

17. *Began*—Gr. ἤρξατο, a word of frequent occurrence. It indicates the commencement of an action to be often repeated, or deliberate and ample, or even of long continuance. [Jesus had already begun to teach in the schools before coming from Nazareth to Capernaum; Luke iv. 16; but now, with a loftier voice, he began to *proclaim* the kingdom of God. The *King* was his own *herald.*—*Harm.*]

The kingdom—It is an example of elegance in the Divine style, that first in the abstract the *kingdom* should be said to have come, then in the concrete the *King* or Messiah. The former mode of expression accords with the secrecy of the foundations, the latter with the glorification. Comp. on Luke i. 35, and 2 Thess. ii. 3. *The kingdom of the Heavens*—That is, the kingdom of God. Comp. ch. v. 3, with Luke vi. 20; for it is so called also by Matthew sometimes, as his book proceeds, and always in the other books of the New Testament,* as Acts i. 3, xxviii. 31, and Rom. xiv. 17. The *Metonymy* by which Heaven is substituted for God, is of frequent occurrence, and very suitable to the first times of the Gospel.—Ch. iii. 2. By the expression, *The kingdom of Heaven*, which is almost peculiar to the books of the New Testament, the hope of an earthly kingdom was cut away, and all were invited to Heavenly things. It is thus called with a prophetic reference to the consummation. Luke xxi. 31; Acts i. 3.

18. [The word *Jesus*, Gr. ὁ Ἰησοῦς, here is spurious. *Tisch.* etc. Read, *And he walking*, etc.] *Sea of Galilee*—See verses 15, 28. [Seventeen miles long, five broad. It abounded with fish. *Joseph.*] *Simon*—Simon, the first who followed on this occasion, remained the first.

19. *Come ye*—This word has the force of calling, with the idea of the present moment; ch. xi. 28, xxi. 38, etc. This is evident from the singular δὲῦρο, *hither*, [lit. *Come ye after me, or behind me.*] *I will make*—The authority of Jesus Christ. *Fishers*—Jer. xvi. 16.

20. *Straightway*—A promptitude and quickness in following our Lord is denoted in James and John in ver. 22, where the same word, Gr. εὐθέως, occurs again. The same quickness is denoted in ver. 19, in the case of Peter and Andrew, by the word Δεῦτε. In the very ardor of doing their daily work, they received the call. So Matthew ch. ix. 9. Blessed moment! *They followed*—Ingenuously, without immediate agreement for reward.—Ch. xix. 27. [To pass at once from distracting toil to the ministry of peace,—this is to follow him. *Q.*]

21. *With Zebedee*—They were therefore youths; their father Zebedee being in his prime, and both their parents alive. John lived

* *The Kingdom of the heavens, Repentance, and the Gospel*, are three terms which are found frequently in Matthew, Mark, and Luke; but never in John's Gospel. But the latter expresses the same truths by other very graceful phrases. He no doubt uses the phrase, *the Kingdom of God*, like the rest of the Evangelists, but only in the conference with Nicodemus; indicating the same truth by implication, when Jesus is described as *the Son of God, as the Life, as the Light, as the Bridegroom, as He into whose hands the Father hath given all things, power over all flesh, and all judgment; who, in fine, is to draw all men to Himself*, etc. John implies *Repentance*, when he urges on us *the birth from above, coming to Jesus, faith*, etc. That which he delights in terming *the witness* is the Gospel.—*Harm.*, p. 190, 191.

seventy years longer. James was the first of the apostles who died; John survived him a long time. [These two are mentioned together in the New Testament oftener than Peter and Andrew. *V. G.*] *Arranging their nets*—Gr. *καταρτιζοντας*, said of those who are either preparing implements for work, or repairing them after work. The first meaning is more suitable to this passage. The sons of Zebedee, as well as those of Jonas, more than once abandoned their work with great promptitude and obedience.

23. [Ver. 23, 24, 25, are an *introduction* to the Sermon on the Mount; *Mey.* Stating the character of Christ's ministry, before giving an example. *Olz.*] *And He went about*, etc.—[The word *Jesus*, ὁ Ἰησοῦς, is probably spurious. So *Tisch.*] The same statement, ch. ix. 35. [See also Mark vi. 6; Acts x. 38, etc. It was by thus *going about* that He in so short a ministry, benefited a vast multitude of men by His teaching and miracles, gave His disciples their best training, and moreover caused men, so far from being weary of Him, to feel a continually stronger yearning desire for His presence. *Harm.* p. 235, 236.] *Preaching*—His teaching in the Synagogues was public, but His preaching more public still, ch. x. 27, xi. 1; comp. also Luke viii. 39; Jonah iii. 2, 4. [*Synagogues*, houses for gathering on Sabbaths and feast-days, to pray and hear the Scriptures read and expounded. *Mey.*] *The Gospel*—The chief teaching of Christ was the Gospel: the other things which He taught concerned only the removal of impediments. [See for this *preaching*, Luke iv. 16—30. *Alf.*] *Of the kingdom*—Of God. In Holy Scripture, God is always in view. *Every*—None sick or dead, whom Jesus met, remained in sickness or death. *Sickness*—Gr. νόσος, signifies a *disease* of the whole body: μαλαξία, [Eng. Ver. *disease*,] an *infirmity* of any particular part, attended with pain: βδσανος (ver. 24,) [Eng. Ver. *torments*,] a *torture*, or malady accompanied by excruciating pain: μδστιξ (Luke vii. 21), a *scourge*. *Among the people*—*Among the people* of Israel: and it was *among the people*, that as the sick were promiscuously brought to Him, even those were healed whose disease was a matter of public notoriety; John ix. 8; Acts iii. 10. But in the case of miracles of later times, the men, or dumb-images which are their subjects, are thrust forth from some obscure nook or other by collusion.

24. *His fame went out*—Afar. *Fame*—Gr. ἀκοή, by which the Sept. frequently renders רעה [in the sense of *rumor*.] *Syria*—The province of which Palestine was considered a part. *They brought unto Him*—Even Syrians. *Those who were ill*—The miracles of Jesus Christ had in view the *cure* of men. John vi. 2; Matt. xi. 5; Acts x. 38. [*And*, Gr. καὶ, after *torments*, is probably spurious. *Tisch.*]

Possessed with devils—The sick and the possessed are frequently mentioned together. Acts v. 16.

25. *Multitudes*—The plural on account of the number of places. From *Decapolis*—[A district containing ten cities,] situated on both sides of the Jordan. Samaria is not mentioned in this enumeration. *Beyond*—That is, *from the region beyond*.

CHAPTER V.

1. *Seeing*—Afar. *Mountain*—And the upper part of the mountain. There He prayed and selected His apostles; Mark iii. 13–19; Luke vi. 12–16. Afterwards he came half way down with His disciples, and met the people coming up; and *sat down* there to teach; see note on Luke vi. 17. A mountain, as a lofty part of the earth, nearer to heaven, is suited to the most holy actions. *Came unto Him*—Notice the close admittance and docility of recent disciples, [not only of the twelve, but the rest also. *V. G.*]

2. *Having opened*—A beginning made with a definite purpose is great part of a great matter. In commencing narrations of great and deliberate affairs, Scripture uses the phrases, *He turned his shoulders, He moved his feet, He raised his eyes, He opened his mouth*. Acts x. 34. Here the fountain began to pour forth water. Comp. Matt. xiii. 35. [*His mouth*—*Man is the mouth of creation, Christ is the mouth of humanity. Lange in Stier.*] *Taught*—He instructed by teaching, by consolation, by exhortation, by precept. *Them*—The disciples. For He addresses these in the hearing of the multitudes; see vii. 28; [but the multitudes also, v. 17. *V. G.*] The Evangelists have transcribed at length two discourses of our Lord, as models of all; this which was delivered publicly at the commencement of His ministry, and another delivered privately at its conclusion, John xiii.—xvi. Our Lord's object in the present discourse is to teach true righteousness, Isa. lxiii. 1: and He also declares in it that He is come to establish the Law and the Prophets, and exposes the righteousness falsely professed by the Scribes and Pharisees. In the exordium, there is firstly, ver. 3, etc., a sweet invitation to the fellowship of true righteousness, and of blessedness in it; secondly, ver. 13, etc., to the

communication of it to others. From ver. 17 to ch. vii. 12, there is a treatise, the end of which corresponds with the beginning, even to a word. The conclusion of this discourse, first, ch. vii. 13, 14, points out the gate of *righteousness*; then, ch. vii. 15, etc., warns against false prophets, who go themselves and lead others into *everything else*, and lastly, vii. 24, etc. exhorts us to fulfil these precepts of righteousness. The Heavenly Teacher prevailed. [His whole subsequent life and discourses may be called a commentary on this sermon; which is a magnificent *porch* to the *temple* of our Lord's ministry. *Ols.*] ver. 28. etc.

3. *Blessed*—[Spoken with a glance at the poor around him. *Neand.*] This first word, so often repeated, indicates the scope of Christ's teaching. [Here the Lord offers a great blessing. Heb. ii. 3. *V. G.*] By means, however, of striking paradoxes, blessedness is proposed not only in itself, but as being at hand, in *the person of Christ*, for all who are capable of receiving Him. There were some such among the people, though hidden; ch. ix. 36, 37, xi. 28; Isa. xxix. 19, yet not many in comparison with the rest: for *blessed* frequently implies the rarity of a thing of value, see *Wisdom xxxi.* 8, 9, from which the words *theirs*, *they*, etc., exclude those otherwise disposed. Comp. Luke vi. 24, 25, 26, where the *woes* are denounced. There are seven *absolute* beatitudes, expressing the state of the pious, *as such*, and in themselves; and two *relative*, in their relations to men. In each case the *kingdom of heaven* has the first place as encompassing all the beatitudes. All are enumerated in a most beautiful order. With these may be contrasted the matter and order of the eight woes, which are denounced against the Scribes and Pharisees, ch. xxiii. 13–16, 23, 25, 27, 29. In each case mention is made of the *kingdom of heaven*, here ver. 3, there ver. 13; of *mercy*, here ver. 7, there ver. 23; of *purity*, here ver. 8, there ver. 25; and of *persecution*, here ver. 10, 11, and there ver. 29, 30: and undoubtedly the other clauses may also be compared. In the *subject*, the saints are described as they are *now* in *this life*; in the *predicate*, as they shall be on *that day*: Luke vi. 25, 23. Our Lord, however, frames His words in such a manner as at the same time to intimate that the blessedness of *individual* saints commences here, and to signify prophetically that the blessedness of the holy *people*, shall be theirs also upon *earth*: ver. 5. *The poor*—Gr. *οἱ πτωχοὶ*. A vocative, either expressly or such in meaning (Comp. ver. 11, and Luke vi. 20). Nor does the pronoun *αὐτῶν*, *theirs*, oppose this view. Comp. note on xxiii. 37. *Poverty* is the first foundation. *He is poor*, who can not say, *This is mine*; and who, when he has anything, does not begin to meditate on what he shall have, but depends on the liberality of another. The riches

disclaimed by such poverty, may be spiritual or natural, at hand or afar. Such cardinal and fundamental virtues are despised by the world: but those which the world admires are either no virtues, or false ones, or merely the offshoots and appendages of Christian virtues. [The meaning is, *Blessed are they who feel a deep sense of spiritual poverty.* *Thol.*] *In spirit*—That is, in the inmost self. This word is to be understood also in the following passages as far as ver. 8, where the words *in heart* occur. *Because*—Each promise of blessedness corresponds with the previous description of those who receive it, and is either (1.) *its contrary*, for God works by changing things to their opposites, 2 Cor. iv. 6, vii. 6, xii. 9; or (2.) a *benignant retaliation*, [comp. 6, 7. *I. B.*] or in close conformity with it. *Is*—Already. The present in this verse, and the future in those which follow, mutually imply each other. *The kingdom of heaven*—[A community ruled by God, not with force, but free will and affection, the parties being closely united in the free interchange of offices of love. *Thol.*] which, promised in the Old Testament, is actually conferred by the Messiah. [This part of the discourse is *opened*, and *closed*, v. 10, with these words. *V. G.*]

4 and 5. *They that mourn*—*The meek*—Most of the Latins transpose these verses, and place *the meek* before *the mourners*. [So, after many manuscripts, *Tisch.* and other Ed's. But the change is very doubtful; and *De W., Mey., Alf.* retain the common order.] There is a connection, too, between the third and fifth verses. *Blessed are the POOR in spirit, for theirs is the kingdom of HEAVEN; blessed are the MEEK, for they shall inherit the EARTH.* Heb. עני, Gr. πτωχός, *poor*, Heb. עני, Gr. πραῦς, *meek*, especially in Ps. xxxvii. 11, (where *the inheritance of the earth* is spoken of,) and 14. But this does not interfere with our order of the verses; for ver. 4 is subordinate to ver. 3, and ver. 6 to ver. 5. *Mourning* has a wider signification than sorrowing for *one's own sins*. See note on 1 Cor. v. 2.

4. [*They that mourn*—Especially at the sense of spiritual poverty, v. 3, and with an eager desire for righteousness, v. 6; but also, all mourners, even in earthly sorrow, who hope in God. 2 Cor. vii. 10. Eccl. vii. 3, 4.—*Thol.*] *Shall be comforted*—[*They shall*—Gr. αὐτοὶ, that is, *they only*; implying the opposite fate for others.—*V. G.*] The future tense indicates promises made in the Old Testament, and now to be fulfilled. Luke xvi. 25, and 2 Thess. ii. 16. [Christ was the consolation of Israel. Luke ii. 25.—*Alf.*] *The poor and the meek* are joined together in ver. 3, 5, as in the frequent עני יבין, *poor and needy*. Comp. also ch. xi. 29. [Sometimes one seems unable to believe, while there is faith in his very longing and complaint before God. Such mourn-

ers have already pressed forward into the second benediction.—*Stier.*]

5. *The meek*—Those are here named for the most part, whom the world tramples on. [The meek are the bowed down in meekness and humility.—*Thol.*] *Shall inherit*—The future. *The meek* are seen everywhere to yield to the importunity of the inhabitants of earth; and yet they shall obtain the earth, not by their own arm, but by inheritance, through the aid of the Father.—*Comp. Rev. v. 10.* In the mean time, even whilst the usurpation of the ungodly continues, all the produce of the earth is ordered for the comfort of the meek. [All things working together for their good.] In all these sentences, blessedness in heaven and blessedness on earth imply each other. *Ps. xxxvii. 11. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.* This is, indeed, the subject of that whole Psalm; see ver. 3, 9, 22, 29, 34.

6. *Who hunger and thirst*—Who perceive that of themselves they have not the righteousness by which they may approve themselves either to God or man, and eagerly long for it. *Faith* is here described, as is fitting at the beginning of the New Testament. *Righteousness*—Our Lord plainly offers Himself here as the author of righteousness; v. 10, 20, etc.; ch. vi. 1, 33; that is, of justification, not before a human, but a divine tribunal. This verse is the centre of this passage, and the theme of the whole sermon. Our Lord does not say, *Blessed are the righteous*, as he presently says, *Blessed are the merciful*, etc.; but, *they that hunger and thirst after righteousness*. Pure righteousness will become their portion in due time. See 2 Pet. iii. 13; Is. lx. 21. *They shall be satisfied with righteousness*. Rom. xiv. 17. This was the meat of Jesus himself. John iv. 34. *Comp. Matt. iii. 15.* This satisfying fullness He furnishes to His followers in the whole of this sermon, and promises and offers them in this very verse.

7. *The merciful*—Greek ἐλεήμονες from ἔλεος, Hebrew רַחַם, [*benevolence, kindness, mercy*. Gen. xxi. 28; 2 Sam. x. 2.—*I. B.*] And is not due merely to miserable objects.

8. *The pure in heart*—Ceremonial purity is not sufficient. Jesus teaches virtue of heart. Purity of heart includes both chastity and freedom from the other defilements of sin, [though the primary allusion in the word pure is free from hypocrisy, from double mindedness. Jas. iv. 8.—*Thol.*] *Shall see God*—A clear knowledge of God is promised even now, but in words which will be more peculiarly fulfilled in life eternal. 1 John iii. 2, 3, 6. *Comp. the contrast. 1 Thess. iv. 5.*

9. *Peacemakers*—They who make all lawful peace between those who are at variance, at discord, or at war. [First of whom is *Christ*. Col. i. 20; Eph. ii. 15.—The position of this blessing shews that it refers to those also who enjoy and diffuse *peace with God*; *spiritual peace*. Comp. Jno. xiv. 27; xx. 19, etc.—*Thol.*] *Sons*—How great dignity! *Of God*—Who is God of peace. *Shall be called*—Shall be, and be called.

[10, 11. See a *reminiscence* of these two verses, 1 Pet. iii. 14, and iv. 14.—*Thol.*] 10. *They who endure persecution*—Comp. v. 11. *Persecuted*—Gr. *δεδιωγμένοι*, signifies, Those who have offered themselves to undergo persecution. Our Lord already announces the treatment which He and His will receive from the world. He unfolds this truth, however, gradually. He speaks of His *yoke*, ch. xi. 29. His *cross*, xvi. 24. Compare Mark viii. 34, and Matt. x. 38, He speaks of His *cross* to His disciples alone. *For righteousness' sake*—v. 11. *For My sake*. Comp. ch. x. 39, 42, xvi. 25, xviii. 5, xix. 12, 29.

11. *They shall revile*—In your presence. That is, *men*. They *insult* by words, *persecute* in fact. *You*—Jesus sometimes uses the first person plural of Himself and men together, when the matter treated of is one plainly external; John xi. 7; or when He speaks as one unknown; ch. iii. 15; John iv. 22; but mostly uses the second person, denoting of itself, that He is not one of the mass; ver. 12, 13, 20; John vi. 49, x. 34, xiv. 9, xx. 17. *Shall say*—In your absence. [The word *falsely*, Gr. *ψευδόμενοι*, seems to be an insertion.—*Tisch.* omits, so *Mey.*]

12. *Rejoice*—Joy is not only the experience, but also the duty of a Christian; Phil. iv. 4: and in adversity, the highest degree and the very soul of patience. *Be exceeding glad*—So that others also may perceive your joy. *Because*—We may rejoice then in our reward. *Reward*—*Of grace*. The *Reward* is something beyond the beatitudes, which have their fountain within, in the very disposition of the righteous. Therefore it is said, *Rejoice*. *The prophets*—Who, by bearing witness to Christ, have encountered hatred; Acts vii. 52; whose reward you know to be great. Persecution has not occurred only in barbarous nations, while being converted to the Gospel, but always, under both the Old and New Testament. 1 John iii. 12, 13. [Before you—he says not *before us*. He was before the prophets. *V. G.*]

13–16. [The connection is, And ye have the less right to let disgrace and persecution dispirit you and destroy your allegiance, be-

cause your calling is so important and controlling; ye are *the salt, the light*.—*Mey.*]

13, 14. *You*—The first disciples and hearers of Messiah. [*Christians, sons of God*, v. 16.—*V. G.* All who, like the apostles, are filled with the Spirit. Comp. Phil. ii. 15. *Thol.*] Salt and light are, in nature, things essential, and of widest use. Frequently in Scripture the same thing is first declared by metaphorical expressions, that our attention may be attracted; and then, when we have not understood it as we ought, and meanwhile have perceived our blindness, it is disclosed in plain words. *Of the earth, of the world*—The earth of itself is without salt, the world without light. *If*—It is not affirmed in this passage, that salt does lose its savor; but it is shown what, in such a case, would be the lot of the salt of the earth. *Lose its savor*—Galen, in his observations on Hippocrates, explains *μεμωρωμένα* (the perf. pass. part. of this verb) by *τὰ ἀναισθητα*, which have no feeling; in Mark ix. 50, we find *ἀναλον γένηται*, become saltless. It is the nature of salt to have and to give savor; and to this savor is opposed saltlessness, the want of taste, the loss of strength. *Shall it be salted*—[That is, *the salt*. The verb is not impersonal, as *Beng.* thinks, but must have the same subject as the following verb.—*De W.*, *Thol.*, *Mey.*, etc.] Neither the salt, Mark ix. 50, nor the earth can be seasoned from any other source. *Out*—Far from any household use. *And*—Therefore. *To be trodden under foot*—There is nothing more trodden on than one who wishes to be esteemed divine, and is not. [The mere worldling is not so much disgraced by his vanity as he.—*V. G.*] *By men*—Gr. *τῶν ἀνθρώπων*, by all who come in its way. This is the force here of the article.

14. *On a mountain*—Appropriately. Comp. ver. 1. On the idea, comp. Rev. xxi. 10.

15. [*Salt* denoted the new power of *life*, which Christ's disciples give the world; the next image, *Light*, denotes the new power of *knowledge*. *Thol.*] *Do they light*—Gr. *χαιουσι*, Impersonal. *οἱ χαιοντες*, those who light, must be understood. Comp. vii. 16. *Under*—That is behind. In Luke viii. 16, we find *ὑποκάτω*, underneath.

16. [*So shine*—As a candle upon a candlestick. *Mey.*] *Before men*—All. *That*—The force of this particle belongs less to *they may see* than to *may glorify*. *Your works*—Your works, not yourselves. The light, not the candle. [And *your Father* follows, not *yourselves*. Comp. ch. vi. 2. *V. G.*] *Your Father*—Who has begotten you like Himself. [Wherever you see a *good work*, glorify God for his children's holiness. 1 Peter ii. 12. *V. G.*] In the whole of this

address, the Son shows God as a Father to us, and that more richly than all the prophets of old.

17. *Do not think*—An elliptical mode of speech by Metonymy of the Consequent. Do not suppose, fear, hope, that I am a teacher like those to whom you have been accustomed, and that I, like them, shall set aside the law. He who thinks the former, thinks also the latter. [*A very common thought. V. G.*] *I am come*—Our Lord, therefore, existed before He came. So ch. viii. 10, *I have not found. To destroy*—To the compound verb καταλύειν, *unloose or dissolve*, is opposed πληροῦν, *fulfil*; to the simple verb λύειν, *loose*, with διδάσκειν, *to teach*, is opposed to *do and teach*: from which the relative force of the words appears; the former refer to the whole law, the latter to separate precepts. καταλύειν *to unloose*, and λύειν *to loose*, both signify to render void. *The law or the prophets*—Many Jews esteemed the prophets less than the law. They are joined also, ch. vii. 12. [*The Law and the Prophets were the essential parts of the Old Testament Economy; the law awakening the sense of need of salvation, the prophets pointing to its future satisfaction. Thol.*] *To fulfil*—By deeds and words, to *bring to pass all things* which the law requires. See the conclusion of the next verse. [*He was not the founder of a new law; but by His own obedience, Himself fulfilled the law, and taught His disciples to fulfil it. V. G.*] The Rabbins acknowledge that Messiah is to fulfil the whole law.

18. *Amen or verily*—Jesus alone employed this word at the commencement of His addresses, to give them greater force. No apostle did so. Wagenseil says, that this word had sometimes with the Jews the force of an oath. And wherever the Heb. אָמֵן, *I, living*, occurs, the Chaldee Paraphrast has אָמֵן, אָמֵן, *I, constant*: and אָמֵן, *to confirm*, stands often for נִשְׁבַּע, *to swear*. Kimchi interprets אָמֵן, *amen*, itself by אָמֵן, *stability*. In the New Testament, however, it is not strictly an oath: for it corresponds with *vai, yea*, and ἀληθῶς, *truly*; Luke xi. 51, xxi. 3. Comp. Matt. xxiii. 36, Mark xii. 43. It is however a most grave affirmation peculiar to Him who affirms by Himself and His own truth, and from the dignity of the speaker, is as valid as an oath, especially when uttered twice, *amen, amen*. See note to John i. 52. The Hebrew word is preserved in all languages. [*And ought to be retained in translation at the beginning, as well as the end of sentences. So other Heb. words in the New Test. Not. Crit.*] *I say unto you*—This formula, frequent and peculiar to the Lord, possesses the highest authority, and denotes frequently a truth declared by Him, which, for special reasons, is neither written expressly in the Old Testament, nor can be definitely quoted from any other

source, but is first produced by Himself from hidden stores of wisdom and knowledge, so that the assent of hearers rests on His sole affirmation, and the dull in heart are deprived of excuse for the future. The prophets used to speak in the third person, $\kappa\alpha\iota$, *saith the Lord*; the apostles, *It is written*; but Christ, in the first person, *I say unto you*; ver. 20, 22, 26, 28, 32, 34, 39, 44, ch. vi. 2; John iii. 3, xiv. 12, 25, etc. Comp. notes on John iv. 21, xiv. 25. Paul, when compelled once or twice to speak in the first person, expressly confines it to himself. Rom. xii. 3; 1 Cor. vii. 6, 12. *Faith* corresponds to this, *I say unto you*, and by this formula, adapted to that period, faith as a *foundation* is laid at the very threshold of the New Testament. Christ seldom quotes passages of Scripture, and not without special reason: He rests with becoming dignity on His own authority. *Pass away*—Gr. $\pi\alpha\rho\acute{\epsilon}\lambda\theta\eta$, which leaves undetermined *the manner* of the end of the world. *Heaven and earth*—The firm system of nature. *Jot*—*Iota*, *yod*. Yod, the smallest and simplest letter in the Hebrew alphabet, and one in which the Hebrew text and margin, [or *keri*, containing critical emendations by early Jewish critics,] very frequently differ, so that it almost appears to be indiscriminately absent or redundant. In the Hebrew text, 66,420 yods are numbered. The corresponding Greek letter *iota* is often written under another vowel, or even omitted. *A tittle*—An appendage or portion of a letter, a mark by which one letter is distinguished from another, as \beth B, from κ K, or ρ R, from δ D, or one sound from another, as a vowel point or accent: in short, anything which in any way relates to the revelation of the Divine will in the law, or assists to explain it. *In no wise*—Gr. $\text{o}\acute{\upsilon}\ \mu\eta$, which always has a subjunctive; and must not be made too emphatic. Comp. ver. 20, 26. *Pass away*—Hence may be inferred the entireness of Scripture; for if the Scripture were not entire, its fulfilment could not be perceived. *From the law*—(supply *or from the prophets*). The smallest portion of the law is weighed against the whole world. *Until*—For righteousness dwells in *new Heavens and a new Earth*. 2 Peter iii. 13. *All*—Of the law. Observe the contrast between this and *one*, ver. 19. *Be fulfilled*—They have been fulfilled, and are now fulfilled by Jesus Christ, and in Christians: they had not been fulfilled before His coming. [The Apostle Paul is entirely in harmony with this passage. His writings are full of the *fulfilment* of the law, in the same sense with Christ's words; and his doctrine of its insufficiency and removal refers only to its power for *justification*. *Mey.*]

19. *Shall break*—The antithesis is *shall do*. The Scribes, who thought themselves *great*, used to break them. The same verb, Gr.

λύω, in John vii. 23, x. 35. *These*—referring to those which follow, ver. 22, 28, etc. *Of the least*—These precepts, *Thou shalt not kill*, etc., are not the least in themselves, for in them the whole law is contained; but inasmuch as, when rightly explained, they regulate even the most subtile experience and emotions of the soul, and movements of the tongue, and thus, when compared with other precepts, appear to men to be the least. *And*—Not *or*, because *teachers* are the main subject, v. 20. [In little things, men generally teach as they act. No false teacher is so deluded as to make evil no evil, good no good. *V. G.*] *Least*—Referring to *least commandments*. An instance of *Ploce*, [or the repetition of a word in a modified, but kindred sense.] As we treat the Word of God, so does God treat us; John xvii. 6, 11; Rev. iii. 10. *Little* signifies *almost nothing*, hence *the least* comes to mean *none at all* (for they considered anger, for instance, as of no consequence whatever); Comp. ver. 20. *Ye shall not enter*—*Least*, Gr. ἐλάχιστος, has a different force in this passage from *the least*, ὁ μικρότερος, in *the kingdom of heaven*, ch. xi. 11. *In the kingdom of heaven*—Which cannot endure the unrighteous. *Shall do and teach*—The same order of words occurs, Acts i. 1. *Shall do*—All, v. 18; for it is not lawful to break or neglect even *one*. *He*—A pronoun used emphatically. Comp. ch. vii. 21 (Latin) [and note]; Luke ix. 24; John vii. 18. *Great*—All the commandments are *great* to him, especially in their relation to the law as a whole, ver. 18; therefore he shall be called *great*.

20. *Except your righteousness shall exceed*—Our righteousness, even though it should satisfy the law, could never *exceed* it; but the Scribes and Pharisees thought that theirs did so. We are bound to surpass their righteousness. Comp. περισσέωσι, *exceed*, with that of περισσόν, *more than others*, ver. 47. We must surpass both Pharisees and publicans: ver. 48. *Your righteousness*—[The order in the best authorities is ἡ δικαιοσύνη ὑμῶν. *Tisch.* etc.] The pronoun, *your*, is opposed to the righteousness of the Scribes and Pharisees, [then most highly esteemed. *V. G.*] That righteousness is intended, of which specimens are given, ver. 19, 22, 23. [*Moral rectitude*, not the *righteousness of faith*, which would be unintelligible here; yet on faith must the true Christian morality, in contrast with the Pharisaic self-righteousness, rest. *Mey.*] This language does not make void the righteousness of faith; but the language of Jesus Christ before His ascension keeps, as it were, the mean between Moses and the apostles. Literally *more than the Scribes*—That is, *more than the righteousness of the Scribes*, etc. *Of the Scribes*—Our Lord does not command that the righteousness of His followers be greater than the righteousness

of *Moses*, as if the law of Moses had been imperfect, though it promised life to those who performed it, and was just, holy, good, and spiritual, Rom. vii. 12, 14; but greater than the *righteousness* (which word, however, is elegantly omitted) of the *Scribes and Pharisees*, who observed ceremonial and external, but neglected moral righteousness. The *Pharisees* urged traditions; the *Scribes*, or *Karaites*, the letter, which was written and constantly read. It seemed to be especially the part of the *Scribes to teach*; of the *Pharisees to do*. He does not name Moses; but says impersonally, *It has been said. Ye shall not enter*—Ch. xviii. 8; John iii. 5; 1 Cor. xv. 50.

21. [Christ begins his spiritual exposition of the law with the *second table*, containing duties to our neighbor, because this part of our disposition lies most open to conviction. The discourse afterwards reaches also the *heart's idolatry*. Ch. vi. 24. *Stier.*] *Ye have heard*—In the public reading, with approval. [As the people knew the law only by these public readings, the expositions of the *Scribes*, which accompanied them, partook of the authority of the Scripture itself. *Thol.*] In the New Testament teachers are referred to their reading of the law, the people to their hearing of it. John xii. 34; Rom. ii. 13, 18. *That it has been said*—An impersonal form of speech, to which is elegantly opposed, *I say*. Moses indeed said it: the interpreters of Moses said it with altered meaning, v. 31, 43: the hearers did not distinguish the meaning of Moses from that of his interpreters. The name of Moses occurs, but with a less forcible contrast, in ch. xix. 8, 9. *Moses permitted, but [I] say unto you*, where *I* is not expressed in the original. For there is no contention between Moses and Christ; the Jews had departed from Moses and Christ. The language of Christ does not exceed the law of Moses, ch. vii. 12; for concupiscence, ver. 28, is also prohibited by the law: Rom. vii. 7. He however restores the truths which the *Scribes* had taken from the law, and clears away the falsehoods which they had added; see ver. 43. In the antithesis, *But I say*, Christ has simply given his commands, not in the guise of a Legislator or Interpreter, but as the Son declaring the will of his Father, as if Moses had never existed (for the servant gives place to his Lord); ch. vii. 21. Comp. ch. iii. 17. The law is perfect: whatever the Saviour prohibits or commands in this passage, the law had previously prohibited or commanded: it judges the secrets of the heart; Rom. vii. 14; but on account of the hard heart of the people, it usually refers to the outward act. Therefore the Lord says, *But I say unto you*, not, *Moses however said unto you*. The disposition of the Jews in the time of the *Pharisees* differed in many respects from what it had been in the

time of Moses. *To them of old time*—The fathers in the time of Moses. The Scribes wished to appear to be in conformity with the ancient and primitive rule. Antiquity should be maintained, but it should be genuine antiquity. [But this which they *had heard* from the Scribes was not true; for not in Moses' time, but in that of Scribes and Pharisees, was this loose interpretation given to the law. Yet they cloaked their innovations with the pretense of antiquity, as religious innovators and false moral teachers usually do. *V. G.*] *To you*—Antithesis to *them of old time*, from whence it is evident, that *τοῖς ἀρχαίοις* is not in the ablative case; and the rendering, *it was said to them of old time*, is easier than *it was said by them of old time*. [So *Thol., Mey., De W., Alf.* The Eng. Ver. wrongly has *by them*, etc.] *Thou shalt not kill*—Our Lord begins with the most obvious precept. *The judgment*—The Hebrew דָּן , rendered *κρίσις* judgment, was the inferior tribunal existing in the several towns, and consisted of twenty-three judges, who had the power of life and death. The dative, *τῇ κρίσει*, signifies, *in respect of this tribunal*; in like manner in the next verse *τῷ συνέδριῳ* signifies *in respect of the Sanhedrim*; for *ἐνοχος*, *criminal*, is here used absolutely.

22. [*But I say*—Of outward acts of violence and murder, he does not even speak; for these are unheard of in his kingdom. *De W.*] *Every one who*—This is opposed to the lax rule of the Scribes. *Who is angry*—Either as a permanent disposition or on a sudden heat. *With his brother*—[Not merely his fellow Jew, but his fellow man. See Luke x. 29, sq. *Mey.*] This appellation shows the enormity of anger. *Without a cause*—This gloss evidently betrays its human origin. [Gr. *εἰσῆ*, which *Tisch.* omits. So *De W., Ols., Mey.* 4th ed., etc. But the reading is not free from doubt.] He who is angered *without a cause* is excessively quarrelsome: not even the Pharisees taught that it was lawful to be angry *without a cause*. Even if there be a cause for being angry, there ought to be no anger. *God also forbids us to hate even with cause, in that He commands us to love our enemies*, says Tertullian. [Yet there is an anger of holy love in God and in men of God; and perhaps Jesus expressly left room for this, to avoid perplexing consciences. *Stier.*] On the other hand, the magistrate, in killing those who ought to be killed, does rightly, and yet it is never said, *Thou shalt not kill without a cause. Shall be criminal as to the judgment or municipal tribunal*—That is, is a murderer. Cf. ver. 21. As the lustful looker upon a woman is an adulterer, so the hater of *his brother is a murderer*. 1 John iv. 15. This verse does not indicate three degrees of temporal punishment; for neither was it the part of the municipal tribunal and the Sanhe-

drim to punish anger or the utterance of *Raca*, nor was the valley of the son of Hinnom the place for any punishment, much less for any punishment inflicted by any other power than that of the municipal tribunal or the Sanhedrim, still less for punishment on account of the abusive epithet of Fool. The judgment, therefore, and the council, are assigned to anger and the utterance of *Raca*, as to the first and second degrees of murder, deserving the first and second degrees of punishment in hell: and the fiery Gehenna is appropriately assigned to the third degree of murder, the abusive epithet of Fool, and indicates a more fiery punishment in hell. Thus there is a metonymy of the consequent. "He is a criminal as to the tribunal," etc.; signifying, he is a murderer in the first, second, or third degree. The offender in *spiritual* things is denoted by phrases of *civil* law, in his fault and punishment. *Shall say*—In his heart or with his lips, once or continually. *Raca*—A Hebrew word, frequently used by Hebrews according to Lightfoot, the force of which no Greek word expresses. It denotes a sort of middle term between anger and the appellation of Fool. [It was used as a reproach against indolence, or headstrong rashness. *V. G.*] Chrysostom on this passage says, that *Raca* has in Syriae the same force as *thou*, uttered contemptuously; others derive it from the Syrian *Rak*, *he spits*. An old English Version renders it *Fie*. *Light persons* are called *rikim* ריקים in Judges ix. 4, xi. 3; 2 Chron. xiii. 7; and so *κενός*, *empty or vain*. James ii. 20. [*Raca* is probably from a root meaning *to be thin*; and was a term of reproach, equal to *stupid*. *Thol.* etc.] Reproof should touch specifically even the trivial expressions and common manners of mankind; see ver. 34, 35, etc.; 1 Cor. xv. 32; James ii. 3, iv. 13. *The Sanhedrim*—Or Great National Council of seventy-two Judges, held at Jerusalem, which decreed the more severe punishments. *Thou fool*—A most harsh taunt, [still much in use, comp. v. 34. *V. G.*], denying common sense, without which a man is incurable and utterly deplorable. Comp. the note upon *lost its savor*, v. 13. The Sept. used the word *fool*, *μωρός*, very sparingly, the Son of Sirach frequently. [It is used here and often in a *moral* sense. Comp. *Psa.* xiv. 1. *Mey.*] *He shall be criminal for the fiery Gehenna*—An elliptical mode of speech, meaning *so that he may be consigned to the valley of Hinnom*, where carrion and carcases lie unburied, and at length are burnt. [And where the idolatrous Israelites offered their children to Moloch. *Mey.*] The word *γέεννα*, *Gehenna*, does not occur in the Sept.; in the New Testament it is used by Matthew, Mark, Luke, and James; but not by either John, Paul, Peter, or Jude. Concerning the fire of that valley, see Jer. vii. 31, 32, etc. *εἰς* has the same force as in

αἱ κόρακες, to the ravens. [Go to the ravens, among the Greeks, was as much as go and be hanged; but referred especially to the disgrace of remaining unburied, the greatest known to them. *I. B.*]

23. *Therefore if*—Reconciliation is not said to be only then necessary, for the word *there* indicates that you ought to have remembered it before; but the meaning is, Whatever you are doing, even if you have already undertaken the best and most holy and most necessary matter, leave everything till you have been reconciled to your brother: see Eph. iv. 26. They sin who do not agree with their brother, until they are just about to eat the Holy Supper. Yet reconciliation is especially necessary, and an examination of the conscience especially imperative on those who are entering upon a holy act. *To*—For it was the part of the priest to offer on the altar, and before the altar follows. *And there rememberest*—The word of God expresses the most secret movements of the human heart. In the performance of a sacred rite, the remembrance of offences arises more naturally than in the noise of human affairs. *Hath*—As offended by thee. It is not enough to say, *I have nought against him*, and so justify myself. *Stier.*]

24. *Go thy way, first*—Antithesis to *then having come*. *Be reconciled*—That thou mayest be reconciled to God. [Yet the important thing is to go to thy brother not with the feet, but with the heart. *August. in Thol.*] *Come*—Not return; for the first coming was nought.

25. *Be friendly*—Seek kindness by kindness, by practicing what you seek. *With the adversary*—To whom you owe money. *Comp. ver. 26.* The language is parabolical, it applies principally to an adversary who bears bitter wrath even beyond death. *Quickly*—The pride of the human heart is slow in deprecation and satisfaction. *In the way*—To the tribunal. *With him*—The plaintiff himself used to apprehend the defendant. *Deliver thee*—Great is the power of the adversary. God, as Judge, prosecutes the demand of him who brings suit. *Prison*—Where thou thy whole self wilt be the pledge of payment for the debt.

26. *Until*—The debtor is left to himself; see ch. xviii. 34. It is strange that the expression *until* should have been pressed by those, who hence infer the possibility of payment, rather than *the last farthing*. *The last*—Thus does Divine justice exact everything, not a single farthing more or less than you owe. [Oh the vain and most deceitful persuasion of the old man, whereby he supposes that God will only lightly exact his debts! Nay, unless remission interpose, to remove the enormous guilt, the uttermost avarice of man does not ex-

ercise as great rigor, as the divine justice justly and deservedly maintains. *V. G.*] *Farthing*—Gr. *χοδράτην*, [that is, the Lat. *quadrantem*, in Gr. letters.] Substantives, names of foreign articles, are very frequently transferred from one language to another, retaining their meanings.

27. *It has been said*—Murder and adultery are equally sins against our neighbor, and so is revenge, and therefore the words, *to them of old*, are not expressed but understood in ver. 27, 31, 38, 43, from ver. 21. [The common text has them, *τοῖς ἀρχαίοις*, in this verse; but *Beng.* properly omits them. *Tisch.* etc.] They are, however, expressed in ver. 33, where the subject is *oaths*, and, therefore our duty to God.

28. *That looketh*—Refer to this *the right eye* in the next verse. *To*—This particle determines the character of the look. *Already*—By that very act. [Thus God looks upon *the heart*, in which, alas! what is not committed? *V. G.*]

29. [*And if*—*Unconditional self-renunciation* is demanded, in order to escape such inward adultery. Better to lose the dearest thing of earthly life, that which it is hardest to sacrifice, than to be seduced by it into sin, and so be lost. This thought is expressed *figuratively*, by the *eye* and the *hand*. *Mey.*] *The right*—The right hand is the most useful and most precious, thence also, is mentioned *the right eye*, *foot*, etc.—See Zech. xi. 17; Exod. xxix. 20. *Is a stumbling-block to*—So that you see wrongly; as in the case of your *hand*, so that you act wrongly. *Pluck it out*—Not the eye, but the eye which is a stumbling-block, that is, make all things hard to thyself, until it cease to be a stumbling-block to thee. Not the organ itself, but the *concupiscence* which animates the eye or hand is meant: for this is the soul of the eye where that organ proves a stumbling-block; just as soon afterwards *the body* is said for *the man*. He who, where his eye proves a stumbling-block, takes care not to see, does in reality blind himself. On the other hand, a man might pluck out his material eye, and yet cherish concupiscence within. *Mortify*, Col. iii. 5, is a similar expression. A negative maxim is frequently expressed by affirming the opposite.—See ver. 39, 40, and ch. vi. 17. *Cast*—With earnestness. The expression, *be cast*, in the last clause of the verse has reference to this. *It is profitable*—To thy salvation. Not only is it not hurtful, but also it will be glorious. *Should perish*—True renunciation of self does not stand at less cost than the loss of an eye, etc.: and it is so necessary that it is better to be deprived of an eye itself, than to sin with the eye, unless the sin may be separated from the eye. An eye which is actually plucked out, as in the case

of a martyr, will be restored in the resurrection. *One*—Many, indeed, have been destroyed by neglecting the mortification of one member, as the gullet. *Whole*—If one member sin, the whole man sins and pays the penalty. *Hell*—Of eternal fire.—See ch. xviii. 8, etc. [He who embraces this saying in all its rigor will find the way of life through many such mortifications. They ever begin anew, advancing from hand to arm, from arm to heart, till *all* the members, even *the whole body* is given up, to save it from being cast as the *body of sin* into hell. Such dying attains true life. *Stier.*]

30. *Hand*—The subject proceeds from sight to act. [Instead of *be cast into hell*, Gr. βληθῆναι εἰς γέενναν, should be read here *depart to hell*, εἰς γέενναν ἀπέλθῃ. *Tisch. Alf.* etc.]

31. *Whosoever shall put away*—They held divorce to be an arbitrary matter. [*Let him give her*, is a permission, not a command. *V. G.*] *A divorce*—A writing of divorcement. A metonymy. So ch. xix. 7, and the Sept. [As if Moses had had nothing in view but certain formalities. *V. G.*]

32. *For the cause*—Hebrew כְּבִי, Greek λόγος a *cause*, why anything may be rightly done. [Adultery is a sufficient ground of divorce, because it is an actual breaking of the marriage tie, *De W.*, etc. These words, *saving for the cause*, etc., apply also to the second clause, and *whosoever marrieth*, etc. *V. G.*] *Makes her to commit adultery*—By other nuptials into which the divorce permits her to enter. *Her that is divorced*—In the loose manner of the Scribes.

33. *Thou shalt render or perform*—Not to perform the promises then is *perjury*. Christ, therefore, especially forbids promissory oaths, since men *by* them give assurances concerning future things, none of which is in their power, see ver. 36. Those oaths of men concerning which Moses gives regulations, or which holy men have sworn, have more frequently reference to assurances, more rarely to promises. And in fact more persons perjure themselves with regard to future, than past matters. Wherefore the Romans prudently preferred binding with oath their magistrates when they retired, rather than when they assumed office. ὄρκους, *oaths*—Things promised by oath.

34. *Not to swear at all*—*At all* forbids swearing truly as well as falsely: it does not, however, prohibit *all* true swearing. [The design of Christ is to increase *reverence* for God; hence that swearing only must be considered as forbidden, which conflicts with reverence. *Thol.*] The right employment of oaths is not only like divorce permitted but clearly established by the law, nor is it here abolished by Christ; see ver. 17. But the abuse of oaths was extremely frequent

with the Jews of that age, to the destruction of their legitimate use, as is clear from the forms of swearing cited in this passage; nor did they think him guilty of perjury who called only *creatures* to witness in his oath, however falsely he might swear. The following decree of the Jews is to be found in Elle Schemoth Rabba, [a Rabbinical comment on Exodus,] section 44, *As heaven and earth shall pass away, so the oath taken upon them passes away.* But the evil is clearly removed when the raging abuse is done away, and the true use restored. Many of the ancient Christians received this command simply and literally, and so much the more readily declined the heathen oaths. See however, Rev. x. 6; Jer. xxiii. 8; Is. xlv. 23, the last of which passages refers to Christian times. On the contrary, there is now-a-days a great danger lest a very small proportion of those made be true, and of the true a very small proportion necessary, and of those that are necessary a very small proportion free, fruitful, holy, and joyful. Many are employed for show, for calumny, for silencing just suspicions. *By*—That which is sworn by is offered in pledge: it should therefore be in the power of him who swears. He who swears wrongly is guilty of sacrilege. Ver. 34, 36. Therefore, in this sense a man may not swear by God, because, in case of his swearing falsely, he pledges himself to renounce God. This, however, it is not in his power to do. But we must swear in that manner which is sanctioned in the Divine law itself, so that our oath should be an invocation of the Divine name. Even the customary formula, *So help me God*, is not to be taken in the former but in the latter sense, so that the emphasis should fall upon the word GOD. This interpretation is at any rate favorable to him who swears, and makes the matter rather easier. [It is better to say that Christ, for his kingdom, forbids all swearing. A complete Christianity excludes it, as the Christian's consciousness of God's living presence makes his *yea* and *no* as reliable as oaths can be. If they must be tolerated now, in the relation the church bears to the world, it is a concession to outward constraint, and with a view to their ultimate extirpation. *Ols., Mey.*] *By heaven*—How much greater is their sin who swear by God Himself! *Throne*—How great is the majesty of God! God is not enclosed by heaven, but His glory is especially manifested there.

· 35. *By*—Gr. *εἰς*, properly *upon*. In v. 34, the Greek word is *ἐν*. The Jews were accustomed to pray for all blessings upon Jerusalem. The meaning of the formula therefore was: *So may the city be in safety, as—So may it light upon the city, as—The city*—The royal abode. *Of the Great King*—[The Gr. article *τοῦ* points him out as a famous person. *Not. Crit.*] Psa. xlviii. 2, that is of the Messiah,

whom (ver. 34. 35) heaven and earth obey. It is not unbecoming of Him to speak thus of Himself. Ch. ix. 38, xxii. 43.

36. *Head*—Their sin is still graver who swear by their life or their soul. *To make one hair white or black*—The dye of human art is not real whiteness or blackness. Not a single hair, not even the color of a single hair is in man's power. [The general sense is, Thou shalt swear by none of these things; for such oaths are no less solemn than an oath by God; because of the relation these things sustain to him. *Mey.*]

37. *Your conversation*—Daily, ordinary speech. *Yea, yea; nay, nay*—Let *yea* in fact be *yea* in word; *nay* in fact be *nay* in word. [The more sincerely we speak, the more simply may we speak, for others will learn to believe our word alone. *Stier.*] Comp. note on 2 Cor. i. 17, 18, and James v. 12. *That which exceeds*—Excess is faulty. *Of evil*—Neuter gender, ver. 39.

38. *An eye*—Thou shalt require. In Exod. xxi. 24, the Sept. has *eye for eye, tooth for tooth*. *Retaliation* was the most suitable punishment, as in the greater injury, murder, and in the less, theft, so also in that which stood midway between them. See Lev. xxiv. 20. Mutilation was frequent in punishments, even aside from the idea of *retaliation*; why not then in retaliating? Comp. Jud. i. 7. [The Scribes conceded to private revenge what had been confided to the magistrate. *V. G.*] Penalties would avail more, if human judgment did not depart so far from the wisdom, equity, and severity of the Divine law.

39. *Not to resist*—The infinitive is governed by λέγω, *I say*, as in Rev. xiii. 14. To resist evil is to return like for like. *But*—Our Lord gives examples of private, legal, and political wrong, ver. 39, 40, 41. *Shall smite*—Elsewhere *πανιζειν* is *to strike with rods*, but in this passage as the cheek is mentioned, it means *to smite with the open hand*. *The right cheek*—Or the left either. See Luke vi. 29. An instance of *Synecdoche*. [A particular instance being expressed, where a general principle is intended.] *Turn*—It is sometimes advisable to do so literally. [Spiritual prudence will teach the children of God, *when* they ought to do so. The words of Christ are not words belonging to the mere human and natural life, but to the eternal life. What seems folly to the world, appears differently in the eternal life.—*V. G.*] The world says, on the other hand, Assert thy courage by a duel. Those who are able ought ere this to have made a stand against this evil, this disgrace of the Christian name, and to have given all diligence that they might do so effectually. One murderer in a duel involves the camp in his guilt. Many so far dilute and

extenuate the lessons here given by the Saviour, that they slide down to a level with the righteousness of the Scribes and Pharisees, or even below it. [Yet Christ, by his own conduct when *smitten*, John xviii. 23, teaches us not to understand them too literally. Comp. Acts xxiii. 2—4. *Thol.* The spirit of Jesus in the heart is the best interpreter.]

40. *The tunic*—Or inner garment. *The cloak*—Or outer robe. These are inverted in Luke vi. 29. As in the same chapter ver. 44, compared with Matt. vii. 16; the grapes and the figs are inverted. The sense remains the same; *Give up both*. The second garment named was more precious than the first. Mark xiii. 16. *Thine*—By right.

41. Gr. Ἀγγαρεύσασθε—A word of Persian origin. They who traveled on the public business could press a person into service.

42. *To him that asketh*—Who wishes you to give him gratuitously, even though he do not ask with the best claim. *Give*—As God does; Luke xi. 10. [*Him that asketh*—*What! a knife to the murderer?* No. The Spirit teaches the exception. Thus the broad, plain terms of our Saviour's popular language count everywhere upon the Spirit for an interpreter, and are not otherwise to be understood. *Thol.*] *Him that would*—Even though he does not venture to beseech thee vehemently. *Turn not thou away*—Although under a specious pretext.

43. *Thy neighbor*—Gataker remarks, that in Sophocles and Aristotle, all men are indiscriminately called neighbors. *Thou shalt hate thine enemy*—[A most vile gloss. *V. G.*] The Jews abused the precept which had been given in reference to certain accursed nations, as in Deut. xxiii. 7; for they had been commanded to love even their enemies.

44. *Love, bless, do good to, and pray for*—Here are four clauses, the second and third of which are wanting in some of the ancients—the second in the Vulgate, the third in Tertullian, *De Patientia* ch. vi. Four clauses ought therefore to be read, although the third is almost contained in the first, and the second in the fourth, by *Chiasmus*; on which account Luke transposes them. [*Tisch.* reads, *But I say unto you, Love your enemies, and pray for them that persecute you*; omitting the rest in the Greek, with the most ancient authorities. So *Alf.* But *Mey.* and others retain part or all.] In ver. 46, the verb *to love* occurs again, and in ver. 47, the word *salute* corresponds with *bless* here. *Them which despitefully use you*—ἐπέρεια, [the substantive from which this verb ἐπηρεάζω is derived,] signifies an injury which one inflicts, not for his own benefit, but to damage the injured party. It is therefore a sign of extreme hatred. A forcible antithesis; pray

for such persons as these : obtain by your prayers blessings for those who wrest blessings from you.

45. *That ye may become*—They so become His sons when they love their enemies, that they already previously have Him for their Father. An instance of *Ploce* : [see Appendix.] Children become children, as disciples become disciples. John xv. 8. Thus the God of Israel became the God of Israel ; 2 Sam. vii. 24. Great is God's condescension in not disdaining to invite His sons to imitate Him. *For*—The manner in which the Father is to be imitated. As God treats and rules us, so ought men to treat and rule each other. *His sun*—A magnificent title. He both made the sun and governs it, and has it exclusively in His own power. *Maketh to rise, sendeth rain*—It is the part of piety to speak of natural things as received from God, rather than to say impersonally, *It rains, it thunders*. See ch. vi. 26, 30 ; Job xxxvi. 27, 28, and chapters xxxvii.—xli. ; Ps. civ., etc. *Rain*—A great blessing.

46. *What reward*—God seeks in us an occasion for giving a reward. *Publicans*—Who refer all things to gain ; but have none in Heaven. [These were under-revenue-officers, Gr. *τελώναι*, both Jews and foreigners, who, under Roman farmers of the customs, exercised much petty tyranny, and became thoroughly hated by the Jews. *Winer*. ii. p. 739.]

47. *If ye salute*—Contrasted with, *bless ye*, etc., in ver. 44. The very verb, *to love*, is repeated in ver. 46, from ver. 44, but as the heathen do not also bless and pray, the verb *to salute* is put here instead of blessing or praying. *Brethren*—[Some of Bengel's editions of the text read *friends*, *φίλους* for *brethren*, *ἀδελφούς*. But the common text is right. *Tisch.* etc.] *The heathen*—[Gr. *ἔθνηκοί*, the true reading, instead of *τελώναι*, *publicans*. *Tisch.* etc.] The Publicans regard their own interest, the Heathen also do offices of kindness to their connections and friends, and more especially to their *blood relations*. In ver. 46, therefore the Publicans are mentioned ; in ver. 47, the Heathen. *What excellent thing do ye*—Such as befits the sons of God. [It does not become him to feel safe, who does nothing but the common deeds of all men. *V. G.*]

48. *You*—In distinction from them. *Perfect*—In love to all. (Col. iii. 14.) [Nothing less than perfection can fully observe *one* of these commands of Jesus. *Ols.*]

CHAPTER VI.

1. *Take heed*—[Many read, *but take heed*, Gr. δὲ, etc. So *Tisch.*] *Take heed to thyself*—Gr. πρόσχε σεαυτῷ, was a frequent exhortation with the early Christians; for so the Sept. rendered the Hebrew והשמ, *take heed*, which occurs frequently in Deuteronomy. [We are threatened with manifold dangers, from our hearts, the world, and Satan. *V. G.*] *Your righteousness*—[δικαιοσύνην, the true reading; not *alms*, ἐλεημοσύνην, as Rec. Text. So *Tisch., Alf., etc.*] This depends upon *not to do*, Gr. μὴ ποιεῖν. *Righteousness*—The treatment of the subsequent divisions relating to alms, prayer, and fasting, exhibits a parallelism, which, on comparison, shews that the warning in this verse does not belong exclusively to the first division, but has the force of a general proposition. The design of this whole discourse is to teach true righteousness; ch. v. 6, 10, 20, and vi. 33; and this reading accords with that design. Others read ἐλεημοσύνην *almagiving*. *Righteousness* is the whole, see ch. v. 6, note; three divisions of which follow; *almagiving* as our chief duty towards our neighbor; *prayer* towards God; *fasting* to ourselves. These three relations, to God, to ourselves, and to our neighbor, are frequently referred to in Holy Writ; Rom. ii. 21, 22, vii. 12, xix. 17; 1 Cor. vi. 11, xiii. 5, 6, 13; Eph. v. 9; 1 Tim. i. 13; Tit. i. 8, ii. 12; Heb. xii. 12, 14. *To be seen as a spectacle*—*Theatre* and *Hypocrite*, v. 2, are of cognate meaning.

2. *Do not sound a trumpet before thee*—This affected and insolent ostentation of actually sounding a trumpet is not inconsistent with the practices of hypocrites among the Jews: comp. ver. 5, 16. The poor were easily summoned by a trumpet: hypocrisy employs it for display. [Rabbi Abba is held up as a pattern in the Talmud. To avoid shaming the poor, he carried a bag of alms on his back, from which they might help themselves! This *ostentatious spirit* is forbidden under the figure of a trumpet. *Thol.* But perhaps not a mere figure, but an otherwise unknown Pharisaic custom; for our Lord is here drawing hypocrites to the life. *Stier.*] *The hypocrites*—*Hypocrisy* is the mixture of vice with a show of virtue, by means of which a man deceives either others or his own heart. *Assuredly*—Our Lord knows the hidden judgment of God. *They have their reward*—Metonymy of the antecedent for the consequent, they will not receive any reward at the hands of the Heavenly Father; ver. 1. [They have

their reward, in men's praise. V. G. To do alms in secret is to offer a double sacrifice. Q.]

3. *Let not thy left hand know*—So far be it from holding a trumpet. Do not even think over the good thou doest.

4. *In secret*—The godly shine, yet are hidden. *Thy Father*—Despaigne observes, that to say in the singular, “MY *Father*,” belongs only to the Only Begotten; but “*THY Father*” is said to the faithful also; “*FATHER* or *OUR Father*,” by the faithful; Comp. John xx.

17. *In secret*—He is Himself in secret, and does His works in secret, and most approves what is done in secret. The whole truth of things exists in secret. *Shall reward*—This word without the addition of *himself*, Gr. *ἑαυτοῦ*, expresses recompense proceeding from God and not man. This reward is sure: ver. 1. *Himself* appears to have been inserted here, and *openly*, Gr. *ἐν τῷ φανερωῶ* in ver. 4, 6, 18, to exclude the rendering; “*Thy Father* who sees it shall reward thee in secret.” [*Tisch.* retains *himself*, *ἑαυτοῦ*, which is of very doubtful authority; and properly omits *openly*, *ἐν τῷ φανερωῶ*. So too *Alf., Mey.*]

5. *They love*—And therefore practice it. *Corners*—Where the streets meet. *Standing*—To be the more conspicuous. [Standing was the usual posture, and this favored their ostentation. *De W., Mey.*]

6. *In secret*—God both *is*, and *sees* in secret. [*Openly*. Again omitted by *Tisch.*, with strong testimonies. *Mey., Alf.* retain it. The *heart* is the closet to which we should *retire*, and shut the door, even in public prayer. Q.]

7. *Use not vain repetitions*—Gattaker has collected from antiquity many persons called Battus, notorious for stammering, and hence for iteration of words; from which they were named. Hesychius renders *βαττολογία* by *ἀργολογία*, *idle talking*, *ἀκαιρολογία*, *unseasonable talking*: he thinks the word *βατταρίζειν* to have been formed by imitating the voice, and explains *βατταρισμοὶ*, *stuttering, prating*, by *φλυαρία*, *nonsense, foolish prattle*. It is clear therefore that *βαττολογεῖν* means the same here which *πολυλογία*, *much speaking*, does immediately afterwards; the frequent repetition of the same thing, like a stammerer, who thinks he corrects his first utterance by a second. *As the heathen do*—In all things shun the practice of *hypocrites*, in prayer that also of the *heathen*. *In their much speaking*—Whilst they say many words. They think that many words are needed to inform their deities, so that these may answer them, if not now, at some future time. Comp. on the other hand, *your Father knoweth*. ver. 8. *Much speaking*—Gr. *πολυλογία*, which occurs in the Sept. Proverbs x. 19. Ammonius says, *μακρολόγος* is one who says *many words* about *few*

things, πολυλόγος, one who says many words about many things. Christ bids us pray in few words even for many things; ver. 9—13. [Let there be not much speaking, yet much prayer; not superfluous words, but a continual pious affection of heart. August. in Mey. Christ passed whole nights in prayer, and prayed in the same words repeatedly in his agony in the garden. But number and length are not to be made a point of observance. Alf.] Shall be regarded—The Hebrew תַּיַב to answer, is rendered by the Sept. εἰσακούειν. God answers substantially; ch. vii. 7.

8. *Before*—We pray, then, not to instruct, but to worship the Father.

9. *Thus*—That is in these words, with this meaning; with a short invocation of the Father, and a short enumeration of the things we require. Thus to have truly prayed is enough; thus especially in sense, our desires quoting now this, now that portion; but thus in words too. For this formula is contrasted with much speaking, contains the words which suit the matter best, arranged with the utmost wisdom, and is so admirably full in its brevity that it embodies, for example, this entire sermon of Christ. The matter of this prayer is the basis of the entire first epistle of Peter; see 1 Peter i. 3, note. [As a whole, the Lord's prayer is one thought, the desire for God's kingdom, to which all the prayers of his children may be resolved. Luther well says that the Christian prays an everlasting Lord's prayer; his whole desire centering in God's kingdom. Ols.] *Father*—An address nowhere used in the Old Testament; for the examples which Lightfoot has adduced, are either dissimilar or modern, and prove only that the Jews called God their Father in Heaven, a formula to which Christ now gives life. The glory of the faithful in the New Testament is thus to pray. In this place is laid the foundation of prayer in the name of Christ; John xvi. 23. Whoever can name *Father*, can pray the whole. *Our*—In prayer, each speaks for all the children of God: but this little word commends their associated prayers above those which are confined to self; ch. xviii. 19. *Which art in the Heavens*—That is of supreme glory and goodness. [Maxime et optime; the Latin invocation to Jupiter.] Ch. vii. 11. Afterwards we find in ver. 10, *in Heaven*; nor is it without cause that the number (elsewhere often interchanged: ch. xxii. 30, xxiv. 36,) varies in so short a passage. *Heaven* signifies here that place in which the will of the Father is performed by all waiting upon Him; *the Heavens* are the universe, which surrounds and contains that as a lower and smaller Heaven; Comp. note on Luke ii. 14. *Hallowed*—There are seven petitions which form two parts, the former containing three petitions which

relate to *the Father, thy Name, thy Kingdom, thy Will*, the latter containing four which concern ourselves. In the former, we set forth our filial disposition, recognizing the right, the dignity, and the good pleasure of God, like the angelic chorus in Luke ii. 14: but in the latter we both sow and reap. In both divisions is expressed the struggle of the sons of God from Earth to Heaven, as it were drawing down Heaven to Earth. First, we ask that the name of our Father and God may be hallowed. God is holy: that is, is God. He is sanctified therefore, when He is acknowledged and worshiped and glorified as He really is. The imperative mood in this clause has the same force as in the two following; it is, therefore, a prayer, and not an express doxology. [*Name—Thy Divinity, thy complete Being, as the object of human thought and worship. So the name of Jehovah. Psa. v. 11, ix. 10, etc. Mey.*]

10. *Come—be done*—Tertullian transposed these two petitions for the sake of his plan. For in his book on prayer, after treating of the petition, *Hallowed be thy name*, he says, ACCORDING TO THIS FORM we add, *Thy will be done in heaven and on the earth*. And he then refers the coming of God's kingdom to the end of the world. *Thy kingdom*—See note, ch. iv. 17; Rev. xi. 15, 17. The sanctification of God's name is as it were derived from the Old Testament into the New, to be continued and increased by us; but the coming of God's kingdom is in some sort peculiar to the New Testament. Thus with each petition, compare Rev. iv. 8, and v. 10. [This petition includes both the spread of Messiah's kingdom, and his final victorious coming to judgment. The two are inseparable, for the more Christ becomes ruler in humanity, the closer comes the consummation. *Thol.* If we really desire his kingdom, we should be able to expect it with confidence. *Q. Comp.* 1 John ii. 28.] *Thy will*—Jesus always held His Father's will before His eyes, to be kept by him and us. Ch. vii. 21, xii. 50. *As*—It will be the pastor's office to admonish the faithful, that these words, as in heaven so on earth, may be referred to each of the first three petitions, thus: Hallowed be Thy name, as in heaven so on earth, Thy kingdom come, as in heaven so on earth, Thy will be done, as in heaven so on earth. *Roman Catechism*. The codices however which, in Luke xi. 2, omit the words, *Thy will be done*, omit also the words, *As in heaven so on earth*. *In heaven*—We do not ask that these things may be done in heaven: but heaven is made the standard for the earth, where now all things are inharmonious.

11. *The bread*—Nourishment of the body; ver. 19, etc., 25, etc., from which it is evident that the disciples were not yet raised above the cares of life. This short petition is opposed to the much speak-

ing of the heathen, ver. 7, which chiefly referred to the same object; and it is placed first amongst those petitions which refer to *ourselves*, as the natural life precedes the spiritual. All our want is cared for in this prayer. *Our*—Earthly. But the spiritual bread is the bread of God, that is, from God and of God. *Daily*—Gr. ἐπιούσιον. The phrase ἀπο τῆς ἐπιούσης means on *the following day*, and the word is composed of ἐπὶ and ἰούσα, *coming upon or after*. For from εἶμι, *to be*, (from which also comes περισούσιος) or from οὐσία, *being or substance*, would be composed ἐπούσιος, in the same manner as ἐπουράνιος, etc.: since although ἐπὶ does not always lose the *ι* in composition before a vowel, it does lose it in ἐπεστω. Our heavenly Father gives each day what each day needs. Nor is it necessary for Him to give it before. This His paternal and providential distribution suggests the expression ἐπιούσιος, *for the coming day*. It denotes, therefore, the continuance of our indigence, and of God's fatherly beneficence as from year to year, so from day to day. Comp. 2 Kings xxv. 30, *a daily rate for every day*. Acts vi. 1, *daily ministration*. *The bread*, as a whole, is appointed us for all our days; but the *giving* of it takes place day by day. Both these ideas are expressed by the word ἐπιούσιος. That which I needed in any one day of my life, needed not to be given me on the day before, but on that very day; and what I needed on the following day, was given soon enough on that day, and so on. The sense, therefore, of ἐπιούσιος extends more widely with regard both to the past and the future, than that of *to-morrow*. [This very difficult word is still explained by many as by *Beng.* above; esp. *Mey.* But the better derivation is from ἐπὶ and οὐσία, *the bread required or proper for our sustenance, the needed or sufficient bread*. *Our daily bread*, says Augustine, includes all that soul and body need in this life. *Thol., Alf.* *Our*—points to needful *labor*, Gen. iii. 19, without which we eat *not our own bread*, but another's; and to the duty of communication and fellowship, since *our* prays not for self alone, but equally for all. *Stier.*] *This day*—In Luke xi. 3, we find *day by day*. Day by day we say and pray, *to-day*. Our confidence and satisfaction are thus expressed. Thus James ii. 15, *daily food*. Comp. Prov. xxx. 8. Thus was manna given.

12. *And*—The three remaining petitions regard the commencement, progress, and conclusion of our spiritual life in the world; and those who pray confess, not only their own need, but also their guilt, peril, and difficulties. When these have been removed, God to them is all in all, through the first three petitions. *Debts*—In ver. 14 we find, Gr. παραπτώματα, *stumbleings or transgressions*. In Luke xi. 4, *sins*. Comp. Matt. xviii. 24. [We ought not merely in general to pray for

deliverance from guilt contracted by our sins; but whoever offends God in this or any other peculiar manner, is bound also specially to acknowledge and pray for deliverance from such offences, and so to give the honor due to Him.—*V. G.*] *As*—Before it was *as in heaven so on earth*, now it is *so in heaven as on earth*. [*As we forgive*, Gr. *ἀπιεμεν*; but *Tisch.* reads *have forgiven*, *ἀφήκαμεν*. So *Mey.* etc. Implying that the *forgiveness of others is complete* before we approach the throne of grace. *Alf.* But he asks eternal vengeance on himself, who offers this prayer with hatred in his heart. *Q.*]

13. *Lead us not into*—Temptation is always in the way: wherefore we pray, not that it may not exist, but that it may not affect or overpower us. Ch. xxvi. 41; 1 Cor. x. 13. *But*—The sixth and seventh petitions are so closely connected that they are considered by many as one. *Deliver*—2 Tim. iv. 18, *from the evil one*, from Satan. [*The Tempter*, *V. G. Mey.*, *De W.*, etc., but this seems quite inappropriate here. Better as our version, *from evil* in general, in its widest sense; a seventh petition, reaching far beyond the last. So *Thol.*, *Stier.*, *Alf.*] Ch. xiii. 19, 38. *For thine is the kingdom, and the power, and the glory, for ever. Amen*—This is the scope of the Lord's Prayer, that we may be taught to pray in *few words* (ver. 8,) for the things which we *require*; and the prayer itself, even without the doxology, drinks the fullness of the praise of God. For our Heavenly Father is sanctified and glorified by us, when He is invoked as our Heavenly Father, when such vast petitions are asked of Him alone, when to Him alone all things are referred. We celebrate Him, however, in such a manner as should content pilgrims and soldiers. When the whole number of the sons of God shall have reached their goal, a pure doxology will arise in Heaven, *Hallowed be the name of our God. His kingdom is come: His will is done. He has forgiven us our sins: He has brought temptation to an end. He has delivered us from the evil one. His is the kingdom, and the power, and the glory, for ever. Amen.* A prayer was more suitable than a hymn, especially at the time in which our Lord prescribed this form to His disciples. Jesus was not yet glorified: the disciples as yet scarcely comprehended the extent of these petitions, much less the mighty thanksgivings corresponding to it. In fine, no one says that the spirit of the whole clause is not pious and holy, and conformable to the doxologies which frequently occur in Scripture: but the question is whether the Lord prescribed it in this place in these words. Faithful criticism regards little, in doubtful passages, what may happen to be the reading of the majority of Greek manuscripts now extant, which after all are more modern and less numerous than most suppose: the question is

rather, what was the reading of the Greek manuscripts of the first ages, and therefore the fountain itself. The Latin Vulgate, which stands, and will continue to stand, nearest in antiquity to the spring, is certainly without this clause; but the force of its testimony is not appreciated till after long experience. In this passage, however, Greek witnesses, few indeed, but of the highest excellence, support the Vulgate. [Bengel refers to his *Appar. Crit.* where the question is discussed at length, but with caution. The doxology is certainly an insertion into the text, probably from an ancient liturgy; is unsupported by ancient authorities, and interrupts the connection of the thought. It is omitted by *Tisch.* and all editors.]

14. *For*—Referring to the twelfth verse. See how important it is to forgive our neighbor. Of the seven petitions, one alone, the fifth, has a certain condition or restriction, *as we also*; the reason of this is therefore added.

15. *Their trespasses*—The copies which omit these words, elegantly intimate that the sins of men against us vanish, if compared with our sins against the Father. Some Latin writers omit also the word *men*. [*Tisch.* omits *their trespasses*, τὰ παραπτώματα αὐτῶν; but *Mey.* and *Alf.* with more reason retain it.]

16. *When ye fast*—Fasting also ought to be of great account with us; it is not part of the ceremonial law. [The essence of piety is *the inward reference of the whole life to God*. This thought that God himself must be the end of human striving, is the thread by which the different sayings are connected, from here to the end of the chapter. *Olds.*] *They disfigure*—By neglecting the daily care of the person, washing and anointing. An exquisite oxymoron, ἀφανίζουσι, φανῶσι. [That is, a *verbal contrast*, the two verbs being derived from the same root;] *disfigure*, that they may *figure*, as fasting.

17. *Anoint—wash*—The Greek middle voice; alone *anoint and wash*. The Jews used to be anointed on feast days. [The meaning is, avoid too great severity in your exercises. *V. G.*]

18. *To thy Father*—Supply *thou mayest be known*. [The word *openly* in this verse is spurious. See ver. 6. *Tisch.*, etc.]

19. *Where*—On earth. This has a causative force; *because there*. [Such is the principle of the life of not a few men, that they seem to be in the world only for the purpose of amassing an abundance of earthly possessions. *V. G.*] *Rust*—In contrast to *moth*, denotes every evil quality in a thing, by which it can become useless. [Gr. βρωσις, which *Thol.* explains by *decay*. *Alf.* well renders, *the wear and tear* of time, which destroys the fairest possessions.] *And thus steal*.

21. *Your treasure—your heart*—Others read *thy treasure—thy heart*. The objects which follow are in the singular, those which precede are in the plural, and this verse is connected with them. The plural therefore must stand in this verse. [The singular is much better supported and is adopted by *Tisch.*, *Alf.*, etc.] The singular *thesaurus tuus*, *thy treasure*, easily crept into the Latin Vulgate, and was conformed to by *Greeks* for ascetic discourses. The treasure which you collect is called in Luke xii. 34, *your treasure*. *Will be*—Either in heaven or in earth, as is right.

22. *The eye*—This is the subject, [that is, we should read, *The eye is the light of the body*. New capacity of receiving light implies a partaking of the nature of light. Göthe says, with profound truth, “Were thine eye not sunny, how could it ever see the sun?” *Ols.*] *If therefore*—The particle *therefore* agrees with the scope of the passage, and has been easily left out by some, who must yet have implied it. We will not linger on such matters. [By *the eye* Christ means whatever rational insight remains in men since the fall. *Calv.* The Greeks called the understanding *νοῦς*, the light in men; and Solomon yet more truly says, the Spirit of man is the candle of the Lord, searching all his secret parts. Prov. xx. 27. *Stier.*] *Single or simple*—The word *simplicity* never occurs in the sacred writings in a bad sense. Simply and good, singly intent on heaven, on God. It is contrasted with *two*, ver. 24. That which is propounded figuratively in ver. 22, 23, is declared in plain words in the following verses. *Full of light*—As if it were all eye.

23. *Evil*—Crafty, double, inconsistent, imbued with self-love. *The light*—Which the lamp should give. *That darkness*—Darkness of the whole body, how great will the darkness be! *How great*—As great as the body. [For when the *pilot* is drowned, the *light* quenched, and the *captain* taken prisoner, what hope is left the crew? *Chrysostom* in *Thol.*]

24. *Masters*—Both God and Mammon act as master to their servants, but in different ways. *Serve*—[With all his might. *V. G.*] *To be a servant of*—[*Serve* must be taken in its fullest sense; for in the common usage of the word, a man may *serve* two masters, dividing his time between them. *De W.*] *For either*—Each part of this disjunctive sentence has *and* with the consecutive force of *and so*. The heart of man cannot be so free as not to serve *either* God or a creature, nor can it serve them both at once; [though very many think themselves proficient in this art of combining them. *V. G.*] for it either still remains in enmity with God or it takes God's part. In the one case, *then (and)* it cannot but love Mammon; in the other,

then (and) it cannot but despise Mammon. This statement may be inverted, so that the clause referring to that which is praiseworthy may precede. [The frequent explanation, *will prefer one to the other*, is far too weak. The *two masters* differ essentially; one must be *loved* and the other *hated*: there is no middle relation, nor can man's unity of nature be divided between them. *Mey., Alf.*] Comp. ver. 22, 28. A suitable disposition and zeal are consequent upon servitude. ver. 21. *Serve God*—Which is described in Luke xii. 35, 36. [The servants of Mammon, in obedience to their natural instincts, hate Him who alone is good. *V. G.*] *Mammon*—Mammon does not only mean affluence, but worldly possessions, however few. See ver. 25. [And even those which are most necessary. v. 32. But if even *such* a service of Mammon hinders God's service, what will it be to serve *God*? It is this; to be borne towards Him with the full tide of love, and with uninterrupted regard. *V. G.*] Augustine tells us, that both in Phœnician and Chaldee *mammon* signifies gain.

25. *Take no care for*—[Gr. *μη μεριμνῆτε*, *be not distracted with care*, etc. Our version exaggerates the command. *Alf.*] The disciples had left all things which could be sources of care to them. *Life*—Gr. *ψυχή* *soul*, [as the principle of life in the body. *Mey.*] The soul is supported by food in the body, which itself lives on food: the body alone is covered by raiment. *And what ye drink*—This has been easily omitted by copyists, or is easily implied by us. The 31st verse, rather than this one, requires the express mention of *drink*, for in it the careful are introduced as themselves speaking, while in the present verse our Lord speaks in His own person. *The soul—the body*—Both of which God gave and cares for. Ver. 30, end. [Nothing is mean and small enough to be neglected by his Omniscience. *V. G.*]

26, 28. *The fowls of the air—the lilies of the field*—For which men do not care, often in fact destroying them; for example, the ravens. Luke xii. 24. [The ant is made a reproof to slothfulness, Prov. vi. 6; the birds to anxious cares. *V. G.*]

26. *Nor gather*—As for example by purchase, for the future. [*Into barns*—Nor indeed into other receptacles, like many animals. *V. G.*] *Your*—He says *your*, not *their*. *More*—You more excel as sons of God, than other men do, or than you with these cares of yours, consider. The word therefore is not redundant. In this verse, the argument is from the less to the greater; in ver. 25, from the greater to the less.

27. *Which of you*—A mode of speaking frequent with Christ, full of majesty, yet suited for popular use. *Stature*—[Properly, *which of you, by care, can add a span to his life*? The force is destroyed by

our version, *a cubit to his stature*, for a cubit, or eighteen inches, would be a very great addition. So *Thol., Mey., De W., etc.*] *A cubit*—To become like a giant.

28. *How they grow*—To a great height. *They toil not*—*Toil* is remotely, *spinning* intimately connected with providing raiment, as *sowing* and *reaping* are with food.

29. *I say*—Christ truly knew the dress of Solomon. *As*—Supply is *clothed* or *is*. *One*—Any one, not to say a whole garland. [Kings wear white robes, but the lily's robe is whiter. *V. G.*] *Of these*—The pronoun is used demonstratively.

30. *But*—An *Epitasis*, [or additional declaration to enforce what precedes.] Garments serve for comeliness and necessity. The mention of the *lilies* with the verb *arrayed*, refers to the former, that of *grass* with the verb *clothed*, to the latter purpose. *Grass* or *blade*—As that of growing wheat. Ch. xiii. 26. An instance of *Litotes*, [where the literal force of the words is less than is meant to be understood.] *Which to-day is*—Which endures for a very short time. [C. W. Lüdecke says of the neighborhood of Smyrna, "At Pentecost all these regions are clad in green verdure; but when the south wind suddenly arises, in twenty-four hours, or two or three days at most, there is nothing that does not become white and blanched." *E. B.*] *To-morrow*—After a short interval, the grains having been threshed out, the straw serves for the fire. *The oven*—To heat it. Pliny says, rinds beaten from the flax are useful for ovens and furnaces. It is not said, into the fire, as in John xv. 6. Comp. 1 Cor. iii. 12, but into the oven. Not therefore merely to be burnt, but for some use. *Clothe*—The dress is properly that without which the body is naked: *grass*, although it has no external clothing, yet because it is not naked, but is covered with its own surface, is itself its own dress, especially in its highest and flowering part, which is cast off when it dries up. [So with matured grain, which is decked with a color not unlike gold. *V. G.*] *Much more*—In this life few attain to the adornment of Solomon, much less of the lilies; our Lord's words, therefore, regard the certainty, not the degree of adornment: but in the life to come we shall be more adorned than the lilies. We ought not to reject real adornment in things, however perishable. *O ye of little faith*—Want of faith was clearly unknown and abhorred by Christ; for He had known the Father. He teaches faith in this passage. [This is the only term of reproach Jesus applied to his disciples. *V. G.*]

32. *For all these things*—and nothing else. *The gentiles*—*The heathen nations*. The faithful ought to be free from the cares, not only of the covetous among the heathen, but of all heathen; many, how-

ever, in the present day, have less contentment than the heathen. *Seek after*—As a difficult matter, Gr. ἐπιζητεῖ. The simple verb ζητεῖτε, *seek ye*, follows. *For your Heavenly Father knoweth*—An argument from the omniscience, goodness, and omnipotence of God. *Your Father*—Above the heathen.

33. *Seek ye*—The kingdom which is nigh at hand, and *not difficult* to be obtained. *First*—He who seeks that first, soon seeks that only. *Kingdom, righteousness*—Heavenly meat and drink are opposed to earthly, and thus also raiment; therefore Luke, in his twelfth chapter, leaves *raiment* to be understood at ver. 29, and *righteousness* at ver. 31, although *righteousness* also *filleteth*; see ch. v. 6. *His*—See note on Rom. i. 17. [*His righteousness*—both that which he *requires* and that which he *imparts*; for he feeds us with the fulfillment of his will in us, as with the true bread. Rom. xiv. 17. *Stier.*] *These things*—An instance of Litotes, [implying more than is expressed.] *Shall be added unto*—These things are an *appendage* of the life and body, ver. 25; and still more so of the kingdom—Luke xii. 32. [Comp. 1 Kings iii. 9–13, where Solomon asks only for *wisdom*, but riches are *added to him*. *Thol.*]

34. *The morrow*—A precept expressed with singular refinement, by which care, though apparently permitted on the morrow, is in fact forbidden altogether; for those who are full of care make present cares even of future ones; to put off care, therefore, is almost the same as to lay it aside. There is also a personification of the morrow (Comp. Ps. xix. 2): *the day*, says our Lord, *shall care*, not you. He who has learnt this, will contract his cares at length from the day to the present hour, or altogether unlearn them. *Shall take care of itself*—[Gr. ἑαυτῆς, the true reading, not τὰ ἑαυτῆς, *the things of itself*. So *Tisch., Alf., etc.*] *Sufficient*—God indeed distributes our adversity and prosperity, through all the periods of our life, to modify each other admirably. *The evil*—The morrow; therefore there were no cares in the beginning. *Evil* means here *sorrow*; just as the Hebrew טוב, *good*, means *joyful* in Prov. xv. 15. *Thereof*—Although it be not increased by the sorrow of a past or coming day.

CHAPTER VII.

1. *Judge not*—Without knowledge, love, necessity. Yet a dog is to be accounted a dog, and a swine a swine; see ver. 6. [It is a sad abuse, to make this passage teach us to be as tolerant of falsehood and wrong as of truth and right. It would then contradict the prophets, Isa. v. 20, Ezek. xiii. 10, and condemn Jesus himself, Matt. xxiii. 14, 33. *Thol.* But he here forbids the evil eye, which ever prefers to apply the inward rule of right to *others* rather than to self. As ye have not been *judged*, but *forgiven*, so deal with others after God's forgiving love. *Stier.* Do not constitute yourselves judges of others' faults. *Mey.* *The way to righteousness lies in finding, not others' sins, but our own. Ols.]*

2. *With what measure—Retribution.* [So it is not hard to judge, what retribution hereafter each one will have. *V. G.* For ἀντιμετροῦθησεται, *shall be measured in turn, Tisch.,* with all good authorities, reads the simple μετροῦθησεται, *shall be measured.]*

3. *In the eye*—In the most noble, delicate, and conspicuous part of the body. [*Beholdest thou—A voluntary looking. Why starest thou at thy brother's faults? Alf., Thol.] In thine own—Rom. ii. 21, 23. [The leading thought is, that our own sinfulness destroys the spiritual vision which alone can rightly judge sin in others. Thol.]*

4. *How*—How does it become you?

5. *Thou shalt see—Clearly.* The beam being taken out of the way, and the eye relieved. He who corrects another after correcting himself, is not a perverse judge. [For who does not gladly allow a thorn to be drawn from his finger, not to say from his eye, by a skillful hand? The principle is the same as in the gnat and the camel, ch. xxiii. 24. *V. G.]*

6. *Give not*—Here we meet the other extreme; for the extremes are, to judge those who are not to be judged, and to give holy things to dogs; too much severity and too much laxity. [This admonition has especial regard to our daily conversation. When such things are set before such men in public, they lightly pass them by. *V. G.* Comp. ch. vi. 45. God gives the evil, not his spiritual gifts, but sin and pain. So be ye liberal in common earthly goods, but cautious and reserved in the holy things of God. *Anon. in Thol.] Dogs, swine—Dogs feed on their own filth, swine on that of others. See 2 Pet. ii. 22; Phil. iii. 2; notes. The holy and dogs are contrasted, Exod. xxii. 31; a dog is not a wild beast, yet it is an unclean animal. Your*

—An implied antithesis. *The holy*—Belongs to GOD; pearls to the faithful, being the hidden treasures confided to them by GOD. [The allusion is first to *sacrificial meats*, which no unclean person, much less dogs, might touch. Lev. xxii. 6, etc. *Thol., Alf.* Dogs are not esteemed, but despised as unclean. *Stier.*] *Rend*—This also appears to refer to the swine. [Swine attack pearls with their feet, saints with their tusk. A well-disposed man is more than once apt to suppose, that what seems sacred and precious to him, must seem so to others too, until he learns, by experience of the contrary, to exercise caution.—*V. G.*] *You*—From whom they expected something else, husks, etc. [*Turn again*—They would have remained at rest, but you have provoked them to sin. *Stier.*]

7. *Ask*—Ask gifts to meet your needs. *Seek*—The hidden things which you have lost, and recover yourselves out of error. *Knock*—Ye who are without, that ye may be admitted. 2 Cor. vi. 17, end. *Ask, seek, knock*, without intermission. [Reader, cease not, I pray, to turn such a promise to advantage, at every opportunity. *V. G.*]

8. *Every one*—That asketh, even from man, much more from God. [This is of course limited by the spirit of the Gospel. *De W.* Ask only *what is truly good*, (Comp. 1 Jno. v. 14) and *in faith.* *Mey.* See James iv. 8. *Alf.*]

9. *Or*—Gr. *H*—Interrogative like the Latin *an*. *Of you*—Parables are adapted to the mass by a personal application. *A man*—One then who is certainly not *inhuman*. *Bread*—A stone, useless for food, resembles outwardly a loaf. A snake, which is noxious, resembles a fish. A child can more easily do without fish than bread, and yet he obtains even a fish by asking for it. Fishes were given to children, as apples are now. *A stone?*—For the parent, when asked, will not withhold either bread or a stone.

11. *You*—Christ rightly excepts Himself, but no one else. *What man of you*—ver. 9. *Evil*—An illustrious testimony to the doctrine of original sin. Comp., *the evil one*, vi. 13. [Whom men without godliness imitate. *V. G.* But see note on ch. vi. 13.] Gregory Thaumaturgus has a similar confession of the *evil* of human nature, with an emphasis rare in that age. [The third century.] Man is addressed as *evil* in the Scriptures. Ch. x. 17; John ii. 25; Matt. xvi. 23; Rom. iii. 4, etc. It is wonderful therefore that Holy Scripture should have ever been received by the human race. Bread and fish are good things; man is evil, prompt to injury. [It is in fact wonderful that a human father, when his son asks him for fish, does not offer him a serpent. *V. G.*] *Ye know*—Distinguishing bread from a stone, etc. It is wonderful that this *knowledge* has remained in us. We are so

evil. Comp. Job xxxix. 17. with the preceding verses. *Good things*—Both harmless and beneficial. *To your children*—Especially when they ask. *Which is in the heavens*—In whom there is no evil. [*Good things*—and therefore also the Good Spirit himself. *V. G.*] *To them that ask*—Children. Where true prayer begins, there is Divine sonship.

12. *Therefore*—The sum of all from verse 1. [Of all duties to our neighbor. *Mey.*, etc. Sayings resembling this occur once or twice in the Jewish and even heathen writers. It is the primitive command of Christ, in the hearts of all nations; and Christ propounds it, not as new, but as the essence of the law and the prophets. *Stier.*] He at once concludes this subject, and returns to ch. v. 17. The conclusion corresponds with the beginning. And we ought to imitate the Divine goodness, mentioned in verse 11. *Ye would that men should do*—*Ye would*: this is said with emphasis; for men often do differently. We are not to do so. *That men should do*, for benefit, not for injury. *Men*—The indefinite appellation of men, frequently employed by the Saviour, already alludes to the future propagation of His faith throughout the whole human race. *So*—The same thing in the same way: or, *So, As I have been telling you.* *This*—The law and the prophets enjoin many other things, as for example the love of God: but yet the law and the prophets also tend to this as their especial scope, *whatsoever ye would*, etc., and he who does this, does all the rest more easily: ch. xix. 19.

13. *Enter ye in*—Make it your great object really to enter, [into life, into the kingdom of heaven. *V. G.*] This presupposes effort to walk in the narrow way. The antithesis is *they which go in.* *Strait*—Of righteousness. *Gate*—This is put before *the way*; the gate therefore in this verse is any kind of beginning which a man makes to seek the salvation of his soul: as in the next verse the gate is that, by which true Christianity is received. [*For*—Strengthens the idea of *the narrow gate*, narrow indeed, *for* only the other gate is wide, which, etc. *De W.*] *Which leadeth away*—Gr. ἀπώγουσα, from this short life. So the next verse. *Many*—[Although most of them persuade themselves of everything else. *V. G.*] 2 Esdras ix. 15, 17. *They which go in*—There is no need of saying, *find it*, for they fall into destruction of their own accord. Comp. v. 14. *Through it*—*That gate.*

14. *Because strait or narrow*—Many read τί στενή, how narrow, as in the Sept. 2 Sam. vi. 20, where πῶ how, is rendered by τί. *How was the king of Israel glorified to-day!* But there the expression is ironical. The true reading is undoubtedly ὅτι πλατεῖα—ὅτι στενή, etc.

Because wide—because narrow. [The true reading is very doubtful. *Tisch.*, *Alf.*, *Thol.*, retain $\delta\tau\iota$ because; *Mey.*, *De W.*, *Ols.*, with most editors and far greater weight of ancient testimony, read $\tau\iota$, *how*. *Beng.* defends the former on grounds now abandoned. *Unto life*—He says, for the present life is not *life* at all. *V. G.*] *It*—The gate. Comp. ver. 13, beginning and end.

15. *Beware of*—There are many dangers: therefore we are often warned. Ch. vi. 1, xvi. 6, xxiv. 4; Luke xii. 1, 15, etc. *But*—Whilst you are yourselves striving to enter, beware of those who close the gate. Ch. xxiii. 13. *False prophets*—Whose teaching is different from that of true prophets. Ch. v. 17. [Comp. ver. 12. He who works iniquity, however he may prophesy in the name of Christ, ver. 22, is yet a false prophet. They who now delight to reproach others as Pharisees and false prophets, are such themselves. *V. G.* Yet the fundamental reference here is to false teachers in general, as opposed to teachers of Christianity, *De W.*, and perhaps *the Pharisees* especially. *Thol.* He who truly seeks God, trusts no guide until sure that he will lead to God. *Q.*] *Which come*—See a passage strikingly like this in Luke xx. 45—47. *In sheep's clothing*—In such clothing as if they were sheep. [*Inwardly*—True judgment looks to the inward parts. *V. G.*]

16. *From*—This is solemnly repeated, ver. 20. *Fruits*—The fruit is that which a man puts forth like a tree from the good or evil disposition which pervades all his inward powers. Learning gathered from every quarter, and combined with language, is not *fruit*; but all that a teacher puts forth from his heart, in speech and conduct, as something flowing from his own inner being, as milk from the mother, ch. xii. 33, 34, 35. This is *brings forth*, Gr. $\rho\omega\iota\epsilon\tilde{\iota}$ makes; ver. 17—19: comp. ver. 21, 23, 24, 26. Not his speech alone makes a prophet true or false, but his whole method of *leading* himself, and others with him, by the one or the other road or gate to life or to destruction; ch. xv. 14, 13; hence doing and saying are closely connected, ch. v. 19. The fruits indeed are the *credentials* or tests of the truth or falsehood of the prophet, and therefore also of the doctrine set forth by the prophet. The doctrine, therefore, is not the fruit by which the prophet is known; but it is a pattern which constitutes him *true* or *false*, and is itself known from its fruit. The goodness of the tree itself is truth and inward light, etc.; the goodness of the fruit is holiness of life. If the fruit consisted in doctrine, no orthodox teacher could be lost, or be the cause of another's destruction. [The fruit is mainly *the life*, in which their error is plain; for *their sheep's clothing* is mostly woven of *words*. *Stier.*, etc.] *Of thorns*—Although their

berries are like grapes, as the heads of thistles are like figs. In Luke vi. 44, the same comparison is differently turned, for *the thorn* and *the bramble-bush* are very closely allied. *The grape* therefore is denied to each of them. Certain *thorns* also have large shoots; so that it is reasonable to notice that neither these nor thistles bear *figs*.

19. *A tree*—The allegory is continued. [No true prophet enters hell; no false one, heaven. *V. G.*]

21. *Not every one*—For all in some way say so, and shall say so; ver. 22, comp. Luke ix. 57, 59, 61. *That saith*—Antithesis to *he that doeth*. Comp. 1 Cor. ix. 27, xiii. 1, 2. *Unto Me*—Meaning *unto Me* (and My Father); and again, *My Father's Will* (and Mine). *Lord*—Jesus acknowledged that this Divine appellation was due to Him. Many, even men of high rank, called Him LORD: He called no one so, not even Pilate. *He that doeth*—Antithesis to *ye that work*; ver. 23. *The will*—Which I preach, the righteous will, declared in the *Law*: comp. v. 19. *Which is in heaven*—No one, therefore, who is contrary to God will enter heaven. *But he that doeth the will of My Father which is in Heaven, he shall enter into the kingdom of Heaven*.—In antithetical passages of this character, the sacred writers frequently speak at full length what might easily be understood if omitted.

22. *Many*—Even of those, perhaps, whom posterity has canonized, accounted blessed and saints; many, certainly, of those who have had rare gifts, and have shown at times a good will; Mark ix. 39; who apprehend the power and wisdom, but not the mercy of God. *Shall say*—Flattering themselves with their own persuasion. Many souls will retain the error, with which they deceive themselves, even to that day: ch. xxv. 2. [*A miserable expectation* beforehand; *an awful judgment* then! *V. G.* Indeed, they may be as assured of salvation as Rabbi Simeon in the Talmud, who says: If there are but two righteous in the world, they are *I and my son*; if but one, it is *myself*. *Stier.*] By this passage, light is thrown upon the doctrine of the state after death. In the Judgment all things will at length be made known: Rom. ii. 16; 1 Cor. iii. 13. [*The day shall declare it*, often *to-morrow*, but always *the last day*. *Stier.*] *On that day*—That great day, to which all earlier days are as nothing. *Thy*—The emphasis and accent fall upon this word in each of the three clauses: *Thy*—the Lord's. *We have prophesied*—We have proclaimed the mysteries of Thy kingdom. Add: We have written commentaries and exegetical observations on books and passages of the Old and New Testaments, have preached fine sermons, etc. *Devils*—Gr. *δαίμονια*, *daemons*, not *δαιμόλιος*, *devils*, for this word is only used in the singular [In the sense *devil*. *I. B.*]

23. *Then*—Although they had not thought so before. *I will profess*—Openly. There is great *authority* in this saying: ver. 29. *Never*—Although you cite *My Name*. *That work*—Not even then will their iniquity have been changed. *Iniquity*—How much soever they may boast of the *law*. It is properly unbelief that damns, yet in the Judgment the law is cited rather; ch. xxv. 35, 42; Rom. ii. 12; because the reprobate will not even then, when they see Jesus Christ, comprehend the doctrine of faith.

24. [*These sayings of mine*—These words seem to bind together the whole discourse, and exclude the idea that it is a collection of unconnected sayings. *Alf.*] *I will liken*—In ver. 26 it is, *he shall be likened*. God refers things relating to salvation to Himself; evil things he severs from Himself; ch. xxv. 34, 41. *Prudent*—True prudence spontaneously accompanies true righteousness. Comp. ch. xxv. 2.

25. *And—and—and*—In the last days of a man and of the world, temptations throng together; *rains* on the roof, *rivers* at the base, *winds* against the sides. [All kinds of judgments are here implied; especially the last. Though it is *scarcely*, yet the *righteous is saved*. *V. G.*] *The rain*—The *article* denotes that rain will not be wanting. *Upon*—Gr. προσέπεσον, to test it. In ver. 27, *beat upon*, Gr. προσέκοψαν, as if at random. [We must hold in view the terrible suddenness and severity of storms and floods in the East. *Thol.*]

26. *He that heareth*—He who neither *hears* nor *does*, clearly does not build at all. *On the sand*—Which often seems like the rock, but has no consistence. [How many fools pass for the men of true wisdom! And how often he who pities them is of them! *Q.*]

27. *Great*—Yes, total! Thus it is not necessary for every sermon to end with consolation.

28. *Concluded*—The Lord did nothing abruptly: ch. xi. 1, xix. 1, xxvi. 1. *Were astonished*—There is genuine ground for admiration in true doctrine, Acts xiii. 12, but that given to profane teaching is absurd. You will wonder perhaps why our Lord did not in this discourse speak more clearly of His own Person. But (1) He explained His teaching so excellently, that from thence His auditors might infer the excellence of the Prophet; (2) His person had been already sufficiently declared; [as Matt. iii. 17. *I. B.*] (3) in the discourse itself, He sufficiently intimates who He is, namely, *He that cometh*, [see ch. xi. 3. *I. B.*] the Son of God, the Judge of all; ch. v. 11, 17, 22, vii. 21—27.

29. *As one having authority*—They could not withdraw themselves. [They recognized the Teacher's majesty, and the power of his word.

V. G.] It is the mark of truth to constrain minds with their own free will. See examples of our Lord's *authority* in the notes to ch. v. 3, 18—20, vii. 22, 23, and also viii. 19, John vii. 19. *Scribes*—To whom the people were accustomed, who had no *authority*. [*Tisch.* with good authorities adds *αὐτῶν*; reading, *and not as their scribes*. So *Mey.*, *Alf.*, etc. These *scribes* indeed often uttered truth; yet so that it had no spiritual power. *Ols.*]

CHAPTER VIII.

1. *Followed*—Did not immediately leave Him. [Matthew now treats of Christ's miracles. *He was himself the wonder; miracles were but his natural works. Ols.* Having taught as *one with authority*, he proceeds to show that authority, and to confirm his words by works. *Enthym.* in *Alf.*]

2. *A leper*—Most grievous diseases were leprosy, [this terrible disease was a poisoning of the springs of life, and a gradual decay of the whole body, and was deemed one of the Lord's most fearful visitations of wrath. Numb. xii. 6, 10; 2 Chron. xxvi. 19. Incurable by man, though certainly not *contagious* in the usual sense, it was viewed by the law as the *parable of death*, the most striking emblem of inward sin, the essence and type of all uncleanness. See Lev. xiii. xiv. *Trench.*, *Win.*] comp. with this passage 2 Kings v. 7, palsy, ver. 6, comp. Mark ii. 3, and fever, ver. 14. It is probable that the leper [whose cure Matthew placed in the true order of time between the Sermon on the Mount, and the cure of the centurion's servant, *Harm.*] had listened from a distance. *If*—The leper does not doubt, but humbly rests the event upon the will of Jesus alone. Faith says, *if Thou wilt*, not, *if Thou canst*; Mark ix. 22. *Thou canst*—At the commencement, the chief object of Faith was the omnipotence of Jesus. This faith the leper might have conceived from His discourse.

3. [The name *ὁ Ἰησοῦς*, *Jesus*, is omitted by *Tisch.* Read, *and he put forth*, etc. This *taking hold of* the leper seems to symbolize His taking hold of our nature. Comp. Luke xiv. 4, Heb. ii. 16, margin. *Alf.*] *His hand*—To which the leprosy, that would have polluted others by the touch, must yield. *I will*—Answering *If thou wilt*. A

prompt echo to the mature faith of the leper. The very prayer of the leper contained the words of the desired reply. [This is the right *Lord, Lord*, ch. vii. 21, 22, which cannot be prayed in vain. *Stier.*] *I will* expresses high authority. Our Lord performed His first miracles instantly, to avoid the appearance of labor; but after He had established His authority, He sometimes interposed a delay salutary to men.

4. *No one*—Before you have gone to the priest, lest the priests, if they had heard of it before, should deny that the leprosy had been properly cleansed; to *no one* of those who had not been present. *Thyself*—Not by another. *For a testimony*—John v. 36. Thus the Sept. μαρτύριον, [*a testimony*, said of the formal delivery of the shoe, to confirm a covenant, etc.,] Ruth iv. 7. The priests were not followers: He sends the leper to them from Galilee to Jerusalem. He was much in Galilee at that period. *To them*—That a testimony might be shown them of Messiah's presence, and of His not derogating from the law, and that they too might render their testimony.

5. [*Tisch.* etc., with the best authorities, reads, instead of τῷ Ἰησοῦ, *Jesus, αὐτῷ, and when he*, etc.] *There came unto Him a centurion*—The centurion did not come to Jesus in person; nor would our Lord have praised him so in his presence; ver. 10, comp. ch. xi. 7. Others indeed were praised by Jesus in their presence, but not until after previous humiliation, and not so peculiarly and in such comparison with others as the centurion here contrasted with *all Israel*. [*Stier* properly regards this as a refinement foreign to the evangelist's thoughts.] And the same reference which induced the centurion to declare himself unworthy that our Lord should come under his roof, prevented him from going in person to Him; ver. 8; Luke vii. 7, 10. [There is no doubt of the identity of this event with that in Luke. So all comments.] He appears to have come out of his house, but to have gone back before reaching Jesus. The will, therefore, on his part, was valued by God as the deed, and even more, and this value is expressed by Matthew in the style of divine history, which is loftier than that of human narration. Jesus and the centurion really conversed in spirit.

6. *Saying*—Comp. ch. xi. 3, Luke xiv. 18. *A paralytic*—Palsy is a difficult disease to Physicians.

7. [Here again *Tisch.* with good reason omits *and*, and the name *Jesus*. Read *he saith to him*, etc.] *Coming*—With Divine wisdom, Jesus utters the sayings by which He elicits the profession of the faithful, and anticipates them. This is a reason why men of those times received a

much swifter, greater, and more frequent effect from heavenly words than they do now. He declares Himself ready to come to the *centurion's servant*; but does not promise the *nobleman's son*. By each method He arouses faith, and shows at the same time that He is no respecter of persons.

8. *Roof*—Though not a mean one. Comp. Luke vii. 5. There were others whom reverence did not prevent from seeing and touching the Lord, ch. ix. 18, 20. The same internal feeling may express itself outwardly in various ways, yet all good. *Command by word*—[Gr. *λόγῳ*. So *Tisch.* with all the best copies, instead of *λόγον*, *the word*.] Thus the centurion asserts that the disease will yield to the Lord's command. Some few copies have more carelessly *εἶπε λόγον*, *say the word*. *Shall be healed*—Gr. *ιαθήσεται*. The centurion replies by this glorious word: our Lord had said modestly, *I will cure*, Gr. *θεραπεύσω*. *My boy*—Gr. *ὁ παῖς*. A kinder mode of speech than if he had said *ὁ δοῦλός μου*, *my slave*. [His state of heart was that of all who are capable of embracing Christ; a consciousness of *His* loftiness and our unworthiness. *Neand.* While owning himself unworthy that the Lord should enter his house, he was accounted worthy that *He* should enter his heart. *August.* in *Trench.*]

9. *For I also*—Reason might object. The slave and the soldier hear the command without difficulty; not so the disease. The wisdom of faith, however, shining forth beautifully out of his military abruptness, destroys this objection, and regards rather those things which build up hope than those which shatter it; those, namely, which arise from the supreme dominion and empire of Christ, who commanded both sea and winds, and diseases; ver. 26; Luke iv. 39. He commands: it is done. The centurion can command soldier and slave, but not disease; the Lord, however, can command disease, and that more easily, humanly speaking, than the will of man, who is often rebellious. [*I also*—Like thee, know what it is to be obeyed. I have soldiers under me, as thou hast spiritual powers, healing angels, or disease and death. *De W.*, etc.] *I am a man under authority*—He does not say, *I am a military officer*. But since he is obliged to mention that others are subject to him, he says with precaution, *I myself am subject*. [See Appendix *Protherapia*.] There is also this hidden antithesis, Jesus is supreme Lord, *sovereign*. *Under—under*—Such are now called *subalterns*.

10. *Wondered*—Faith and unbelief were both the objects of Christ's wonder; Mark vi. 6. Our Lord praises His friends warmly, where there is opportunity: ch. xi. 7, xv. 28, xxv. 35, xxvi. 10; Luke vii. 44, xxi. 3. *In Israel*—The people. Neither the centurion nor the woman of Canaan

was of Israel; but to the latter our Lord may seem to have given afterwards a higher testimony, because she came openly from the land of the Gentiles, while the centurion had dwelt in Israel: and the centurion himself anticipated that objection when he declared himself unworthy, and used the elders of the Jews as mediators: Luke vii. 3, etc. *So great*—Especially as the centurion had had less intercourse with our Lord than the others. His faith was an example of the faith by which the Gentiles would surpass the Jews. *Faith*—From this first mention of faith in the New Testament, we may gather that *faith*, as well as *unbelief*, is in both the understanding and the will, involving deliberation and free choice. See the concordances on the word *πίδομαι*, to believe. Of all the virtues of those who came to the Lord, He is wont to praise faith alone: ch. xv. 28; Luke vii. 50. [The greater humility is, the greater is faith, ver. 8; Luke xvii. 5, 10. *V. G.* The two are by their nature inseparable. *Mey.*] *οὐδὲ*—*have not found*—Though I have come to seek it.

11. *Many*—Who are not Jews, like the centurion. This is intended to awaken the emulation of the Jews. *From the east*—Ch. ii. 1. *From the east and from the west*—An euphemism for from the Gentiles. *Shall come*—A prophecy: they shall come in spirit [and by faith. *V. G.*] *With*—Heb. xii. 23. [With the fathers in faith: Heb. xi. 9. *V. G.* Christ shames the Jews, who would not eat with Gentiles. *Stier.*] *In the kingdom*—In this life, and in that to come:

12. *But the children of the kingdom*—Next the throne. The same title has another meaning: ch. xiii. 38. *Darkness*—Whatever is *without* the kingdom of God is *outer*: for the kingdom of God is *light*, and the kingdom of *light*. That darkness will overwhelm not only the eye, but also the mind, with grossest obscurity. *Outer*—The unbeliever has darkness within him, and therefore obtains darkness without also as his fitting home. And the nearer any one may have been, the further will he be cast forth into the depths of darkness. [This *outer darkness* has its *first* fulfilment in the obdurate blindness of Israel on earth; but reaches also beyond it: ch. xxii. 13, etc. *Stier.*] *There*—Whether here or not. Without the most brilliant scene of the feast. *Weeping*—Gr. *the weeping*; the article *ὁ* (*the*) being emphatic. In this life, grief is not yet grief. *Weeping*—Then heroes, now ashamed to weep, shall weep for grief at the good they have lost, and the evil they have incurred. Oh horrible sound of so many wretched ones! how far more blessed to hear sounds of heaven! Rev. xiv. etc. *Gnashing of teeth*—From impatience and bitterest remorse, and indignation against themselves, as authors of their own damnation. [Besides malicious hatred against others, whose attainment of salva-

tion they envy. Comp. *Psa.* cxii. 10. *V. G.*] Self-love, indulged on earth, will then be transformed into self-hate, yet the sufferer will never be able to escape from himself. Nor is this weeping and gnashing of teeth combined with darkness only, but also with fire, etc.; *ch.* xiii. 42, 50; *Luke* xiii. 28. Another exposition refers the two expressions to two dispositions; the soft will weep, the stern will rage. The same phrase occurs, *Acts* vii. 54.

13. *As thou hast believed*—A bountiful grant.

14. *Mother-in-law*—Peter had married not long before, and they are mistaken who paint him with white hair; [though he was probably older than the others. *Harm.*:] for all the disciples were young, and had a long course to accomplish in the world; *John* xxi. 18. [On *Judas Iscariot*, comp. *Psa.* cix. 8, 9. The parents of James and John, *Zeb- edee* and *Salome*, were still living. *Harm.*] This must be well kept in mind in every Evangelical History. [For whoever will carefully weigh the youth of the disciples, and their original family connections and former condition, will readily make allowance for several errors committed by them in their discipleship, and by regarding this consideration, and not requiring from them more than is reasonable, will escape not a few difficulties. *Harm.*] *Sick of a fever*—In the paroxysm.

15. *Waited upon Him*—[*Gr.* ἀντῆ, *him*; so *Tisch.* and all best authorities, instead of the common ἀποῖς, *them.*] She performed the duty of the mistress of the house, as a joyful sign of her real restoration. *Mark* and *Luke* mention the disciples' request in behalf of Peter's mother-in-law, and therefore add—ἀπεχόμεν ἀποῖς, *she waited upon them*, the Lord and the disciples. *Matthew* mentions only the Lord, and therefore wrote Ἀντῆ, *Him*. The reading ἀποῖς has been introduced here from the other Evangelists.

16. *Evening*—Of that day on which so much had been said and done. Diseases are wont to be more oppressive at eventide. [Better *Old.*, they avoided the heat of the day; or *Neand.*, after sunset to avoid breaking the Sabbath. Comp. *Mark* i. 21, 29, 30.] *The spirits*—That is *the devils*. *With a word*—*Alone*. *All*—Without exception: the touch of some men is fabled to have healing power against some special diseases only.

17. *That it might be fulfilled*—It became the Physician of souls to drive away bodily complaints also from those who came in His way. [Of whom, too, vast numbers are sometimes mentioned. *Matt.* iv. 23; ix. 35, 36; xii. 15; xv. 30; xxi. 14. *Harm.*] The prophecy of *Isaiah* was therefore fulfilled in this manner also. A single man is made up of body and soul; a single principle of corruption infects both soul

and body ; a single remedy, as the case admitted, was afforded to both by this Physician. *Took*—Took away from us. [But the original will not easily bear this sense. It represents Christ not as our *physician*, but as *sufferer* for us. His burden was less the healing, than that there were sicknesses to heal. He *bore* them by bearing our suffering life, in order to remove them. *Trench*. Notice that by his death Christ fulfilled this prophecy in another sense. *Mey*. But all the miracles were types and parts of the great work of salvation. Comp. Mark vii. 34 ; Jno. xi. 35. *Alf*.]

18. *To depart*—Thus Jesus sought repose, gave the people time to bear fruit from His teaching, and kindled interest in Himself for the future.

19. *One scribe*—[Gr. εἷς, *one*, expressly, because scribes rarely came to Jesus. *Stier*.] Out of so great a multitude, this man is alone in showing a movement of heart. Yet he seems to have been fond of comfort, a Scribe less hardy than the fishermen. The Scribes often came to tempt our Lord.

19–21. *Said*—The doctrine of Jesus Christ clearly opposes the natural will of man. He wisely sent away those who endeavored to follow him wrongly or unseasonably : Mark v. 18. Those who hesitated to follow He bade follow Him. He treated Scribes in one way, disciples in another : Luke ix. 57–62. *Master*—Gr. διδάσκαλε, *Teacher*. Jesus did not give the names Rabbi and Lord to those who were called so by the custom of men, but he was properly so addressed by them : Mark v. 35 ; John iii. 2 ; iv. 49 ; Matt. viii. 6. The apostles called their hearers *brethren* and *fathers* : Jesus did not.

20. *And*—Jesus does not repulse this man, but states a condition by which to correct his purpose of seeking comfort or wealth, or even the power of working miracles. [The word κατασκηνώσεις, rendered usually *nests*, means *dwellings*, *abiding-places*. Comp. ch. xiii. 82. *De W*.] *The Son of man*—See note on ch. xvi. 13. *Hath not*—O admirable poverty and endurance, with ceaseless wayfaring ! [He had neither house of his own nor a settled home anywhere : Mark i. 45. The Scribe thought it easier than it was to follow him whithersoever he should go. *Harm*.]

21. [*Tisch*. omits αὐτοῦ, *his*, with disciples ; but *Alf*. with better authorities retains it.] *Of the disciples*—Of those, namely, who were not always with him.

22. [*Tisch*. reads λέγει, *said*, for εἶπεν, *said*. So *Alf*. etc.] *The dead*—An expression urgently commanding the man to follow Him, and therefore comprehensive. Both *the dead to be buried*, and *the dead to bury them*, must be considered. The dead who are to be buried,

are without doubt those literally dead, whether the father of this disciple was then already dead, or old and near death, with only this son, comp. Tobit xiv. 12. *The dead who bury*, or those to whom the burial of the dead should be left, are *partly* those who are also soon to die, mortals bound to that law of death, (comp. Rom. viii. 10,) which must be cut away beforehand from the hope of a better life—that hope, however, being not lost. The appellation must be limited by the context: as in Luke xx. 34, they are called *the children of this world* who yet may be saved; so they are called dead, who are more fit to bury others than to announce the kingdom of God. As in ch. ix. 24, the girl is called *not dead*, who shall presently live, comp. John xi. 4; so they are called dead, who shall presently die. [The dead are in their long home, and the mourners are not far away; but keep wandering all around it, until they themselves also enter. See Eccle. xii. 5. *V. G.*] In the time of pestilence, the dead are buried by those who soon themselves die. Nor is the condition of human generations on the whole, in the course of ages, very different. *Partly*, they are already dead; and with regard to them the expression is hypothetical, with this meaning—Do thou follow Me, and leave the burial of the dead even to the dead; let the dead, as far as you are concerned, remain unburied. A similar expression occurs Exod. xxi. 14, *Let the murderer be taken from the altar*: that is, *Let him be slain, even if he escape to the altar*. To speak, therefore, of *the dead who bury*, is abrupt, and suitable to a command which brooks no delay, resting on sacred grounds, and flowing from the Saviour's heavenly perceptions. We must give ourselves forthwith and altogether. [He who follows Christ must fear the world as the infection of a burying place. *Q.*] *Their own*—Relatives. Gen. xxiii. 4. This disciple must deny his father. [In this passage wind and sea were more obedient to Christ than men. *Harm.*]

23. *The vessel*—Gr. τὸ πλοῖον, namely, *the one* implied in v. 18. Jesus had an itinerant school: and in that school his disciples were much more solidly instructed than if they had dwelt under the roof of a single college, without any anxiety or trial.

24. *Great*—The faith of the disciples was much exercised by these perils at sea. *Was covered*—The danger reached a climax; then came succor. [Gr. *καλύπτεσθαι*, in the true *imperfect* tense, *was becoming covered*. *Alf.*] *Was asleep*—No fear fell on Jesus. Nay, in ver. 26, He marveled at the fear of men, in the utmost peril. He slept, wearied by the varied labor of the day. [The Lord, with his disciples, tossed on an angry sea, is a natural antitype of the ark containing the infant race of men: and prefigures the church in the

world-ocean of evil. *Ol.* *Jonah* slept in the storm from a *dead*, Christ from a *pure* conscience; the prophet's presence made the danger; Christ's was the surety for deliverance. *Trench.*]

25. [*ἀβροῦ his*, is certainly spurious. Read, *and the disciples. Tisch.*, etc.] *Save*—An abrupt prayer. [Omit *ἡμῶς us. Tisch.*, *Alf.*, etc. *Save*—Even little faith is *faith* still; the weak, trembling hand holds fast the Deliverer. *Stier.*] *We perish*—It shows candor in the disciples to record their own weaknesses; this was not however difficult to them, since after the coming of the Paraclete they had become other men.

26. *Fearful—of little faith*—Synonyms. Comp. Mark v. 36. He does not blame the disciples for their importunity in disturbing the Lord's rest, but for their *fearfulness*. [In all the events of his own life, Christ showed no fear of any creature. *V. G.*] *Then*—Jesus calmed first the minds of His disciples, then the sea. *Rebuked*—Satan had probably ruled in this tempest.

27. *Obey*—Comp. Mark i. 27. The winds and sea which are free from the sway of others. [So he works in all ages; speaking *peace* to the soul amid life's tempests, and bringing all his foes to obedience. *Neand.*]

28. *Of the Gergesenes*—*Gerasa* (said for *Gergescha*) and *Gadara* were neighboring cities. [For *Γεργεσηνῶν, Gergesenes, Tisch.* reads *Γαδαρηνῶν, Gadarenes. Mey.* prefers *Γερασηνῶν, Gerasenes. Alf.* doubtfully retains the common text. So *De W.*] *Out of the tombs*—The possessed avoid human society, in which the exercises of piety flourish. Invisible guests also *have their dwelling* in sepulchres, Mark v. 8; those which are malignant, especially, I believe, in the sepulchres of the impious. *Pass by*—Not even *pass by*.

29. *What have we to do with Thee?*—A form of refusing intercourse, [as if recognizing already in Jesus the *Messiah*, their almighty and most dangerous foe. *Mey.*] See Sept. 1 Kings xvii. 18; Judges xi. 12; 2 Kings iii. 13. They confess in this address their despair and horrible prospect, and at the same time they seem to add, We desire to deal not with Thee, but with men liable to sin. [*Tisch.* omits *Ἰησοῦ, Jesus.* So *Alf.*] *Son of God*—Men seeking aid addressed Him with confidence as *Son of David*; devils with terror, as *Son of God*.—[But that He was *Son of God*, sooner and more fully than men, the devils have understood, and tremble. *Stier.*] *Hither*—The devils claimed, as it were, some right in that place, and especially over the swine there. *Before the time*—This may be construed either with *hast Thou come*, or with *torment*, or both. Jesus came indeed when the world was ripe, and yet sooner than the enemy desired. Rom. v. 6; *In dus*

time Christ died. *To torment*—It is torment for the devils to be without a body, either of man or beast, which they ardently desire to possess, that they may extinguish their consuming fire, ver. 31. This was a prelude to their coming subjection under the feet of Jesus.

30. *Of swine*—The owners of the swine were either heathen dwelling among the Jews, or Jews greedy of gain.

31. *Besought*—It is one thing to ask in an ordinary way, as natural men, and even devils have obtained some things, (comp. Mark v. 10, 12,) and another thing to pray in faith. Even the enemy is indulged sometimes, Job i. *If*—They perceived already that they must go. *Suffer us*—The mischief must be ascribed to the devils, not to the Lord; and who would compel Him to hinder the devils? [Instead of ἐπίτρεψον ἡμῖν ἀπέλθειν, *suffer us to go away*, Tisch., Alf., etc., properly read ἀπόστειλον ἡμῶς, *send us*.]

32. *Were come out*—By one miracle of Jesus a tree suffered punishment, namely, a fig tree; by another, swine; by another, men, who bought and sold the temple. An example of future vengeance. His other miracles were full of grace; and even in these benefit was produced, as, for example, in the present case, a road made safe, a region freed from spirits to which it was liable, they being driven into the sea; the possessed liberated; a large number of animals, which by the law could not be eaten, and were liable there to be possessed by devils, were removed. And the Gergesenes were guilty and deserved to lose the herd. The fact displays of itself the right and authority of Jesus. *Perished*—It seems that a possessed brute cannot live long. That men who are possessed do not thus straightway perish, is a gift of God.

33. *They who kept*—Although they were not *herdsmen* by occupation. *Fled*—The devils could not overtake them.

34. [*The whole city*—How worldly interests move men! V. G.] *They besought*—Those who are held fast by concern about their property, more readily drive away than seek. Even avarice is timid, [and chooses rather to lose Jesus Christ than worldly goods. Q.] Or perhaps they besought our Lord with no evil feeling. So Luke v. 8. [At least, though both the Gergesenes and their neighbors, the Gadarenes, made this request, yet he left the chief man of those who had been possessed to preach the Gospel. He may have been a Gadarene, the other a Gergesene. *Harm*.]

CHAPTER IX.

1. *Passed*—At the request of the Gergesenes. The Lord does not thrust His blessings on the unwilling. [And by not making too long delays in one place, he aroused the more earnest wishes for his presence. *Harm.*] *His own*—Capernaum, dignified by this inhabitant.

2. *They brought to Him*—Many such offerings were made to the Saviour acceptably. *Their faith*—His who was brought, and theirs who brought him. *Son, be of good cheer*—Be confident, neither thy sins nor thy disease shall stand in thy way. So ver. 22, *Daughter, be confident.* [*Tisch.*, with the oldest authorities, reads simply *thy sins are forgiven*; omitting *soi thee*. So also ver. 5.] *Are forgiven thee*—There was doubtless a great sense of great sins in that man. [It was chiefly this noble charity which occasioned the laying open of the thoughts of the people. ver. 3, 8. *Harm.*] *Thee*—This pronoun, in Greek, *σοι*, has here both emphasis and accent, but in ver. 5 the same words are repeated as a quotation, and the pronoun is without accent as usual. [Thus never before had that utterance been heard since the earth was trod by men. *V. G.*]

3. *Said within themselves, this man blasphemeth*—Blasphemy is committed when (1) unworthy things are attributed to God; (2) worthy things are denied to God; (3) when that which is exclusively Divine is attributed to others than God. [But the awful and profound meaning which the Scriptures give to the word *blaspheme*, Gr. *βλασφημεῖν*, is unknown to profane writers, and can only be conceived by those who worship the ONE GOD. *Ol.*]

4. *Knowing*—Besides many Greek codices, which Mill first began to notice on this passage, the Gothic version, and the margin of Courcelles read thus. *ιδῶν, seeing*, appears to have been introduced by some person from ver. 2. Mark and Luke have *ἐπιγνούς* in the parallel passages. Thus too we find *ειδώς* in ch. xii. 25. *You*—Gr. *ὁμοῖς*, emphatic. [Often one is sinning himself while arraigning others for their sins. And indeed the most atrocious sins can be committed even in the heart alone. *V. G.*]

5. *For which is easier?*—In itself either is an act of Divine authority and power; and there is in their nature an intimate connection between sin and disease: it is one power which removes both. According to human judgment, it is easier to say, *Thy sins are forgiven*; and he who can say, *Arise*, which appears greater, can also say this,

which appears less. [If the *saying* be all, it is easier to *say*, *Thy sins be forgiven*, for there is no obvious lack of result to convict an impostor. But he who *says*, *Arise*, must have the *power* to heal, or be instantly rejected. *Corn. a Lapide*, in *Trench.*]

6. *Ye may know*—This word also breathes *authority*. *On earth*—This is exclusively the place where sins are committed and remitted. Earth was the scene of Christ's works from the beginning, [and of the wrestling between sin and grace. *V. G.*] Prov. viii. 31; comp. the two clauses in Psa. xvi. 3; also, Gen. vi. 5; Jer. ix. 24; John xvii. 4; Luke ii. 14. I have, says He, all *authority* in heaven, much more on earth; ch. xvi. 19. xxviii. 18. [And in turn we may now say, If he had that authority while dwelling on earth, how can he be without it, when risen and ascended to heaven? Acts v. 31. *V. G.*] This speech savors of a heavenly origin. *Authority*—[Gr. *ἐξουσίαν*, better *authority* than *power*. *I. B.*] The argument from *power to authority* holds good in this passage. *Saith*—A similar change of person between the protasis and apodosis occurs, Num. v. 20, 21, and Jer. v. 14.

8. [Instead of *ἐθαύμασαν*, they *marveled*, *Tisch.*, *Alf.*, etc., read *ἐφοβήθησαν*, they *were afraid*; with the best authorities.] *Such*—To heal and save (see ver. 6), and that close at hand in the *man Jesus Christ*. *Men*—So long tormented with sin. [Gr. *ἀνδράποικς*, dative of advantage, not *to men*, but *for men*. *V. G.* Better *Trench*; *to men* indeed, because *to Christ* as their head and representative.] A comprehensive word; so ver. 6. They rejoiced that there was one of the human race endued with this authority.

9. *Matthew*—A Hebrew by nation, and yet a publican. In Mark and Luke, he is called Levi. It is possible that Matthew did not like the name which he had borne as a publican. *Sitting*—Actually employed at his calling. Yet Matthew followed. A great miracle and example of the power of Jesus. Noble obedience. [*Productive of eternal joy*. *V. G.*]

10. *In the house*—Comp. ver. 28; or, if you take it of Matthew's house, Mark ii. 15; Luke v. 26. Matthew appears in this feast to have bid adieu to his former companions, nor does he here call the house his own. *Publicans and sinners*—Who had grossly broken the commandments which forbid *adultery* and *stealing*. *Sat down together with*—The companionship of Jesus was kind and condescending. [The banquet was given for him; and the publicans and sinners did not come at *his* invitation. Thus, even looking at the outward act alone, the blame cast by the Pharisees was unjust. *V. G.*]

11. *To the disciples*—The Pharisees acted in an underhand manner,

cunningly, or at least with cowardice. To the disciples they said, Why does your Master do so? to the Master, Why do your disciples do so? ch. xii. 2, xv. 2; Mark ii. 16, 18. *Why*—The sanctity of Jesus was held in the highest esteem by all, even His adversaries: Luke xix. 7.

12. [*Said*—The faithful Master brings aid to the disciples. *V. G. Unto them*—Gr. *αὐτοῖς*, omitted by *Tisch.*, *Alf.*, etc.] *Need*—Needs are to be seen everywhere. *Sick*—Sinners are certainly thus sick and in want. [*Art thou sick*, as contrasted with *them that are whole*? Turn to the Physician and seek aid. *V. G.*]

13. *Go*—Into the synagogue, where you may refer to Hosea, [vi. 6.] Our Lord often said this to those not fully His: John viii. 11. His style of quoting the Scriptures is full of decorum and majesty, and different from that of the apostles. For He does it not as if he depended upon their authority, but to convince his hearers by it; and He quotes it to His adversaries more than to his disciples who believed *Him*. *Learn ye*—Ye who think that ye are already complete teachers. *Mercy*—Gr. *ἐλεον**. [*God's will* is, not sacrifice instead of mercy, but mercy instead of sacrifice. *Mey.*] We have here an axiom of interpretation, nay, the sum total of that part of theology which treats of cases of conscience: ch. xii. 7. On *mercy*, Comp. ch. xxiii. 23. The word *sacrifice* [which is a part of the rigid observance of the ceremonial law. *V. G.*] is put by *Synecdoche*, for *all acts of service of God*. It is an act of *mercy* to eat with sinners for their spiritual profit. [So far is it from being right to despise *repentance*; which is the healing of the soul. *V. G.*] *I am come*.—From heaven. *To call*—The authority of Christ. *Sinners*—Repeated by our Lord in answer to ver. 11. [The words to *repentance*, *εἰς μετάνοιαν*, seem to be an insertion from Luke v. 32. *Tisch.*, *Alf.*, etc., omit. But who are the *righteous* who need not to be called to repentance? The sequel shows that Christ recognizes on earth none as righteous but those who think themselves so. *Stier.*]

14. *Then*—At the time of the feast. [And on a day, it seems, of public fasting, enjoined, however, not by the law of God, but by the private will of certain men. *Harm.*] *Come to Him*—Of set purpose. *The disciples of John*—They were half-way between the Pharisees and

* A few read with the Sept. in Hos. vi. 6, with which the other words in this passage agree, *ἔλεος θεοῦ*. The Sept. more commonly has *τὸ ἔλεος*, in the neuter, as in Hos. vi. 5. Sometimes, however, *ὁ ἔλεος*, like the ancient Greeks. Is. lx. 10, lxxiii. 7; Dan. i. 9, ix. 20; Ps. ci. 1; 1 Macc. ii. 57, iii. 44; and especially in the minor prophets, Jonah ii. 9; Mic. vi. 8, (a passage which is also parallel with the evangelists,) vii. 20; Zech. vii. 9; Hos. xii. 6. Thus *ὁ ἔλεος*, occurs in this passage, in Matthew xii. 7, xxiii. 23; Tit. iii. 5; Heb. iv. 16; but *τὸ ἔλεος* occurs frequently in the writings of Luke, Paul, James, Peter, John, and Jude; and in Mic. vii. 18, the Sept. has *θελητὴς ἐλεος ἰερὸν*, *He is a willer of mercy*. [The true reading is *ἔλεος*, *Tisch.*, *Alf.*, etc.]

the disciples of Jesus, and appear on this occasion to have been instigated by the Pharisees. [For Matthew here mentions John's disciples; Mark ii. 18, these and the Pharisees; Luke, the Scribes and Pharisees. *Harm.*] Luke v. 33. *Thy disciples*—They proceed modestly, and do not ask concerning John or Jesus Himself.

15. *And*—Our Lord replies calmly and cheerfully: He draws joyful comparisons from the garments and the wine (which were employed in the Feast) to condemn the down-cast manner of those who questioned Him. *Children of the bridechamber*—Companions of the bridegroom. [The bridegroom himself is nowhere said to have fasted, save the forty days in the wilderness. *V. G.*] Parables and riddles suit feasts and weddings, and are adduced to illustrate this nuptial period. *To mourn*—Mourning and fasting are connected. *Will come*—He intimates His departure, to take place afterwards. *And then*—Neither before nor after. *They shall fast*—Necessarily and willingly. [The very aspect of Christianity; now is the nuptial season, now the time of fasting. *V. G.* His presence with them was short; the cross was before him in full view. Well may *Wizenmann* ask, What man ever looked from such a height to such a depth, so calmly, so cheerfully? *Stier.*]

16. *No one*—Our Lord chose, as His disciples, men unlearned, fresh and simple, and imbued with no peculiar doctrines: ch. xv. 2. Comp. Gnomon on Luke vii. 20. The *old garment* was the doctrine of the Pharisees; the *new*, that of Christ. *Taketh away*—Both itself and more. *His*—*Filling in taketh from the garment.* Gr. *αὐτοῦ*, is masculine, *his*. *The rent becomes worse*—Then there was already a rent. He is certainly speaking here of a ragged garment.

17. *Leather bottles*—Used instead of casks. The old bottles are the Pharisees; the new, the disciples; the wine, the Gospel. *Will perish*—So that they can neither hold that wine nor any other afterwards. *Both*—Gr. *ἀμφοτέροι*, [So all good authorities and all editors. Common Text *ἀμφοτέρα* the neuter,] masculine, as *τίς*, which or whether, in ch. xxiii. 17.

18. [Instead of *ἐλθὼν*, etc., *came and worshipped*, *Tisch.*, *Alf.*, etc., read *εἰσελθὼν*, *came in*, etc.] *Worshipped*—Although in outward appearance Jairus was greater than Jesus. [Modesty is in no way a hindrance to faith. *V. G.*] *Is dead*—Thus he said from conjecture, or after receiving intelligence of his daughter's death, for he, in strong faith, had left her *at the point of death*. Mark v. 23. *Coming*—Comp. John iv. 47.

20. *Woman*—Eusebius states that a statue of this woman and of the Lord healing her still remained in his time. [About 300 A. D.]

Behind—Out of modesty. *The hem or fringe*—Num. xv. 38, Sept. Our Lord performed even that part of the law. There is no valid argument for the efficacy of relics from the dress which our Lord then wore.

21. *His garment*—The woman, from the sense of her own impurity, recognized the absolute purity of Jesus. [Of whom there is nothing that is not sanctifying. *Q.*] *I shall be made whole*—The expression in verse 22, *hath made thee whole*, answers this thought kindly. [There is wonderful advantage in doing simply, and without indirection, what the spirit of faith and love teaches: ch. xxvi. 7. *V. G.*]

22. *Daughter*—She was, therefore, not advanced in years. [The most gracious Saviour in no way reproached her for neglecting to pray, and, as it were, taking his aid by stealth. *V. G.* Yet there was surely a superstition in her thoughts, though true faith in her heart. *Ol.* There was something in her of the false philosophical notion that God works all things by his *nature*, not by his *will*; this Christ corrected. *Grotius in Stier.*] *Thy faith hath made thee whole*—Our Lord was wont to speak thus to those who, as it were, voluntarily drew health of body and soul to themselves: Luke vii. 50, xvii. 19, xviii. 42. By these words He shows that He knew their faith; He praises and confirms faith; ratifies the gift, and bids it abide; and at the same time intimates, that if others remain without help, unbelief alone is to blame. [More than once a person first learned that he had faith only when the Saviour told him of it. *V. G.* This delay, and the conversation with the woman, Mark v. 25–34, must have tried the ruler's faith sorely, while in suspense for his dying daughter; but we see no impatience nor doubt in him; comp. the trial of the sisters of Lazarus by delay: Jno. xi. 6. *Trench.*]

23. *The flute-players*—It was the custom to employ flutes at funerals, especially of the young. *The crowd*—Luke vii. 12.

24. [For λέγει αὐτοῖς, *he saith to them.* *Tisch., Alf., etc.*, have ἔλεγε, *he said.*] *Give place*—That is, you are not needed here. He proceeds to the miracle with assurance. Comp. ch. xiv. 19. *For the damsel is not dead*—Jesus said this before He went in where she lay dead. The dead are all alive to God: Luke xx. 38; and the girl, on account of her revival, which was to take place soon, quickly, surely, and easily, was not to be numbered with the dead who shall rise hereafter, but with the sleeping. [*Ol.* thinks these words are to be taken literally, and that the girl was simply in a trance so deep that her friends could find no signs of life. But others well object Luke's positive assertion, viii. 53–55, that she was dead, and Christ's similar remark concerning Lazarus, Jno. xi. 11. *Mey., etc.* Our Lord rather

means to teach that *bodily death* is not essentially *death*, but in his hands is but *sleep* to all the children of men. Comp. Matt. viii. 22. *Stier.*] *They laughed Him to scorn*—This very circumstance confirmed the truth of both the death and the miracle. They seem to have feared the loss of their funeral dues.

25. *Arose*—Jesus raised the dead from the bed, the bier, the grave; in this passage; Luke vii. 14; and John xi. 44. [An ascending scale of difficulty, which has one stage more, the final summoning of all the dead by the same voice of quickening. *Trench.*] It would be over-curious to ask the state of souls removed for a short time.

26. *The fame*—Verse 31. [Honor pursues those who humbly fly from it. *Q.*] *That land*—Not the land then in which Matthew wrote: ver. 31, ch. xiv. 34, 35, iv. 25.

27. *Blind men*—Many blind men received faith, and afterwards sight. [Blindness being much more common in the East than here. *Trench.*] No doubt they sought for sight, chiefly that, as they lived at that time, they might see Messiah; and they saw Him with incredible joy. *Have mercy on us*—A concise form of prayer. It includes a confession of misery, and a prayer for free mércy. Even those who are without have employed this form of prayer. [As the Canaanitish woman, the father of the lunatic, the ten lepers, etc. *V. G.*] *Son of David*—That is, Christ: ch. i. 1, and xxii. 42. [It troubled them living at the time when the long-looked-for Son of David was in the world, not even to be permitted to look upon Him. *V. G.*]

28. *When he was come*—They persevered in prayer. *I am able*—The object of faith.

29. *According to*—He thus grants their request; but does not thus limit his gift. *Be it*—Heb. וְיִּי. [As Gen. i. 8: *Let there be light.* *I. B.*]

30. *Were opened*—So ears were opened: Mark vii. 34, 35, and the mouth, Luke i. 64. *Straitly charged*—Perhaps lest an opportunity might be given to the Pharisees. Comp. ver. 34. [They ought to have obeyed Him in simplicity; yet their conduct shows how Christ's power urges on those who have felt it. *V. G.*] *See*—A word used absolutely; for the following imperative does not depend on this. [Literally, *See, let no one know.* The disobedience of these men is praised by nearly all Roman Catholic expositors; a most characteristic fact, based on deep differences. *Trench.*]

32. *They brought*—One who could scarcely *come* of himself.

38. *Israel*—The nation in which so many things had been seen.

34. *Through the prince*—The Pharisees could not deny the magnitude of the miracles; they ascribe them, therefore, to a great but a most wicked author. [At a later period, they yet more wantonly poured out bitter remarks of this kind. Yet, however great their wickedness, they were at least more clear-sighted than those, who acknowledge neither demons nor demoniacal possession, nor expulsion. *V. G.*]

35. *The kingdom*—Of God. *Every*—Of all who were brought to Him. [*Tisch.*, *Alf.*, etc., omit ἐν τῷ λαῷ, among the people.]

36. *Moved with compassion*—The disposition of Jesus was most fruitful in works of mercy. [And it was a noble work of mercy to lead wretched souls to health by prayer or teaching. *V. G.*] *Harassed*—Gr. ἐσκυλμένοι. [So *Tisch.*, *Alf.*, etc., correctly instead of ἐκλελυμένοι, wearied.] Walking with difficulty; a word especially suited to this passage, on which see note on Mark v. 35. The reading, ἐκλελυμένοι, is clearly weak. *Cast down*—Lying down. A further step in misery. [Such peculiarly are they who are without knowledge of Christ. *V. G.*] Yet such a condition is already the prelude of approaching help. Comp. on the harvest, John iv. 25. *As sheep having no shepherd*—Num. xxvii. 17, Sept., ὡσεὶ πρόβατα οἷς οὐκ ἔστι ποιμήν, as sheep who have no shepherd.—ποιμήν means properly shepherd, in the strict sense. On the sheep, comp. ch. x. 6.

37. *The harvest*—He repeated the same words [the next year. *Harm.*] to the seventy: Luke x. 2. *Harvest*—The New Testament, for in the Old Testament it was the time of sowing: see John iv. 35, 36. And again, the present is the sowing time; the end of the world the harvest. *Plenteous*—ch. x. 28. *Laborers*—Fit to have the work put in their hands.

38. *Pray ye*—See the great value of prayers. The Lord of the harvest Himself desires to be moved by them. More blessings, without doubt, would accrue to the human race, if more men would, on behalf of men, [the nearer to God in behalf of the more distant. *V. G.*,] run to meet the ever ready will of God. See note on 1 Tim. ii. 3. The reaping and sowing are for us. The Lord Himself exhorts us to entreat Him. He anticipates our need, to teach us to anticipate his bounty. Comp. John xvi. 5. And straightway, while he bids us pray, He implants the desire, to which He too hearkens: ch. x. 1. These same persons who are commanded to pray are presently appointed laborers themselves, ch. x. 1. *The Lord*—ch. x. 1, xiii. 37. Christ is the Lord of the harvest. *To send forth*—The Greek verb ἐκβάλλειν does not always imply force, as it does in verse 38, where it

means *cast out*. [*Mey.* renders *thrust forth*—the forcible expression springing from the sense of pressing want. *Laborers*—not those who would be Lords of the harvest. *Q.*]

CHAPTER X.

1. *And*—This is closely connected with the end of ch. ix., as the repeated mention of *sheep* indicates. He sends, before he is greatly entreated to do so. *Having called to Him*—Formally. [This is that remarkable embassy to which the Lord appeals in Luke xxii. 35. He sent forth the seventy also without purse, scrip, or shoes : Luke x. 4. But in Luke xxii. 35, He is speaking, not of the seventy, but of the Apostles. The return of the Apostles is recorded Mark vi. 30; Luke ix. 10. Meanwhile the Lord more than once had disciples present with Him : Matt. xii. 1, 49, xiii. 10; Mark vi. 1. It seems that no considerable portion of that time elapsed, without the Saviour having had present with Him at least some of His Apostles, as witnesses of those important things, which He, during that time, both spake and performed. Nor was the whole body of the Apostles long away from Him ; comp. ver. 23. Meanwhile they returned one after another ; so that *some* of the twelve may sometimes be called *The Twelve* ; or, perhaps, from time to time, they took their turns in making journeys with the Lord, until at length all were with Him together again. *Harm.*] All did not hear and see all things together. *The twelve disciples*—[Whose choice, the sacred writer implies, had preceded the Sermon on the Mount, *V. G.*, although Matthew has recorded the calling of but five : ch. iv. 18, etc., ix. 9. *Mey.*] In the next verse they are called *the twelve apostles*. Matthew, an *apostle*, calls them *apostles* once in this passage, where they are first *sent* ; Mark does so once, and that after their return from that *mission* : vi. 60. John, an *apostle*, never does so ; for in ch. xiii. 16, he uses the word in its general sense ; Luke does so in his gospel, but only occasionally, in the same connection as Matthew and Mark, or *subsequently*, for other weighty reasons : see Luke vi. 13, ix. 10, xi. 49, xvii. 5, xxii. 14, xxiv. 10. For they were, during the whole of the periods which the Gospels embrace, *disciples*, and are therefore so called. But, after the

advent of the Paraclete, in the Acts and Epistles, they are never called disciples, but apostles. In the Acts, those only are called *disciples*, who had either *learned with* the apostles, or were then *learning from* the apostles, and were apostolic men, and the seed of all Christian posterity: Acts vi. 1, xxi. 16. After the last passage the word disciple does not occur again in the New Testament: but *brethren, Christians, believers, saints*, etc., are named. *He gave*—The apostles made gradual progress. It shows great *authority* to confer *authority*. *To them*—The disciples, when in the Lord's presence, were employed in miracles to a certain extent, ch. xiv. 19, xvii. 27; but they did not perform miracles (ch. xvii. 18) except when sent forth by Christ, (Luke x. 17,) or after the departure of Christ; John xiv. 12. *Of spirits*—Gr. *πνευμάτων*, that is, against *spirits*. *Unclean*—A frequent epithet of spirits: sometimes called *evil spirits*. *To heal*—In His name: ch. ix. 35.

2. *The names*—Scripture, in enumerations of this kind, preserves an accurate order. Gen xlvi. 20; Num. xii. 1; and *Noah, Daniel, and Job*, in Ezek. xiv. 14, 20. Therefore the arrangement of the apostles, princes of the kingdom of Christ, is of far graver import than any order of precedence among kings of the world (as, for example, Peter is named *first*, not without an indication of rank); nor is there anything fortuitous in it. It is not said, *Bartholomew, Peter, Judas, John, Andrew, Matthew*, etc.: and the four arrangements of them deserve observation:—

(I.) Matthew x. 2.	(II.) Mark iii. 16.	(III.) Luke vi. 14.	(IV.) Acts i. 13, 26.
1. Simon, 2. And Andrew, 3. James, 4. And John,	1. Simon, 2. And James, 3. And John, 4. And Andrew, (ch. xiii. 3.)	1. Simon, 2. And Andrew, 3. James, 4. And John,	1. Peter, 2. And James, 3. And John, 4. And Andrew,
5. Philip, 6. And Bartholomew, 7. Thomas, 8. And Matthew,	5. And Philip, 6. And Bartholomew, 7. And Matthew, 8. And Thomas,	5. Philip, 6. And Bartholomew, 7. Matthew, 8. And Thomas,	5. Philip, 6. And Thomas, 7. Bartholomew, 8. And Matthew,
9. James the son of Alphaeus, 10. And Lebbaeus, 11. Simon the Canaanite, 12. And Judas Iscariot.	9. And James the son of Alphaeus, 10. And Thaddaeus, 11. And Simon the Canaanite, 12. And Judas Iscariot.	9. James the son of Alphaeus, 10. And Simon Zelotes, 11. Judas the brother of James, 12. And Judas Iscariot.	9. James the son of Alphaeus, 10. And Simon Zelotes, 11. And Judas the brother of James: 12. Matthias.

The first and the third arrangements enumerate them two by two, the second, one by one, the fourth, mixedly. [Yet Mark vi. 7, notices

the fact that they were sent out in pairs. *De W.*] The first and third arrangements correspond generally to the time of their vocation, and the connection of the apostles in twos; the second, to their dignity before our Lord's passion; the fourth, to their dignity after His ascension. Each of the arrangements contains three divisions of four names each, none of which interchanges any name with either of the others. Again, Peter stands always first in the first quaternion; Philip in the second; comp. John i. 42, 44, xii. 22; James the son of Alphaeus in the third. But in each division of four, the other apostles vary their positions. The traitor is always last. The plan of the first and third quaternions is contained in what I have just said: in the second, Matthew places himself modestly after his associate Thomas, which of itself shows that he was the writer of the book; for both Mark and Luke put Thomas after Matthew, although Luke, (after the confirmation of Thomas's faith, John xx. 27, 28), puts him, in the Acts, even above Bartholomew, and associates him with Philip. From the first division of four we have the writings of Peter and John; from the second, that of Matthew; from the third, those of James and Jude, or Thaddaeus. John has not enumerated the apostles in his Gospel, but he has done so by implication in the Apocalypse. See Rev. xxi. 19, 20, and my German Exposition. [*Twelve*—After the tribes of Israel. Comp. ch. xix. 28. *De W.*, etc.] *First*—On the primacy of Peter, see Luke viii. 45, ix. 32; John i. 42; Matt. xvi. 16; John xxi. 15; Acts i. 15, ii. 14, viii. 14, x. 5, xv. 7. He was, however, first *among* the apostles, not placed *over* the apostles; *in* the apostolic office, not beyond it. What has this to do with the Pope of Rome? Not more than to any other bishop; nay, even less. *Who is called Peter*—A surname afterwards better known. *The son of Zebedee*—To distinguish him from James the son of Alphaeus.

3. *The publican*—A humble confession of the Evangelist concerning himself. He does not call Peter, Andrew, etc., *the fishermen*; but he does call himself *the publican*. *Lebbaeus*—According to Hiller, Thaddaeus, derived from the Chaldee ܛܐܘܕܐ, *bosom*, and Lebbaeus, from the Hebrew לב, *heart*, are synonymous terms, and denote a *man of much heart*: So *Thomas* means the same thing as *Didymus*. As this reading is shorter and *middle*, it appears to be the right one. [That is, the reading which ends the verse with *and Lebbaeus*, omitting the words *ὁ ἐπικληθεὶς θαδδαῖος*, whose surname was *Thaddaeus*. So *Tisch.*, *Alf.*] His name was *Judas* the brother of *James*: but he was called *Lebbaeus* by name, as it were to distinguish him from *Judas Iscariot*.

4. *Iscariot*—[Best explained by Heb. קרית שא, *man of Kerioth*,

from his birth-place in the tribe of Judah: Josh. xv. 25. *Mey., Alf.*; or in the tribe of Ephraim, as Jerome says on Isaiah. *Bengel's* rendering, *he that hath the bag*, is indefensible.] *Who also*—*Also* implies that *the betrayal* was the most notorious fact by which Judas could be indicated. *Betrayed*—By the mention of his treason, that is silently implied which Luke expressly states in the Acts, that Matthias was his successor in the office of Apostle.

5, 6. *Way, city, house*—They were sometimes obliged to tread the *ways* of the Samaritans in their journeys; [for Samaria was between Judea and Galilee. *V. G.*] but since the Lord had preached to their *cities* in His journey, (see John iv.) and the apostles were afterwards to come to them, it was less necessary that the apostles should now visit them and sojourn in them. [But *ὁδὸν ἐθνῶν*, literally *way of the Gentiles*, means *way to the Gentiles*. *Mey., De W.* The first consideration with one sent of God must be to know precisely *where to go, where not to go*. *Stier.*] The first of these injunctions relates to this first legation; most of the rest apply to the whole apostleship of the twelve, to which they are now introduced. Comp. ver. 18. Our Lord gave nearly the same commands to the seventy: Luke x. 1–11.

6. *Sheep*—Ch. ix. 36. *Lost*—Jesus says *lost* oftener than *led astray*: Comp. ch. xviii. 12, 14. *These* kept the apostles busy enough. [The *lost sheep* were those who were astray in mind and life; that is, *all who had not faith in Him*. *Mey.*] *Israel*—From which the Samaritans had departed.

7. *As ye go*—Answering to *go* in ver. 6. [Apostles are always *itinerant preachers*; they found churches, but do not govern them. *Stier.*] *Preach ye*—Here were disciples, like students in theology, practising the rudiments of the ministry, and performing the duties of curates, with the view of returning afterwards to receive further instruction. [They themselves had not yet that fuller knowledge of himself, of his passion and resurrection, which Jesus afterwards taught them. Meanwhile their preaching and miracles prepared men's minds to receive Him upon his advent among them. Comp. v. 23. *Harm.*] *Is at hand*—The sum of their preaching. [While calling men to repentance. *V. G.*] Mark vi. 12.

8. *Sick, devils*—A gradation: Comp. ver. 1, where the highest grade is put first. [*Tisch., Mey., Alf.* omit the words *raise the dead*, which are found, however, in the oldest manuscripts.] *Freely*—This is not inconsistent with the conclusion of ver. 10. Hire is due for labor, but miracles and gifts of grace ought not to be sold.

9. *Do not procure*, etc.—Thus they were taught apostolic contentment. They were permitted to use what they had, but not to procure

anything new. *Gold, silver, brass*—Money, large or small. *Your girdles*—Which served also for purses.

10. *Scrip*—In which bread and other articles of food were kept: Mark vi. 8. *Nor staff*—[The true reading is the plural *ῥάβδους*, *staves*. *Tisch.*, etc., but the meaning is the same, *one staff each*. *Alf.*] In Mark vi. 8, we read *save a staff only*. He who had no staff, was not to care about procuring one, for our Lord says, *do not procure*; he however who had a staff might take it with him, for convenience, not defence. *Worthy*—[This general statement implies *here*, that they might be sure their wants should be supplied, without these preparations. *Mey.* Thus the very prohibition of provision is a glorious equipment; for it implies the promise of Him who forbids it, that they shall want nothing. *Stier.*] In turn, the hire is worthy of the laborer. *Food*—This word includes all the articles enumerated in ver. 9, 10.

11. *Search out*—By inquiring of others, and by spiritual examination. The godly are easily discovered by the godly, the ungodly by the ungodly. *Is worthy*—Of being your host. *And there*—In the house of that man, until you leave the city. [Thus a great privilege fell to the lot of the *first fruits* of their ministry. *V. G.*] A change of houses might have borne the appearance of fastidiousness.

12. *Salute*—say *שלום*, *peace*, mentioned in verse 13, that is, *salvation*. Our Lord adopted customary forms and ceremonies, but elevated them to a higher use.

13. *If indeed*—If they receive you. [*House*—That is *family, household*. *Stier.*] *Let it come, let it return*—The imperative may here be taken in its strict sense. *At your prayer, let it come*. *If you are not unwilling, let it return*. So conduct yourselves that *it may come*, that *it may return*. Bestow your salutation upon them with ready good-will, or take it back to yourselves. [This was a foretaste, as it were, of the power to *loose and to bind*. *V. G.* Ch. xviii. 18.] *Your peace*—That which you herald. *But if*—Contrary to your hope. *Let it return*—By the assurance of duty performed, and an increase of tranquillity and spiritual strength. That which has once gone forth from the bounty of God, has not gone forth in vain, but assuredly finds some one to whose lot it falls. A consolation for ministers who seem to themselves to do no good. The Lord speaks to them thus, They have despised it; keep it yourselves.

14. *Whosoever*—Whatever householder or magistrate. *When ye depart*—The ignorance of men was not yet invincible. At present, both laborers and hearers have so increased in numbers that it is no longer necessary to depart. *Or*—If you should not be admitted into

any house of the city. *Dust*—Because the very dust of the *land* trodden by the impious, would be visited, ver. 15, by a punishment from which the apostles would wish to be altogether free; see Acts xiii. 51; comp. Matt. xviii. 6; and Mark vi. 11; that seeing your steadfastness, they may know it has been said to them as a *testimony against them*. The symbolic action impresses those who see and hear. Comp. Neh. v. 18. *Your feet*—Gr. τῶν ποδῶν, this depends upon ἐκτινάξαι, *shake off from*. Guilt is conceived of as adhering to the feet or shoes; 1 Kings ii. 5. Therefore the apostles were to signify, by shaking the dust from their feet, that the blame of those who would not listen was removed from them.

15. *More tolerable*—[For the guilt of resisting God's will is the greater, the more clearly that will is known. *Mey.*] Therefore it is worse *not to believe the Gospel*, than to imitate the men of Sodom; ch. xi. 22, 24. An *hypallage*: that city shall, on the day of judgment, undergo a heavier punishment than the land of Sodom and Gomorrha either endured of old, or shall receive at the judgment. If a very short repulse shall be so severely punished, what will become of those who resist more obstinately?

16. *Behold*—*Behold* frequently serves to point out something at hand. *I*—Your Lord. Do not hesitate. A safe conduct. *Sheep*—Unarmed. *In the midst*—Not *into* the midst. You are already among wolves. *Wolves*—Who will not have the *lost sheep*, ver. 6, brought back; comp. ch. vii. 15, concerning false prophets, although here the term *wolves* is more comprehensive. *Be ye*—Gr. γένησθε, *become ye*; in exhortations this word is frequently used rather than ἔστε, *be ye*. *Go forth* such, and show yourselves to be so. *As serpents*—The godly often appear to the ungodly as serpents, and thus vanquish the old serpent. *And*—Thus David was at the same time prudent and simple towards Saul. [Not seldom a man accounts others altogether like himself. But it is a help to remember that many are worse, and perhaps some better, than you. *V. G.* A marvelous *and*, which connects such qualities. But to see the wonderful union perfected, look at Him who requires and can give it! *Stier.* Here, as always, Christ brings into their higher unity, things which elsewhere oppose and contradict each other. *Neand.*] *Harmless*, Gr. ἀξέπαιος, [literally *unmingled*, that is *with evil*; *simple, consistent*. Bengel's explanation, *without a horn*, cannot be supported. *Mey., Stier., etc.*] *Without horn*—hoof, tooth, or sting; both actively and passively harmless. Many words of this kind have at once both an active and passive force. Comp. note on Romans xvi. 19.

17. *But beware*—This explains the word *wise*, and enlarges the

admonition, for the word *men* is general. Comp. John ii. 24. [One is most impressed with the reasons for guarding against men, when compelled to associate with them, while they are loosed from all external restraint. *V. G.*] *Councils—synagogues*—The councils, where the chief men assemble; the synagogues, where the people gather. *In the synagogues*—They will consider the action so holy, that it may be performed even in the *synagogue*, (as contrasted with *the council*;) ch. xiii. 34. *They shall scourge*—Hard things are foretold, yet the apostles experienced them. So did Jesus Himself.

18. *And*—Gr. *δὲ*, here used by Epitasis, [to indicate an emphatic addition to the previous announcement.] *Ye shall be brought*—The apostles did not come of themselves to the rulers, they were brought. *Them*—The Jews, in contrast with *the Gentiles*. [This testimony was of *the person and work of Jesus*; for they were brought *for his sake*. *Mey.*] *And the Gentiles*—Even this chapter therefore looks forward to a more remote future, to an apostleship after the Lord's ascension.

19. *Be not careful*—Be it your only care not to care. This passage does not forbid all preparation; 1 Tim. iv. 15; comp. Luke xxi. 14; 1 Cor. xiv. 26. But on a sudden emergency, even now, a faithful professor should not be anxious as to what he shall say. *Or—Care* is elegantly mentioned; where, however, the *what* is supplied, there the *how* is not wanting. *How or what* includes whatever can cause anxiety; especially therefore, the words, on which many who have the matter ready labor painfully. The Spirit does not speak without words; ver. 20: and in Luke xxi. 15, we read, *I will give you a mouth and wisdom*. The same *Syntheton*, [or connection of clauses,] but with a different reference, occurs in John viii. 28, xii. 49, 50; Rom. viii. 26; 1 Pet. i. 11. The inspiration of the words thus spoken is not inferred from the difference between the words *how* and *what*, but from the promise itself. *In that hour*—Even though not before. Many feel most strongly their spiritual power when the hour comes to impart it to others. *What*—Gr. *τί* for *ὅ* with the same meaning; ch. xv. 32, and Luke xvii. 8.

20. *That speak*—Gr. *οἱ λαλοῦντες*. A like use of the article occurs, John vi. 63. *In you*—Or by you as instruments.

21. *Brother*—The nearest are most easily divided. *Cause to be put to death*—By an atrocious death, also by the magistrates.

22. [*By all men*—That is, *by the whole ungodly world*. *De W.*] *For My name's sake*—Which the world hates. *He that*—Truly. This is one of the apothegms which our Lord uttered more than once, ch. xxiv. 18.

23. [There is much variety in the different manuscripts and authorities in the text of this verse. *Bengel* prefers the longer reading of the Old Latin, etc., *flee ye into the other, and if they persecute you in the other, flee ye to another*. But *Tisch.*, *Alf.*, *Mey.*, etc. properly reject the addition. *This city, the other*—Jesus points in the direction of various cities. *Mey.*] *Ye shall not finish*—Comp. in 2 Chron. xxxi. 1. Heb. כלה, *to end*, [used in the sense *to go through and destroy*. Comp. English Version, Text and margin.] *The cities*—Not to say *villages* of Israel, ver. 6. Our Lord tells them that there was no fear of having no place to preach, and that they were not to remain too long in one place, as they would have an opportunity to remain longer in other places. *Till the Son of Man be come*—On this *coming*, see ver. 7, and ch. xi. 1. [The *coming* here alluded to is that advent by which, in the fulness of his presence, beneficence, and preaching, this announcement of his ambassadors was fulfilled in person by *Him*, whose work it was to come, to preach the Gospel, and to provide for its preaching by others. Matt. xi. 8, 5. In the same way he bade the seventy to herald the coming of his kingdom, and followed them up, by his own presence in the same places. Luke x. 1, 9. *Harm.*]

25. *The servant*—An instance of *Zeugma*. [That is, the word ἀπερὸν, *is sufficient*, must be repeated to complete the sense. He who keeps this saying in his heart will never complain of suffering. *Q.*] *Master of the house*—Jesus was indeed the head of a house, and brought up a large family of disciples, Luke xxii. 35, affording the most perfect example of a domestic, as well as a solitary life; and He is also head of the household of the Church. *Beelzebub*—[So Eng. margin, Gr. Βεελζεβοῦλ.] *Beelzebub* was a god of Ekron; 2 Kings i. 2. [The proper form is *Beelzebub*, and the most probable derivation is from בעל *Baal, Lord*, and זבול *Zebul, a house*; meaning just the same as Gr. οἰκοδεσπότης, *master of the house*. The name may have been given to Satan as *prince of his own region*. *Mey.*, *Alf.*, etc. after *Paulus*.] *Have called*—See ch. ix. 34; Mark iii. 22. They called Him *Beelzebub*, that is, the ally of *Beelzebub*. *How much more*—The world hated *Christ* most and first; and it was the duty of His disciples to feel that they ought to endure that hatred much more, to refuse it much less than he. [They of his household have less virtue than he, nor are they without blemishes; and these the world is skillful in reproaching. *V. G.*] *Them of his household*—They shall call them the household of *Beelzebub*.

26. *Therefore*—Although you shall be hated. *Nothing*—Comp. Mark iv. 22; Luke xii. 2. *For*—The world shall not so quickly destroy you, by whom truth is to be spread far and wide. *Covered*—re-

moved from sight. *Shall be uncovered*—Especially in Messiah's time. *Hidden*—Removed from hearing. Comp. next verse.

27. *Ear*—One ear, secretly. *On the house-tops*—A flat place, where men might converse, or even an audience assemble. Comp. 2 Sam. xvi. 22. [He bids them put away all fear. *V. G.*]

28. *And be not afraid*—The connection is: He who publicly preaches hidden truth, is persecuted by the world: he who fears God, ought to fear nothing save Him: he who does not fear God, fears everything save Him: 1 Pet. iii. 14, 15. [The world admires the noble spirit of those who fear nothing, and regards such a spirit worthy of heroes and men. And yet the fear of GOD alone is true heroism; and in its absence, all so-called presence of mind is false, and only indicates recklessness. *V. G.*] *Be not afraid of*—Gr. *ἀπό*, which is not repeated in the next clause; but *fear him*, without the preposition; which is a stronger phrase. *Him who is able*—And that too with the highest ability and authority, Luke xii. 5, that is, GOD; Jas. iv. 12. [*Ols.*, *Stier.*, etc. refer these words to Satan; but *Mey.*, *Alf.*, and most others, with better reason, agree with *Beng.* The sense is, The shrinking from bodily death must yield to the reverential fear of the eternal Judge. *De W.*] *Both soul and body*—The two essential parts of man. *To destroy*—He does not say *to kill*; the soul is immortal. *In hell*—It is not easy to preach the truth; and to none are severer precepts given than to ministers of the Word, as is evident from the epistles to Timothy and Titus. The most effectual stimulus is therefore employed. Many witnesses to the truth have been first divinely aroused, and afterwards led on, by the most fearful terrors. [*My God is my life; I cannot die but by losing Him. Q.*]

29. *Two sparrows for a farthing*—In Luke xii. 6, we read, *five sparrows for two farthings*. A reason why men are not to be feared. *One*—One rather than another. *Shall not fall*—*To fall to the ground* is to die. The future tense implies a condition: if it falls, it does not fall without your Father. *Without the will of your Father*—This is an ancient reading, [which *Beng.* prefers, but without manuscript authority. All editors retain the common reading.] The *numbered hairs* of the faithful, mentioned in the parallel passage of Luke xii. 7, correspond to this *will*. *Your*—Not *their* Father. [Yet the confessors die, and that often by the enemy's hand! Yes; but *not without the Father. Stier.*]

30. *Your*—Antithesis [to *sparrows.*] *The hairs*—Which you yourselves care little about. Who cares about the hairs once pulled out by the comb? A common proverb for a trifle.

31. *Many*—Opposed to *one*, ver. 29. *You*—Each of you.

32. *Confess me*—Gr. ἐν ἐμοί, *on me*, that is, when the question is raised concerning Me. This differs from *Me* and *him* in the next verse; comp. Luke xii. 8, 9. *Men*—Our Lord is speaking especially of persecutors.

33. *I also will deny him*—The order of the Greek words, *I will deny, even I, also him*, which expresses more exactly the law of retribution, *jus talionis* (as in ver. 32), is supported by the Latin and Gothic versions, by the Codex Byzantinus, and perhaps by other manuscripts. Such matters have been generally neglected by the collators of Codices. Others read ἀρνήσομαι αὐτὸν κἀγώ.

34. *Peace*—Of good with evil. *A sword*—That is violent *division*, Gr. διαμερισμὸν, Luke xii. 51, xxii. 36, proceeding from the discord of families, ver. 35, to wars and slaughter.

35. *To separate*—A consequence of what precedes. *A man*—A son *who loves Me*; ver. 37. *Against*—In this passage those are put in opposition, who are otherwise most attached to each other.

36. *Enemies*—A man shall have *them of his household*, his relations, servants, and acquaintances, for his enemies, if he believes in Me; Micah vii. 6.

37. *He that loveth*—From aversion to *the sword*. A climax: to prefer Christ to parents, children, and, in the next verse, to himself. [*Worthy*—To call me Master. Comp. Luke xiv. 26. *Mey.*]

38. *His cross*—The cross, which was not used by the Jews as a punishment, was not employed proverbially to denote great trouble; Jesus, therefore, in this passage, alludes to His own cross, which he was already bearing in secret. [One of those sayings of which Jno. xii. 16, was eminently true. *Alf.*] *Take it*—Willingly.

39. *Life*—Gr. ψυχὴν, often *soul*; here man with respect to his natural life, that is, himself; Comp. Luke ix. 24, 25. [A twofold life is implied, between which man may choose; a higher and a lower. If one is preserved, the other is lost. *Ols.* For that which takes place in the great world must also occur in each disciple; the removal of the sinful. He who refuses this, and thinks to *find his life* in his old self, is lost; but he who, in the fellowship of Christ's cross, gives up all that must perish, gains life eternal. *Stier.*] *For my sake*—Many *lose the soul for the sake of the world*.

40-42. [A consoling assurance for the apostles; in all your trouble, you may be the less anxious concerning your reception and support, since the reward of those who receive and support you is to be so glorious. *Mey.*]

40. *You*—A descending gradation: *you* apostles, a *prophet*, a *righteous man*, a *little one*. *Me*—It is not only of the same avail as if he

received Me, but he actually does receive Me. [Thus, though not every one can exercise the sacred ministry, yet every one may share its grace, its spirit, and its reward. Q.]

41. *In the name*—On this ground, and on no other. *A prophet, a righteous man*—A prophet is one who speaks, a righteous man one who acts, in the name of God, and manifests singular righteousness; ch. xiii. 17, xxiii. 29; Heb. xi. 33. *Hire, reward*—For he shows himself as obedient to God as if he were himself a prophet. It may be asked how he who is not righteous himself can receive a righteous man as a righteous man? We reply: Such a man, by the very act, returns to his right reason, and ceases to be the enemy of righteousness.

42. *Little ones*—Ch. xi. 11, and Zech. xiii. 7. A sweet epithet for *disciples*; Comp. ver. 41, for the double mention of *prophet*, etc. The world cares not for such. Of these *little ones* are made *prophets* and *righteous* men. *Of cold water*—This is without expense, and may be done even *on a journey*. A proverbial expression, and contrasted with *he that receiveth*. *Shall not lose*—A consolation arising from former good deeds, even in the midst of subsequent dangers. [Oh the infinite riches of God, who both is able and delights to pay such great rewards! V. G.] *His*—*Of the little one*, or rather *his own*. It is more to *receive* any one than to *give him to drink*, and therefore it has a greater reward. [Thus *the little ones* bestow blessings everywhere; “as poor, yet making many rich; as having nothing, and yet possessing all things:” 2 Cor. vi. 9, 10. *Ols.*]

CHAPTER XI.

1. *Made an end*—Jesus did nothing abruptly. See note on ch. xxvi. 1; and Luke vii. 1. *To preach*—Everywhere: Comp. John iii. 2, etc. [*To teach* is to instruct in private; *to preach* in public. V. G.] *Their*—Of the Israelites [the people, namely, who deserved His compassion, ch. ix. 36. V. G.]

2. *Of Christ*—Those works which it was the part of *the Messiah* to perform. [Jesus had done such works before John's imprisonment; but now did them much oftener. V. G. Instead of *dúo*, *two of*, *Tisch.*

properly reads *διὰ, by.*] *His disciples*—Whom He wished to confirm and resign to Christ. [For he did not himself indulge a doubt of Christ. *V. G.* But the question is asked in John's name, and the answer, ver. 4, is directed to him. Yet it is difficult to determine what John's own motive for the question was. *Ols.* and *Neand.* suppose his Jewish notions of Messiah and his imprisonment together to have confused and dimmed his mind; though still he went only to Christ for light. His inquiry was the prayer, Lord, I believe, help thou mine unbelief! *Ols.* *Alf.* thinks that John simply wished a public avowal from Jesus of his Messiahship; but this is forced.]

3. *He that should come*—Ps. xl. 7; Heb. x. 37. *Or*—There was not any other then, for John excludes himself by this disjunctive particle. *Another*—They recognize as a certain fact that there is *some one* to come. *Do we look*—With longer delay. [The period of awaiting was drawing to a close; Daniel's seventieth week was at hand. *V. G.*]

4. *Those things which ye do hear and see*—The testimonies of facts of seven kinds, ver. 5. 6. Miracles which had been foretold; which were beneficent, many, and various. [Elsewhere sight usually precedes hearing; but Christ's *work* answers, as it were, more closely to the desires of faith than his *words*. Jno. xiv. 11. Here again Jesus uses lowly language, as ch. xii. 17–41. He does not say, *Shew what I say and do.* *V. G.*]

5. [Just then that kind of miracles were being performed which were reserved for the Christ. Luke vii. 21. Anciently, *blindness, leprosy, and death* were inflicted upon sinners. *V. G.*] *Are evangelized*—The word is passive; Comp. Luke xvi. 16. For the works of our Lord Himself, which the disciples of John then saw and heard, are meant. Comp. Luke iv. 18, concerning the prediction of this work. [Of Christ, anointed expressly for it. Isa. lxi. 1. *V. G.*] Nor did all poor men as yet preach the Gospel, but only the apostles. See Matt. x. 7. [*Tisch.* with good authorities inserts *καὶ* before *νεκροί, and the dead, etc.*]

6. *Blessed*—Rare felicity. That very fact was a sign of Messiah, that many should be offended in Him. [Isa. lii. 14. This might be especially striking to the disciples of John. So ver. 18. Comp. 19. *V. G.*] He loaded others with benefits; He Himself was weak, poor, despised. *Whosoever*—Especially of John's disciples, who saw how differently Jesus lived from John. [But it is now generally admitted that this is a reproof to John himself. *De W.*] Ver. 18, 19.

7. *As they departed*—Otherwise they might have become puffed up. The world praises to the face, censures behind the back. Divine truth,

the opposite. *Began*—The people would not have begun, had He not done so first. *Concerning John*—The state of John is described in ver. 7, 8, 9, with reference to men, to himself, to God. *To see*—Idly. John v. 35. *A reed*—The shallows of Jordan abounded with these. They would have wished to find John such as they liked to be themselves, expressed here and in the following verse. They sought a man of easy disposition, and one who would favor their desires, whom they would not themselves style a reed; but whom Jesus calls a reed, a reed. For truth often attributes to a man, not such language as he frames himself, but such as reality demands. Jer. xviii. 12. The people themselves were not fully aware of their reasons for going forth. On the other hand, the character of John is described, comp. ver. 18, and at the same time a stumbling-block is taken away, which might have arisen from the imprisonment of our Lord's precursor. *By the wind*—Of favor when supposed to be himself Messiah, or of persecution. *Shaken*—The middle voice, *permitting himself to be agitated*. Jesus does not refute this view of John, as he does those which follow, because it refutes itself.

8. *But*—This word shows that the preceding view is dismissed. *Clothed*—They would have wished the forerunner, and Messiah Himself, to be such. [*Tisch.*, *Alf.*, etc., omit *ἱματίους*, *raiment*, which is then implied.] *Soft clothing*—Gr. τὰ μαλακὰ, *the soft things*, referring back to *μαλαχοῖς*, *soft*; those, namely, just spoken of. *Who wear*—John, if he had wished, might have been a courtier. *Houses*—Esth. iv. 2. Not in the desert or the prison. See Esther iv. 2. [*Kings*—The true reading *Tisch.*, *Alf.*, etc. *Beng.* reads *in the halls of the palace*, Gr. οἶκοι τῶν βασιλείων.]

9. *A prophet*—For a long time they had had no prophets. [Nor can he be received as such unless free from *fickleness* and *effeminacy*. *V. G.* *Tisch.* transposes *ἰδεῖν* after *προφήτην*; and punctuates thus: *But why went ye out? To see a prophet? Yea*, etc. So *Mey.* But *Alf.* retains the common reading.] *Yea*—A prophet, I say unto you, and greater than a prophet. *More*—Neuter, as in τὶ, *what*: when ye went out ye saw something more, although ye did not know it. *Than a prophet*—For a prophet announces from afar.

10. *For this is he*—[*Tisch.* omits *for*, γὰρ.] This makes John much greater than the views expressed in ver. 7, 8. *Behold I send my messenger before Thy face, who shall prepare Thy way before Thee*—In the Septuagint of Mal. iii. 1, we read, *Behold I will send forth My messenger, and he shall survey the road before My face, and suddenly shall come*, etc. *I*—The Father addressing the Son. *My messenger*—John was sent by God as a messenger, after whom came the Mes-

senger of the Covenant Himself. *Before Thy face*—Immediately before Thee. The Sept. has *suddenly* in the passage quoted. John was not a prophet of distant events: Luke i. 76. One coming, one utterance, belongs both to the Father and the Son. It is a most conclusive proof of the divinity of Christ, that much is said of Christ in the New Testament which is simply repeated from the Old Testament, and is there attributed exclusively to God. See notes on John xii. 41; Acts ii. 33; Rom. ix. 33, xiv. 11; 1 Cor. i. 31, x. 9; Eph. iv. 8; Heb. i. 6, 8, 10, 11; Rev. i. 8, 17.

11. *There has not arisen*—Or, *been raised up* yet. The verb *ἐγείρεσθαι*, denotes an office conferred. *Among them that are born of women*—Universal. Thus, *among women*, of the blessedness of Mary, Luke i. 28. [*Born of women* has for its contrast *born of God*. Jno. i. 13. *Ols.*] *A greater*—That is, *prophet*, Luke vii. 28, i. 15, even if he be compared with Enoch, Moses, and Elias. *The Baptist*—He already bore this surname, on account of the novelty and magnitude of his work, not merely afterwards to distinguish him from John the apostle. *But the least*—Gr. ὁ δὲ μῆρῶτερος, *he who is less*, [the comparative, not as *Beng.*, for the superlative, but *less than the rest*, therefore, *least*. *Win. in Alf.*] As far as John excels every one, even the greatest of the ancient prophets, so far is John himself excelled by every one, even the least, in the kingdom of heaven, whether a preacher of Christ or a citizen. John himself was not yet in the kingdom of heaven, but he went before it. [Even then the apostles themselves were superior to John in their baptism and teaching. Jno. iv. 2; Matt. x. 7. *Harm.*] Jesus is not *the least in the kingdom of heaven*, but is the King Himself; and He Himself is implied by the kingdom of heaven, which John announced. See ver. 10 and 8, and ch. iii. 11. Both inferiority and superiority are here spoken of as they are, not in men's judgment, but in reality, in the knowledge of the revealed Christ. 1 Peter i. 12. The consideration of external appearance, in ver. 6, has no place here. Jesus was *despised and unknown among men*, but He was not *the least in respect of the kingdom of heaven*; all citizens of the kingdom of heaven acknowledged Him as their King already. Comp. the phrase in ch. v. 19. He is never called less than John, nor least in the kingdom of heaven. The least in the kingdom of heaven, is the least citizen of the kingdom. The whole force of the comparison turns on this, that in that respect in which John is greater than the rest, the least in the kingdom of heaven is less than the other citizens of the kingdom of heaven. John did not yet know all, which at present even catechumens know from the Apostles' Creed. A noble climax, prophet—John—apostle, or

Christian. It is greater, in this respect, contrasting the Old and New Testaments, to know the present than the future, however near at hand; but in another point of view, the knowledge of the future is an especial honor from God. [Many older interpreters understand this clause to mean, *yet who seem less am greater in the kingdom of heaven than he.* Beng. answers this conclusively, and is followed by Mey., De W., Alf., etc. Thus this verse shows strikingly Christ's view of the vast distance between the Old Testament and the New; and answers those who expect to find in the former the truth revealed by him. Neand.]

12. *But*—Used antithetically in this sense. Although John is less than the least in the kingdom of heaven, yet even from the beginning of the days of John, the kingdom of heaven exercises force. The kingdom of heaven came not in John, but immediately after John. [*From*—For John's days of work were over. Mey. Beng. renders *βδζεται, thrusts itself forward.* But the context shows, that the English version, *suffereth violence,* is right. Jesus mentions it as a proof that *Messiah is come,* that the longing for his kingdom is aroused and in activity; no longer in quiet expectation. Comp. Luke vii. 29. Mey., De W., and Alf., who render *The kingdom of heaven is pressed into, and violent persons*—eager, ardent multitudes—*seize upon it.*] *The violent*—Luke xiii. 24. There is no complaint here of hostile force, for the complaint begins at ver. 16. *βδζεται* and *βασται* are relative. [*In this way* the work moves apace, and fulfills our wish. *V. G.*] *Seize*—In order that by seizing it with swift force, all obstacles broken through, they may obtain the blessing which is offered them. [*Just as happens with goods exposed for sale.* *V. G.*] See Luke vii. 29.

13. *For*—Now is fulfilled that which had been predicted until John. *Prophets, law, John*—Comp. Mal. i. 1, iii. 22, 23; and see note on Matt. iii. 12. There were prophets also before Moses; and the law being named second, there is a climax; for Moses was the greatest prophet of the Old Testament. The law also is mentioned in this passage on account of its prophetic office. Where the Old Testament ends with Malachi, there the New Testament commences with Mark. This phrase, therefore, *even until John,* holds good of Scripture. Its application extends also beyond Malachi, even to the father of John. Luke i. 67. *Even until,* without change. Here was the limit of prophecy and of the Old Testament dispensation; thenceforward is the fulfillment. *Prophesied*—This was the whole of their office, to bear witness to future things. John's was something more, ver. 9.

14. *If ye will*—Your interest is at stake. The word *violent* is ex-

plained: the willing only are compelled. All is ready; it is only necessary that *ye will*. *Elias*—The absence of the article shows an *antonomasia*. [That is, not this is literally *Elias*, but is like him in office; is the *Elias* of the New Testament.] John makes *the violent of the fathers with their children*. Comp. *but* in v. 16. The prophecy of the Old Testament concludes with this Elijah at the end of Malachi. John is called *Elias* on account of the office of forerunner, which he had in common with the Tishbite. *Who is to come*—The language is as that of one looking forward from the Old Testament into the New. [The Greek is *Ἡλίας ὁ μέλλων ἔρχεσθαι*, *the Elias the one to come*. V. G.]

15. *Ears to hear*—Thus the Septuagint in Deut. xxix. 4. Comp. Rom. xi. 8. [*Tisch.*, *Alf.* omit *ἀκούειν*, *to hear*.] *He that hath ears to hear, let him hear*, was a closing formula peculiar to our Lord, indicating that the other things which might have been said more expressly, are contained in those already uttered.

16. *Generation*—The evil men of this most favored period. *Children*—Jesus compared not only the Jews, but also Himself and John, in different ways, to children; with a condescension, in His own case, wonderful. [Instead of *their fellows*, *τοῖς ἑταίροις αὐτῶν*, *Tisch.* reads, *the others*, *τοῖς ἑτέροις*. So *Mey.*, who says, the *children* are the Jews, *the others* are John and Jesus. The first was too ascetic and severe, *not dancing to their fluting*; the second too lax, *not lamenting with their mourning*. Similarly *Alf.* who retains *ἑταίροις*, *fellows*.] *Market-places*—A large city has often many *market-places*. The preaching of John and that of Christ were public.

17. [*Tisch.* omits *καί*, *and*, at the beginning, and *ὑμῖν*, *unto you*, in the second clause of this verse.] *We have piped*—Verse 19. *We have mourned*—Verse 18. An instance of *Chiasmus*, [or parallelism of two pairs of clauses.]

18. *Came*, Gr. *ἦλθε*—A striking instance of *Anaphora*; [the repetition of the same word at the beginning of successive sentences;] ver. 19. *Neither eating*—John did not eat with others, nor even in the presence of others. His mode of life and the character of his teaching were consistent, and so were those of Christ. Therefore the one is implied by the other. *Nor drinking*—Luke i. 15. *They say*—The world disparages virtue as an extreme; it represents vice as the mean. *A devil*—In common language a *familiar spirit*, [which misleads him to adopt this strange regimen. *Mey.*] *He has*—A common reproach among the Jews, by which they denoted one who was mad, or over wise, or proud. They who avoid the society of men, easily incur this suspicion.

19. *A gluttonous man*—They distinguish Him, as one out of many, by a mark the opposite of that mentioned in ver. 18. *Children*—[Gr. τῶν τέκνων, for which a few manuscripts have τῶν ἔργων, *works*. This *Beng.* is inclined to favor, though without sufficient grounds. All eds. retain the common reading.] *Her*—Gr. ἀντῆς. Valla thinks that this refers to γενεᾶς; but see Luke vii. 35, where there are more remarks on the present passage. Comp. ver. 31. [*Wisdom is justified, etc.,*—that is, is recognized by those who really belong to her. *Neand. Wisdom* is assuredly *Christ*. The children of wisdom are those who suffer themselves to be gathered together by her. It is for this reason that Wisdom is blamed for ready indulgence towards such persons, and she is therefore compelled at last to justify herself. Luke xv. 1, 2, etc. *V. G.*]

20. *Then began*—He had not upbraided them before. This upbraiding is the prelude to the Last Judgment. Every hearer of the New Testament is either much more blessed (v. 11) or much more wretched than they of old time. *Mighty works*—Ver. 5. [Repentance and the knowledge of Jesus Christ are conjoined. *V. G.*]

21. *Woe*—This interjection does not invoke the curse but announces it: ch. xxiv. 17. Its opposite is *blessed*. This should be observed everywhere. [*Chorazin*—In Galilee, according to Jerome two miles from Capernaum. *Bethsaida*—The native city of Peter, Andrew, and Philip, Jno. i. 44, near Capernaum, on the west shore of Lake Gennesareth. *De W.*]

21, 23. *You, thee*—Two neighboring cities are compared with two mentioned in the Old Testament history, and one more miserable than the former is compared to one more miserable than the latter. *Long ago*—In that ancient time, in which it was more difficult to repent. See Acts xvii. 30. We must not say, *What doest thou?* Comp. Ezek. iii. 6. *In sackcloth*—Understand *sitting*, or some such word.

22. *More tolerable*—Because they were less impenitent; and they would have repented; and they have already been punished. *Judgment*—He himself, in whom they were then offended, will be Judge.

23. *Capernaum*—This city had been more blessed than Chorazin and Bethsaida, but by sin was more miserable. It is therefore compared with Sodom, not with Tyre and Sidon. *Even unto heaven*—For the Lord *from heaven*, and therefore himself *a heaven*, had come to dwell there. [For examples of this exaltation, see Jno. ii. 12, iv. 47; Matt. iv. 18, xiii. 53; Jno. vi. 24; Matt. xvii. 24.] *Exalted*—In the sight of God, of Christ, and of the angels. *Hell*—Which is lowest in the universe. *They would have remained*—Not been destroyed. *A condition* of vast import! [For they, in that case, either would

not have perpetrated the enormities which they did, or else would have repented of having committed them : in which case they would not have been destroyed, either then or subsequently. *V. G.*] The same verb occurs, John xxi. 22.

25. *Answered*—To that which was stirring in his mind, concerning His Father's design, His own thoughts, and the disposition of His disciples. [He uttered the following words with an exulting spirit. *V. G.*] *I praise*—Nothing can be declared of God with praise to him, which is not so in fact: *ἰσχυρῶς*, *confession*, declaration. Jesus returned thanks to His Father afterwards in the same words, when the seventy disciples had performed their work well. *Father, Lord of heaven and earth*—He is frequently called the Father of Jesus Christ, sometimes also His God; never *His Lord*, but *the Lord of heaven and earth*. Let us learn by the example of Jesus Christ, to render to God those titles which accord with the subject of our prayers. The Jews also forbid multiplying divine titles in prayers. The address in this passage is indeed most magnificent. *Because Thou hast hid, and revealed*—A double ground of praise. With *Thou hast hid*, comp. ver. 27; with *Thou hast revealed*, comp. again ver. 27, at the end. *These things*—Concerning the Father and the Son, concerning the kingdom of heaven. *The wise*—Those who assume for themselves the character of wisdom. *Prudent*—Those who assume for themselves the character of discernment. Comp. 1 Cor. i. 19. *Thou hast revealed*—Ch. xvi. 17. *To infants*—Such as the twelve and the seventy were: Luke x. 21. They were *very young*, for they bore witness for a long time afterwards. They were *infants*, being ready to believe and simple. Matt. xviii. 3. [This *hiding* and *revealing* were closely connected; for only childlike submission could receive the revelations, not those satisfied with their fancied wisdom. *Neand.*]

26. *Yea—Even so*. Jesus assents to the good pleasure of the Father. *Even so, Father*, is the sum of filial confession. The article with *Father* in Greek gives it a significant emphasis. *Well-pleasing in thy sight*—The will and the intelligence of God put forth His decrees. This *well-pleasing* is the limit, beyond which we may not go, in examining the grounds of the Divine decrees. Thus presently, of the Son, *will reveal*.

27. *All things*—Here the address is turned to the auditors. After His resurrection, He more expressly said that *all things in heaven and in earth* were delivered to Him; ch. xxviii. 18; but in the present passage the same truth is implied; comp. ver. 25. *All things* with authority to reveal them. *All things*, and therefore *all men*; John xiii 8, xvii. 2; 1 Cor. xv. 25, 27. *Have been delivered*—The Father

reserved nothing for Himself, which He did not give to the Son. Comp. John xiii. 3; Matt. xxviii. 18. The intimate relation of the Father and the Son is implied in ver. 25—27, John vi. 39, 40, and so throughout the Apocalypse. *No one, neither*—On the order of the words, comp. John viii. 19. *Except the Father*—He does not add, *and he to whomsoever the Father will reveal Him*, because He said that in ver. 25, and here He is teaching us what the Father has delivered to Him. The Holy Spirit is not excluded: He is not, however, mentioned here, because His office was not as yet so well known to men. *Will*—To whom, however, He *will* is clear from the following verse.

28. *Come ye*—Immediately; chap. iv. 19, note. *Unto Me*—Since the Pharisees, and even John himself, do not satisfy you. *All*—Let not the limitation in ver. 27 deter you. *That labor*—Refer to this *the yoke* in ver. 29, 30. *Heavy laden*—To this should be referred *learn*, ver. 29, and *burden*, ver. 30. Hebrew *מט*, a burden, that is, doctrine, discipline. [*All ye* are then *the poor* of ch. v. 3, and especially those wearied by outward observance of the law, v. 30, and seeking rest therein in vain. Comp. ch. xxiii. 4. *De W.* This and the next two verses are a comment on ver. 5, *and the poor have*, etc. *Ols.*] *And I*—Though you have sought elsewhere in vain, you will find it with Me, ver. 29. *I will give you rest*—This is explained in the next verse. *Because*, etc.—*I will give you rest*, and *ye shall find rest* correspond.

29. *Take*—To take the yoke of Christ, is to give oneself up wholly to His discipline. *Because*—Hence it appears *why* we should willingly learn from Jesus. Our *meekness* and *lowliness* are a consequence. *I am meek and lowly*—Although His language is fearful in ver. 20, 24. *Meekness* makes the yoke easy, *lowliness of heart* makes the burden light. The Pharisees were austere and proud. *Condescension* is a glorious virtue of God, which is rather described at length, than named by one word in Scripture; whose likeness in the saints is *humility*, and its opposite in Satan and the wicked is pride. For it is *condescension*, that that highest Majesty should have deigned at all to make creatures, and especially men, however contemptible, however mean, and to look on them without disdain, and to unite them to Himself. And the Son of God, while in the flesh, in the most conspicuous manner manifested humility. Psalm xxxiv. 7, cxiii. 6; Luke i. 48, 52, 53, xii. 37, xxii. 27; John xii. 26, xiii. 14; Phil. ii. 8; Heb. xi. 16. *In heart*—*Lowly* does not by itself express a quality of *the heart*, as *meek* does; therefore *in heart* refers rather to *lowly* than to *meek*. The word *heart* completes the expression; Rom. ii. 5. *And*—Is introduced as in *αὐτῷ*, and *I*, ver.

28. Thus the Sept. in Jer. vi. 16, *and ye shall find purification for your souls*. Rest flows from the *heart* of Christ into our *souls*; ver.

29. *Ye shall find rest*—As yet unknown to you, but *sought for* and desired.

30. *My yoke*—In one point of view, *the cross*, in another, *the yoke* of the godly is mentioned. [The one yoke but gives place to another; *independent* and *gods* we can never be. *Stier.*] Chap. x. 88. *Easy*—For I am *mEEK*. *Light*—For I am *lowly*. [*Light*, comp. 1 John v. 3. *All things are light to love*, says *August. Mey.*]

CHAPTER XII.

1. *At*—The Pharisees interrupted Him at a most unseasonable time. *Began to pluck*—The Pharisees interrupted them immediately. It required some labor to shake out enough grains from the ears to appease their hunger. [A man then may be hungry, and yet not forsaken of Christ. The riches of Jesus and his disciples are all *spiritual*. *Q.*]

2. *Behold*—They mean to say, The Master ought to answer for what the disciples do in His presence. *Behold!* They wish to have an immediate prohibition. *That which is not lawful*—They speak confidently, and are therefore rebuked severely; ver. 3, 5, 7. A common form of speech, *lawful* or *not lawful*. A false reproof was more common then, than a true one now. *To do*—Referring not to *eating*, but *plucking*. *On a Sabbath*—The Sabbath is the subject of a great part of the Evangelic history. [There was no *theft* in plucking another's corn thus to satisfy one's hunger, for this was expressly allowed by the law. Deut. xxiii. 25. *Mey.*]

3. *Have ye not read*—They had read, but without the spirit. Jesus convicts them of error by the authority of the Old Testament. *David*—Whose conduct you will not blame. *When he was hungry*—This is left, in 1 Sam. xxi. 3, to be understood by the reader. *With him*—Same, ver. 4.

4. *House of God*—He dwells upon this which might have been a reason for hesitating. *The tabernacle* is meant, as the temple was

built somewhat later. *The loaves*—The observance of the Sabbath is, in great measure, *ceremonial*, or Jesus would not have drawn an argument from the *shew-bread*. *Shew*—Gr. τῆς προθέσεως, bread of *setting forth*, as the Hebrew, bread of *faces*, פנים. *But only*—That is, *for others than*. [This shew-bread was a very ancient offering of twelve loaves, laid in two rows on the golden table, in the Holy Place; and weekly renewed, the priests taking the old. *Mey.*]

5. *Or*—Gr. ἤ, simply indicates a question. *In the law*—A gradual approach to a more stringent proof from the example of the Prince, which the priest had approved, to the Law itself; from the prophets, even the earlier ones, of whom parts were read, to the Law, which was all read; and from the sacred food to the sacred day, the subject in question. [At that very time of year Leviticus was read on the Sabbath, the book in which there occur so many precepts as to sacrifices which were to be offered even on the Sabbath. *V. G.*] *The Priests*—Who were especially bound to maintain the law, yet in this matter are especially excepted. Thus also, the priests of Christ are less bound to the Sabbath than the mass of the people. *In the temple*—Employed in sacred rites. *Profane*—Gr. βεβηλοῦσι; τὸ βέβηλον, *the profane*, is opposed to τὸ ἅγιον, *the sacred*, but does not always imply impurity or guilt. Lev. x. 10, 1 Sam. xxi. 4.

6. *I say*—This form of speech expresses *great authority*. *The temple*—In which the priests minister. The Temple gives way to Christ, the Sabbath (ver. 5) to the Temple; therefore the Sabbath (ver. 8) to Christ. *There is here*—[*Beng.* properly reads μείζον in the neuter, *a greater thing*, for the common μείζων, *one greater man*. So *Tisch.*, etc. The neuter is more emphatic. *Mey.* A greater thing than the temple, namely, *the true temple of God*, the Son of Man. *Alf.*] He does not say, I am greater. Jesus was *lowly in heart*. ver 41, 42, ch. xi. 4, 5. Thus Luke iv. 21, and ch. xix. 9. *This day*, etc. See also Matt. xiii. 17; John iv. 10, ix. 37.

7. *Ye had known*—Pluperfect. *Mercy*—See ch. ix. 13. The disciples [in imitation of David, *V. G.*] had claimed the prerogative of *mercy*, and the Pharisees had violated it by their rash judgment. *Sacrifice*—More sacred than the Sabbath; ver. 5. *Have condemned*—Rashly, quickly, cruelly. [By reflections condemning others, one often sins unawares in the act of accusing another of sin. *V. G.*] If any one had doubted whether it were lawful to pluck the ears before the Passover, this argument would have been a sufficient reply.

8. *Lord*—The innocence and freedom of disciples rests upon the majesty of Christ, and the *sovereignty* of the Son of Man expresses itself in *mercy*. [Also—Gr. xai, omitted by *Tisch.*, etc.] *Of the*

Sabbath—The Lord of the Temple, and of all things, is surely Lord of the Sabbath; nor has He merely that right which David had. [He means, not I am Lord of the Sabbath law, and therefore may break it; but *I am the Lord whose work must be done on the Sabbath*, who also can decide its obligations. *Ebr. in Ols.* For to work the works of God belongs to every place and time, and is the true priestly sanctification of the Sabbath and the sanctuary. *Stier.*]

10. *There was*—[*Tisch., etc.*, omit *ἦν τῆν*, so as to read, *and behold, a man with a*, etc.] He had either come of his own accord, to be healed, or had been brought by others as a snare for Jesus. *That they might accuse Him*—As if He had broken the Sabbath, which was then greatly respected even by courts of law; ver. 14.

11. [*Tisch.* omits *ἔσται*, *shall there be*; but without sufficient authorities.] *One sheep*—No great loss. *Lay hold of*—A suitable verb to express also the healing of the hand. *Then* this was permitted, but since then the Jews forbid even this.

12. *On the Sabbaths*—For a good deed must not be postponed. *To do well*—To man or sheep, nay, to man rather than sheep. [One might suppose that there was danger in delay in the case of the sheep, but that a man so long troubled with bodily infirmity, might have been put off for once to the next day. But the fitting time for relief was when the patient met the physician. On the Sabbath there was gathered a larger assembly of people, who thus had it placed in their power to see the miracle and to be profited by it. *V. G.*] We may not on the Sabbath do that work which is daily, usual, and for hire; we may do those things which time and place suggest to us for the good of our neighbor and all other living creatures, and especially for the honor of God. [*Then the Pharisees*—Jesus did not *toil*, like those who gather grain, or draw sheep from a pit; but healed *by a word*. It was a pure kindness bestowed without labor, yet blind men thought the Sabbath broken by it. *V. G.*]

15. *He departed*—Ver. 19 refers especially to this. Our Lord avoided noise.

16. *Should not*—Such was the authority of Jesus, who imposed silence even on the multitude, [to avoid attracting too much attention from his opposers before the time. *Mey.*]

[17. The Saviour's peaceful and most salutary manner in action is intimated here. *V. G.* And how far is this from the manner of his adversaries! *Harm.*]

18. *Behold My Servant*, etc. [These verses, 18—21, are a very free translation from the Hebrew of Isa. xlii. 1, etc., influenced somewhat by the Sept. *Mey.*] The Sept. thus renders Isa. xlii. 1—4.—

Jacob is My servant ; I will defend him. Israel is my chosen ; My soul has accepted him : I have given my spirit upon him ; he shall bear forth judgment to the Gentiles. He shall not cry, nor lift up ; nor shall his voice be heard without. A bruised reed shall he not crush, and smoking flax shall he not quench ; but he shall bear forth judgment unto truth. My servant—Hebrew עַבְדִּי, Isa. xlii. 1. And the Sept. frequently expresses that Hebrew word by παῖς, *child* or *servant*, where Moses, or even the Messiah, is spoken of. Comp. Acts iii. 18, 26, iv. 27, 30. For these are the only passages in which this word is applied in the New Testament to Messiah, [except Luke ii. 48, *the child Jesus*,] because neither this nor any Greek word exactly represents the Hebrew, which the apostles also used in the beginning, or else because neither word is appropriate to our Lord's state of glorification. The words, *servant* and *beloved* are parallel ; and also *have chosen*, and *am well pleased*. *Have chosen*, Gr. ἡρέτισα ; the verb ἀρπερίζω, is equal to ἀρπετὸν ὀρίζω, *to set apart as chosen*. *In whom*—Gr. εἰς, literally *towards whom*, expressive of the perpetual tendency of the Father's mind *towards* the Beloved. 2 Pet. i. 17. *Judgment*—Salutary to men, ver. 20, John xvi. 11. *Judgment*, the separation of sin and righteousness. *To the Gentiles*—When He shall have left the Jews. *He shall announce*—He both performed and announced it. It is spoken of here in the *future* : afterwards by St. Paul in the past. Eph. ii. 17.

19. *His voice*—From the house. This example of the lowliness and meekness of Jesus aptly precedes the manifestation of severity in ver. 34 ; thus also He wept when about to enter Jerusalem, and then expelled from the temple them that bought and sold.

20. *A reed*—Hebrew קנה. Jerome understands by *the bruised reed*, Israel ; and by the *smoking flax*, the *people congregated from the Gentiles*, “ who, when the fire of the natural law was extinguished, were enveloped in the errors of a most bitter smoke, which is hurtful to the eyes, and of a thick darkness. This people He not only forebore to extinguish and reduce to ashes, but on the contrary, from the small and almost dying spark, aroused a vast conflagration so that the whole world might burn with that fire of our Lord and Saviour which He came to send upon earth, and desires to kindle in all.” *Shall not break, shall not quench*—An instance of *Litotes* for *shall especially cherish*. Comp. ver. 7, ch. xi. 28 ; Isa. xlii. 3, lxi. 1—3. *Send forth*—Hebrew שָׁלַח and שָׁמַר. In the Sept. both words are commonly rendered by ἐξβάλλειν, *to send forth*. *Unto victory*—Heb. לְעוֹלָם for *ever*, that is, so that nothing may resist them for ever. [The sense

is, until he shall have carried out to victory the judgment preached by him. *Mey.*]

20, 21. After *judgment unto victory*, the Septuagint has, *He shall shine forth, and He shall not be broken, until He set judgment upon the earth: and in his name shall the Gentiles hope.* And on this verse of Isaiah (xlii. 4) Jerome thus comments: "But that which follows, '*He shall shine, and shall not be consumed, until He establish judgment on the earth,*' the evangelist Matthew has not inserted. Or else the words between '*judgment*' and '*judgment*' have been lost by the error of a transcriber, accordingly, I give this interpretation: '*He shall not be sad nor turbulent, but shall always preserve a serene countenance.*' Aquila and Theodotion have interpreted it, *He shall not darken, and He shall not run, until He establish judgment on the earth.* And the meaning is, *He shall repel none by a sad countenance, nor be hasty to punish, since He has reserved the reality of judgment for the last time.*" The intervening passage in the Hebrew runs thus: לא יכזה ולא ירוץ ער שים בארץ משפט [rendered in the English version *He shall not fail nor be discouraged* (margin, *be broken.*) *Beng.* here approves *Jerome's* view, that these words should be considered as a part of the text, omitted by accident. But he seems to have abandoned it afterwards, and it now has no support.]

21. *And*—Jerome refers to these words those of Isaiah: *He shall shine, and shall not be broken, until he establish judgment on the earth: so that, says he, the light of His preaching shall at length shine forth in the world, and be consumed and overcome by the devices of no one, until He establish judgment on the earth; and that be fulfilled which was written, Thy will be done, as in heaven, so on earth.* Name—Hebrew תורר, *law*. The whole Gospel is a discourse on the name of Christ.

22. [*Tisch.* omits τυφλὸν καὶ and καὶ before λαλεῖν; reading, *so that the dumb spake and saw.*] *One possessed with a devil*—Extremely wretched. *Both spake and saw*—This seems to express the order of the miracle.

23. [*Is not*—Faith contending with doubt. *Mey.*]

24. *When they heard*—What the people said. *This*—Contemptuously. [How few the words may be, yet how great their importance! *V. G.*] *Except*—A confident affirmation. *By Beelzebub the prince of the devils*—They call Satan thus. In the Old Testament it was the name of an idol. Comp. 1 Cor. x. 20.

25. [*Tisch.* omits ὁ Ἰησοῦς, *Jesus*, reading, *and he knew*, etc.] *Thoughts*—Most bitter ones; Comp. ver. 34, 35. *Kingdom*—First the kingdom is treated of, then the house, and, in verse 26, Satan

himself; whose kingdom contains wicked men, whose house, devils. *Shall not be established*—That is, by its master or lord. Gr. *σταθήσεται*, which implies, Ammonius says, to stand by the agency of another, while *στῆναι* is to stand by inner strength and will.

26. *If Satan cast out Satan*—Satan or the devil is *one*. I, says Jesus, cast out Satan. In the kingdom of darkness there is none greater than Satan. If, therefore, your words are true, it must be Satan who casts out Satan. But this is clearly absurd: one kingdom, one city, one house, is not divided against itself. The noun *Satan* stands for the reciprocal pronoun *himself*, as in Exod. xvi. 7; Lev. xiv. 15, 26; 1 Kings viii. 1, x. 13, xii. 21; 2 Kings xvii. 31. This does not however prevent the supposition, that the accusative τὸν Σατανῶν, *Satan*, is put by synecdoche for his comrades. Thus, for example, you might say, The Gaul destroyed himself, if at any time one Gallic cohort should put another to the sword. Thus Satan would cast himself out, that is, Satan, the prince, who is one, would cast out those whom he knew to be his own, his comrades. *Kingdom*—Which is, however, very stable. Satan is said to have *a kingdom*, yet is never called *a king*, for he is an usurper. [In one sense, the kingdom of evil is always at war with itself, but it is yet *one* as opposed to good. It must always subserve the good *indirectly*, but never *directly*, or it ceases to be evil, and the kingdom is subverted. *Neand.* Just as a nation may be full of dissensions within, but must not lose its sense of unity *in respect to other nations*, or it falls to pieces. *Trench.*]

27, 28. *If—but if*—A dilemma.

27. *Your sons*—[That is, Jewish exorcists, educated as Pharisees. Comp. Acts xix. 13. *Mey.*] Whom you cannot avoid accusing, says Jesus, if you calumniate Me. See also Mark ix. 38, and comp. Acts xix. 13. *Your*—Whom you do not thus harass, since they are of your own race and school. *Cast out*—[*In my name. V. G.*] Ch. vii. 22; Mark ix. 38. *They*—Emphatically.

28. *If*—The other alternative being destroyed, this has the force of *since*. *I cast out*—Jesus in every way destroyed the kingdom of Satan. *Therefore*—The expulsion of Satan, and all he has, is the mark and token of the kingdom of God; for this was reserved for the Messiah. *Has come*, Gr. *ἔφθασεν*—*Has anticipated you, has come upon you unawares*. This word is appropriately used here, and conveys a sublime suggestion; comp. *first*, ver. 29. *The kingdom of God*—Antithesis to *Satan's*. ver. 26.

29. *Or else*—Like Latin *an*, a disjunctive interrogation. *House*—Satan's house was the world. *Of the strong*—Of any one who is strong; comp. Heb. ii. 14. *First*—Jesus bound Satan: then took

his spoils. *Bind*—By superior strength. *Spoil*—See on Mark iii. 27.

30. *He that is not*—The second alternative in ver. 27, 28, is confirmed by ver. 29; the former by ver. 80, with this meaning, *Your sons are not against Me, nor do they scatter abroad; therefore they are with Me, and gather with Me.* There is no neutrality in the kingdom of God; that activity which is natural to man is exercised in either good or evil, especially by those who hear the word of God. Christ's work and cause, however, are simple and pure; and though there are so many strangers and enemies to it, it overpowers them all, and makes no compromise with them: Luke xii. 51. An aphorism. *That gathereth*—The work of Christ and of Christians is to gather; ch. xxiii. 37; John xi. 52. Hebrew קהל, *one that gathereth*, or a preacher. [The sense is, He that gathereth, but not with me, his gathering is itself a scattering. *Stier.*]

31. *Blasphemy*—The most atrocious kind of sin. He who insults the majesty of an earthly king by rewilings, is much more severely punished than he who steals many thousands of gold pieces. *Shall be forgiven*—So that the punishment may be remitted to the penitent. *Blasphemy against the Holy Ghost*—Sin against the Holy Spirit is one thing, blasphemy against the Holy Spirit is another. (Comp. Acts vii. 51; 1 Thes. iv. 8.) The word *sin* is not repeated here. By sin a wretched man injures himself; the blasphemer affects many others with irreparable harm. And the Pharisees blasphemed the Holy Spirit, not in a mere ordinary holy man, but in the Messiah Himself. [Not a particular act of sin, but a *state* of wilful, determined opposition to the Holy Spirit is meant. 1 John v. 16; 2 Tim. iii. 8; Jude 4, 12, 13; Heb. x. 26—31, vi. 4—8. *Alf.*]

32. [*And whosoever*—The language immediately preceding is further explained. *V. G.*] *The Son of Man*—This is said in accordance with our Lord's apparent condition, inasmuch as He was then conversing with them on an equal footing, Phil. ii. 7, as He is described, for example, in ch. xi. 19; comp. note on ch. xvi. 18. It is not therefore easy, in these times, to say anything against the Son of Man; it is more easy to commit blasphemy against the Holy Ghost. [Therefore, when they insultingly called Him Nazarene, etc., they spoke against the *Son of Man*; but when they ascribed the miracles which he wrought by the Spirit's power to devils, they spoke against the Holy Ghost. *These men were liable to commit both sins. V. G.*] *Neither—neither*—He shall in both drain to the dregs the most sure and most severe punishment.

33. *And*—Understand again *make*; the imperative running into

the sense of the future. [That is, make the tree good, *and ye will thus make*, etc. These words have a double reference: to Jesus, who could not be evil, for his works were good; to the Pharisees, who could not speak good things, because their works were evil. *Alf.*] *Good*—The Jews wished to be a good tree with bad fruit, though they plainly knew it to be contrary to the truth.

34. *Of the heart, the mouth*—See ch. xv. 18; Rom. x. 9; 2 Cor. iv. 13.

35. *Treasure*—There is truly treasure and hidden abundance in every man. [*Tisch.*, etc., omit τῆς καρδίας, *of the heart*.] *The good things, evil things*—Gr. τὰ ἀγαθὰ, πονηρὰ. The article has frequently a relative value; perhaps therefore it was added to ἀγαθὰ, *good things*, because these were mentioned in ver. 34, and not to πονηρὰ, *evil things*, because not referred to there. But many copyists have either written or omitted the article much at random.

36. *Word*—A nominative absolute, as in Luke xxi. 6; John xvii. 2; Acts vii. 40; Rev. iii. 12, 21, and in the Sept. of Psalms xviii. 30. *Idle*—Not only *evil*. Goodness of treasure does not even produce anything *idle*. *They shall give account*—*Render account* stands for *pay the penalty* by metonymy. [*In the day*—Then how great that day! *V. G.*]

37. *By*—Words disclose the righteousness or unrighteousness which is in the heart.

38. *Answered*—[*Him*—Gr. αὐτῷ, inserted by *Tisch.*, etc., with good reason.] As though they would not otherwise believe the words they had just heard. *We wish*—Why do you wish? Because it so pleases us. They thus deny the signs already given. *From Thee*—From Thee Thyself, as *from heaven*, in ch. xvi. 1.

39. *Generation*—Offspring of the same age and disposition. *Adulterous*—Literally; ch. v. 32; and also figuratively, very guilty; James iv. 4. *A sign*—And one too of a certain special kind. This word is thrice repeated here with great emphasis. Comp. 2 Cor. xi. 12, where the meaning is, *They wish for an occasion, and no occasion is given them*; which resembles this, *They seek for a sign, and no sign shall be given them*. *Seeketh*—Gr. ἐπιζητεῖ, that is, beyond those which it has already seen; it requires more, as if it had seen none. *The sign of Jonas*—Such a one as was given in Jonah.

40. *Jonas*—Jonah did not then die, but there was as little belief that he would return from the fish, as that Jesus would return from the heart of the earth; yet both did return. *In the belly of the whale*—We ought not to doubt that Jonah was in the belly of the whale, on account of the narrow throat of some animals of that kind. For

there are various species of whales ; and even if none were sufficient for this, we must suppose that one fish to have been peculiar in this respect : Jon. ii. 1. *Shall be*—A sign for the future, as John ii. 19, vi. 62, 89. *Of the earth*—Thence shall they have a sign, and not one from heaven first, although they sought it thence. Comp. Luke xi. 16. No signs save those from earth, and for the good of men, were suitable to Messiah's humiliation. They did not recognize the sign of that time as suitable to that time ; ch. xvi. 8. Afterwards signs were shown, and shall be shown, from heaven ; see Acts ii. 19 ; Matt. xxiv. 30. *Three days and three nights*—No one doubts that Jesus was in the heart of the earth *three days*. He remained there, however, only two nights, as far as night signifies the darkness interposed between day and day (comp. Mark xiv. 30) ; and yet the calculation holds good, if you consider that *three days and three nights* are the formula to express a single idea, and have the force of a single term for the sojourn of Jesus in the sepulchre ; equivalent to *a space of three days and nights, or three nights-and-days*. The expression *three days* simply might have been used, but this is the idiom of the sacred style, that in indicating *continuous* time the intervening nights are added ; ch. iv. 2 ; Gen. vii. 4 ; 1 Sam. xxx. 12, 13 ; Job ii. 13. Now Jesus was buried on the day of the preparation, Friday ; and in this reckoning each space of twenty-four hours, from evening to evening, is regarded simply as a natural day, without reference to the change of darkness and light. Thus the first *night-and-day* was from about the tenth hour of the Friday up to the same evening, the second and fullest, from the beginning of that night up to the end of the Sabbath and the beginning of the following night ; the third, strictly speaking, from the beginning of the following night up to the resurrection of the Lord, and the rising of the sun on Sunday morning. [The Hebrew mode of reckoning counted each of these *as a whole*. See Gen. xl. 13, 20 ; 2 Chron. x. 5, 12 ; Hos. vi. 2. *Alf.*, etc.] In fine, there were not two nights and days, nor four ; therefore there were three. [*Beng.* proceeds to urge that the language is figurative, not so much in stating the period, as in asserting the actual remaining in the heart of the earth ; and that this period includes not only the stay in the sepulchre, but, at the same time, the whole period of the passion from the agony in Gethsemane, and from the capture of Jesus by the Jews. Thus he makes the *three days and three nights* extend from the dawn of Thursday to the dawn of Sunday. But this view meets no support.] The *middle, or heart*, of the earth should not be precisely sought for : but these phrases are opposed to the earth itself, on the surface of which Christ dwelt for more than thirty years.

41. *Men*—Whose example was followed by their wives and children. In the following verse, the example of one *woman* is added, who heard a *wise man*, though it might seem more proper for the weaker sex to seek *prophecy* than wisdom. *Shall arise*—In the next verse, we find, *shall be raised up*, Gr. *ἐγερθήσεται*; comp. in Luke xi. 32, 31; *shall rise* of their own accord, *shall be raised up* by the Divine volition. The force of each word is contained in the other. *Shall condemn*—[By their example. *De W.*] Comp. Rom. ii. 27. Therefore, at the Judgment, those whose condition is *the same*, or *opposite*, will be set up against each other. *At*—Gr. *εἰς*, *to*, appropriately expressing the faith of the Ninevites. Jonah iii. 5. Comp. the use of *εἰς*, Rom. iv. 20. *Preaching*—Without miracles, [as in the case of Solomon, ver. 42. *V. G.*] *Of Jonah*—Mentioned also ver. 39. The messengers of salvation are prophets, wise men, and scribes; ch. xxiii. 34. It did not become the Lord to act the scribe; John vii. 15, and comp. note on Luke iv. 16: but He, the greatest Prophet, selects from the race of prophets him who best suited this occasion, namely Jonah; and, being wisdom itself, He, from the race of wise men, selects the distinguished Solomon; and declares that a greater than either is present. Both of them had been believed without signs. *A greater*—He who is rather to be heard. [Who is himself to be Judge. *V. G.*] *Here*—At hand, comp. in the following verse, *from the uttermost parts*.

42. *The south*—From Arabia-Felix. *Greater than Solomon*—Solomon was wise, but here is Wisdom. Luke xi. 49. [*Greater than Jonas, than Solomon*—while it is condescending love, that asks, as it were, *Am I less than these* that you despise me so? the propriety of the comparison rests on the fact that Solomon and Jonah were types of Christ. *Stier.*]

43. *When*—Having rebuked the interruption of the Pharisees, Jesus pursues those matters which depend upon ver. 30; comp. Luke xi. 23, 24. *Has gone out*—As said in ver. 29. *He goeth through*—Everywhere. *Dry*—Where there is no water, men do not dwell; Ps. cvii. 35, 36. *Rest*—Rest is wished for by every creature. The enemies think that rest is provided for them in man. *Findeth none*—Out of man. It is wretched to be ever seeking and never to find.

44. *My house*—What the enemy had once occupied, he considers as his own property. *I came out*—He speaks as if he had not been *cast out*. See the pride of the unclean spirit, which shows itself not merely in this word, but from his whole speech, as though it were in his own power either to *come out* or to *return*. The same word without any particular emphasis in ver. 43. The same word may either have emphasis, or be without emphasis, in different speeches, accord-

ing to the different condition and mind of the speaker. *When he is come*—To act the spy. *He finds*—The house, then, had not been so before the enemy was cast forth. *Empty*—Gr. *σχολάζοντα*, literally, *at leisure*. Tranquillity, though good, is not far from peril. The same verb *σχολάζειν* occurs in the Septuagint, Ex. v. 8. 17, for *נָחַר*, *to be idle*. *Swept*—Cleared from evils. *Adorned*—With good things; ver. 28. The enemy seeks especially clean places to rest in, not that they may remain clean, but that he may render them also unclean.

45. *Then*—When he has reconnoitred it. *Seven*—Therefore, counting him, there are *eight*. The fathers have numbered also eight deadly sins. The seven however differ from that one in wickedness, perhaps also among themselves. The greater number includes all less numbers, even when named disjunctively. Comp. Luke viii. 8, with Matt. xiii. 8. Thus for example, six spirits may occupy one, five another, four another, etc. *More evil*—Operating with greater subtilty, not by violent paroxysms. There are, therefore, *unclean* spirits who are yet less evil than others; and there are also other spirits exceedingly *malignant*. *Dwell*—More persistently than before. *Worse*—Seven fold *worse* and more. *Even so*—That which happened to the man in his body, shall be done spiritually to this generation. [To which so great a deliverance was offered through Christ's power. *V. G.*]

46. *Mother*—It is clear that the view of Mary here did not accord with that of her Son. *Unto Him*—As if for His sake. [It was their purpose to interrupt him. Mark iii. 21, 31. *V. G.*]

48. *Who is*—He does not scorn His mother, but He gives preference to His Father, ver. 50, and on this principle, omits to acknowledge His mother and brethren. The phrase conveys reproof.

49. *And*—The greatest courtesy and soberness are here combined with the greatest severity, [the ground of which is to be found in the parallel passage, Mark iii. 21. *E. B.*] *Behold*—Corresponding to *behold*, ver. 47.

50. *Shall do*—[As a disciple and hearer. *V. G.*] He does not say *does*, but speaks somewhat conditionally. *The will*—By which we are born again. [James i. 18. *E. B.*] *The same*—And he only. *Brother*—This is said for the third time with great force. *And sister*—The plural, *brethren*, in ver. 46, 47, 48, 49, includes sisters also. *Mother*—A climax. [True relationship with Jesus is *spiritual*, not by *descent*. *Mey.* But he who does not *hear and do* Christ knows him not, though he were born of his mother! *Stier.*]

CHAPTER XIII.

2. *The vessel*—The article indicates a particular vessel usually kept there. *And*—When the people saw him. *Beach*—Gr. *αἰγιαλὸν*, which Hesychius renders the seaside in a sandy place, or covered with pebbles.

3. *In parables*—[The word *parable* in the New Testament is used vaguely to denote any *comparison* (ch. xv. 15; Luke v. 36, etc.) or even a *proverb*. (Luke iv. 23; the Greek is *παραβολήν*.) Expositors mean by it the expression, in Christ's discourses, of a moral or religious thought, clothed in a figure more or less complete, borrowed from life or nature. *De W.*] A remarkable passage in the teaching which Christ gave to the people in Galilee, as to the chief priests and elders of the people in Jerusalem. Mark xii. 1. *He began*—Comp. Matt. xxi. 23. [This parable-sermon of Christ is related to the sermon on the mount, as superstructure to foundation. *Mey.*] Parables are frequent in the East. He had previously taught much in both places without parables. There are seven parables here; four addressed to the people, in ver. 3, 24, 31, 33; and three to the disciples, in ver. 44, 45, 47. [The Saviour explained the parable of the Sower to His disciples, at their request, before He returned to the house. *Without other witnesses*, however—whether His explanation was given on sea or land, ver. 10; comp. Mark iv. 10. Then He gave the other parables to the multitude, Mark iv. 33; and, returning to the house, at the request of the disciples explained also the parable of the tares, ver. 36; comp. Mark iv. 34. Within a few days after he spoke these parables, several of which are drawn from agriculture, the *barley harvest* began. In like manner the parable of the net (ver. 47) cast into the sea, was uttered close by the sea. *Harm.*] The first four are appropriately connected together; also the last three. The former are connected by the formula, *another parable*; the latter begin with, *Again the kingdom of heaven is like*. And since the seventh refers more than the others to the end of the world, while the first does not refer to it at all, but applies the prophecy of Isaiah to the people at the time of our Lord's teaching—these seven parables, besides the common and abiding principles which they teach concerning the kingdom of heaven, or the church, have also a most hidden meaning, referring to the various periods or ages of the church; and this in such a manner that their fulfilment is consecutive, though no one is completed before the beginning of that which follows. The

first and second, in preference to the others, were explained to the apostles. In the first before the explanation, in the second after it, is added, *He that hath ears to hear, let him hear*. The first indeed was fulfilled, as we have already observed, in the first periods. The second in that of the apostles, and thenceforward, for then men began to sleep (ver. 25). The third and fourth denote the propagation of the kingdom of God among princes and the whole human race. The fifth describes the darker condition of the Church; the sixth, the state of the kingdom of God when esteemed above all things; the seventh, the mixed condition of the Church in the last days. [*Beng.* proceeds to sketch a chronological arrangement; which however is groundless. *Stier* well answers it; Christ's aim now was not *prophecy*, but *instruction*.] *He that soweth*—Christ, who is *sowing* now. [*Went forth*—At his incarnation, by which, though a King, he clad himself as an husbandman, to bear rain, sun, and frost. *Salmeron*' in *Trench.*]

4. *By the wayside*—Where the field and the road meet.

5. *Rocky*—Not with stones lying scattered on the field, but a continuous bed of rock, with a thin soil upon it. *Had not*—We must understand *ἄλλα*, *other*, in the nominative plural. *Much*—Hebrew *רַב*, sometimes *too much*; here, *sufficiently much*. *Grew up high*—Gr. *ἐξανέτειλε*; not merely *ἀνέτειλε*, *sprang up*. [The lack here is not in soil, but in careful *husbandry*. *Trench.*]

6. *They were scorched*—Somewhat, from without. *Withered away*—Utterly, from within. [One to whom some *good* begins to attach itself may yet lose it, even though not suddenly. *V. G.*]

7. *Sprang up*—Higher than the crop itself. They had not grown so high before. Those who have heard the Word, yet do not grow in good, turn their strength to increase in evil.

8. *Good*—*Soft, deep, clear*. *Some, some, some*—Referring to *ἄλλα*, *other*.

9. *He that hath*—Comp. ver. 11, 12, 13, 43. Let him that heareth, hear: to him that hath shall be given. [The word *ακούειν*, *to hear*, is omitted by *Tisch.* and *Alf.*]

[10–17. Jesus spoke the parable to the *people*, to awaken the desire for further instruction. Those who were thus led to him are called *disciples*, ver. 10, *they that were about him with the twelve*, Mark iv. 10. To these he explained the parable, lamenting the unmoved multitude, to whom he applied the passage from Isaiah, ver. 14. *De W.*]

10. *Why*—It was new to the disciples; ver. 3.

11. *Because*—This may be referred to *why*. Comp. ver. 13. *There-*

fore to you—Who have. *The mysteries*—This term is applied, not to all things which all ought to know from revelation, but to those things which they, to whom secret things are revealed, know more than they who know only what is necessary. *To them*—Gr. *ἐξείνους*, to those there, as if placing them at a distance from him. *It is not given*—To know the unveiled mysteries.

12. *Hath*—*To have*, signifies to be rich. He who hath delights in the test of one that hath here applied, and daily becomes more sure of perseverance. *He shall be rendered more abundant*—Gr. *περισσευθήσεται*, and shall surpass his former self. [This happens in temporal things, still more in spiritual. *V. G.* The application is: you, with the abundant insight already given you, shall ever grow richer in this knowledge. *Mey.*] *Whosoever hath not*—*Because*, in ver. 13, refers to this, and *lest at any time*, in ver. 15, to *shall be taken away*. *Taken away*—Even though he hear, yet he shall not hear; and that which he hath heard shall at length, especially after the judgment, be taken away from him as fully as if he had never heard anything. The damned shall be tortured with ignorance and thirst for knowledge.

13. *Because*—Our Lord, therefore, did not speak to the people in parables without reason. And nevertheless He had often before spoken to them without parables, out of compassion, ch. ix. 36, Mark vi. 34, and they had not profited by it.

14. *And*—Therefore. [For *ἐπ' αὐτοῖς*, upon or in them, *Tisch.*, etc., read *αὐτοῖς*, to them.] *Is fulfilled*—Completely, Gr. *ἀναπληροῦται*, which somewhat differs from the simple verb *πληροῦται*, is fulfilled, employed elsewhere in citing prophecies. The saying of Isaiah (vi. 9) was fulfilled in his own days, and afterwards, and especially in the days of Messiah. *By hearing*—That is, however near you approach, you yet do not attain.

15. *For*—So the Septuagint, but the Hebrew has no causal particle, *for*; but the address is suddenly turned from the people to the prophet himself. *Heart, ears, eyes*—These three occur again immediately in the opposite order: *eyes, ears, heart*. The heart, at the beginning is first, at the end, last. From the heart corruption flows to the ears and eyes; through the eyes and ears healing finds a way to the heart. *Lest at any time I should heal them*—Then God had wished to heal them, and healing was certainly near them, if they had only turned to it. Mark adds, ch. iv. 12, *And their sins be forgiven them*—Comp. Ps. ciii. 3. *Should understand*—The agent of *σύνεσις*, understanding, and *νοήσις*, perception, is the heart, not the brain: this is equally true of *πώρωσις*, hardening, John xii. 40, and of *σκοτασμός*, darkening, Rom. i. 21, as also of *ἀπιστία*, unbelief, and *πίστις*, faith,

which is followed by *ἐπιστροφή*, *conversion*. [The Hebrew accents indicate that the words *should be converted* are more closely connected with *understand* than with *heal*. Thus these accents often indicate the exact force of Old Testament passages, quoted in the New, better than the Greek punctuation. *App. Crit.*]

16. *Eyes, ears*—Those of your body, above the saints of the Old Testament; those of your soul, above this people. Their blessedness consisted in their open eyes and ears.

17. *Prophets*—See on 1 Pet. i. 10, 12. *Have desired*—And that desire was pious, and precious in the sight of God; see on John viii. 56. [Yet it is better to see Christ with the heart's eye than the body's. *Q.*] *Have not seen*—Heb. xi. 13, 39.

18. [*Hear*—In the same sense as in ver. 15, etc. *Hear, in your hearts*, the true meaning. *Alf.*] *Ye*—Rather than the people. *Of the Sower*—Named from the Sower.

19. *Understandeth it not*—The verb *συνεῖναι* signifies to understand. The Evil One, or devil, who especially, rather than his angels, is meant by the fowls of the air, has less power over those things which have entered into the *σύνεσις*, or *understanding*. *Catcheth away*—With violence and quick cunning, like a bird of prey; ver. 4. *Receiveth seed*—Literally, *ὁ σπαρεῖς*, *he that is sown*—as a farm is sown. [Better, *the seed sown* becomes the plant, and here represents the man, being identified with him in speech, as it is to be at last in fact. *Alf.* The fate of God's seed in him is his own fate. *Lange in Stier.*]

20. *But he*—In each soul some one characteristic is especially prominent. *Immediately*—Too great haste and joy is not always the best sign, when the whole strength pours itself forth in outward demonstrations, and consumes itself in them. *With joy receiving*—Gal. iv. 14, 15.

21. *Root*—Which is plainly necessary, and grows from the word itself. *For a while*—He believes while the time supports him; Luke viii. 13. The adjective *πρόκαιρος*, taken alone, expresses something good, but without perseverance; it is therefore followed by *δὲ*, *but*, and in Mark iv. 17, by *εἶτα*, *afterwards*. *Affliction* in general, *persecution* in particular. [And this may be inflicted even by a contemptuous glance, or a casual mocking remark. *V. G.*] *Because of the word*—When it is propagated by the mouth and expressed by the life. *Immediately*—That which is quickly produced, perishes quickly. [He is *offended*, and so falls back into unbelief. *V. G.*]

22. [*Tisch., Alf., etc.*, omit *τούτου*, *this*. Read *of the world*.] *The deceitfulness of riches*—[Which has many forms, and deceives fearfully,

yet is scarcely ever deemed worth consideration. *V. G.*] Riches remove the soul from that tranquillity here opposed to *care*. [*Choke*—Many treat God's word, as if the heart were not a field, in which seed abides and grows, but a storehouse, whose store may vary, being now something, now nothing. *V. G.*] *Becometh unfruitful*—The word in man becometh so, see Mark iv. 19. The word in him who hears it does not produce perfect fruit fit for use: the man *bringeth no fruit to perfection*, Luke viii. 14. Thomas Magister says, Trees which are *εὐκάρπα*, of good fruit, are those, the fruit of which is useful to men for food; those *ἀκάρπα*, without fruit, on the other hand, are those, the fruit of which men do not use for food: but *ἀκαρπον* never means *having no fruit at all*, in any ancient writer.

23. *Which also*—The hearer; Comp. Mark iv. 20: otherwise *ὁς*, which or who, might also be referred to *τὸν λόγον*, the word. *Beareth fruit*—Perfect fruit. *Some, some, some*—Gr. *ὁ μὲν, ὁ δὲ*, where *ὁ* is in the accusative neuter; for the subject of the sentence, *ὁς*, which is here singular, *the hearer of the word*, cannot possibly be divided into three classes of good hearers of the word by *one—another—a third*, Gr. *ὁ μὲν*, etc., which is the common reading. [The difference is in accent only, and manuscript authority does not determine it. *Tisch.*, *Mey.*, etc., read *ὁ*, with *Beng.* The sense is, *which also maketh the seed fruit, some of it an hundred fold*, etc.] In ver. 8, in the parable itself, all read *ὁ*, the parallel passage in Mark iv. 8, 20, has *ἐν* also twice over. A single hearer's plentiful, moderate, and less plentiful profit from three several grains, so to speak, is signified by a *hundred, sixty, and thirty*. [When, a hundred times, he uses the same lessons for his own profit and that of others. *V. G.*] As there are three degrees of hearing without fruit, so there are also three degrees of fruitfulness; which is not, however, restricted precisely to the proportions an hundred, sixty, and thirty fold: for another grain might also produce forty, fifty, seventy, eighty, ninety fold, etc. One hundred differs more from sixty, than sixty from thirty. To him that hath shall be given.

24. *Put forth to them*—As food is set before a guest. [*The kingdom of heaven*—Every mention of this in the Lord's preaching and parables is to be considered a compendium of the whole Gospel. *V. G.*] *In the field*—In which He Himself is: *into His field*.

25. *The men*—Whose business it was to watch the field. [Rather, *men in general*; the *sleeping* is added simply as a living feature of the narrative, not to be used in exposition. Christ passes it by, ver. 39. *Mey.*] The Lord Himself does not sleep. *His*—He does not say *their enemy*. *Tares*—Gr. *ζιζάνια*. [Properly, the *lolium* or *darnel*,

very common in the East as a weed among the wheat, which it strongly resembles. *Win.* ii. 30. *Beng.* retains the Greek word *zizania*; but in English the rendering *tares*, though inaccurate, is too familiar to be changed.] This word does not occur in the Septuagint, nor in the more ancient Greek writers; it is therefore referred to the Hebrew רַצ , a *flower*. Many flowers which are troublesome to husbandmen grow among the corn. *Throughout*—Everywhere in the midst of the wheat. *Went away*—[That his conduct might not be observed. *V. G.*] Hence the tares remained for some time unnoticed.

26. *Then*—Where the good is growing, there the evil then becomes more apparent.

27. *Lord*—A name of the Son of Man; ver. 37. *Whence*—The servant did not know when or by whom it had been done. *Tares*—Which are more like wheat than thistles and thorns are; the toleration, therefore, of the former does not involve that of the latter. They often not only pass themselves off for wheat, but also attempt to root out the wheat as if it were *tares*.

[28. Instead of *The servants said unto him, Tisch. and Alf. read, They say to him, οἱ δὲ αὐτῶ λέγουσιν.*]

29. [For *ἐφη, said, Tisch. and Alf. read φησίν, saith.*] *No*—The zeal of the godly against the tares is not blamed, but yet it is reduced to order. *Wheat*—Which you would mistake for *tares*.

30. *Grow together*—Growth in good and evil takes place simultaneously, sometimes in individuals, and especially in the mass of men. [For the state of the field differs from the final rest of the garner. *August in Trench.*] And the further time advances the more conspicuous are both. *In the time*—Then will be the right time. *First*—That the godly may behold the punishment of the ungodly; the ungodly not see the glory of the godly. Thus in ch. xxv., the Judge indeed addresses the righteous first, yet afterwards in the last verse the ungodly first receive their doom that of eternal fire. [*Tisch. and Alf. omit εἰς, in, before bundles.*] *Bundles*—They will have no choice: like will be joined to like. *To burn utterly*—And be consumed. *But*—Then the separation will be complete. *Collect*—And bring. [The parable means, the visible church shall always contain those not members of the invisible; the division belonging only to the Judge. But the statement is but in outline, not affecting the right and duty of excommunicating individuals; nor the hope that, as *Augustine* says, those who are *tares* to-day may be *wheat* to-morrow. *Mey.*]

31. *A man*—The similitude is here to a man, in ver. 33, to a woman. *Comp. Luke xv. 4, 8.*

32. *Which*—Gr. δ referring to *seed*; for $\rho\acute{o}\chi\alpha\varsigma$, *grain*, is masculine. [Christ is himself the *mustard seed*; in him the church lay, and out of him unfolded itself, retaining oneness of life with him. Comp. Jno. xii. 24. *Trench.*] *The least*—Not absolutely, but in the proportion which the seed bears to the plant. It was a well-known seed, often alluded to in common language, ch. xvii. 20. *Of seeds*—The world contains various seeds of wisdom, power, and virtue; the Christian faith has spread through the whole world, and surpassed them all. The kingdom of heaven is like a grain; and so is the whole of Christianity, faith, etc. These things may be variously expressed. The *faith* of all those believers, who embrace it before others is here referred to; the others are those who believe afterwards, nations, kings, etc. *Herbs—trees*—Two classes of plants. Tremellius adduces instances of such immense trees. It became a tree, one may say, in the time of Constantine, [and is now spreading over the whole world. *V. G.*] *The birds*—Ezek. xvii. 23. *Branches*—Spreading boughs.

33. *Three measures*—As much as was generally carried by a man, or taken for baking at once; Gen. xviii. 6. *Was leavened*—I would rather refer this to the propagation than the corruption of the Church. [There is no necessity for understanding the word itself in a bad sense; hence *bad* leaven is called *old leaven*. 1 Cor. v. 7. *V. G.*] The *leaven* is the *kingdom of heaven* itself, and its methods of working embrace both the gospel and the apostles. *The whole*—Flour. A strong expression. This appears to refer to the whole human race, which consists of three measures, having spread over the earth from the three sons of Noah. [He who remembers that there may be a number of reasons for the choice of an expression, as of *three measures* here, will scarcely ridicule this conjecture. *E. B.* Perhaps there is here a reference to the threefold human nature to be sanctified, *spirit, and soul, and body*. *Ols.* We cannot consider these words, *the whole*, less than a prophecy that this leaven shall yet pervade all nations, and purify all life. *Trench.*]

[34. For $\acute{o}\upsilon\chi$, *not*, *Tisch.*, etc. read $\acute{o}\upsilon\delta\grave{\epsilon}\nu$, *nothing*. *Spake he nothing*—At the time. *Mey.*]

35. *Which was spoken*—Ps. lxxviii. 2, Sept. *I will open my mouth in parables, I will utter things which have been problems from the beginning*. *Prophet*—The author of that psalm. The Spirit of Christ was in the prophets; therefore the prophets could, in a measure, say those things of themselves which were afterwards most richly fulfilled in Christ. *I will open*—Which before had not been done. *I will utter*—Gr. $\epsilon\pi\acute{\epsilon}\rho\upsilon\sigma\sigma\alpha\iota$. Hebrew אֲבִיעַ , *I will pour out*, which the Septuagint thus renders, Ps. xix. 3; cxix. 171; cxlv. 7. Hesychius

renders ἐρεύεται by ἀναβᾶλλει, *throws up*, as a spring does water. He also renders ἐρεύητο by ἐβρόχητο, *roared*, which is applied to the noise of the floods, and the roaring of the lion, and by ἔβρουεν, *was overflowing* with. This verb, then, denotes a gushing spring, resounding with abundant and violent waters. Hence the Septuagint puts ἐρεύεσθαι also for ἤω, *to roar*. *Foundation*—Not only the foundations, but the building; 2 Macc. ii. 29. [*Tisch.* and *Alf.* omit κόσμου, *of the world.*]

36. [*Tisch.* and *Alf.* omit ὁ Ἰησοῦς, *Jesus.*] *Explain*—The teachable disciples inquire further.

[37. *Tisch.* and *Alf.* omit αὐτοῖς, *unto them.*]

38. [Literally, *the good seed, these are*, etc.] *These*—Of whom most account is taken; or especially the disciples present. *Of the wicked one*—Masculine. [Not, *of evil*, in the neuter.]

39. *End of the world, angels*—These words are the predicate here, the subject elsewhere. *The end* or *consummation*, Gr. συντέλεια in ver. 49, is the concourse of *the ends of the world*, mentioned 1 Cor. x. 11. [This comes to *each of us* at the *end of life*. Q.]

[40. *Tisch.* omits τούτου. *Alf.*, with reason, retains it.]

41. *His*—Such is the majesty of the Son of Man. The *angels* are *his*. Comp. ver. 39, end. The *kingdom of heaven is his; the world is his*. Comp. ver. 24, with ver. 38. *Kingdom*—Which is the kingdom of grace. *Things which offend*—*Stumbling-blocks*, which had hindered the good seed even with others. The punishment of these is greatest. [*Iniquity*—As far as in them lies. V. G.]

42. *And shall cast*—Repeated in the same words, ver. 50.

43. *Then*—The ungodly being removed. *They shall shine forth*—Not burn as the ungodly, but shine forth each one, much more the whole. The same word stands in Dan. xii. 3; Sept. *Of their Father*—Who is righteous and glorious. How far the righteous differ from the children of the wicked one! ver. 38. [Then only shall be fulfilled Isa. lii. 1, lx. 21. *Trench.*] *He that hath ears*—A formula appropriate to the disciples, as well as the people. [*Tisch.* and *Alf.* omit ἀκούειν, *to hear.*]

44. [*Tisch.* and *Alf.* omit πάλιν, *again.*] *Treasure, store*—Not corn, [as in Jer. xl. 1, 8. V. G.] but gold, gems, etc. *Hidden, he hideth*—[Not to keep it from others, but in trembling fear of losing it himself again. *Trench.*] It had escaped the notice of him who found it; then, when he found it, he concealed it from others. He hid it in the same field where he found it. Such are the zeal and prudence of the saints; Prov. vii. 1. They find hidden things; they hide what they find. Finding the treasure does not presuppose

seeking for it, like the pearls, which are found by diligent search. *For joy*—Spiritual joy is an incentive to deny the world. *Thereof*—Of the treasure. *Goeth*—Present tense, as *selleth, buyeth*. In ver. 46, the past tense, *went*, etc. The *state* follows the *act*. [*That field*—With his treasure. If you have a thirst *for gain*, follow this parable. *V. G.*]

45. *Heaven, man*—Heavenly similitudes from human things. Ver. 52; ch. xviii. 23, xx. 1, xxii. 2. *A merchant*—Gr. *ἐμπορος*, one who travels by land and water for merchandise. [*Goodly*—Because these, the *perfect* ones, were of immense value; but many pearls had *defects*, and were far less esteemed. *Trench.*] *Pearls*—The plural passes to the singular in the next verse.

46. [For *ὅς εἰπὼν, who, when*, etc. *Tisch.* and *Alf.* read *εἰπὼν δὲ, but when*, etc.] *One*—incomparable, the kingdom of heaven itself. [*Sold*—This is indeed the renunciation of all that one has. *V. G.*]

47. *Of every kind*—John xxi. 11, note.

48. *Was filled*—The number of the wicked and the righteous will be filled up in the last days. [*Tisch.* and *Alf.* insert *αὐτήν, it; they drew it*, etc.] *And having sat down*—Deliberately. *Good, bad*—Fishes of every kind in each class. [*Bad*—Gr. *σαπρὰ, rotten*. How is it that a wicked man is not sick of himself? *V. G.*] *Away*—Out of the net.

49. *The wicked*—And unrighteous. *From among*—The wicked, though the greater number, are not accounted anything. Comp. ver.

30. *The righteous*—And good.

51. [*Tisch.* omits *λέγει αυτοῖς ὁ Ἰησοῦς, Jesus saith unto them*, and *κύριε, Lord*, at the end.] *All things*—Our Lord was ready to explain the other parables also to His disciples. But they understood them, if not perfectly, yet truly.

52. *Every scribe*—Jesus Himself is neither *a scribe*, nor *instructed* by a master; He is speaking, therefore, of His disciples; and that which had previously been said to the disciples in plain words (ver. 12), now that they have advanced so far as to be styled *scribes*, is confirmed to them by a parable. A scribe is a man imbued with the doctrine, or even the letter, of the Old Testament; the *things old*, therefore, are those known from Moses and the prophets. This is the character of the *scribe* in general; the particular kind of scribe here meant is further said to be a man *instructed* also in the doctrine of the *New Testament*. These are the *new things*, then first revealed; ver. 35. *The new things* are here mentioned before *the old*, because the latter receive light and savor from the former, and are at length most sweetly harmonized together. 1 John ii. 7, 8. *Instructed*—Gr. *μαθητευθεῖς, pas-*

sive participle of *μαθητεύω*; which means properly *to be a disciple*; as ch. xxvii. 57, but in the New Testament is sometimes used as an active verb, *to make disciples*, just like *μαθητὰς ποιεῖν*, Jno. iv. 1. So here, *made a disciple*, that is, properly *instructed*. *In the kingdom*—Gr. *τῇ βασιλείᾳ*, [a better reading than *εἰς τὴν βασιλείαν*, *into the kingdom*. So *Tisch., Alf.*] In either reading, Christ Himself is denoted by *the kingdom*, by personification, as in ch. xi. 12. With the common reading, comp. 2 Cor. xi. 3; with the former, ch. xxvii. 57. *Unto a man*—Almost all the parables are taken from human affairs, for clearness. *Bringeth forth*—Plentifully. *Treasure*—Granary. *New and old*—A proverbial expression for great plenty from the last and the present year: Cant. vii. 13. *New things*, as from the treasures of *the kingdom of heaven*; *old things*, as a *scribe* from the Scriptures, comp. ver. 35. [*Already new things bore the palm. V. G.*]

53. *Finished*—These parables form as it were a system and whole, which He *finished*; see *made an end*, ch. xi. 1; *ended*, Luke vii. 1. These parables contain, however, besides the general condition of the Church of the New Testament, a more special account of future events. Comp. note on ver. 8, and on John xvi. 13. *Departed*—Gr. *μετῆρην*, *removed*. He ended for a time His sojourn at Capernaum. [The same word is used in ch. xix. 1, of the last journey of the Saviour from Galilee to Judea, which He took before the Passion. Comp. Jer. xxxix. 9. That verb then is opposed to the long stay which Jesus had made at Capernaum, ch. iv. 13. *Harm.*] Thenceforward Jesus, being harassed by Herod, did not abide long in one place.

54. *Wisdom, mighty works*—Gr. *δυνάμεις*, *powers*, 1 Cor. i. 24. We ought to be borne on by admiration of the teaching and works of Jesus to a faithful recognition of His person; otherwise admiration ends in stupor.

55. [*Carpenter*—Gr. *τέκτονος*, in a wide sense, *one who does all kinds of work in wood. Mey.*] *His mother*—Hence may be inferred that Joseph had long been dead, and that Mary had lived in obscurity. *Mary, James*—They speak of them thus as if they had nothing but their names; and were well known by these.

56. *Sisters*—These they do not condescend even to name.

57. *Were offended*—As happens with those who observe one thing, but neglect to observe another of yet more pressing importance. *A prophet*—Two natures meet in a prophet; the one, that which is common, ordinary, natural, domestic; the other, excellent, heavenly, spiritual, public. Those who know the former do not observe the latter. Familiarity breeds contempt; in one's native country, much

more at home. *Contemned*—The contempt which a prophet meets with elsewhere, is not contempt, if compared with that shown in his own country; elsewhere he certainly receives some honor.

58. *Unbelief*—The reason why many miracles are not now wrought, is not so much because faith is established, as because *infidelity* reigns.

CHAPTER XIV.

1. *That time*—About a year of our Lord's public ministry had passed. [*Tetrarch*—That is, ruler of the fourth part of a country. Herod had *Galilee* and *Peræa*. *Joseph*. in *De W.*] *Heard*—The ears and courts of kings resound with news; but spiritual matters, though everywhere spread abroad, scarcely reach them, even at last; [or if they do, are distorted and mixed with error, and hard to apply profitably. Yet here and there is a blessed exception. *V. G.*]

2. *Servants*—Gr. *παῖσις*, which means also *boys*. [The oriental word for *courtiers*, etc. *Mey.*] Friends of princes are mostly young. In time of fear, the great talk promiscuously with inferiors. *This*—Herod [so far from speaking *in jest*, *E. B.*] was tormented by his conscience. It was not like such a king to *decide*. He concluded, but with doubt: Luke ix. 7. 9. Herod was a Sadducee; [so *Beng.* infers from Mark viii. 15. Comp. Matt. xvi. 6. But without reason. *Mey.*, etc.] but Sadduceeism wavers when anything strange occurs. Reason would rather ascribe wonders to dead than to living saints; and to those whom it has once begun to esteem highly rather than to others. [John most speedily attained the consummation of his course; but those who had deprived him of life, subsequently atoned most dearly for it. *V. G.*] *John*—Herod had not heard of the powers of Jesus before the death of John. John had not performed miracles during his life; but because he had been a holy man, men supposed that he must nevertheless have had miraculous power; comp. ch. xvi. 14. Such is the effect of a reputation for holiness even with those who are not holy. Moreover, the actions of Christ were ascribed to John even when dead. He must therefore decrease that Christ might increase. It was common for the Greek fathers to speak much of what Christ's forerunner, slain before Him, announced and preached

to the dead ; so the Latins. *The Baptist*—This surname is given to John even by Herod, by the daughter of Herodias, and by Josephus. So celebrated was it. *He—αὐτὸς, himself.* [*Therefore*—Because he is no common man, but one risen from the dead. *Mey.*] *Mighty works*—Literally, *powers, δυνάμεις*; he speaks of them as actual beings. *In Him*—In Jesus.

8—12. *For Herod, etc.*—There was no need that John's death should be foretold in the Old Testament, or be described deliberately and in order ; because he did not die for us. The mention of him, however, is gracefully resumed now that Christ is so prominent.

8. *Herodias*—A princess was the foe of the latter Elias, as Jezebel of the former. *His brother's wife*—Most authorities prefix *Φιλίππου, Philip's*, which however is borrowed from Mark. Since Mark is the only one who *names* this brother of Herod, it is evident that he did not copy everything from Matthew. [So *Tisch., Alf., etc.*] The Vulgate retains the shorter reading. *His brother*—Who was alive, and not childless, as we learn from Josephus, xviii. 7 ; but it sufficed to say that he was his *brother*. Herodias was also the niece of both, being the daughter of their brother Aristobulus. [See table, p. 74. *I. B.* Thus Herod's connection with her was both adultery and incest. *De W.*]

4. *It is not lawful*—John did not break the force of bitter truth by too many conciliatory reasons ; neither his language nor his raiment was soft. John did not come into Galilee, but yet he was able to reprove Herod. *To thee*—Sins even of kings should be rebuked in the second person. *To have*—Theologians must not give up questions concerning marriage (see ch. xix. 3, 4), since it is their duty to inquire into everything which is lawful or unlawful. Comp. ch. xxii. 17.

5. *Feared*—They are often afraid who crush the witnesses of truth ; yet the witnesses themselves do not fear their oppressors. [A wicked purpose, once barely conceived, is afterwards, on a trifling occasion, carried on to fulfilment. *V. G.*]

6. *Birth-day*—(Comp. Sept. in Gen. xl. 20,) [not as *Beng.* thinks possible, *on which he began to reign, Alf., etc.*] Great days bring great danger of sin. [For instance, dedication-festivals, market-days, etc. ; for when these are celebrated as usual, weariness and lamentations often follow vain rejoicings. And yet the world does not allow itself to be advised to better things. *V. G.*] *She danced*—A light matter ; the handle of a most weighty matter. *Daughter*—Salome. *Before them*, literally, *in the midst*—In the sight of all ; at the banquet.

7. *Promised*—The girl had asked by dancing; and the king appears, even before this, to have been in the habit of giving her something on his birth-day. [How human passion contradicts itself! Now war is waged for an inch of land; now half a kingdom is sacrificed to the will of a young coquette! *Q.*]

8. *Being before instructed*—Before she asked. *Here*—Before the king could repent. *In a charger*—Which perhaps she held in her hand. The ungodly know how to propose the most horrible things in choice, well-sounding words.

9. *Was grieved*—Some discretion lay hid in the king. The sudden necessity of executing an evil purpose startles even the worst. The joys of this world are accompanied by sadness. *The king*—Strictly *tetrarch*; ver. 1. *Reclining with him*—[To whom he would not seem to perjure himself. An *immoral* oath-keeping. *Mey.*] The king feared the guests, the guests the king. By not interceding for John, as they ought, they became accomplices in his murder.

10. *He beheaded*—Even this mode of death was a proof that John was not the Messiah: comp. John xix. 36. [Christ's body must not be mutilated, even by breaking a bone, much less by beheading. *V. G.*] *John*—A sudden and violent death is not always a wretched one, even though the head be taken off.

11. *To her mother*—Who without doubt treated it barbarously.

12. *Body*—Without the head. *Went*—To Jesus. Thus John's death was a gain to his disciples. *Told*—We are not told with what expression of feeling Jesus received this announcement; doubtless he received it as became the Lord.

13. *Heard*—That which is told in ver. 1—12, [that his fame had reached Herod, etc. Comp. John iv. 13. *Harm.*] *Departed*—The murderer of the Baptist was unworthy to hear or see the Lord; ch. xxi. 23—27. Afterwards indeed he did see Him; Luke xxiii. 8; coming, however, not of his own accord, but brought by the violence of his enemies; that interview with Herod therefore was not a sign of favour. Comp. the case of Samuel and Saul. 1 Sam. xv. 35, and xix. 24. *Apart*—Taking no one with Him but His disciples.

14. *Went forth*—From His retreat in public. [*Tisch.* omits *ὁ Ἰησοῦς*, *Jesus*. So *Alf.*]

15. [*Tisch.* omits *αὐτοῦ* *his*, and adds *οὖν* *therefore*, after *send*. So *Alf.*] *Evening*—The evening has various stages of advancement; ver. 23. *The time*—For dismissing the people, taking food and rest, or going to seek food. *Themselves*—The disciples seem sometimes to have bought for them.

16. *Need not*—We should not labor for that which is not necessary.

Ye—Significantly. See the rudiments of the faith which works miracles in the disciples.

17. *Loaves*—Obtained one by one.

19. *To sit down*—The faith of the people is thus exercised. *The loaves*—All there was at hand. *Looking up*—Jesus referred everything to the Father (see John xi. 41, xvii. 1) with a most present trust, far different from sinners; Luke xviii. 13. [He robs God who enjoys without thanksgiving. *Talmud in Trench.*] *But His disciples*—A foreshadowing of future administration. Acts iv. 35.

20. *All*—How much more can *all* partake of the Lord's *one* body in His Supper. *Fragments*—Of most excellent bread; comp. John ii. 10. A most substantial miracle. The people were not to carry any away for the sake of curiosity. *Twelve*—See on eh. xvi. 9. There were remnants also of fishes; Mark vi. 43. They were preserved for future eating, not like the manna as a memorial. [A type of the *spiritual* miracle wrought by the power of Christ's words in the life of mankind, in all time, *Neand.* By it he proclaimed himself the true bread of the world, the source of all life, of which there shall be enough and to spare for all evermore. *Trench.*]

21. *Women and children*—And no doubt a large number of these.

22. *Straightway*—Our reflections ought not to dwell on our own good deeds. *Constrained*—With reason, as we may believe. They did not willingly sail without Him. [*Tisch.* omits *αὐτοῦ, his.* So *Alf.*] *The ship*—Mentioned in ver. 13. *While*—Nothing is said of his mentioning his intention to pray. He gave an example of praying in secret.

23. *Mountain*—Which was in that region. Mountains and elevated places, Acts x. 9, are appropriate for prayer, because solitary, and open to heaven. *Apart*—Not even with disciples. In such a retreat, the transactions between God and the Mediator were of the utmost import. The intercession was no stage representation. What passed between Christ and the Father may be inferred, for example, from Psa. xvi., Luke xi. 2, 3. Comp. ver. 1, John xvii. *To pray*—Beyond midnight; ver. 25. The fruit is seen in ver. 33; etc.

25. *Fourth*—And last. The Jews also divided the night into four watches. The disciples were compelled to struggle for some time, till He brought them help. [*Tisch.*; *Alf.*; etc. omit *ὁ Ἰησοῦς, Jesus.*] *Went away*—After praying a long time, he broke off, as it were, and departed to help His disciples. *Walking*—Though the wind blew strong.

26. *Were troubled*—We often take Christ for another rather than for Christ: comp. ver. 2. The disciples were now afraid not only of

the sea, but also of the Lord. *An apparition*—Gr. *φάντασμα*, the same as *φάσμα*. See Wis. xvii. 15, 4. Comp. Wis. xviii. 17.

28. *Bid*—A grand impulse of faith. Peter, out of desire for Jesus, leaves the vessel, whether he has to walk on the sea or to swim through it. Comp. John xxi. 7.

29. *Come*—[To teach him that the best meant beginnings of faith will lack endurance, if mingled with *self-conceit*. *Stier*.] He who offers himself of his own accord to Christ, must do more than others; his temptations are greater, his deliverance more mighty. [For *ἔλθειν*, *to come*, *Tisch.* reads *καὶ ἦλθεν*, *and came*.]

30. *Seeing*—Peter both *felt* the wind, and *saw* it in the waves. *The wind*—The wind had been strong before that, but not so much noticed by Peter. *Afraid*—Though a fisherman and a good swimmer; John xxi. 7. They who have begun to depend on grace are less able to employ nature. *To sink*—His support on the water was measured by his faith, just as the victory of the people was measured by the lifting of Moses's hands.

31. *Of little faith*—Even great faith is yet little to what we ought to have. We should add to it constancy. *Wherefore*—To what advantage. He is not blamed for leaving the vessel, but for not abiding in firm faith. He was right in exposing himself to trial; but he ought to have persevered. *Didst thou doubt*—The nature of faith is perceived from its opposite, that is doubt and fear. Mark v. 36; Rom. xiv. 28; James i. 6.

[33. *Thou art*—Yet some presume to doubt it now, after the miracles of so many centuries, and the belief of all nations. *Q.* Since they perceived this by His miraculous walking on the sea, they ought not to have been so amazed at this very miracle. For this they are censured by Mark vi. 51, 52. For the mind, which faith has rendered intelligent and sober, unlearns excessive astonishment. *Harm.*]

[35. *The man*—Perhaps engaged in labor in the fields. *V. G.*]

36. *Only*—From pious humility. [*As many as touched Him*—Out of so great crowds of miserable men, not one is found to have met with a repulse in seeking help from Jesus. However the ungrateful were subsequently reprov'd, and those who needed it were warn'd to avoid further sin. *Harm.*]

CHAPTER XV.

1. [*Then*—During that stay in the land of Gennesareth. *Mey.*] *Which were of Jerusalem*—Who appeared to excel in authority and zeal, having come such a long way. [After the feast of the Passover had been celebrated at Jerusalem. *Harm.* *Jerusalem*—The high-school of hypocrisy. Rabbi Nathan says, If the hypocrites were divided into ten parts, nine would be found in Jerusalem, and one in the world besides. *Stier.*]

2. *Of the elders*—Gr. *πρεσβυτέρων*, which sometimes denotes a dignity or an office; sometimes is opposed to *youth*; sometimes, as here, to men of later ages. [Comp. Heb. xi. 2. *Mey.*] *Bread*—The Jews are more ready to eat other kinds of food without washing their hands than bread.

3. *Why*—He replies as they had questioned him; ver. 2. [Truth is never at a loss for questions, to meet the questions of hypocrites. *V. G.*] *Ye also*—Whether the disciples transgress or not, you are the greatest transgressors. *By*—Gr. *διὰ*, on account of; traditions, even where you could least expect it, detract from the commandments of God. [And the accumulation of them, however plausible particular ones may be, has caused almost unspeakable harm from time to time. *V. G.*] *Your*—They had said *those of the elders*; Jesus is no respecter of persons.

4. *For God*—Antithesis to *ye* in ver. 5. *Honor*—*Honor* signifies benefits which are due (see on 1 Tim. v. 8), the denial of which is the *greatest insult*. Thus Prov. iii. 9, the Sept. has *honor the Lord* with reference to sacrifices. There is here a *metonymy* of the antecedent. [That is, *honor* stands for all those duties by which parents are honored.] In Exod. xx. 12, Sept., it stands *honor thy father and thy mother*. The second *thy* is not expressed in the present passage. [Nor is the first genuine. *Tisch.*, etc., omit σου, *thy.*] *He that curseth*—In Exod. xxi. 16; Sept.: *He that curseth his father or his mother, in death let him die*. Life is assailed by curses, and children receive life through their parents. *Death*—Mark, youth!

5. *But ye*—What God commands are the offices of love; human traditions lead to everything besides. [*Gift*—Gr. *δῶρον*, Heb. קרבן, *corban*, an offering in the Temple. The connection is, But ye say, he who shall say to his father, that is made an offering at the temple, from which thou mightest have been benefited by me, (understand, that man is free from duty to his father, and bound to make his offering.)

And he surely will not honor his father, etc. Mey. So *De W., Alf.* The Pharisaic tradition made such an offering more sacred than *duty*, so that they justified a man in refusing even to support his parents, if he substituted the *corban*. *Bengel's* construction, which makes ver. 5 the condition or protasis, as above, and ver. 6 the conclusion, *then shall he not honor, etc.*, that is, *then shall he be free from the duty of honoring, etc.*, is inferior to the above.] To avoid the appearance of avarice, they offered to the Corban what was due to their parents; as many persons give to the poor or to orphans those things which they grudge to others, or extort, or withhold from them. *Thou mightest be profited*—The priests used to say, $\gamma\iota\ \nu\omega\tau\tau$, *Be it profitable to thee*, when the people made an offering.

5, 6. [For $\tau\iota\mu\acute{\omega}\sigma\eta$, read the future, $\tau\iota\mu\acute{\omega}\sigma\epsilon\iota$, *shall honor, etc. Mey., Alf., etc.*]

6. *By, or on account of*—The heart occupied with traditions, does not take the commandments of God. [For $\tau\eta\upsilon\ \epsilon\upsilon\tau\omicron\lambda\eta\upsilon$, *the commandment, Tisch. and Alf.* have $\tau\omicron\nu\ \nu\omicron\mu\omicron\nu$, *the law*, but without enough support. Some read $\tau\omicron\nu\ \lambda\omicron\gamma\omicron\nu$, *the word.*]

7. *Prophesied*—Foretold.

8. *This people*—Isa. xxix. 13, Sept.: *This people draweth nigh unto Me with their mouth, and with their lips honor Me: but their heart—teaching precepts and doctrines of men.* [*Tisch., Alf., etc.* omit $\epsilon\gamma\gamma\iota\zeta\epsilon\ \mu\omicron\iota$, and $\tau\omega\ \sigma\tau\omicron\mu\alpha\tau\iota\ \alpha\upsilon\tau\omega\upsilon\ \kappa\alpha\iota$, *draweth nigh unto Me with their mouth, and—.*] *This*—The pronoun here implies contempt; 1 Cor. xiv. 21. *Me*—God, speaking by Isaiah. *Heart*—Which alone worships God by its approach, and fulfils all worship. [Supreme importance is given to *the heart*; ver. 19. *V. G.*]

9. *In vain*—How great the vanity of most religions in so many ages and climates! *Worship*—They little regarded the commandments of God, and they corrupted that little regard by observing the commandments of men. *Teaching doctrines*—Laboriously, constantly, in great numbers, comp. Mark vii. 13. *Commandments*—Apposition with *doctrines*. Gr. $\epsilon\upsilon\tau\omicron\lambda\mu\alpha\tau\alpha$, not as in ver. 3, $\epsilon\upsilon\tau\omicron\lambda\eta$, where *God's* commandment is meant. *Precepts* are adorned and seasoned by *doctrines*. *Of men*—Though *ancients*; ver. 2; who have no authority in religion.

10. *He called*—All were not always attentive. The Pharisees were not worthy of having this said to them; ver. 14. *The multitude*—Lest they should be deceived by the speech of the Pharisees.

11. *Not*—Were this not true, the faithful could not, without the most extreme fastidiousness, live in a world subject to vanity. [Jesus speaks not of *legal*, but of *moral* defilement. *Mey.*] *That which*

cometh out—Original sin is here evidently implied. *This*—Demonstratively.

12. [Omit *αυτου*, *his*. *Tisch.*, *Alf.*] *Thou knowest*—They perceived the omniscience of Jesus. *Were offended*—[And made thy enemies. *V. G.*] Having taken offence, or rather grasped at it. [*Saying*—In ver. 11. *Mey.*, *Alf.*]

13. *Plant*—Doctrine, or rather man. *Father*—John xv. 1, etc. *Rooted up*—This is the result to which *offences* tend. Such a plant, however fair, is out of Christ.

14. *Let them go*—Do not delay with them. *Leaders*—Is. ix. 16. [*Both*—It is best for fools to part from each other. *V. G.* Falling into the ditch represents the casting into Gehenna. *Mey.*]

15. *Answered*—There is certainly a peculiar candor in all the books of the divine history, in recording the errors of holy men. *This parable*—There is a parable in ver. 13, but simple language in ver. 10, etc. Peter, therefore, as a disciple, speaks incorrectly. Jesus does not, however, expressly find fault with this. If they had but grasped the substance.

16. [Omit *Ἰησοῦς*, *Jesus*, *Tisch.*, *Alf.*] *You*—Answering to *us*, ver. 15. *You*, not only the Pharisees and the people. *Understanding*—Answering to *understand*, ver. 10.

17. *Not yet*—[Gr. *οὐπω*, for which *Tisch.* has *οὐ*, *not.*] Although you have been instructed in ver. 11, and elsewhere, in all the principles of piety, from which you might have inferred this matter also. *Into*—Gr. *εἰς*, repeated thrice without any mention of the heart, which is the seat of true purity or impurity.

19. *Evil thoughts*—Such as the Pharisees entertained. The article is added, Mark vii. 21. *Murders, adulteries*—Sin against the sixth and following commandments. The plural number adds emphasis. *Curses*—Against our neighbor, combined with *false witness*. In such enumerations, the absence of the conjunction *and* has often the force of *and so forth*, as if the speaker wished to add or suggest more. Comp. Mark vii. 22. [The filth of the draught is not so great as is that of a human heart not yet cleansed. Who thoroughly weighs this? Who is striving for real purity? But the man who leaves this life destitute of such purity, whither is he rushing? Into the lake of fire and brimstone. Alas! what a mass of filth made up of so many impure beings! Be induced to loathe, not this language, which is profitable here, but the *thing*, and to flee from impurity of heart. *V. G.*]

20. *Defileth not the man*—In the very word *man* lies an argument: for the spiritual nature, which is the better part in man, is not reached by outward filth. [Yet not until much later did even Peter learn that all is

pure for men which comes pure from God. Acts x. 9, etc. *Neand.* And now, how many scruple to commune with unwashed *hands*, but scruple not to commune with unwashed *consciences!* Q.]

21. *Into the coast, or parts*—[That is not towards portions of that region; (as *Beng.*), but *into the neighborhood of Tyre*, etc.; into that part of Palestine adjoining Tyre, etc. *Mey.*]

22. *Came out*—For Jesus did not enter the territory of the Canaanites. *Cried out*—From a distance, from behind; Comp. ver. 23, 25. *Me*—The faithful mother had made her daughter's misery her own; ver. 25, Comp. ver. 28. *Son of David*—Therefore the woman had heard of the promise either long ago or lately.

23. *But*—It was becoming that this declaration, and as it were protestation, of the unworthiness of the heathen, should precede the declaration of individual worthiness for which it prepared the way: nor did our Lord grant help so much to the prayers of the Canaanitess alone, as to those of the Canaanitess and the disciples together. *Answered not—a word*—Thus the Sept. Is. xxxvi. 21; 1 Chron. xxi. 12. *Send away*—A metonymy of the consequent, that is, *give help, as is your custom*; comp. ver. 24; for it was thus that Jesus used to *send away*. *Crieth*—Perhaps the disciples feared the judgment of men, and asked the help, both for their own sake, lest her clamor should bring trouble, and for the woman's.

24, 26. *Except—to dogs*—The language, in ver. 24, contains no repulse, as explained in ver. 26, but rather suggests hope to constant faith. This principle is to be understood, not of the whole mediatorial office, but of his preaching and miracles. [*Only*—Comp. Jno. x. 16. *Trench.* His words say not *no*; but hesitate. Every *claim* urged in her eager prayer, every *right*, even that which the *Jews* have through the promises, must first be taken from this heathen, before the free *mercy* is exercised. *Stier.*]

24. *Sent*—Jesus referred everything to His *Mission*. *Sheep*—Israel, the Lord's flock, Ps. xcvi. Jesus is Shepherd. *House*—This appeared to limit grace.

25. *Coming*—In front of the Saviour from behind Him. [Shutting the path against him. *V. G.*] Although He appeared even to his disciples to have given a repulse.

26. [For *οὐκ ἔστι καλόν*, it is not good. *Tisch.* and *Alf.* read *οὐκ ἔξεστιν*, it is not permitted.] *The children's*—Jesus spoke severely to the Jews, but honorably of them to those without; John iv. 22. So we treat the Evangelical Church. *To dogs*—Who are not worthy. [Even the third effort seemed to be vain. But she did not desist. *V. G.*] But the word *κυνδριον* is a diminutive; literally, *little dog*, and

Jesus thereby gives a handle to the woman to take hold of Him. [See on ver. 27.] A Rabbi says, The nations of the world are like dogs.

27. *Yea*—The woman seizes the word *κυνάρια*, *little dogs*, for she says immediately, *καὶ γὰρ*, which must be rendered, *for even*. The particle *καὶ* partly assents, partly imposes on our Lord's words the sense of assenting to her prayers, that is, it prays. So Philem. ver. 20, and Judith ix. 12. [These were things not to be learned from books beforehand. The spirit of faith supplies the best forms of prayer. *V. G.*] *Eat*—Since children often waste bread. *Of the crumbs*—She does not say *morsels*, nor the *bread*. *Which fall*—In opposition to *take and cast*, ver. 26. She asks for it as a deed of unmixed beneficence. *From*—She does not ask to be admitted to the table, but implies that she was not far from it. Her nation adjoined Israel. *Their masters*—This indicates the prerogative of the *children*, and yet a certain relationship between them and the *little dogs*. The language of the *Canaanites* corresponds with *Canaan, servant of servants*, Gen. ix. 26.

28. *O woman*—Now at length he addresses her. [Awarding her no ordinary praise, and her great humility prevented all danger of her being puffed up. *V. G.*] *Great*—Modesty does not interfere with greatness of faith; ch. viii. 8, etc. *As*—After the struggle, so much the more is given. *Thou wilt*—There is faith even in the will. *From*—Lasting health followed. [And the woman had won the strength which Jacob won by his night-long struggle with the angel. Gen. xxxii. 24, etc. *Trench.*]

29. *Sat*—He did not volunteer to bid the people approach, but awaited them.

30. *Others*—Who were sick. *Cast*—Since they pressed upon each other. [Instead of *τοῦ Ἰησοῦ*, *Jesus*, read *αὐτοῦ*, *his*. *Tisch.*, *Alf.*]

31. [*Tisch.* inserts *καὶ*, *and the lame*. *Of Israel*—See ver. 24. *V. G.*]

32. *I have compassion*—Whilst the people forget hunger in admiration, Jesus pities them, and is not affected by their praise of his miracles. Elsewhere glory and mercy seldom meet. *They continue with Me*—[Other sufferers being laid before him from time to time. *V. G.*] It was the interest of the people to remain with Jesus; and yet He seizes that as a reason for conferring a new benefit upon them. The people were ready to remain longer. *Nothing*—In the Greek *τί*, *what*, is put for *ὅ*, *that which*, see the Sept., Gen. xxxviii. 25. *Fasting*—He never sent men away in want.

33. [*Tisch.* omits *αὐτοῦ*, *his*. So ver. 36.] *Whence*—Comp. Num.

xi. 21; 2 Kings iv. 48. *We*—The disciples already understood that they would have some part in the matter. [The question shows weakness of faith, and strange forgetfulness of the previous miracle of feeding; ch. xiv. 15, etc. Their memory was often very weak, until they received the Holy Ghost. They walked in a world of wonders, spiritual and physical, where they felt strange until *He* came and brought to their minds all that Christ had said and done. Jno. xiv. 26. *Ols.*]

34. *A few little fishes*—They disparage their provision, for in ver. 36 the diminutive form is no longer employed.

36. *Gave thanks*—It is right to give thanks even before food; Acts xxvii. 35, and then it is the same as a *blessing*. For it is an acknowledgment of the Divine goodness for the past and the future. Jesus referred everything to the Father, and he gave thanks for the loaves, and for the approaching satisfaction of the people's hunger. Comp. John xi. 41. The verb, *εὐχαριστεῖν*, to give thanks, is blamed by Phrynichus, but is used also by Diodorus Siculus.

37. [*Baskets*—See on ch. xvi. 9–10.]

38. [*Four thousand*—They were indeed mighty miracles, whereby five thousand (ch. xiv. 21) and four thousand men were fully satisfied with food; and then the abundance of Jesus's miracles had reached its highest point. How widely His glory ought to have been spread abroad by so many thousands of witnesses! *Harm.*]

39. *Took ship*—Gr. *the* vessel, namely that mentioned a little before, ch. xiv. 33.

CHAPTER XVI.

1. *The Pharisees and Sadducees*—[Who, like all wicked men and unbelievers, however they differ, unite against Jesus. *Q.*] The common people mostly adhered to the Pharisees, men of rank to the Sadducees, Acts v. 17, xxiii. 6; as now the mass are more prone to superstition, the educated to atheism. These two are opposite extremes. The Evangelists describe only two attempts of the Sadducees against Jesus, the first of which is here told. For they cared less than the Pharisees about religion. *From heaven*—Miracles had

been performed from heaven in the times of Moses, Joshua, and Elijah. The reason why the Pharisees were unwilling to accept as divine the miracles hitherto performed by Jesus, seems to have been this: that since he had not yet produced a sign *from heaven*, they thought that the rest might come even from Satan; comp. ch. xii. 24, 38; and that a sign from heaven affecting the whole creation, was greater than signs performed in the microcosm of man. [Perhaps, also, they were relying on the prophecy of Joel; Acts ii. 19. *V. G.*] The Sadducees, who believed that there was no Spirit, and therefore no Satan, were of opinion that the power of Jesus extended only to hunger and diseases of the body, not to all greater matters. In each class, too, the disposition to take pleasure in a variety of miracles, as *sights*, was strong. This lust of theirs is indicated by the word *we would*, see ch. xii. 38.

2. *Evening, morning*—Two most common and most popular signs; [though, from natural laws, not applicable to all climes. *App. Crit.*]

3. [*Tisch., Alf., etc.* omit *Ἰπποκρίται, hypocrites.*] *Hypocrites*—Their greater skill in natural than in spiritual things was *hypocrisy*; for they who have the one have much less excuse than dull men for being without the other, although they often are without it. For an example of both together, see ch. ii. 2. *The look of the sky*—Not *face*. A man's *look* varies, his *face* is always the same. An instance of personification, as just before in the word *στυγνάζων, lowering*. *The signs of the times*—Those suitable to particular periods. Jesus teaches that not only are periods to be distinguished by their signs, but also signs by the character of periods, and signs and the kinds of them from each other. For the mode in which God gives himself to man is various—by various doctrines, persons, periods, signs—all of which correspond to each other; different signs therefore are appropriate to different periods. [The *signs* of any period, then, are those circumstances and events which are significant in reference to Jesus (comp. ch. xi. 4. etc.), as his teaching and work, including of course his miracles; but especially too the movements and expectations among the people. *De W.*] Those signs, not indeed of the greatest outward splendor, but such as were altogether beneficial to man on earth (ch. ix. 6), were appropriate to the walk of Messiah on earth; ch. viii. 17; Luke ix. 54. They ought then to have brought proofs, not from heaven, but from themselves; Luke xii. 57. For the same reason, after His ascension, he did not exhibit signs on earth, as before; [nor hereafter will signs from heaven be wanting. *V. G.*] *Can ye not*—Distinguish sign from sign?—said with astonishment. If you

would, you could most fully; as it is, voluntary blindness prevents you.

4. *Nation or people*—Itself a sign of its own time; for such it was to be in the time of Messiah; ch. xi. 6. *Wicked*—And troubling. *Adulterous*—Accustomed to break the marriage vow, to which God attached a most sacred obligation. *A sign, no sign*—A forcible repetition. They prescribe the kind of miracle just as if there were no other kind; [being weary of those they had seen in such great numbers; and asking, therefore, once and again, for a *sign from heaven*. *Harm.*] therefore every kind of miracle is refused to them. The miracles performed afterwards were wrought, not for the sake of such men, but for that of the common people and the sick. [And of these miracles, Matthew subsequently mentions scarce one; Mark, only that upon the blind man of Bethsaida, ch. viii. 22. But his teaching Jesus continued without intermission. *Harm.*] *The sign of Jonah*—[*τοῦ προφήτου, the prophet*, not being genuine here. *Tisch., Alf.*] This was not from heaven but out of the midst of the earth. Jonah by his return from the whale proved his mission to the Ninevites; a demonstration of his Messiahship was given the Jews by the resurrection of Jesus, on whom they had not before believed. He silently implies, moreover, that after the three days spent in the midst of the earth, there should be signs enough from heaven, and these were accomplished by His ascension into heaven, and shall be again at the destruction of the heavens; comp. ch. xxiv. 30, Acts ii. 19. Nay more, not even then was it true that there were no signs from heaven; ch. iii. 16. *Left*—Just severity; Tit. iii. 10. Our Lord never left the people in this manner.

5. [Omit *ἀποῦ, his*. *Tisch., Alf.*]

6. *Ὁπάετε, take heed*—Zeal for purity of doctrine is necessary. *Leaven*—[Named here as unclean, injurious, penetrating, and diffusive. *De W., Alf.*] The language is metaphorical, and therefore enigmatical; and by it our Lord tries the progress of the disciples, already long His hearers. The metaphor, however, alludes to the thoughts with which the minds of the disciples were overflowing. Do not care for the want of earthly bread, but about the perilous food which the hypocrites set before your souls. It is probable that the disciples had forgotten the loaves, because the controversy raised by the Pharisees and Sadducees (ver. 1) had kept them in a state of anxiety and temptation. The Pharisees and Sadducees were elsewhere strongly opposed, yet now they had conspired against Jesus, ver. 1; therefore He included both of them under the one title, *hypocrites*, ver. 3, and here guards His disciples at once against both. And their *hypocrisy*

was itself this leaven, Luke xii. 1, by which they were impelled to reject the signs of the present time, though these were most amply given, and to demand the signs of another time; (hence the plural *times*, ver. 3.) [Nay, every error of every sect consists of the one leaven, cherished by the old man. *V. G.*] The believer both believes and speaks; he who separates either of these from the other is an unbeliever, is a hypocrite; see ch. xxiv. 51, note. Neither is he therefore free from hypocrisy who has *little faith*; ver. 8. The disciples are most opportunely admonished to beware of this leaven, as they did not yet understand it from the present signs; ver. 11. [There is also here a peculiar appropriateness in the language; since the disciples had twice been present, not long before, at the divine miracles which he had wrought upon bread, and had even taken a part in its distribution; but were now feeling the want of bread. They might then have been the more deeply mindful of spiritual bread, and have realized the need of sound doctrine. *V. G.*]

7. *Bread*—Gr. *ἄρτος*, *loaves*. The family of Jesus lived very simply and frugally. They thought that they should have to buy bread in the place to which they were now coming, and that there would not be a supply of bread which could be ascertained not to have been subjected to the leaven of the Pharisees. Jesus answered, that even if no other bread could be procured, they should yet be fed even without the bread of the Pharisees or of that whole region.

8. [Omit *αὐτοῖς*, *unto them*. *Tisch., Alf.*] *Why reason ye*—[Men spend much time, day and night, in turbulent reasonings. *V. G.*] A man blames himself more for want of care in *outward* things, which God is most ready to pardon. The estimate of faith is higher. *Of little faith*—By poverty of faith, the fall is easy, not only into doubts and fears, but also into errors of interpretation and others, and into forgetfulness. [By giving the caution respecting leaven, the *little faith* of the disciples who were anxious about bread was exposed. But the Lord afterwards strengthened it, by reminding them of the repeated feeding of so many thousands. *Harm.*]

9. *Not yet*—The fault of the slow learner is increased by his having heard long ago. *Understand*—The verb *νοέω*, here rendered *understand*, expresses something more voluntary than *συνίημι* in ver. 12; see Mark vii. 18; 2 Tim. ii. 7. Sin even affects the mind and the memory. They ought to have *understood*, even if those two miracles had not been performed. We ought to retain in memory even the details of Divine works, and from former help to hope for more. [The fault here laid to them is not the forgetfulness with which they charge themselves,

ver. 7; but one very different, springing from stupid unbelief. *V. G.*]

9, 10. *Baskets*—Gr. in ver. 9, *χοφίνους*, *cophini*, ver. 10, *σπυρίδας*, *spyrides*. In the first miracle, as the number of loaves answers to that of the thousands, so the number of *cophini* to that of the apostles; so that each of them had the *cophinus* which they carried full; in the second, the number of *spyrides* answers to that of loaves. If they had had more *cophini* in the one instance, or *spyrides* in the other, the bread would without doubt have been increased in quantity, comp. 2 Kings iv. 6, that they might be filled; Mark viii. 20. But the *spyris* was larger than the *cophinus*; an ancient gloss renders *χοφινος*, *corbis*, *corbula*, a twig basket or pannier. Juvenal speaks of needy Jews, whose household stuff consisted of a *cophinus* and some hay; from which it is evident that the *cophinus* was *lighter*; so that one might carry it about for daily use. The *spyris* seems to have held a porter's full burden. Comp. Acts ix. 25. [The former word proverbially denoted a Jewish *traveling basket*, as in Juvenal; the latter seems to have been a kind of basket for *storing* grain, provisions, etc.; and therefore larger than the former, probably much larger. *Kitto* cited by *I. B.* But this is doubtful, and nothing can be certainly affirmed as to the distinction between them. Comp. *Mey.* etc.]

10. *Of the*—That which one enjoys and uses is his. *Ye took*—For future food, as a compensation for the five and seven loaves which ye spent.

11. *How*—A particle of wonder. Comp. ch. viii. 10, note. *Not concerning bread*—The literal meaning is often truer and more sublime than the meaning of the letter; and where the latter treats of the natural, the former leads to the spiritual. In spiritual things heavenly words ought to be taken more closely. [For *προσέχειν*, to *beware*, *Tisch.*, *Alf.*, etc., read *προσέχετε*, *beware ye.*]

12. *Understood*—Jesus still left something to be understood by the disciples. He shows them what *leaven* did not mean in this passage; it was their part, when they heard what it was not, to gather what it was. So also in ch. xvii. 13. [*Tisch.* omits *τῶν ἄρτων*, of *bread*. *Alf.* reads *τῶν ἄρτων*, in plural.] *Of the doctrine*—The leaven of the doctrine. [Of which there is a specimen in ver. 1. *V. G.*] The word *doctrine*, in contrast to bread, is taken comprehensively, so as to mean even hypocrisy. The leaven was this hypocritical doctrine.

13. *But when*—There was a remarkable interval of time between the things just narrated and those now introduced.* The connection

* Mark and Luke, as well as Matthew, begin a new section here, in which, with a common design, they show how He proceeded upon His last journey, replete with salva-

of the narrative therefore is not close. That which follows took place a short time before the Lord's passion; and the shortness of this interval, [about a month and a half, *V. G.*] assists the right interpretation of the promises in ver. 18 and 28, and of the prohibition in ver. 20, ch. xvii. 9, etc. [A few weeks later, the restraints were removed, and all became known in every direction. The sum of what the disciples had thus far learned was, *Jesus is Christ*. This is repeated and confirmed, ver. 16, and upon it is built further the proposition, *Christ shall suffer*, etc., which is the sum of the rest of the Gospel history. *V. G.*] *Cæsarea*—This very name, which had not before been given to towns in Palestine, might have warned all that the Jews were subject to Cæsar, the sceptre having departed from Judah, and that Messiah had come. In sacred exposition, the reader ought to place himself, as it were, in the time and place where the language was spoken, or the thing occurred, and to consider the influence of circumstances, the force of the words, and the context. *Philippi*—The inland Cæsarea is thus distinguished from that on the sea-shore. [It lay at the foot of Mt. Libanus, near the source of the Jordan. It was called Cæsarea by Philip the Tetrarch, who enlarged it. *Mey., Alf.*] *Whom*—The disciples had profited by listening and inquiry; now their Master examines them by questioning, and gives a model of catechising. [*Tisch., Alf.* omit *με, me*, and read, *say the Son of Man to be. Mey.* retains it in the same sense as *Beng., Whom do men consider me to be, as the Son of Man?* that is, In what sense do they understand this title, which I give myself?] *The Son of Man*—Whom I myself am wont to call the Son of Man. Peter hits the right antithesis, ver. 16: *Thou art the Son of the living God*; comp. John v. 19, 27. This title, *Son of Man*, is frequent in the Evangelists, and is to be carefully observed: no one was so called but Christ Himself, and he by no one, while He walked on earth, save by Himself. First in John i. 51, when first men were found to acknowledge Him as Messiah and Son of God (ibid. ver. 50), and afterwards very often, both before and after the prediction of the passion. For by those who avowed faith in him, he was called *Son of David*. The Jews rightly suspected (John xii. 34), that *Son of Man* meant *Messiah*.

tion, in the northern part of the land of Israel. Near Cæsarea Philippi, He asks the disciples, when alone with them, *Whom do men say that I am?* and informs them of His Passion. Then He arranges His journey, so that He now imbues the whole land of Israel with the good seed. After the manifestation of His glory on the mount, He returns to Capernaum, directing His course from thence through the midst of Samaria and Galilee: then onward beyond Jordan, bending His course towards Judea, He bids farewell to Bethabara [John x. 40, comp. with i. 28. *I. B.*], and having crossed the Jordan afresh, comes finally to Jericho and Bethany, Matt. xvi. 13 to xx. 34, etc. *Harm.*

For as the first Adam, with all his race, is called *Man*, so the second Adam (1 Cor. xv. 45) is called *Son of Man*, not in the sense in which בני אדם, *sons of* (common) *men*, that is, the weak, are opposed to בני אש, *sons of* (great) *men*, that is, the powerful, Ps. xlix. 2; (Heb. xlviii. 3;) nor that in which men in general are called *sons of men*, Mark iii. 28; Eph. iii. 5; Ezek. ii. 1, etc.: but with the article *The Son of Man*, ὁ υἱὸς τοῦ ἀνθρώπου. The article seems to refer to the prophecy of Daniel, vii. 13. This, in sooth, is that One Man whom Adam, after his fall, expected, by the promise, for his whole progeny; ὁ δεύτερος, *the second*, 1 Cor. xv. 47, to whom every prophecy of the Old Testament pointed, who holds the rights and primogeniture of the whole human race, Luke iii. 23, 38, and to whom alone we owe it (Ps. xlix. 20) that the name of man is not an affliction to us, Rom. v. 15. Moreover by this title Christ, in his walk among men, was able both to express, and in accordance with the divine plan for that period, to conceal among men (comp. ch. xxii. 45), and hide from Satan the fact that He was *the Son*, absolutely so called, that is, the Son of God promised and given to man, Gen. iii. 15; Isa. ix. 6; and sprung from man, Heb. ii. 11; (just as by the one word *lifted up*, he pointed to both his cross and his glorification; Jno. xii. 32;) and at the same time, as it were, reminded Himself of His present condition, Matt. xx. 28; Phil. ii. 7, 8. Neither is this title appropriate only to his humiliation, but he is called *Son of Man*, in every conspicuous situation, (Jno. xii. 34. Comp. ver. 35, *the light with you*.) either in humiliation or exaltation. It was also in harmony with his bodily appearance, which was youthful, Dan. vii. 13. On the whole, examine ver. 27, 28; ch. xii. 32, xxiv. 27, 30, 37, 39, 44, xxv. 31; Luke xvii. 22; John xii. 23 to 36, v. 27; Acts vii. 56. Therefore also such a title does not once occur in all the twenty-one apostolic epistles, but instead of it, the title *Son of God*; for in Heb. ii. 6 the article is not added, and the words are David's, not Paul's. Yet Paul often calls Christ both ἀνθρώπος, *man*, and ἀνὴρ, *a man*. See on Rom. v. 15. And in the Apocalypse, ch. i. 13, xiv. 14, as long before in Dan. vii. 13, that is but an allusion to this title. The agreement of the apostles, even in the case of this single phrase, shows that they wrote by the same Divine impulse.

14. *Some, some, and others*—It is not enough to know the various opinions of others, our own faith ought to be established, and then it may make progress, even by the views of others, though vain in themselves. *John, or one of the prophets*—There is no need to refer this to a belief in transmigration, on the part of the Pharisees; for their supposition was the actual return of the living Elias himself, or the

resurrection of the others from the dead; ch. xiv. 2: Luke ix. 8, 19. *Jeremiah*—Who was at that time expected by the Jews. *One*—Some one indefinitely. They did not think that anything greater could come than they had already had. With *Moses* they did not compare Jesus.

16. *Answered*—Peter everywhere, from the warmth of his disposition, took the lead among the apostles in speaking. *Simon Peter*—On this solemn occasion his name and surname are joined. It is clear that Simon acknowledged the Son of God more quickly and fully than his fellow disciples, and outshone them. *Thou art*—He says firmly, *Thou art*, not *I say that Thou art*. It was proper that Peter should first believe this, and then hear it on the Mount, ch. xvii. 4. Peter had already uttered a similar confession; John vi. 69; but this is mentioned with greater distinction, since he delivered it after so many temptations, [Jno. vii.—x. *E. B.*,] and in answer to so solemn an inquiry. *The Christ, the Son*—These two appellations, therefore, are not exactly synonymous, as Locke thought, yet when one is expressed the other is tacitly implied, see Acts ix. 20. And there is a *gradation* here; for the knowledge of Jesus as Son of God is higher than of Him as Christ. [*Living*—Commonly so called, in contrast with the *dead gods* of the heathen. *Mey.*]

17. *Blessed*—This word signifies a condition not only blessed, but at the same time rare; ch. xiii. 16. Jesus had not said to his disciples before that he was Christ. He had done and said those things by which, through the revelation of the Father, they might perceive that he was Christ. *Simon Bar-jona*—This express naming signifies that the Lord knoweth them that are His, and it recalls to Peter's remembrance that instance of omniscience which had been shown him in John i. 42; comp. xxi. 15. [Peter himself scarce thought himself to be so acceptable. The blessed man is, not he who claims something on his own authority, but he who is called so by the Lord. *V. G.*] *Flesh and blood*—Any man whatsoever; *flesh and blood*, by *metonymy*, for body and soul: Eph. vi. 12; Gal. i. 16. Before Peter no mortal at that time knew this truth; ver. 14. *Hath not revealed*—The knowledge of Christ is not obtained but by Divine revelation; ch. xi. 27. *My Father*—By these words the sum of Peter's confession is repeated and confirmed. The heavenly Father *had revealed* it to Peter by the teaching of Jesus Christ, inscribed on Peter's heart.

18. *Thou art Peter*—This corresponds with great beauty to the words, *Thou art the Christ*—[All the modes of address recorded in Scripture, as employed by Christ to his own and by them to Christ, are most becoming. *V. G.*] *Peter*—*rock*—*Peter*, Gr. πέτρος, else-

where signifies *a stone* ; but in the case of Simon, *a rock*. It was not fitting that such a man should be called *Πέτρα*, *rock*, for this has a feminine termination ; on the other hand Matthew would gladly have written ἐπὶ τούτῳ τῷ πέτρῳ, *upon this stone*, if the usage of the language allowed it ; wherefore these two, *πέτρα* and *πέτρος*, *rock* and *stone*, stand for one thing, just as both are expressed in Syriac by one noun, *Kepha*. *Peter* is here used as a proper name. For it is not, *Thou shalt be*, but, *Thou art* ; and yet the force of the name as denoting *a rock*, is openly declared. The Church of Christ is certainly, [Eph. ii. 20,] Rev. xxi. 14, built on the apostles, both as the first believers, and because it is through their labors the rest have been added ; and in this the prerogative of chief, in a certain sense, was clearly Peter's, yet without destroying the equality of apostolic authority. For he was the first to gain many Jews (Acts ii.), and the first to admit Gentiles to the Gospel. (Acts x.) [And the same apostle, in this very passage, surpassed the rest of the disciples by his acknowledgment and confession, as it is probable that none of them would have answered at that time with so great alacrity. *V. G.*] He moreover was especially commanded to *strengthen his brethren*, and to *feed the sheep and lambs* of the Lord. Nor can we imagine that this illustrious surname, elsewhere commonly attributed to Christ Himself, who is also called *Rock*, could have been bestowed on Peter without a most important meaning. In the list of the apostles, too, he is called *first*, and always put in the first place ; Matt. x. 2 ; see also 1 Peter ii. 4-7. All this is said with safety, for what has it to do with Rome ? [Whether Peter was for any time at Rome, and that not in imprisonment, is full of doubt. If he was, he was so, certainly, simply as an apostle ; and the church planted there had its own ordinary ministers. To *their* place, therefore, not to his, succeeded the Bishops of subsequent ages, who afterwards degenerated and became Lords and Popes. *V. G.*] Let the Roman rock take heed lest it fall under the censure of ver. 23. *And*—A most magnificent promise, concerning in different ways, the gates of hell, the kingdom of heaven, and the earth. *I will build*—He does not say, *on this rock I will found* ; for Peter is not the foundation. It is wise to build on a rock ; ch. vii. 24. *My Church*—A magnificent expression concerning Jesus, not occurring elsewhere in the Gospels. [*Church*—ἐκκλησία ; this word occurs in the Gospels here and Matt. xviii. 17 only ; *the congregation of the faithful*. *Alf.*] *The gates of hell*—The word *πύλαι*, *gates*, is without the article. With *hell* is contrasted *heaven*, ver. 19, as in ch. xi. 23. Against *faith hell* has no power ; *faith* has power *for heaven*. *The gates of hell* (as elsewhere, *the gates of death*) are named also in Isa. xxxviii. 10 ; Wis. xvi.

18. Hell, ᾠδης, is exceedingly strong (Cant. viii. 6); how much more its gates? The metaphor, *gates*, is taken from architecture, as in *I will build*, and *the keys*. The Christian Church seems, as it were, a city without walls, and yet the gates of hell, which assail it, shall not prevail. The defences of hell, and the corresponding fortifications of the world, are here intended; for instance, the Ottoman *Porte*, and Rome, where Erasmus Schmidt thinks that the mouth of hell is; that it was opened in the time of Marcus Curtius, and will be opened again hereafter, Rev. xix. 20. [*Beng.* here quotes a passage in which *Schmidt* refers to the descent of Ulysses and that of Eneas into hell, in Homer and Virgil, and to Livy's account of Marcus Curtius. In his day, such old fables were more seriously viewed than now.]

19. *I will give thee*—The future tense. Christ himself, when exalted, received *the keys* according to the divine plan. Rev. i. 18. Our Lord afterwards gave the keys, which he here promised to Peter, not alone; comp. Luke v. 10; but first in order of time; since Peter was the first who, after the resurrection of Christ, exercised the apostolic office; Acts i. 15, ii. 14. If the keys had been given exclusively to Peter, and the Bishops of Rome after him, and not to the other apostles, then after Peter's death, the Bishop of Rome should have been the pastor of the surviving apostles. *The keys*—*Keys* denote authority. Tertullian says: *the apostle has given thee the keys of the meat market*, in allusion to 1 Cor. x. 25. Keys are available for two purposes, to close and to open; the keys themselves are not said to be *two*. [It may indeed be thought that quite a number of keys were given to Peter. Hence he opened so effectively, to Jews and Gentiles, the entrance to the kingdom of heaven. Comp. the contrast in ch. xxiii. 4, 18; Luke xi. 52. *V. G.*] One and the same key closes and opens, Rev. iii. 7. The Jews declare that *a thousand keys* were given to Enoch. *The kingdom of heaven*—He does not say *of the Church*, nor *of the kingdoms of the world*. *Thou shalt bind*—*Thou shalt loose*—The keys denote the whole office of Peter. The words *bind* and *loose*, therefore, [which do not properly apply to *keys*, but are intimately connected with their use, *V. G.*] comprehend everything Peter did by his apostolic authority, in virtue of the name of Jesus Christ, and through faith in that name, by teaching, convincing, exhorting, forbidding, permitting, consoling, remitting, Matt. xviii. 18, 15; John xx. 23; by healing, Acts iii. 7, ix. 34; by raising from the dead, Acts ix. 41; comp. ii. 24; by punishing, Acts v. 5; comp. 1 Cor. v. 5. He himself records, in Acts xv. 8, an instance of a matter performed on earth and sanctioned in heaven. It is advisable to

compare with this passage that in Matt. xviii. 18, and with both a third in John xx. 23. In this passage, to Peter alone, after his confession of Jesus Christ, the authority is promised, first of binding, secondly of loosing sins, and whatsoever is included under that authority; and this is done as it were in an enigma, the things not being expressed which were to be bound and loosed, because the disciples were not yet capable of comprehending a matter so great; Luke ix. 54. In chapter xviii., after the transfiguration, the disciples, who had advanced in faith, receive in common the authority, first to bind, and secondly to loose, the offences of their brethren, but especially of loosing them by prayers in the name of Christ. In John xx., Jesus, after His resurrection, *breathed upon* His disciples, and gave them authority, first to remit, and secondly to retain sins; for thus are the words and their order changed when the gate of salvation has been opened. The chief part of the apostolic authority is over sins. (Comp. Hosea xiii. 12.) The rest of it is contained in this discourse by *synecdoche*. It is not foreign to our present purpose to compare a passage of Aristophanes as to the use of the verb *λύειν*, to loose. *The Frogs*—Act ii. scene 6, [in Dindorf, ver. 691] *αἰτίαν ἐθεῖσαι, ΑΥΣΑΙ τὰς πρότερον ἁμαρτίας (χρῆ)*, that is, *faults are to be loosed or remitted, to those who give reasons for them.*

20. [*Tisch.* and *Alf.* omit *αὐτοῦ, his*. Also *Ἰησοῦς, Jesus.*] *To no one*—Jesus had not, even to his apostles, said that he was Christ, but he left it that they might perceive it themselves from the testimony of facts. It was not suitable, therefore, that that should be openly told by the apostles to others, until his resurrection, which was to be the crowning testimony to his Messianism. [For even Peter could scarcely reconcile the doctrine of his *passion* with that of his divine *Sonship*. *Harm.*] For he who injudiciously propounds a mystery to those who do not comprehend it, injures both himself and others. Besides such as would have believed in any way that Jesus was the Christ might have sought for an earthly kingdom with seditious uproar; while the rest, and the greater number, might have rejected such a Messiah at that time more vehemently, and have been guilty of greater sin in crucifying him, so as to have had the door of repentance less open to them for the future. Afterwards [but a few weeks intervening, indeed, *Harm.*] the apostles openly bore witness to this truth. *The Christ*—Soon after the disciples had acknowledged and confessed Jesus as the Christ, He showed them His transfiguration, ch. xvii., and among them openly spoke of Himself as the Christ; Mark ix. 41; John xvii. 3.

21. *Began*—It is clear, therefore, that he had not shown it them

before. [Except in dark sayings. *V. G.*] The Gospel may be divided into two parts, from which the divine plan of Jesus shines forth. The first proposition is, *Jesus is the Christ*; the second, *Christ must suffer, die, and rise again*, comp. John xvi. 30, 31, 32, or more briefly, *Christ through death will enter into glory*. Jesus first convinced his disciples of the first proposition respecting *his person*; and then they were bound to believe Him, even before his passion, in the second. After His ascension, the people first learned the second proposition, and thence were convinced of the first; Acts xvii. 3. As soon as Jesus had persuaded His disciples of the first proposition (ver. 16) He added the second. Afterwards He led them to the mount. [Where the same voice sounded from heaven, as before his baptism: *This is my beloved Son*, with the added exhortation, *Hear him*. He was to be heard, especially in those things which had been the sum of the conversation recently held on the mountain concerning his approaching *decease at Jerusalem*, (Luke ix. 31,) that is, His *passion, death, and resurrection*. *Harm.*] The order of the harmony of the Gospels is of great importance in observing these things. Men frequently teach all things at once, not so Divine wisdom. *To show*—Openly. *Must go*—And at the same time leave that plan of action to which the disciples were accustomed. *Suffer*—When aught of glory accrued to Jesus, as in this instance by the confession of Peter, then especially he used to call to mind His approaching passion. This first announcement mentions His passion and death generally; the second, ch. xvii. 22, 23, adds his betrayal into the hands of sinners; the third, ch. xx. 17–19, at length expresses his stripes, cross, etc. The first was nearer in point of time to the second, than the second to the third. *Elders, chief priests, scribes*—Three classes of those who ought to have led the people to Messiah. In modern language they might be called Council of Justice, the Consistory, and the Theological Faculty. *Be raised*—He adds nothing yet of His ascension. By degrees, all further particulars are disclosed; ver. 27.

22. *Took hold of*—As if by a right of his own. He acted with greater familiarity after his declaration of acknowledgment. Jesus however reduces him to his level; comp. Luke ix. 28, 48, 49, 54, 55. [Rather *took aside*. Comp. Mark viii. 32, 33. *Mey.*] *Peter*—The same mentioned in ver. 16. [After a praiseworthy deed, how easily it may happen that one stumbles all the more sadly! *V. G.*] Reason endures more easily the general proposition concerning the person of Christ, than the word of the Cross. Sudden changes occur in Peter, in ver. 16, 22, and ch. xvii. 4. Thence he testifies from experience that we are preserved by the strength of God, (1 Pet. i. 5,) not our

own. *Began*—[But was not suffered to continue. *Mey.*] He had received the other doctrines without objection. *Propitious unto Thee*—Gr. *ἡλεός σοι*, *supply*, *may God be*. An abbreviated form. Thus in 1 Mac. ii. 21, we meet with *ἡλεως ἡμῖν καταλείψιν νόμον*, *God forbid that we should forsake the law*. And thus the Septuagint sometimes express the Hebrew *הִלְחִי*, *profane be it*, that is, *far be it*.

23. *Depart*—It is not your place to *take hold of and rebuke Me*. The more he had declared Peter blessed, the more does he now reprove him. He was previously prepared by faith to digest the reproof. Christ purposes both to correct him and preserve the other disciples; ver. 24. *Behind Me*—Out of my sight. [It becomes thee to be, not my adviser, but my follower. *V. G.*] *Satan*—An appellative. Comp. Jno. vi. 70, concerning Judas. But comp. note on Rev. xii. 9. Peter thought himself very kind when he said, *be it*, etc., but yet he is called *Satan*, [that is, thou who art, like Satan, a tempter. *De W.*] Comp. 2 Sam. xix. 22, where *שָׂטָן*, *Satan*, signifies one who puts himself in the way. *An offence unto me*—That is, thou dost not only take offence at my words, but, if it were possible, thou wouldst place before me a hurtful stumbling-block by thy words. This is said with the utmost force, and declares the reason of our Lord's swift severity towards Peter. [Thus the Saviour repelled, at the very moment, everything that might have been *an offence*; just as fire repels water, which can come very near it, but never can mix with it. *V. G.*] If anything could have been able to affect the soul of Jesus, the words of the disciple would have been more dangerous than the assaults of the tempter, ch. iv. Comp. note on Heb. iv. 15. *Rock and stumbling-block* form an *antithesis*. Our Lord sends away behind him the stumbling-block placed before his feet. *That be of God*—The precious word of the cross. The apprehension of Jesus is always divine. [The cross is an offence to the world: the things which oppose the cross were an offence to Christ. This apprehension of the sufferings of Christ, and those who are Christ's, and of the glory which follows, (1 Pet. i. 11,) Peter cherished at a subsequent time, as his own first Epistle abundantly testifies. *V. G.*] *Τῶν ἀνθρώπων*, *of men*—The same as *flesh and blood* in ver. 17.

24. [The connection of thought with the preceding is, *not only I, but my followers too*, must suffer. *De W.*] *Will*—No one is compelled; but if he will, he must submit to the conditions. *Come after me*—This denotes the outward state and profession. *Follow*—The duty. *Utterly deny*—Gr. *ἀπαρνησάσθω*. Weigh the force of the word in ch. xxvi. 70. To deny is to renounce oneself. Thus, Tit. ii. 12, *ἀρνεῖσθαι*, *to deny*; Luke xiv. 33, *ἀποτάσσεσθαι*, *to forsake*.

Contrast *ὁμολογία*, *confession*, or *profession*; Heb. x. 28. [When Peter does to himself what he did to Jesus in his denial, he denies himself. When Peter's human nature desires this or that, Peter retorts, I do not know Peter now, he and I have no relationship, nor am I sure what the man wills and means. To him who has grown so strong over himself, the cross is no burden, nor is anything sweeter than following Christ. *V. G.*] *Me*—To be where I am.

25. *Will save*—Not *shall save*. *Life*—Gr. *ψυχήν*, *soul*—The man in his animal and human relations. *Save*—Naturally. *Shall lose*—Spiritually, or even corporeally. *May lose*—Naturally, having cast away all self-hood by denying it. It is not said, *will lose*, [as the English version, implying *desire*.] *For My sake*—This is the aim of self-denial: but many lose life for the sake of other things *themselves*, or *the world*. *Shall find*—In Mark and Luke it is *shall save*; spiritually, or even corporeally. In the world there is danger. The soul that is saved is something *found*.

26. *Whole*—No one has ever yet gained the whole world; and if he should, what would it profit him? *Soul*—The true wisdom refers everything to the soul's interest; the false, to the body's. *What shall he give?*—The world is not enough [to redeem the one soul of one man. But how vast the multitude redeemed by Christ's blood, even the whole world! *V. G.*] *As an exchange*—Which ought not to be of less value than the soul to be ransomed.

27. *Shall come*—Gr. *μέλλει ἔρχεσθαι*, *is to come*. Stronger than the simple *ἐλεύσεται*, *shall come*. As the teaching concerning the person of Christ is immediately followed by that of his cross, so is the latter by that of his glory. *Then*—All things are put off till then. *Shall render to every man*—This is a work of Divine Majesty; see Rom. ii. 6. [This phrase is very frequent in Scripture. *V. G.*] *Works*—Gr. *πράξιν*. In the singular, for the whole life of man is one *doing*. [Out of which many *works* proceed, which are good or evil, as it is subject to Christ or to the belly. *V. G.*]

28. *Some*—Our Lord does not name them, and it was profitable for them not to know that they were meant. [He may have sharpened the others, too, at the same time. *V. G.*] Peter then scarcely hoped that he would be one of them. *Here*—A strikingly demonstrative particle. *Till they see*—Something future is indicated, but not immediate, (otherwise all, or nearly all, would have lived to that time,) but yet something in that generation. This *term* has various intervals: the *seeing*, various degrees *up to the death* of those who saw it, which followed at various times: Comp. in Luke ii. 26, the expression *before he had seen*, said of Simeon. And the advent of the Son of

Man advanced another step before the death of James (Acts ii. 36, and that book in general, as far as ch. xii. 2, and comp. Heb. ii. 5, 6, 7); another before the death of Peter (2 Pet. i. 14, 19, Luke xxi. 31); another, and that the highest, before the death of John, in a most magnificent revelation of the coming of Jesus Christ, which John has described (see on John xxi. 22); and to which the event will correspond; ver. 27, Matt. xxvi. 64. And a previous proof of this matter was given six days later on *the Mount*; and, at the same time, out of all the disciples were chosen certain ones especially to see it. It is beyond question, that the three who witnessed the *Transfiguration* on the Mount, [of whom James is said to have died A. D. 44, Peter, A. D. 67, and John, A. D. 102, *Harm.*,] had a kind of precedence also in the after manifestations of Christ's glory. This saying appears to have been referred to, but not rightly understood, by those who imagined that the last day was very near. *The Son of Man coming*—His conspicuous coming to judgment (see on ver. 13) is meant, which was to begin shortly after His ascension.

CHAPTER XVII.

1. *Six days*—Luke says, *about eight days*; enumerating the days both of the saying and the deed. This mention of the time intimates some connection with what has preceded. The teaching concerning the *Son of God*, and His *departure*, or *Passion*, was confirmed in the *Transfiguration*. [The time of the *Transfiguration* seems to have been *night*. Comp. Luke ix. 32, 37. *Alf.*] *Taketh*—Jesus knew what would happen on the Mount. *Jesus*—As the name of Jesus is introduced here to indicate the commencement of a new portion of the Gospel history, it is clear that the declaration in ch. xvi. 28, does not refer exclusively to His glory on the Mount. *Peter, James, and John his brother*—Matthew candidly relates those circumstances also in which other apostles were preferred to himself. Writings of Peter and John, who had been present, are extant. The former mentions it in his second epistle (2 Pet. i. 17, 18): the latter takes it for granted, as a thing well known and attested. [Comp. Jno. i. 14. *A. F.*] Comp. on *Peter, James, and John*, ch. xxvi. 37. *A mountain*—The mountain is not named, and thereby superstition is prevented.



Very remarkable divine manifestations have been made on mountains; Acts vii. 30, 38. The opinion that this was Tabor is plausible. Jer. xlv. 18.

2. *Transfigured*—Gr. *μετεμορφώθη*. This verb implies that this glory had always existed within Jesus. The force of the verb *μετασχηματίζεσθαι*, to change, transform, Phil. iii. 21, 2 Cor. xi. 14, is different. Comp. also the distinction between *μορφή form*, and *σχῆμα, fashion*, Phil. ii. 6, 7, 8, and notes. *Light*—Inferior to the sun. Garments somewhat diluted the splendor of His body.

3. *Appeared*—With their bodies—*Moses and Elias*. The departure of each of them from this world had been singular. Each of them was distinguished by revelations on mountains; Sinai and Horeb. Both of them are mentioned together in Mal. iv. 4, 5. It is probable that Moses was raised to life immediately on his death and burial, so that he was not dead while Elias was alive in heaven: he certainly, after his decease, entered the land of promise, in which this holy mountain was situated. And yet Christ, not Moses, is the *first-fruits*. The resuscitation of Moses does not confer life upon others; that of Christ does. In other respects this appearance of Moses alive again is full of mystery. Who will assert that he had already obtained immortality, and that no advancement in bliss came to him after the resurrection of Christ? Oh, how many things there are in the world of glory above our comprehension! If this appearance of Moses and Elias were not mentioned in the canonical Scriptures, though it were attested by other sufficient witnesses, who would not consider it a fable? *Talking with*—There is no *pleonasm*. Each of them was conversing with Jesus. A most grand conversation. Moses, at the end of the first dispensation, [that is, the patriarchal]; Elias, in the middle of the second; Jesus, at the beginning of the third. They bear witness to none other than the true Messiah. *With Him*—Not also with the three apostles.

4. *Good*—Heb. טוב Gen. i. 4, etc., to be—to remain. Nay, something very different. *Was good*—see John xvi. 7. There was no need of tabernacles for *standing*, Luke ix. 32, nor for a single night, Luke ix. 37. [Peter does not wish *now* that he had remained on that mount. By *the cross* it is given to pass from that which is *good* to that which is *better*. V. G.] *If Thou wilt*—A good and necessary condition. [For *ποιήσωμεν*, let us make, Tisch. and Alf. read *ποιήσω*, I shall make.] *Three*—not six. The apostles wished to be with Jesus. [And in the back ground, as servants. *Ols.*] *For Moses*—Peter recognized Moses and Elias in that light.

5. *Yet*—With little delay. *Spake*—His speaking had clearly not

been appropriate. *Behold, behold*—Matters of great moment, one of the greatest revelations. *A cloud*—Mortal nature does not endure the pure glory of God. Strong medicine is diluted with fluid. Sleep must be added; Luke ix. 32. Moses and Elias, however, entered the cloud. Luke ix. 34. Great admission! Divine majesty is frequently manifest in clouds. *Them*—The disciples; Luke ix. 34. *A voice*—A voice came from heaven, first, ch. iii. 17; next, in this middle period; lastly, a little before the Passion, John xii. 28. After each of these voices from heaven, fresh virtue shone forth in Jesus, fresh ardor and fresh sweetness in His discourses and actions, fresh progress of events. *This*—This utterance has three divisions, referring to the Psalms, the Prophets, and Moses, whence they are derived. [Comp. Ps. ii. 7. Is. xlii. 1. Deut. xviii. 15. *I. B.* And not long before his own departure, Peter, in his second Epistle, refers to this very testimony of glory. *V. G.*] *Him*—Above Moses and Elias. This command, *hear Him*, was not uttered at His baptism; Matt. iii. 17. *Hear*—It is the business of pilgrims rather to hear and publish what they hear, than to see as Peter wished. The Father sanctioned all things which the Son had said of Himself as the Son of God; and what he was about to say even more fully, especially of the Cross. For the Father Himself here bore witness expressly of Him as *Son*: concerning the *Cross*, the Son was to be heard more and more.

7. *Touched*—The sight and the sound prostrated them; the familiar and effectual touch raised them up. *Be not afraid*—*Cease to fear*.

8. *Jesus alone*—Hence it is evident that He, not Moses, nor Elias is the Son to be heard.

9. *No man*—Not even their fellow-disciples. *Until*—Then they did tell it; 2 Pet. i. 18. Matthew also recorded it, although he had not been present. [For *ἀναστῆναι*, *have risen*, *Tisch.* and *Alf.*, read *ἐγερθῆναι* *be raised*.] *Be risen*—The glory of the resurrection rendered this previous manifestation more credible.

10. [*His, αὐτοῦ*, omitted by *Tisch.*] *Why then*—To the mention of His death they oppose a restitution by Elias, who, ver. 3, they suppose has come; and they think that this fact ought not to be concealed, but, on the contrary, published for the promotion of the faith, that the event may be recognized as already corresponding to the expectation of the Scribes. *πρῶτον*, *first*—sc. before the Messiah's kingdom.

11. [The words *ὁ Ἰησοῦς*, *Jesus*, *αὐτοῖς*, *unto them*, and *πρῶτον*, *first*, are omitted by *Tisch.* and *Alf.*] *Cometh*—The present tense, midway between prediction and fulfilment. And the ministry of John

was efficacious even after he was murdered. *Shall restore*—The same verb is used by the Sept. Mal. iv. 6. And this office of restoring all things is a proof that the prophecy concerning Elias did not refer to his brief appearance on the Mount. *All things*—regarding parents and children, seminally; John x. 40, 41, Acts xix. 3. [The scribes expected from this Elias the restoration of the theocracy, the sanctuary and its contents, etc.; Jesus refers to his teaching of repentance. *Mey.*]

12. *But*—He shews that the coming of Elias and the death of Messiah are not inconsistent, but in perfect harmony. [And that the *Elias to come* was not the prophet they had seen on the Mount. Jesus nowhere speaks of a personal return of the actual Elijah. *Mey.*] *They knew him not*—Although Jesus (ch. xi. 14) had openly told them. [The world either disbelieves entirely, or clings to its mere expectations, and rejects the actual fulfilment. *V. G.*] *Whatsoever they listed**—The death of John is not ascribed to Herod alone. Comp. Gnomon on ch. xiv. 9. Jesus asserts that Elias has come, when John the Baptist came; John denies it; both are true, if compared as replies to the questions which occasioned them. The Jews asked John, whether he were that Elias, (comp. ch. xxvii. 49,) who was to come before the second advent, before the *great and terrible day*. John therefore answers *no*. The disciples, comparing the opinion of the Scribes with the discourses of Christ, and endeavoring to reconcile them, fancied that Elijah the Tishbite was to come before the first advent; Jesus therefore replies, that *he*, John the Baptist, has already come.

13. [*Of John*—Not of that Elias whom they had seen, ver. 8. *V. G.*]

14. *And*—A very different scene is here opened from that which Peter had wished in ver. 4. While Moses was on the mountain, the people transgressed; Exod. xxxii. 1; while Jesus was on the mountain, matters did not proceed very well with the people.

15. *Have mercy on my son*—The lunatic might have prayed, see Ps. xxv. 16, both in the Hebrew and Sept., *Look upon me and have mercy upon me, for I am an only son*. And this his father repeats. *The*—Gr. τὸ. The article refers to the nature of these elements *in general*; because the lunatic is more liable to the paroxysm when

* And that in wicked, wanton *lust*. The necessity of breaking through so many obstacles for a good cause, comes from this same blind perversity of the world. Sometimes he who has accomplished something good, awaits a grand recompense from the world. But he who knows God, the world and himself, cannot long indulge such a view. The merits which are thus rewarded are not spiritual, but worldly. *V. G.*

near fire or water : but in Mark ix. 22, (see note,) fire and water are mentioned, and that indefinitely, without the article.

16. *Could not*—It was a disgrace for the disciples to be accused from another quarter. A candid confession of Matthew, relating to himself also. It is wonderful that the devil did not injure the disciples; comp. Acts xix. 16.

17. *Faithless*—By a severe rebuke the disciples are reckoned as a part of the multitude. *How long*—After Jesus had received an accession of strength on the Mount, human *unbelief* and misery appeared more grievous to him and obtained His succor; comp. Ex. xxxii.

19. [The Transfiguration may have been the most delightful, and the case of the lunatic the most painful, of the events which befell Jesus whilst on earth. *V. G.*] *Shall I be*—He was hastening to the Father; yet He knew that He could not depart until He had led His disciples to faith. Their slowness was painful; John xiv. 9, xvi. 31.

With you—Jesus was not of this world. *Shall I suffer*—*Metonymy* of the *Consequent*, [that is, *suffer* here stands for *abide with.*] The life of Jesus was a continued *sufferance*.

18. *Rebuked*—As an enemy. *Him*—The devil, Luke ix. 25. *Of him*—The child.

19. [*The disciples*—Even Peter, James, and John. Otherwise we would think that the case might have been given to them, on their return from the Mount.] *Said*—A salutary submission and investigation of the *cause*. *Could not*—They had been accustomed to perform the miracle, ch. x. 1.

20. [*Tisch.* omits *ὁ Ἰησοῦς*, *Jesus*; and for *εἶπεν*, *said*, reads *λέγει*, *he saith*. So *Alf.*] *Unbelief*—In this case. *Faith as a grain of mustard seed*—Contrasted with a huge mountain. This faith is contrasted with a strong faith, and one strengthened by prayer and fasting, [see ver. 21.] From this it is clear, that the transportation of a mountain is a less miracle than the ejection of a devil of the kind mentioned in the text; for the devil clings more closely to a man spiritually, than a mountain to its roots physically; and faith, even the smallest, is more powerful than the fixture of a mountain. Do you say, Why then is that the less frequent miracle? I reply, it has nevertheless been sometimes wrought; but it is not often necessary, although the opulence of faith reaches thus far. A mountain is naturally by creation in its proper place: a devil is not so in a man: hence it is more beneficial to cast him out than to remove the mountain. Comp. on faith, Mark xi. 22, etc., xvi. 17; John xiv. 12, 13. [To remove the literal mountain gives no aid to Christ's kingdom, for which alone faith can work. The hard mountains to faith lie elsewhere; the greater miracles are those of grace in the heart. *Stier.*] *Ye shall say*—Ye have

the power of saying. This is said especially to the apostles; for all have not the gift of miracles. *Mountain*—Mentioned ver. 1; see ch. xxi. 21. *To yonder place*—Ye shall be able even to assign the mountain a place. *Nothing*—Not even if the sun is to be staid.

21. *This kind*—He says, not *the race of devils* in general, but of this particular kind of them. There are then more than one kind of devils. The disciples had before this cast out devils even without prayer and fasting; but this kind of devils has a disposition especially opposed to, and reducible by, prayer and fasting. [Since these increase faith. *V. G.*] The disciples were not accustomed to fasting; ch. ix. 14; and they seem not to have practised self-restraint with diligence in the Lord's absence.

22. [*In Galilee*—Still far from the scene of the Passion. *V. G.*] *Into the hands of men*—What a grievous condition! Thus was He delivered up who possessed such great authority, ver. 18.

24. *Capernaum*—Where Jesus dwelt. [But not as He had before: for He was now dwelling in obscurity with his disciples, to whom He foretold his Passion, Luke ix. 18, etc.; until he began the journey which his Passion was to end; Luke ix. 51, xiii. 32. *Harm.*] *The didrachms*—Gr. τὰ δίδραχμα. The Hebrew שֶׁקֶל, *shekel*, is often δίδραχμον in the Septuagint. *They that received*—For the Temple. [According to the *Mishna*, the exaction of this Temple tribute usually took place on the 15th of the month Adar. This gives an interval of time which admirably corresponds to the events and journeys recorded in considerable numbers from the feast of dedication, John x. 22, up to this place, and further up to the Sabbath, mentioned John xii. 1. Both the Sabbaths noticed, Luke xiii. 10, xiv. 1, occupy the middle portion in that time; and the raising of Lazarus took place a few days before the solemn entry of our Lord. *Harm.*]

25. *Yes*—Then Jesus had paid it the previous year also. [But having meanwhile been solemnly recognized as the *Son of God*, He most becomingly, at this time, enters this protest in presence of Peter in vindication of his own dignity. *Harm.*] *Was come*—For that very purpose. *Prevented*—That is, *anticipated*. Peter was wishing to ask. The whole of this circumstance wonderfully confirmed Peter's faith. Majesty shines forth in the very act of submission. *Simon*—A mode of address suited, as it were, to the household and family. [*The kings*—With these the Lord Jehovah, for whose service the tribute was paid, is compared. *V. G.*] *Custom or tribute*—Land-tax and poll-tax. *Strangers*—Subjects who are not sons.

26. [*Tisch.* and *Alf.* omit ὁ Πέτρος, *Peter.*] *Free*—The force of the comparison is this; Jesus is the Son of God, (ver. 5,) and the

heir of all things; but the Temple, for the service of which the didrachms are paid, is the house of God: it became Jesus, on paying the didrachm, to do so under protest. They who received the tribute would not comprehend the protest, therefore it is addressed to Peter. They who belong to Jesus, possess also the right of Jesus.

27. *Lest*—Even a miracle is wrought to avoid offence. Comp. ch. xviii. 6, 7. *Them*—Who were ignorant of the rights of Jesus. Men who are occupied in worldly affairs, very readily take offence at the saints when money is in question. *Cast*—Peter was a fisherman. There was no money in the purse. *Cometh up*—A manifold miracle of omniscience and omnipotence: 1, Something shall be caught; 2, and that quickly; 3, there shall be money in a fish; 4, and that in the first fish; 5, the sum shall be just what is needed; 6, it shall be in the fish's mouth. Therefore the fish was commanded to bring a stater, or four-drachm coin, that very moment from the bottom of the sea. *For Me and thee*—A pair unequally paired. For what was Peter to the greatness of Jesus? Peter had a family; the other disciples [who perhaps had not yet attained the age of twenty years, and hence were not bound to pay the tribute. *V. G.*] formed the family of Jesus; (comp. note on Matt. viii. 14;) therefore they said *your*, not *thy Master*, ver. 24.

CHAPTER XVIII.

1. *In that hour*—When they had heard of the freedom of the children, ch. xvii. 26, (which accounts for the use of *ἀρα, then*, in this passage;) and when they had seen that Peter, James, and John, (ch. xvii. 1,) had been summoned to the Mount. *Who*—They ask indefinitely *in words*, but in heart they think of themselves. [In Mark ix. 33, 34, and Luke ix. 46, 47, the fact is stated with some little change in the form. The disciples, after they had disputed on the way, and had been set right by the blessed Saviour, were at first silent: but when they had all been called together by the Saviour, some finally proposed the question to him. *Harm. Is greatest*—The future conceived as present. *Mey. Greatest*—In a worldly point of view. Comp.

xx. 21. *De W.*] *In the kingdom of heaven*—See that thou enter: do not inquire beforehand what the several allotments are.

2. *A little child*—Gr. *παιδιον*. A diminutive, to reprove the disciples for seeking *great* things. It is said to have been Ignatius, called also Theophorus, [pastor at Antioch, from 67 to 107, A. D.] . It was doubtless a child of excellent disposition and most attractive appearance, then present by Divine appointment. *In the midst of them*—See Mark ix. 36, note.

3. *And said*—By asking *who is the greatest*, each of the disciples might have *offended* himself, his fellow-disciples, and the child in question. The Saviour's words (ver. 3–20) meet all these offences, by setting forth his own and his Father's care for the salvation of souls. Hence we perceive the connection of thought in his speech. *As little children*—They must possess a wonderful degree of humility, simplicity, and faith to be proposed as an example to adults. Scripture everywhere shows favor towards little children. *Ye shall not enter*—So far from being the greatest in the kingdom of heaven. He does not say, ye shall not remain, but, ye shall not enter, to repress their arrogance more.

4. *Whosoever*—As to the individual of whom they inquired he makes no reply. *The same*—HE, and none other.

5. *Shall receive*—Humbly, lovingly, to the soul's profit, as appears from the contrast in the next verse. *Such*—For little children also are sometimes corrupt. [Therefore he points to one gifted with an humble heart. *V. G.*] Gr. *ταπεινον*, for the more usual neuter *ταπεινο*. The same form, Acts xxi. 25. *One*—There is a providence also over individuals; ver. 6. *One* is frequently mentioned in this chapter [ver. 10, 12, 14.] *In*—Not for reasons of nature or expediency. *Name*—Ver. 20. [An action is worthy, not in itself, but in its spirit. The deed may be great or small; its *value* consists in its being done in the name of Christ. *Neand.*] *Me*—Who am in the little ones which believe, as the Father is in me. In like manner it may be said that, in justification, God in receiving a believer receives Christ.

6. *Shall offend*—By a stumbling block to his faith or conduct, by provoking to pride or strife, by leading him away from the virtues of that early age. The greatest reverence is due to a child, if you are doing anything wrong. [This sentence is from Juvenal, xiv. 47, 48. *I. B.*] Children are less hardened, and therefore the injury is greater. *Believe*—Jesus cared much for little children, and endued them with faith; ch. xiv. 21, xix. 13, xxi. 15. *It were better*—For drowning is less horrible than fire; ver. 8, and the lake of fire; Rev. xix. 20. *A millstone*—[Gr. *μύλος ονεικος*, *the stone of an ass-mill*, that is, of the

largest kind, the smaller mills being driven by hand. *Mey.* etc.] An appropriate phrase in a discourse concerning *offence*, for men stumble upon *stones*. *Be drowned*—A frequent and horrible punishment. [In contrast to *the kingdom of heaven*. *V. G.*] *The sea*—Gr. *πελάγαι*, that is, the deep; Acts xxvii. 5, note. *Of the sea*—Which was near; ch. xvii. 27.

7. *To the world*—Offences lie far and wide. *Offences, offence*—In Greek the article is prefixed to this word for emphasis. [*Must*—Because unbelief is so common. *V. G.*] *Come*—And in the otherwise blessed age of the Messiah especially; just as insects abound in summer. The disciples were not far from stumbling; how much nearer others! *But*—An *epitasis*, [or emphatic addition.] Woe to the world which is injured by offences; *but woe indeed* to the man who injures it by offence.

8. *If*—He who is not careful to avoid offence to himself, will cause offence to others, and *vice versa*. *Hand, foot*—In the impulse of sinning, acting ill, going where we ought not, the hands or other members are driven on by the animal spirits rushing together into them: and there is propriety in the expressions here employed. *Cut off—cast from thee*—Thy hand, etc., *in so far as it is thus affected*. [For *ἀντὰ, them, Tisch.*, etc. read, *αὐτον, it*. Even mental culture, in any direction in which it is found to interfere with the higher life, must be sacrificed. *Ols.*] *Life*—In contrast to eternal fire. *Lame, etc.*—The godly, forsooth, in this world are lame, deaf, dumb, etc., both to themselves and others; see Ps. xxxviii. 14. This must be understood of the time of mortification, not that of glorification; for those members most mortified will shine the most in glory; Gal. vi. 17. *Eternal*—It is more evident in the Old Testament than in the New that the word *eternal* sometimes signifies a *finite* eternity.

9. *Eye*—For example, by pride, as in this passage; by envy, as in Mark vii. 22; or by wantonness. There is a gradation here. The eye is dearer than the hand or foot. Frequently, when the offence of one member has been conquered, offence ensues from another. *With one eye*—Gr. *μονόφθαλμος* in Matthew and Mark, *ἐτερόφθαλμος*, literally, *with the other eye*, in Ammonius. *Hell*—Eternal fire: see the preceding verses.

10. *Despise not*—They appear to have done so, ver. 1, 2. Adults frequently exhibit pride towards little ones, by whose appearance they are reminded of their origin: hence they hold them of no account, and pay them no reverence. He despises them who either corrupts or neglects to edify them. [*Little ones*—not merely children, but those, too, who are like them in humility or weakness. *Stier.*]

The angels—Whom you ought not to offend, but imitate, in this very care for the little ones. *Of them*—The angels take care of the little ones, both in body and soul; and so much the more, the less they are sufficient for themselves. Grown-up men have also their guardian angels, but yet they are, in a certain way, left more to themselves. *See*—As attendants. And this concerns not only the dignity, but also the protection of the little ones. Their function is twofold; Heb. i. 14. *The face*—Ex. xxxiii. 14, 20, and Num. vi. 25, 26.

11. [This verse is omitted by *Tisch.* with many, but not all, very ancient authorities. *Alf.*, *De W.*, *Mey.*, retain it.] *For*—Infants are objects of God's care, not that they have not been under the curse, but because they have been rescued from it. *That which was lost*—Ver. 14. The human race was one *lost* mass in which even infants, even those of the best disposition, are included on account of original sin; but the whole of it has been redeemed. If a king declare that he will rebuild a city consumed by fire, he will not have his words understood of a single street. The *loss* of a sinner is, in the sight of God, something as it were contingent. Therefore foreknowledge does not imply necessity.

12. *How*—A gracious *Communicatio*. [A figure by which the speaker *consults* his audience.] *An hundred*—Otherwise the loss of one out of so many would be easier. [Were it not a round number. *I. B.*] *One*—By even *one*, the roundness of the number would be broken, and the exact hundred diminished. *Leaving*—It is the business of shepherds to care for wandering sheep, in preference to those in the way. *Into the mountains*—Even with toil, into solitary places. [Better rendered, *letteth the ninety and nine go over the mountains, and seeketh*, etc. *Mey. Alf.*] The discourse appears to have been delivered on the shore.

13. *If so be that he find it*—The *finding* of the sinner, therefore, is, as it were, a *contingency*, in the sight of God. [For if it comes from God's power alone, why take place not at once, but only after a long *seeking*, through all human history? *Stier.*] Comp. on the *loss* of a sinner, ver. 11, note. Therefore grace is not irresistible; comp. Luke xv. 6, 9, 24, xvii. 18. *Verily I say unto you*—This formula refers to the *Apodosis*, as in Luke xi. 8; John xii. 24; comp. the oath of God. Ez. xxxiii. 11.

14. *It is not the will*—Or anything to be wished. Ez. xviii. 23. The article is not added, Gr. *δέλημα*, a *wish*, or *act of will*. Comp. *θελήματα*, *decrees, will*, Acts xiii. 22. We ought to serve the will of God, by aiming at the salvation of all. *Of*—Gr. *ἐμπροσθεν*. Literally, *there is no will before your Father, that one*, etc.; by which it is intimate

that the intellect of God discerns what things please His will. *That*—He most earnestly wishes all to be saved. *One*—The disciples had asked in the comparative, [comparing degrees of glory,] Jesus uses chiefly the positive degree in reply.

15. *But if*—The sum of this chapter is as follows: Every one is bound not to hinder but to aid himself and others on the way of salvation. Also: we ought to be in harmony with the Divine will, in ver. 14. Also: do not offend thy brother; remedy thy brother's offence. *Sin against thee*—By giving offence; 1 Cor. viii. 12. *Go*—Comp. *goeth*, ver. 12. That will dishonor no one. Even Christ came to us and sought us. [*And*—Gr. *καὶ*, omitted by *Tisch.* *Beng.* remarks in his editions of the Text that this omission makes the verb *ἐλεγερον* *reprove*, prominent. *Go*—Go seek him; do not wait till he comes. *Arn.* in *De W.*] *Reprove*—Afterwards he speaks of witnesses. *This* is between two parties; in the other case, others are present. *Him*—thy brother. He is reprov'd and forgiven because he is a brother. *Alone*—Solitary reproof is gracious. *Thou hast gained*—Therefore thy brother had previously been lost through his sin. A gain, and a blessed one. The healed body of a sick man does not become the property of the physician; a house does not become the property of him who extinguishes the fire in it; that is, they are not *gained*. But the man whom I have *gained* becomes in some sort my own; as amongst the Romans a conquered people became bound, as clients, to the victorious Emperor. Comp. Luke xix. 24, 17: Philem. ver. 19, and 1 Cor. ix. 19. note.

16. *One or two*—So that, with thyself the complainant, there may be two or three witnesses. By the sacred law, the same man can be plaintiff and witness. *That in*—Deut. xix. 15, Sept.—*at the mouth of two witnesses, and at the mouth of three witnesses shall be established every word. Every word may be established*—Both against the sinner and afterwards to the Church. This passage affords an instance in which certain principles of the Mosaic law of trials are not altogether excluded from the Christian polity and Church.

17. *Not hear*—Disregarding the reproof. *The church*—In that place where thou and thy brother dwell. [Or to its Presbyters and representative men. *De W.* etc.] The church is opposed to two or three in about the same proportion as two or three are to one. Amongst the Jews, ten men are considered to constitute *קהל*, a church, or public assembly, for deciding private disputes. [There is no reference here to the universal church. *V. G.*] In Buxtorf's account of the Jewish Synagogue, the same things are prescribed to the offender which Jesus prescribes here to the injured party. *Let him be,*

—Comp. Rom. xvi. 17; 1 Cor. v. 11; 2 Thess. iii. 14; 2 Tim. i. 21; Tit. iii. 10; 2 John ver. 10. *To thee*—Although, perhaps, not to the witnesses and the church. Therefore no one should be considered as a stranger before reproof. *An heathen*—*Man*, Gr. ὁ ἔθνηκος with the article. This is an appropriate place to collect some remarks on the Greek article. B. Stolberg rightly remarks, in his manuscript collection on the particles, that *there is scarcely an instance in the Scriptures where the article is redundant*. It is nowhere clearly without meaning or force; it is never added without an object, although philologists frequently attribute to it wrong emphasis. It is equivalent to the German *der*, Eng. *the*, is less forcible than *hic* more so than *quidam*, in Latin. Its force, therefore, is *to determine or limit*; and it determines (1) the universality, the totality of the subject, as in Matt. vi. 22, ‘Ὁ λύχνος, *the light*;—for the body has not light but the eye; or (2) a whole species or class, as in Matt. xv. 11, Rom. i. 17; or (3) the singularity and unity of the subject, as in Matt. i. 23, John i. 21, John xiii. 13; or (4) the restriction of the whole genus to a particular species, as Acts xix. 17, τοῖς κατοικοῦσιν *those who dwell at*. And since in logic universal and singular propositions are equivalent, (5) it has often a relative force, and that even in making distinctions, as Luke xviii. 10, Rev. xvii. 10, or (6) it gives peculiar emphasis to a thing as excellent; as Matt. viii. 12, ‘Ὁ κλαυθμός, *the weeping*—Weeping, compared with which the weeping we now see is *not* weeping. It is, in fact, a subject which deserves to be more carefully examined by Philologists. In this passage, ‘Ὁ ἔθνηκος *the heathen*, that is *any heathen*, refers to the whole mass of Heathens. In Deut. xxviii. 29, comp. the Sept. ‘Ὁ τυφλός, *the blind*. *Publican*—It was easy for the Jews to consider any one as a heathen, therefore the phrase *a publican* increases the force of the language; for the publicans dwelt among the Jews, but were shunned by them.

18. *whatsoever*—All things to which the power of binding and loosing applies, especially offences. [Christ did not give this power to His disciples, until they had had experience of the gracious will of our Heavenly Father (ver. 14), had recognized Himself, Jesus, as the Son of God (ch. xvi. 16), and had received the Holy Ghost, John xx. 22. *V. G.*] *Ye shall bind*—See ver. 17, end. *Ye shall loose*—See ver. 15, end. The retention of a personal and that of a public offence are closely akin; and so also the remission, ver. 15–35. Jesus teaches that His disciples can bind and loose the sins of their neighbors in His name, ver. 20. And it is not altogether ineffectual for them, even for their own sake, through anger, to bind and hold the offences of their brethren.

19. *Again*—The same thing is repeated in somewhat different language. This particle *πάλιν* is used by *epitasis*, [introducing an emphatic addition,] as ch. xix. 24; Gal. v. 3. Here they are considered as acting together; in ver. 18, severally. Comp. ch. xvi. 19. [*Trench* reads *πάλιν ἀμήν, again verily.*] *Two*—If not more, contrasted with *all*; comp. ver. 18: *two*, for instance, husband and wife. Great is the strength of united faith. That which may hinder the prayers of one man, from his own weakness, is made up by the association with him of even one brother. *On earth—in heaven*—The same antithesis occurs ver. 18. *Shall ask*—With regard to binding or loosing.

20. *For*—The name of Jesus adds power to prayer. *Two or three*—See Eccles. iv. 12, and the preceding verses. Three is an attainable number even in the days of a barren Church: a greater number is less so, and the danger is greater that a hypocrite may be present; yet where *many* are together, and sincere, how great is the power! *In*—To worship my name. In the name of Jesus Christ all things are approved with the Father; ver. 19. *Am I*—And all grace with me; ch. xxviii. 20; Acts xviii. 10; 2 Tim. iv. 17. Where the Son is, there is the Father: what the Son wills, wills the Father.

21. *How often*—In one day, or my whole life. Comp. Luke xvii. 4. [This question arose from some sense of superabounding Divine grace, which had been represented as so glorious in the preceding discourses. *Shall my brother sin*—These words are to be understood, not of some slight offence, which excites a sudden burst of indignation, but is voluntarily forgiven; though this is indeed sinful; but of some more serious injury. *V. G.*]

22. *Seventy times seven*—[Gr. *ἑβδομηχοντάκις ἑπτά*, which *Beng.* would render *seventy-seven*; but *De W.* and *Alf.* rightly prefer the English version.] So the Sept. Gen. iv. 24, of revenge. [Such continued quarreling could scarcely arise, one would think, even among those of the basest disposition. The passage therefore requires a forgiveness that will not weary. *V. G.* Not a record kept for years until 490 times are numbered, but let there be no numbering at all. *Stier.* For *charity* is a boundless and eternal *debt*. *Q.*]

23. *Therefore*—Understand, I say. *Would*—Or *determined* of free will, by supreme authority.

24. *When he had begun*—Before the servant knew how his fellow-servants stood. *Was brought*—Though against his will. *One*—Servant *who owed*. How great are the debts of all, if that of one is so great! Every one ought to consider himself that *one*; Comp. ver. 35, 12, ch. xx. 13; for the accounts of all are alike. *Ten thousand talents*—The Greek language cannot express by two words, a definite,

single sum larger than this. If we ought to remit an hundred denarii to our brother, that is, to forgive him seventy times seven times, what a vast amount of sins does the Lord forgive us in remitting ten thousand talents! A talent contains about six thousand denarii; therefore ten thousand talents contain sixty million denarii. How small a part of this are one hundred denarii! [Ten thousand talents were equal to more than \$16,500,000 American currency. The greatness of the sum is best realized by comparing it with others referred to in Scripture. See Exod. xxxviii. 24; 1 Chron. xxix. 4-7; 1 Kings x. 10; 2 Kings xviii. 14; 2 Chron. xxxvi. 3. *Trench.* If even one servant can become liable for such a debt, and Peter, for example, with the others, ought to have interpreted this of himself, what will not the load amount to, which the Lord remits to all those who obtain grace? And what those which must be expiated in the place of torture by the far greater number whose debt is not remitted in any measure? *V. G.*]

25. [*Tisch.* and *Alf.* omit ἀποῦ, *his*, and for εἶχε, *had*, read ἔχει, *hath.*] *Commanded*—The Lord shows his right, but does not use it: the servant, however, abuses whatever right he possesses. *All that he had*—His accumulated property, which, indeed, itself belonged to the Lord.

26. [*Tisch.* reads ὁ δοῦλος ἐκεῖνος, *that servant*, and omits κύριε, *Lord*, and σοι, *thee.*] *Have patience*—Do not act hastily towards me. *All*—The servant could not procure so large a sum in the whole duration of the world; he merely exhibits, therefore, his contrition.

27. [*Moved*—To *forgive*, to *remit*; these are the highest work of *compassion.* *V. G.*] *Loosed*—As the servant had begged. *Forgave*—Which the servant had not dared to ask. He had prayed for one kindness; and he obtained two.

28. *Went out*—Released from difficulties. Before the accounts had been examined, he treated his fellow-servant more mildly; the very joy of recovered liberty, health, etc., is accompanied by a greater danger of sin: [so that then, even more than usual, one is liable to anger. *V. G.*] see John v. 14; 2 Kings xx. 13. [*Found*—Soon after God has shown his free grace to you, an opportunity to choose between the same mode of acting towards others, and the opposite, will offer itself to you. *One*—Sometimes a man wishes well to all others, yet to some *one* continues hostile and troublesome. *V. G.*] *A hundred pieces*—Gr. δηνάρια, [Literally, *denarii.*] The names of coins are neuter in Greek. This was a sufficiently large debt for a fellow-servant: but nothing in comparison with even a single talent, and ten thousand is a hundred times a hundred. [It was less than one millionth part of his own debt. *Trench.*] *Pay*—An importunate demand

[*Tisch.*, *Alf.*, etc., omit *μοι, me*; and for *ὅ τι, what*, read *εἴ τι, if anything*; that is, *since thou owest somewhat*. So *Beng.*] *If*—Spoken with vehemence, for *since*.

29. *Besought*—In ver. 26, *worshiped*. *Saying*—The same words which are found in ver. 26. [*Tisch.* and *Alf.* omit *πάντα, all*.

30. *Would not*—Opposed to *moved with compassion*, ver. 27. [Of how vast moment are *will* and *will not*, even where the matters in question are not the most important. *V. G.* Here is the climax of depravity, to be beggars with God and tyrants to our brethren. *Helferich* in *Stier.*] *Went*—To the officer. *Cast*—By which act he invaded the right of his Lord.

31. *Were very sorry—told*—The sorrow and the information were righteous. *Sorrow*, Gr. *λύπη*, frequently implies indignation also. [Not *anger* but *sorrow* is man's proper mood toward sin; for all men are sinners. *Alf.*]

32. *Him*—Singly; for in ver. 24, he had been cited in company with the rest. *Thou wicked servant*—He had not been called so because of his debt. Woe to him whom the Lord upbraids; ch. xxv. 26. Mercilessness is essentially wickedness. [*All*—Comp. *all*, ver. 34. How royal both the grace and the severity! *V. G.*] *That*—This word refers with emphasis to what had passed.

33. *Shouldst not*—Thou shouldst, by the law of supreme equity. *Thy fellow-servant*—Whom thou oughtest to have pitied; My servant, in whom thou hast injured Me.

34. *Wroth*—He had not been wroth before, comp. Luke xiv. 21. Those who have experienced the mercy ought to fear the wrath. *The tormentors*—Not merely jailers. [He who can so greatly forgive can also so greatly punish. *Trench.*] *Till*—His sins, [though forgiven, ver. 27,] are again reckoned to him on the ground of the inexhaustible claim of God upon His servants.

35. [*Tisch.* and *Alf.* omit *τα παραπτώματα αὐτῶν, their trespasses.*] *From your hearts*—A wrong is recalled to the mind: it must be dismissed from the mind and from *the heart*. All that is done thus is done without weariness through frequency. [But if not, and the debtor unexpectedly meets us, indignation revives. *V. G.*] Comp. *Moved with compassion*. ver. 27.

CHAPTER XIX.

1. *Finished*—All the discourses addressed to the people in Galilee have a close connection with each other, and form a perfect course. [He never was wont to break off abruptly, but carried everything out to its conclusion. Ch. xxvi. 1. *V. G.*] *He departed*—Having ended His travels in Galilee.

2. *There*—In many places Jesus performed a number of cures at once.

3. [*Tempting*—At first the Saviour's adversaries questioned him about his own conduct or that of his disciples; but when these had been completely vindicated, they avoided that subject, and multiplied questions on general matters, with the purpose of surprising him when unguarded and unprepared. *Harm. Tisch. and Alf.* omit *ἀντὶς* unto him, after *saying.*] *Every*—They wished to draw from Jesus a universal denial, which they thought contrary to Moses.

4. [Omit *αὐτοῖς*, unto them. *Tisch. Alf.*] *He which made*—Supply them; with this construction, *He which made them, at the beginning, made them male and female. Made, made*—A beautiful *Ploce*, [or repetition, of the same word with a slightly varied reference.] *At the beginning*—In every discussion or interpretation recourse should be had to the origin of a Divine institution; ver. 8; Acts xv. 7.

5. *Said*—God, by Adam. *For this cause*—In wedlock there is a natural and a moral bond. *Leave*—Therefore already at that time the same woman could not be one's *wife* and *mother*. This is the commencement of the prohibited degrees. The relationship of husband and wife is the closest; and to it alone, that of father and mother yield. *Father*—Although Adam had not yet become a father, nor Eve a mother. *Wife*—And thus also *the wife to her husband. Husband*, the head of the family. *Shall be*—One flesh while in the flesh. *They twain*—Gr. *οἱ δύο*. Thus also Mark x. 8; 1 Cor. vi. 16; Eph. v. 31; the Samaritan Pentateuch, the Sept. and Syriac version of Genesis.

6. *No more*—Two, as they were before. *Two*—We should not understand *σάρκες*, *fleshes*: for ver. 5 says, *the two* or *they twain. What*—Gr. *ὅ, that which*, not *those which*: for they are now *one* flesh. *Joined*—*Made one. Man*—ver. 3. *Not*—This sentence may be imitated in principle many ways: what God hath severed, bidden, conceded, prohibited, blessed, praised, loosed, bound, etc., let not man join, prohibit, forbid, command, curse, blame, bind, loose, etc., not

even in *his own* case; Acts x. 15; Num. xxiii. 8; Rom. xiv. 3, 20. *Put asunder*—In every sexual connection, either God has joined the two or not: if not, the connection is wicked; if He hath joined them, why are they separated?

7. *Give*—Mark (x. 4), has *write*. Moses has both words. *A writing of divorcement*—Gr. βιβλίον ἀποστασίου. So the Septuagint. *And*—So.

8. [*The hardness*—The perversity of human nature is so great that some things, which, like this writing of divorcement among the Jews, ought to put it to the blush, are abused to its own absurd self-justification. *V. G.*] *Suffered*—Not *enjoined*, except in that sense in which Mark (x. 3) employs the word. *From the beginning*—The origin of wedlock was recorded also by the same Moses, from whom Jesus draws his proof.

9. [For εἰ μὴ, except it be, the true reading is μὴ, not. *Tisch.* and *Alf.*] *Not*—The word occurs with the same force in 1 John v. 16. *And shall marry*—The crime of divorce is especially aggravated by a second marriage. [This decision illustrates the relation of Judaism to Christianity; *there*, condescension to the state of the natural man, *here*, the restoration of what was *in the beginning*. Judaism stood midway between the original and the renewal. Gal. iii. 19. *Neand.*]

10. [Omit αὐτοῦ, *his*. *Tisch.*] *Man*—*Wife*—Gr. γυναικός, *woman*. The nouns are use generically.

11. *Unto them*—To that unfounded and general argument against contracting matrimony which the disciples gave, namely, the inconvenience which seemed to them to result from its indissolubility, Jesus opposes the legitimate, particular, and only good reason, the being an *eunuch*, that is, being exempted by any cause from the general law of contracting matrimony. *All cannot*—Jesus opposes these words to the universal proposition of his disciples. *All cannot*, that is, *none can*. Comp. Rom. iii. 9. *No, in no wise*—An important exception follows. *Save they to whom it is given*. *This*—This pronoun refers also to what follows. Comp. the *Epiphonema* [or concluding exclamation] in ver. 12; and *for* is added at the commencement of the same verse.

12. *Are*—Three kinds of eunuchs: the first and second of which are treated *indirectly*, the third *directly*. For the two former are either made so by nature, or by the hand of man: to the third class *it is given* of God, although they were physically fit for marriage. And these *receive* this word on the blessedness of that state; whereas, of the former, it can only be said that they do *not receive* the law concerning marriage; although it may happen that these too obtain that

blessedness. *By men*—To act as chamberlains, singers, etc., or may on some other ground, be prevented from contracting marriage though naturally fit for it. For these, also, are included in a perfect enumeration. *Made themselves*—Which they alone can do, to whom *it is given*. It is not in man's power *thus* to make *another* an eunuch 1 Cor. vii. 7. *Themselves*—By a voluntary abstinence from marriage sometimes having even relinquished a wife for Christ's sake, ver. 29 and adding discipline suited to preserve chastity, and subdue the fire of nature. *For*—Not because they can only be saved by remaining unmarried, but that they may have more time to devote to the contemplation and propagation of Divine truth; 1 Cor. vii. 32, ix. 12. *Let him receive*—A precept not addressed to all, but only to those *who are able*. Not even all his disciples seem to have been able to receive it; 1 Cor. ix. 5.

13. *Brought*—Through the zeal of adults. [They were such, then as could not yet *seek*, or *understand* anything, of their own accord *V. G.*] And the disciples blamed, not the little ones, but those who brought them. *That*—If they had asked baptism, baptism also would without doubt, have been given them. *The disciples*—A great part of whom seem to have been unmarried: and unmarried men, unless they are humble, are not so kind to infants, who remind them of their own former littleness: and the disciples though they had left all, do not appear always to have favored sufficiently the admission of others at least, they thought that the care of little children was inconsistent with the dignity of Jesus. The humanity of Jesus, however, descends even to little children; comp. ch. xviii. 2, etc. *Rebuked*—We ought not to be deterred by those who enjoin an unseasonable backwardness. [Nay, but so much the more was the desire of the little ones kindled. *V. G.*] Comp. ch. xx. 31.

14. *Said*—He was before defending the rights of marriage; now the rights of children. *Suffer, forbid not*—A most ample permission. The verb *ἀφίημι* does not always mean *to dismiss*, see Mark xi. 16. *The little children*—Hafenreffer renders it *infantulos, little infants*. *Of such*—Infants, especially of *such*, when they desire to come to Christ; *τοιούτος, such*, denotes nature, together with quality; Acts xxii. 22. Grant that such are intended as are like infants; then much more infants themselves, who are *such*, have the kingdom of God, and both ought to receive it and *can* by coming to Christ. Many who then were infants, afterwards, when grown up, believed in Christ Jesus. *The kingdom*—He who seeks the kingdom of God must come to Jesus.

15. *Laid*—As requested, ver. 13. *Imposition of the hand*, and

still more of *the hands*, was employed for bestowing and spreading abroad, especially upon children and ministers, bodily blessings and spiritual gifts; Acts ix. 12; Heb. vi. 2; 1 Tim. v. 22; 2 Tim. i. 6. He is not said to have *prayed*, as requested in ver. 13; but the request was made without a full perception of His oneness with the Father.

16. *Behold*—While Jesus is opening the kingdom of heaven even to infants. *One*—From that rank at length comes *one*. [Omit *ἀγαθὲ*, *good*. *Tisch. Alf.*] *Good*—A good man gives good instruction concerning the good, John vii. 12. *Do*—The man asks about *doing*; *believe* is first. *Eternal life*—Eternal life was known in the Old Testament. Heb. xi. 16; and is explicitly so called. Dan. xii. 2.

17. [The true reading is, *Why askest thou me concerning good? The good being is one*. *Tisch., Alf., etc.* So *Beng.*] The good Being is to be asked concerning good. For the rest, see on Mark x. 18. *But if thou wilt*—As thou declarest. Again we have *If thou wilt*—ver. 21. *Keep the commandments*—Jesus refers those who feel secure to the law: He consoles the contrite with the Gospel.

18. *Which*—There was no need to ask; Jesus said *the*.

18, 19. *Thou shalt do no murder—shalt love*—Precepts negative and affirmative. The duties of the Second Table are the most palpable.

19. *Honor*—*Honor* adds something to love. *Thy father*—Perhaps the young man had transgressed this more than the negative commandments; hence it is placed last. *Thy neighbor*—The Jews were especially wanting in love to the neighbor. *As thyself*—The love with which God loves us, is the standard of the love with which we ought to love one another. God loves Titius as Caius: therefore Caius ought to love Titius as Caius. [He who has this love, will show it even to beggars' offspring: he who has not, will prefer himself to all men, even the chosen ones of God. *V. G.*] Yet the love of the godly, like that of God, is not indiscriminate towards the good and the evil.

20. [Omit *ἐκ νεότητός μου*, *from my youth up*. *Tisch. Alf.* So *Beng.* in *V. G.*]

21. *Said*—As the young man asks more, and thus binds himself to more, more is proposed to him. *Perfect*—He is *perfect* who wants nothing to enter into life eternal. As he urgently asks it, the Lord proposes to him the most glorious condition, close to that of an Apostle. *Go, come*—Immediately. It is a command, not a counsel; binding, (comp. ver. 24, 25,) but personal, adapted to the character of this soul. For many followed Jesus, to whom he did not give this command. He

may be perfect, who has wealth; he may give all to the poor, who is clearly not perfect. [Zacchæus obtained approval on giving half his goods: Luke xix. 8. *V. G.*] Our Lord's word bound the man who volunteered, and that so persistently; although, as he was yet a stranger, it was not made an express injunction, but given as advice to one who sought it. In the case of others, who cannot now receive peculiar commands, a compensation is made by the guidance of divine Providence. *Sell*—If the Lord had said, Thou art rich, and clingest to riches, the young man would have denied it: he therefore demands the immediate proof itself. *Shalt have*—A promise inserted in the command, and to be valid at once: Thou shalt have, and thou shalt realize that thou hast. [For already in this life, those things which are needed from that treasure, are offered, ver. 29. *V. G.*] *Treasure*—The inheritance is called *treasure*, in contrast to worldly goods. Wilt thou be rich? Seek this treasure. *Follow*—Instruction in faith would not then be wanting.

22. *Sorrowful*—Because he could not at once both retain his wealth and follow Jesus. Obedience would have absorbed sorrow. *Possessions*—That is, real estate. Comp. *sell*, ver. 21. *Lands*—Ver. 29, refers to this.

23. *Hardly*—This young man, when he had already stepped on the threshold, drew back on account of riches. It is difficult for a rich man to relinquish all. [Nay, it is not even easy for him to meditate upon the attainment of eternal life. *V. G.*]

24. *A camel*—Quadruped. Comp. ch. xxiii. 24. Not a rope compared to a thread, but the *eye of a needle* to a gate. [For τοῦ θεοῦ, *God*, read τῶν οὐρανῶν, *heaven*. *Rich*—In this sense every man is *rich*, in proportion to his attachment to worldly possessions. *Ols.*]

25. [*Tisch.* omits *αὐτοῦ, his.*] *Heard*—Scripture everywhere shows a middle path between presumption and timidity. Ver. 26, 28, 30; 1 Pet. v. 7, comp. 6, 8. *Who*—The disciples were anxious, either for themselves, lest other obstacles should equally impede them, or because they entertained the hope of acquiring wealth, ver. 27, or else for others. The latter fear is far more laudable. Comp. Rev. v. 4.

26. *Looked upon*—To fix the thoughts of the terrified disciples. Jesus taught much even by his countenance and gesture. This look first moved Matthew, once a publican. *Said*—With the greatest sweetness. *Impossible*—More even than morally impossible. *All things*—Therefore this too. The omnipotence of God is seen, not only in the kingdom of nature, but in those also of grace and glory. That is more than a human power by which the human heart is led away from earthly things. The cause of the rich can be pleaded especially

before the poor and the scrupulous. *Possible*—As each of the elect shall know.

27. *Said*—In a simple spirit. *We*—Not like that rich man. *All*—[Even their trades. *Mey.*] To the workman, his little is as really *all* as the satrap's much. *What shall we have?*—Answer, *shall receive*, ver. 29. *I will give*, ch. xx. 4, 2, 7, etc. *We*—In the kingdom of God. [The philosopher forsakes all without following Christ; most Christians follow Christ without forsaking all. To do both is apostolic perfection. *Q.*]

28. *Said*—Peter had said together the words *we have left*, and *we have followed*. Jesus replies to them separately; for the latter was peculiar to the apostles, ver. 28; the former common to them with others, ver. 29; Ps. xlv. 10, 11. *Ye, ye also*—You twelve. *In the regeneration*—This is to be construed with the words which follow it, for *following Jesus* is usually mentioned alone, without this addition: by which the time of the *sitting*, presently spoken of, is suitably marked. There will be a new creation, over which the second Adam will preside, when the whole microcosm, by the resurrection, and also the macrocosm, will have a repeated genesis. Comp. Acts iii. 21; Rev. xxi. 5; Matt. xxvi. 29. *Regeneration* and *renewing* are joined, Tit. iii. 5. Then we shall be *sons*; Luke xx. 36; Rom. viii. 23; 1 Jno. iii. 2. *Ye shall sit*—Gr. *καθίσασθε*. The middle voice is used in the case of the disciples, the active, *καθίσω*, in that of the Lord. When the judgment opens they shall stand; Luke xxi. 36; 2 Cor. v. 10; afterwards, when absolved from all charges, sit with him; 1 Cor. vi. 2. *Thrones*—*Another has taken* the throne of Judas; Acts i. 20. Concerning the thrones, comp. Rev. xx. 4. *Judging*—In the time of the Judges there was a theocracy. *Twelve*—The number of princes in Num. viii. 2, etc., and of apostles in Rev. xxi. 12, 14, corresponds with that of the tribes. *Tribes*—To which the apostles had first been sent.

29. *And every one*—Not only apostles; nor ought Peter to have inquired only of them. 2 Tim. iv. 8. *Hath forsaken*—If the Lord so command, ch. iv. 19, or direct in by various ways. *Houses*—This is placed first; comp. concerning it, ver. 21, 27. [*Tisch.* and *Alf.* put *ἡ οἰκίας*, or *houses* after *τέκνα*, *children*.] In naming relationships, Matthew and Mark, x. 29, maintain the order of affection, mentioning them by pairs in gradation, *lands* being placed last; whereas Luke ch. xviii. 29, follows the order of time. [*Tisch.* and *Alf.* omit *ἡ γυναῖκα*, or *wife*.] *Wife*—Without breaking the law of Moses; ver. 9. The singular number of this word *wife* should be remarked, as against polygamy; for those things of which there can be more than

one, *brothers*, etc., are named in the plural. So in Mark x. 39, *οἰκία*, a house, is put in the singular. A man may, indeed, have more than one house, but few have more; and certainly, no one *dwells* in two at once, so as to *leave* them. *For my name's sake*—In order to confess and preach the name of Christ. [For *Ἐκατονταπλασίονα*, an hundredfold, Tisch. and Alf. read *πολλαπλασίονα*, many-fold.] An hundred-fold—Of the same things which are enumerated in this verse; comp. Mark x. 30. *Receive*—In this life: for the future is an hundred-fold, and a thousand-fold richer. Luke xix. 16, 17. He shall receive them, however, not as a civil right, and an external possession; yet truly, as far as the believer has need, and in the persons of others, whose the believer would especially wish them to be; comp. Matt. v. 5; Acts iv. 35; 1 Cor. iii. 22. The ungodly are usurpers; the right of possession belongs to God and His heirs; as much as is expedient for them is given them. The word *receive* agrees rather with the notion of *wages*: but *inherit* implies something far richer. Scripture speaks more expressly or more fully of punishments than of rewards in time, and of rewards than of punishments in eternity. *Life*—Ver. 16, 17.

30. *But many*—In contrast to *every one*, ver. 29. Perhaps also it is hinted that that young man will return from among the last to the first. *First*—Gr. *πρῶτοι*. In the first clause this word is the *subject*, as is clear from its opposition with *many*, Gr. *πολλοί*, which supplies the place of the article; in the latter clause it is the *predicate*: in ch. xx. 16, the opposite is the case. Here therefore (since the greatest emphasis is placed on the last clause), the saying is given rather as an encouragement, as in Mark x. 31; but in Matt. xx. 16, and Luke xiii. 30, as a warning. In both cases the word *many* makes the statement conditional, and it belongs especially to the worse class; for the better contains but *few*. The *first* and *last* differ; either (1), in kind, so that the former means those who are saved, the latter those who are lost; or rather (2), in degree, so that the *last* are also saved, but are far inferior to the *first*. Loefer, in his exposition of the following parable, supposes *ὡς* (*as*) to be understood here, in the sense: *The First shall be as the Last; and the Last as the First*. Nor is the ellipsis in itself objectionable: but the context does not bear this interpretation in the parallel passages, of Mark, who does not give the following parable, and of Luke, who records this saying as uttered on another occasion. A total change of relations between the Jews and the Gentiles is intimated. Comp. ch. viii. 10, 11, 12; Luke xiii. 30, with the preceding verses, and Rom. ix. 30, 31.

CHAPTER XX.

1. [The leading thought of the following parable is, in God's kingdom no service gives a claim, but all reward is of his free grace. *Ruppr.* in *De W.* Comp. ver. 15 with Rom. iv. 5, etc. *Trench.*] *For*—Refers to ch. xix. 30. Thus a parable in ch. xviii. 23 is connected with what preceded. Peter is taught modesty in his demands, comp. ch. xix. 27, and in comparing himself with others; comp. Luke xvii. 5, 10, where we see that they are better minded who count themselves unprofitable servants, than those who esteem themselves better than others. [*Early—Rising early and sending them*, Jer. xlv. 4, and often. *Stier.*]

2. *Agreed*—With the first laborers. The transaction is rather of contract and right; with the later ones more of mere liberality, even in the hiring them, though he blames their idleness, ver. 4, 6, 7. They compensate for their idleness by obedience, without an exact stipulation as to wages. The day, with its twelve hours, represents *not* (1.) the duration of the world, *nor* (2.) the New Testament period, which the life of a single laborer never equals; *neither*, (3.) as it seems, does it represent the length of each human life in which one labors a longer and another a shorter time from his call to his death: although before our time one might labor only one hour, and another after us may begin at the first hour; so that here would be verified the saying, *any hour may represent any hour*; but (4.) it represents the space of time from the first calling of the apostles to Christ's glorification and the coming of the Comforter. The *denarius* is that wages equally offered to all, in the present and future life, mentioned in ch. xix. 29, 21; and the difference in the reward, corresponding with the different labors, is not only not seen in this life, but frequently seems to be inverted: therefore, as an average, equality is here assumed. The evening is that time when each one is, or appears to be, much nearer the end than the beginning of his labors; and thus with the disciples, the time then close at hand, preceding the departure of Jesus. They are casting their own evening and that of others into one moment, who compare themselves with others. The laborers are all who are called, not only the apostles. The feeling of the discontented laborers concerning the whole day, resembles that of Peter, when he indiscreetly alluded to the difference between himself and that rich man. And every one is tempted by such a feeling towards those whom he knows best and his equals; and the man of comprehensive mind, even towards more remote persons. *With the laborers—*

The householder makes an agreement with the laborers, and they with him, ver. 13. The one ensures the payment of the wages; the other shows what ought to satisfy the laborer. *A denarius*—This was a day's wages. The *ἐξ, for*, is not repeated in ver. 13.

3. [*Tisch.*, etc., read *πάλιν δὲ, and again.*] *Others*—Who had not been there at the first hour. [*Third*—Nine o'clock A. M. *Mey.*]

6. *The eleventh*—The Greek article *τὴν* is emphatic here, and is not repeated with the ninth, sixth, or even third hour. [Omit *ἀργούς, idle. Tisch.* and *Alf.*] *All*—They could not offer themselves for hire elsewhere.

7. *Us*—This suits the Gentiles. [Omit the clause *and—receive. Tisch.*, *Alf.*]

8. *Even*—A prophetic allusion to the last judgment. The evening of each man's life is like the evening of the world. *From the last unto the first*—Two classes; for all are called *first*, who came before the eleventh hour; ver. 9, 10. [All who are paid must work, if but *one hour*; yet the work is short; one day at most; and followed by the *night when no man can work. Stier.*]

9. *Every man*—John ii. 6, *apiece.*

10. *The first*—Those *between* did not murmur; for they saw themselves also made equal to the first. He who may be envied, envies less. *More*—Twelve *denarii* for twelve hours.

11. *Murmured*—Comp. Luke xv. 28–30. [God's goodness to converted sinners is so vast that the upright become jealous, and the saints would be so, if capable of it. *Q.*]

12. *These*—Envy often demands no more for self, but wishes less to another. They envy, not those of the ninth, sixth, and third, but of the eleventh hour. *Last*—The laborers speak thus from envy. *Have wrought*—Literally, *have made*, that is *spent*. So Acts xv. 33. *Us*—Meaning also those who had come at intermediate hours, and who, if their burthen were less than that of the whole day, had yet endured the mid-day heat. *Burthen*—Internally, from labor. *The day*—The whole. *Heat*—Externally, of the sun.

13. *One*—Who murmured like the rest. Comp. concerning *one*, ch. xxii. 11, note. *Friend*—Gr. *ἐταῖρος*, an address given also to strangers. [It is wicked to wrong God; but still worse to think oneself wronged by God. And men think this oftener than one would suppose. *V. G.*]

14. *Thine*—Contrasted with *my own*, ver. 15. *Go*—This is not addressed to the one or more *who came about the eleventh hour. I will*—The force of this word is very great. Ver. 15, comp. note, Mark xii. 38. *Last*—This is repeated from the speech of the mur-

murer, but is made singular, as it were *last of the last*. Every envious man envies some one person. *To the*—He does not repeat *who hast borne*, etc.

15. [Instead of ἡ *Tisch.* reads *el, if*. Render *Is it not lawful*, etc., *if thine eye is evil because*, etc.; that is, *although thine eye*, etc. *Mey.* But *Alf.* and *De W.* retain the common reading.] *Eye*—The disposition appears in the eyes. *Good*—He is *good*, who does more than right (ver. 4) requires. Rom. v. 7.

16. *So*—The conclusion in ch. xix. 30, is repeated as an inference from the parable, but in a form, as it were, inverted. The word *So*, too, limits it, as in Rev. iii. 16. Not all the first fail, yet all should be on the watch, lest they fail; and all fail who act like that *ἑταῖρος*, *friend*. Many, also, from intermediate ranks, may reach higher or lower positions. *Shall be*—To the apostles, this is not a prediction, but a warning. *The*—Gr. *oi*. The article here marks the subject (as everywhere, unless a proper name or a demonstrative or personal pronoun determines it more closely); and at the same time refers to ch. xix. 30. It does not make the proposition universal. *First*—See ver. 8, end. *Many*—Namely, *the first*, who themselves are many, ch. xix. 30; and *the last too*. *Called*—The Gr. *κεκλημένος*, *bidden*, [as Luke xiv. 7,] is a summoned laborer, even though he never entered the vineyard: the term *κλητὸς*, *called*, is one who has embraced the calling. [*Few*—Who cling to free grace, and so bring God more honor than the most zealous workmen. *V. G.*] *Chosen*—Gr. *ἐκλεκτοί*, *elect*, selected in preference to others. In this passage, where it first occurs, the word seems to denote, not all who shall be saved, but the most excellent of these.

17. *Going up*—A very memorable journey, in which great and various emotions arose. *Took*—He introduced the subject [in this third announcement, *V. G.*] not as in common conversation, but more solemnly. [Read the word *xai, and*, before the words *in the way*. *Tisch. Alf.* Of the preceding announcements of His approaching Passion, the first had been made after the confession of the disciples, the second after the Transfiguration on the Mount (which was attended with an universal admiration of His works, Luke ix. 43, 44, 35; Mark ix. 15); He now voluntarily adds a third, more solemn than the others. *Harm.*]

18, 19. *Be betrayed, deliver up*—Gr. *παραδοθήσεται, παραδώσουσι*, A momentous verb. Luke xxiii. 25. [For *ἀναστήσεται*, *shall rise again*, read *ἐγερθήσεται* *shall be awakened*. *Tisch. Alf.*]

18. *Chief priests*—This title seems to have been then very common. *Scribes*—Who had the learning as the *priests* had the authority.

19. *The Gentiles*—The Roman nation, the chief of them all. *To be mocked*—What ignominy! He had, on two previous occasions foretold his Passion less definitely: He here mentions the *stripes*, the *cross*, etc., as in ch. xxvi. 2, the consummation, namely the Cross.

20. *Then*—At a most inappropriate time. [*Mother*—The anxious mother seems to have thought of this before her sons; and even in her supplication, she acts the part of an intercessor. *Harm.*] *Worshipping*—From the adoration and the language of this woman, it is evident that she had a high idea of the majesty of Jesus, but very little knowledge. *A certain thing*—She asked for *something*, indefinitely, as they do who acknowledge that a refusal will not be unjust. 1 Kings ii. 20.

21. [*What wilt thou*—The Saviour himself is not hasty with promises. *V. G.*] *May sit*—She seems to challenge him to the promise of twelve thrones, ch. xix. 28, and to have taken occasion to apply the promise more especially to her own sons from the title *sons of thunder*; Mark iii. 17, note. [*These*—She thought she was speaking appropriately. *V. G.*] *My sons*—Natural relationship had no appropriateness here. *Right*—The words $\tau\acute{\alpha} \delta\epsilon\sigma\tau\acute{\epsilon}\rho\alpha$ signify, in general, the right hand, foot, and side. Jesus was first to have others on His right and left; ch. xxvii. 38. *One*—Perhaps the order of the disciples in glory corresponds to their order in office. [*Tisch.* adds $\sigma\omicron\upsilon$, *th* left.]

22. *Said*—Gravely, with pity. *Ye know not*—Ye know not what My glory is, what it is to sit on the right hand and left, to whom it belongs, and what is required beforehand. *What ye ask*—What it is ye ask. [He who will ask should know this. *V. G.*] *Are ye able*—He answers the sons, *Are ye able?* *The cup*—In Mark he speaks also of *the baptism*; see Mark x. 38, 39, note. Some copies of Matthew have the clause concerning *baptism*, others are without it. [*Tisch. Alf.*, etc., omit the clause, from *and to be baptized*, to *with.*] *That I*—Jesus was already as it were dwelling in His Passion, and draws His language from it; and the speech of those two outstripped, as it were not only their ten fellow-disciples, but Himself; and he calls them back to following him. *We are able*—They did not even know sufficiently what they were answering; the Lord, however, bears them and accepts their confession; [intending afterwards to perfect in them that which then was beyond their comprehension. *V. G.*] Comp. ch. xxvi. 39, 37.

23. [Omit *xai*, and. *Tisch.*] *My cup*—This, together with the parallel passages, has been carefully treated by Gataker, and I shall adopt his leading thoughts. [Omit the clause, *and be baptized*, as fa

as *with. Tisch. and Alf.*] *To sit*—Some then shall surely sit on Christ's right and left hand. [Add *τούτο, this, before δοῦναι*; read *it is not mine to give this. Tisch. and Alf.*] *But for whom*—By this opposition or exception (for it comes to the same thing) Jesus does not say that it is not His to give (see Rom. iii. 21), but defines and declares to whom He will give it, and the time and order, referring all as usual to the Father. Jesus did not give it until he had drained the cup of his Passion, and taken his own seat at the Father's right hand. Nor is it an earthly kingdom in which He gives it, nor does He give it to those who have not yet suffered. Thus even under the appearance of a repulse, He is giving a promise to James and John. [Omit *μου, my. Tisch.*]

24. *The ten*—Amongst them the candid Evangelist. *Indignation*—They were afraid of losing something themselves. [Luke mentions a similar dispute which arose at the last supper, ch. xxii. 24. *Harm.* The thirst for dominion was the basis of this indignation, as well as of the request of the two. *Mey.*]

25. *Called them*—Their *indignation* then was in their Master's absence. He formally corrects them. *Know*—Therefore ye expect the same principle in the kingdom of the Messiah. *Exercise dominion over*—Gr. *κατακυριεύουσιν. Exercise authority upon*—Gr. *κατεξουσιάζουσιν.* In these compound verbs the *κατά* intensifies the signification (see Sept. Gen. i. 28; Ps. lxxii. 8), and here makes the difference between the legitimate use and the frequent abuse of authority. [*Over them*—That is, *the Gentiles. Mey.*] *Great*—Ministers of state, often more domineering than their lords.

26. [Omit *δὲ, but. Tisch.*] *Not be so*—"It seems to me by no means probable that all use and exercise of civil authority is here utterly forbidden to those to whom these words refer; and much less that our Lord would remove by these words, all precedence and inequality among His own, since He Himself both expressly recognizes degrees among them, some being placed over them, as greater over less, Luke xxii. 26, and also proposes Himself to them as an example, Luke xxii. 27; Matt. xx. 28. Christ, therefore, by this prohibition, no more lessened the authority of his followers, one over another, than from His own over them."—*Gataker*: hierarchically enough. *Among you*—These words "seem to apply to all Christians, as well princes as plebeians."—*Ibid.* "Christ teaches that His kingdom is differently organized from those of this world; for in these there are external dignities, principedoms, and satrapies, which kings have granted, at their own pleasure, to those whom they will honor; but in His kingdom nothing of this kind is found; not because those

things do not exist, or may not be lawfully exercised in the Church of Christ and amongst professors of the Christian name, but because they do not belong to, nor arise from, the spiritual kingdom of Christ to which He invites His own. That, moreover, there is no reason why in following Him, one should promise himself such dignities, since He neither promised any such thing to any one, nor took or exercised it Himself. That by practice as well as precept he professed to be, not the dispenser of secular dignities, but the author and teacher of the exercise of humility and spiritual modesty. He exhorts all his own, therefore, (utterly laying aside all ambition,) to conform to these virtues, of which they have an example in Himself."—Ibid. *Great—Minister of a great king.*

28. *Even as*—The greatest of examples. *To minister*—Rom. xv. 8. *And*—A climax. *Give*—As a price is given for purchase. *His life*—That is, *Himself*; Gal. i. 4, ii. 20. *For many*—A great and most condescending *ministry*. That *for which* a price is given, is in some sort more desired by him who gives the price than the price itself. And the Redeemer pays Himself for *many*, not only as a whole, but also individually. [*Many*—Contrasted, not with *all*, but with the *one* life given for them; by *him alone*, the great multitude which no man can number are redeemed. *Alf*. So do ye emulate each other only in self-sacrificing love and service. The greatest is he who most excels in *these*. *Neand.*]

29. *Multitude*—Which had been in that city. [And were afterwards present at his royal entry. *V. G.*]

30. *Two*—Mark (x. 46) mentions one, Bartimaeus, the most distinguished; as Matthew in the next chapter mentions both the ass and the colt, Mark only the colt which was actually used; as Luke xxiv. 4, the two angels who appeared, Matthew and Mark the one who spoke.

31. *But they*—We must not listen to those who teach perverted shame or injurious decorum.

32. *What*—We ought sometimes in prayer to make special petitions.

34. *Compassion*—Jesus had compassion for every human misery. *Followed*—With multitudes, ch. xxi. 8, without a guide.

CHAPTER XXI.

1. *And when*—From this point forward, the actions and contests of Jesus Christ are fully described by the Evangelists with great harmony. *To*—The city which they were about to enter. *Then*—Not before. An entrance full of mystery is indicated. Often had Jesus entered the city: [(1) in infancy, Luke ii. 22; (2) in childhood, Luke ii. 42; (3) in temptation, Luke iv. 9; (4) at the Passover, Jno. ii. 23; (5) the day of Pentecost, Jno. v. 1; (6) the Feast of Tabernacles, Jno. vii. 10. Thus this was his seventh entrance. *Harm.*] Now once in this His last journey, and at its end, He rides, solemnly taking possession of the Royal City, ch. 35, not only for a few days, but for that kingdom, Mark xi. 10, which in these days He was about to institute; Luke xxiv. 47, i. 33; Zech. ix. 10, end, with the whole context.

2. *Straightway*—The word is repeated in the next verse. All is easy to the Lord. *Tied*—Already as it were prepared. *A colt*—The colt had never carried any one before. Jesus had never been carried before by any animal, except perhaps at a very tender age. He took the mother from the village a short distance.

3. *The Lord*—The owners of the ass were devoted to Jesus. [*Need*—How pressing such a Lord's need! *V. G.*] *And*—Or *but* Gr. *δὲ*, that is, You will not need many words. *He will send*—[*Beng.* reads *ἀποστέλλει*, *he sends*. So *Griesb.*; but *Tisch.*, *Alf.*, etc., retain the future.] Present, because the event is sure and speedy, he being already disposed to send it: comp. Mark iv. 29, *immediately he putteth in the sickle*, and xi. 6, *and they let them go*.

5. *Tell*—This and other passages show that many things in the prophets ought to be understood, not only as spoken by them, but as destined to be spoken by the apostles. This part occurs in Isa. lxii. 11; the rest in Zechariah, whom Matthew quotes in the more important part; for the word *rejoice* is implied thus: At the time of fulfilment *tell ye, joy* then arises spontaneously. Zech. ix. 9, Sept. *Rejoice greatly, daughter of Sion; announce, daughter of Jerusalem: behold the King cometh unto thee; He is just and himself saving; meek, and riding on an ass, and a young colt. Daughter of Sion*—By *synecdoche* for Jerusalem. *Thy king*—And also Bridegroom. *To, or for thee*—Gr. *σοι*, for thy advantage. [*Meek and*—*Tisch.* omits *καί*, *and*. *Meek*—This is the virtue which makes the king and the news of the king's coming so pleasant to the daughter. *V. G.*] *Meek and*

—The same thing is frequently expressed in the same passage by literal and by metaphorical words. The horse is a warlike steed, which the King of Peace did not use; Zech. ix. 10. He will use it hereafter; Rev. xix. 11. *An ass*—Gr. ὄνον, not a she ass. In Hebrew, חמור, *The foal of an ass*—Which had not yet borne the yoke. He rode upon the foal, employing also the mother as a companion to the foal.

7. [*Tisch.*, *Alf.*, etc., for ἐπεκάθισαν, *they set*, read ἵκανθίσαν, *He sat upon*; and so *Beng.*] *Sat*—becomingly; His disciples attending; Luke xix. 35. Persian kings did not mount, but were rather placed by others on horseback. *Thereon*—Strictly speaking, on the foal; Mark xi. 2, 3; John xii. 14, 15. [Gr. ἐπάνω αὐτῶν, *on them*, that is, *the clothes*. *Mey.*]

8. [*Multitude*, Gr. ὁ πλείστος ὄχλος, *the most of the people*, the greatest part of the multitude. *Mey.*] *In the way*—Not only κατὰ τὴν ὁδόν, *along the way*; for Luke (xix. 36) uses the expression *they spread them under* [Gr. ὑπεστρώωντων]. *Branches*—It was customary with the Jews and other ancient nations to make a show of public joy with branches out from trees.

9. [*Tisch.* adds αὐτὸν, *him*, after προάγωτες, *went before*. *Went before—followed*—The former had gone from the city to meet him; the latter had followed him at Jericho, or elsewhere, as he passed by. *V. G.*] *Hosanna*—Gr. Ὡσαννά, Heb. הַשִּׁירָה שָׁמַיָּה *Save, I pray*. Psalm cxviii. 25. Sept. *O Lord, save now: O Lord, give now prosperity*. *Jesus*, ver. 11, ῥῶσ, *saving*, Zechariah ix. 9, and *Hosanna* are kindred words. *To*—We sing Hosanna, they say, as was written before by the prophets, to the Son of David. In harmony with this entry, Isidore Clarius says that he learned from a certain Jew, that the priests used to say these words, *Hosanna! Blessed is He that cometh*, etc., when *victims* were offered for sacrifice. And so frequent was the formula, *Hosanna*, that they called by that name the branches, which were carried about on the Feast of Tabernacles. *Blessed—Lord*—Thus the Sept. in Psalm cxviii. 26. This Psalm was part of the *Hallel*, or Paschal hymn, which they were to recite a few days afterwards. *In the name*—These words should be construed with *blessed*, according to the Hebrew accents. *In the*—Help, Thou who art in the highest.

10. *Saying*—From amazement. *Who*—The chief person in a vast multitude is not immediately seen; nor had they been accustomed to see Jesus journeying except on foot.

11. *Prophet*—Jesus was first acknowledged as Prophet, afterwards as Priest and King. *Of Nazareth*—This appellation was common.

12. *Cast out*—Though meek, ver. 5. [This *casting out* was not on

the same day, which was filled with grace and joy; but he gave an *intimation* by a look, (Mark xi. 11,) and finding this disregarded, the Lord gave on the next day severer proofs of his righteous indignation. Comp. Mark xi. 15. *Harm.*] In the early part of His ministry, Jesus had purified the temple; John ii. 14. But the profane returned; and now, near the end of His course, He purifies it once more, though it is soon to be destroyed; ch. xxiii. 38. *All*—A great miracle. Many soldiers together would not have ventured. *Them*—They had wished to offer every convenience for public worship, especially at the Passover; but they seem by degrees to have pushed their license further. *In the temple*—And indeed in its outer part, the court of the Gentiles; where *Gentiles* might pray. Mark xi. 17.

13. [For ἐποικήσατε, *have made*, *Tisch.* and *Alf.* read ποιήτε, *are making.*] *My house shall be called the house of prayer; but ye have made it a den of thieves.* In Isaiah lvi. 7, the Septuagint has, *For my house shall be called the house of prayer for all nations;* and in Jeremiah vii. 11, *Is my house a den of thieves?* *Prayer*—A great part of public worship; 1 Kings viii.; therefore *prayer* is put before the apostolic *ministry of the word*, Acts vi. 4. The synagogues too were places for *teaching* and also houses of *prayer*. In the temple *prayer* was most important; in the synagogues *teaching*. *A den of thieves*—A severe expression proverbially used of a place which admits all infamous characters and all profane things. He does not say, *A market-place*. In a den, thieves do not so much attack others, as house themselves.

14. *In the temple*—The right use of the temple; blamed by His adversaries, who tolerated its abuse. No one else performed miracles in the temple; this belonged to Messiah.

15. *Wonderful*—Verses 12, 14.

16. *Hearest*—To hypocrites everything which is not commonplace and traditional is excess. [*Babes*—The word *infant* means *speechless*, but those who seem to the world yet *infants* may have their mouths opened by God. Perhaps the little children caught these words from adults, comp. v. 9, yet the fact was not valueless in God's sight. Let not the pious example to others be wanting, the Lord will care for the rest, indeed, for all. *V. G.* In this citation, as in ver. 4, remember that the external fulfilment of a prophecy is often but the type and representation of its inner and spiritual meaning. *Alf.*] *Sucklings*—Who might be as much as three years old, 2 Maccabees vii. 27. [But the reference is to the babbling and cry of infants, in which, with truthful and profound poetry, the Psalmist hears the praise of their Creator. *Mey.*]

17. *Them*—The perverse.

18. *Hungered*—He the King of Glory, ver. 5. Wondrous humiliation!

19. *One fig-tree*—One in that place. *Came*—As the road led. The fig-tree appears to have stood in a public place. For the public manner in which Jesus took refreshment, see John iv. 6, 7. [*Leaves*—Better present nothing than mere *leaves*. Reflect what kind of tree thou art. *V. G.*] *Says*—By this he meets the difficulty which might be felt by one who should be amazed at the Lord's hunger and coming to a tree without fruit. He was wont to unite together the greatest proofs of both manhood and Divinity; John xi. 35, 40. [Thus, his lowly birth—the angel's testimony—his circumcision—his name Jesus—the purification—the hymns of Simeon and Anna—His dwelling at Nazareth—the fulfilment of prophecy—obedience to his parents—example of noble gravity in a boy twelve years old—His baptism—John's protest—the very becoming reply of Jesus—the voice from heaven—the descent of the Spirit of God—hunger and temptation—the ministry of angels—the announcement of the Passion—the transfiguration on the Mount—the tribute at Capernaum—His declaration of the freedom of the children—the miracle of the fish and coin—the feet-washing—yet *Master and Lord*—a prisoner—*I am he!*—the cross—the royal inscription—the death and burial—the miracles, with the testimony of the centurion. *Harm.*] *Let no*—The Old Testament has many penal miracles; the Gospel history, this almost alone at its close; comp. on ch. viii. 32. *Fruit*—And therefore it should not longer receive sap in vain. Such was the punishment of the Jews; Luke xiii. 6. This shows what it is to *curse*. *Withered*—Even its outward appearance was changed; its leaves shriveled, or even fell off.

21. *Answered*—Jesus often led the disciples from admiration of miracles to more profitable thoughts; Luke x. 20. *Faith*—The nature of faith is illustrated by its opposite, which is *doubt*. *To this mountain*—Ver. 1. A proverbial saying. *The sea*—Which was far from Jerusalem. Even though such things have not yet been fulfilled; they may be fulfilled hereafter.

22. *Ye shall ask in prayer*—[Faith is to prayer what fire is to flame. *V. G.*] Mark xi. 24. Miracles are wrought by *the prayers* of the faithful. *Receive*—As a gift. Thus Mark xi. 23, 24, *He shall have*.

23. *Came*—This was the formal inquiry; and occasioned the final accusation. *The chief priests*—Who considered their right to be invaded. *Said*—The obstinate scepticism of his adversaries now at length demands of the Son and Heir credentials for caring for his

vineyard ; ver. 37. 38. They thought that Jesus had no call to teach, being neither Priest nor Levite. *By what*—Divine or human. *These things*—Refers to teaching ; see Mark xi. 27. [*Who*—Of the chief priests or others with authority. *V. G.*]

24. [*Tisch.* omits *dè, and.*] *Answered*—A fit mode of answering those who tempted Him. *I will ask*—Thus also ch. xxii. 41. “Those expositors are mistaken, who say that Christ had no other object in this question than to silence His adversaries.” *Mosheim.* *One*—And that connected with your own question ; *one*, after you have questioned Me both now and often. John the Baptist, though without a human call, could be and was a prophet ; therefore also Jesus. If they had acknowledged the baptism of His forerunner, they would have acknowledged the authority of Christ ; but since they did not acknowledge John, ver. 32, they had not been able to believe in Jesus, and were unworthy to have further instructions thrown away on their pride and unbelief. To him that hath is given ; from him that hath not is taken away.

25. *The baptism*—That is, the whole mission : comp. further on in the verse, *did ye not believe ?* *From heaven*—That is, from God. A *Metonymy*, through reverence. *Reasoned with themselves*—That is an evil mind which, in a holy subject, does not look at the truth but assumes what suits its purpose. *Him*—Bearing witness of me. Whatever is from heaven, deserves faith.

26. *We fear*—They were unwilling to confess fear. *The people*—The multitude was scarcely likely at once to go so far as the chief priests feared ; yet they were ardently zealous for John. And the Jewish population, under a sudden impulse, used to assail, with violence, those who uttered, or were supposed to utter, impiety. *A prophet*—Sent from heaven, which had not happened for a long while.

27. *We cannot tell*—A forced confession of most disgraceful ignorance. [In which the proud however seek refuge sometimes, rather than surrender to truth. The wicked is ensnared. *V. G.*] *Neither*—A repulse unusual and just ; which of itself proves the Divine *authority* of Jesus. [It was not proper to give more to one that had not. *V. G.*] *To you*—Unbelievers, who do not ask for the sake of learning. He gave them a clue to ascertain that authority ; ch. xxii. 43. He had often *told* them before.

28. [*What think ye*—When the Jews declined committing themselves in the matter of John’s baptism, the Saviour defended himself and John together, in reproof of their unbelief. *Harm.*] *Two sons*—Examples of two classes. [*Tisch.* omits *xai, and, before he came.*]

Game—Kindly. *The first*—Who went before the other; ver. 31. [*Tisch.* omits *μου, my.*]

29. [*Will not*—The life of sinners is but an actual clamor and avowal of this, *we will not* do God's will. *Gerhard* in *Trench.*]

30. *To the other*—Who, in a different point of view, is called the *elder*, Luke xv. 25. *Likewise*—With undoubtedly the same spirit. Their calling was equal. *I*—Supply *ὕπαγω, go*; comp. in Acts ix. 10, *ἰδοὺ, ἐγὼ, Behold, I*, that is, am here; and in Judges xiii. 11, Sept. *ἐγὼ, I*, supply *am*. *Lord*—Comp. ch. vii. 22.

31. [*Tisch.* omits *αὐτῷ, unto him*. *The first*—Work without words is better than splendid words without work; and it is better too to follow after a praiseworthy example than to go away altogether. *V. G.*] *Into*—or *as regards*—Gr. *εἰς*, the kingdom of heaven.

32. *In the way of righteousness*—*The way of righteousness* expresses more than *a righteous way*. *Publicans*—Unjust. *Harlots*—Unchaste. It may be asked whether these, and so women in general, and also infants, were baptized by John: comp. Acts xvi. 15. *Afterwards*—When you had seen their example.

33. *A householder*—With a large household. *A vineyard*—The Jewish Church. [Planted in Moses's time. *V. G.* The figure of a vineyard was used to represent God's kingdom, because no other property yielded so vast a return, Cant. viii. 11, 12, and it is frequent in the Old Test. Deut. xxxii. 32. Ps. lxxx. 8–16. etc. *Trench.*] *A hedge*—The law. [Elsewhere *Beng.* makes the *hedge* represent the separation and protection of the Jews from the heathen; the *winepress*, the priesthood; the *tower*, the kingdom. *V. G.* note. *E. B.*] *A winepress*—Jerusalem. *A tower*—The temple; ver. 23. [*Let it out*—Here rests the *authority of the Church*. The vineyard is *let out* to husbandmen. Officers, both in government and church, may indeed act out their own will, and, like the holders of the vineyard, seek their own advantage; they may persecute the Lord's servants; they may peevishly wrest the laws of the church at their caprice, and though not now able to slay the Heir, may yet thrust him out for a little while from his place. But the time of visitation comes. *V. G.*] *Went*—The time of Divine silence is meant, when men act out their own will, ch. xxv. 14, Mark xiii. 34.

34. *Time*—Comp. John iv. 35. Here also lurks the reason why the Messiah did not come sooner. *Servants*—*Servants* are the extraordinary and greater ministers of God; *laborers*, the ordinary. [And the *former* are almost always badly received by the latter; who take ill the interruption of their own quiet possession. *V. G.*] *The fruit*—Understand, of *the householder*, or rather, of *the vineyard*.

35. *Beat*—Gr. *ἔδειραν*, *flayed*. The Sept. usually has *ἐξδέρω*, *to skin off*, only once *δέρω*, *to skin*, for the Hebrew שָׁמַ, in the sense of *to flay*, and never otherwise. *Beat—killed—stoned*—A climax, in which the third step is an atrocious species of the second; comp. Mark xii. 3, 4; Luke xx. 10, 11, 12; several intermediate degrees occur.

36. [The *first sent* may be regarded as the prophets of the *middle period*, called that of the kings; the others as those of the time of the captivity, etc. *V. G.*] *More—Superior*. Like the Hebrew רַב־נֶפֶשׁ: superior, certainly in number, and without doubt also in virtue, authority, etc. The increase of the *call* is no sign of a more faithful people.

37. *Last of all*—Hebrews i. 1. *Will reverence*—This expresses their duty.

38. *This is*—They might have known the Heir, and yet they opposed his right. *Come, let us kill him*—Thus the Sept. Gen. xxxvii. 20. [For *κατασχῶμεν*, *let us seize upon*, Tisch. reads *σχωμεν*, *let us hold.*] *Seize*—Thus they thought when Christ was slain: ch. xxvii. 63, 64.

39. *They cast out, and slew*—Mark says, *slew, and cast out*. They rejected the Lord Jesus both *before* His death, by denying His right, ver. 23, and especially by delivering him to a Gentile tribunal; and *after* His death, by hostile interference with His sepulture; see ch. xxvii. 63, 64.

40. [*Cometh*—At the destruction of Jerusalem. *V. G.* *Cometh*—In the person of that murdered *Son* risen from the dead. *Stier.*]

41. *Miserably—wicked*—Gr. *κακῶς κακῶς*, *them wretched wretchedly will he destroy*. Retaliation. *Miserably* as regards the miserable and wicked husbandmen; comp. Hebrews x. 29; *sorer*, literally, *worse*. *Will let out*—In the Church gathered from the Gentiles, ministers and overseers enjoy great liberty. The same verb, ver. 43. *Seasons*—Different ones. *Their*—Referring to *fruits*, ver. 34.

42. *In the Scriptures*—There is but one volume which deserves the name of *Scripture* and *Book*. The rest deserve to be valued only so far as they aid to understand and obey this one book, and are conformed to it as archetype. *The stone—in our eyes*—This is an exact quotation from the Sept. Ps. cxviii. 22, 23, [the same from which the multitude had cited their *hosannas*. *Alf.*] This Psalm was very well known, ver. 9, note. (Comp. ch. xxvi. 30.) *Rejected*—They did not consider Him as even a fit stone or worthy member of the Church. [*Head*—That on which the support and growth of the Theocracy depends, without which it would fall to pieces. *Mey.*] *Doing*—This is

known from the greatness of the matter, and the dissent of the builders. *This*, Gr. *αὐτή*. The feminine for the neuter: a Hebraism. *This*—Supply thing. In Ps. cii. 19, the Sept. for *καί*, (*this*, fem.,) has *αὐτή*. So Ps. cxix. 50, 56; Judg. xv. 7, xxi. 8, *ἐγενήθη αὐτή*, *is this come to pass*. Comp. 1 Kings iii. 18. *And is*—Supply *it*, Heb. *אֵת*, that is, *אֶת־הַבֵּית*. The stone itself is wonderful. *Wonderful*—For its so great glory. The Evangelist uses the feminine, because he would not vary from the Septuagint. *In our eyes*—Who believe, 1 Pet. ii. 7.

43. *Thereof*—Of the kingdom. [Though thou be a good tree, the fruit is not thine, but the vineyard's. Rom. xi. 17. *V. G.*]

44. [*Tisch.* omits ver. 44, but *Mey.*, *Alf.*, etc., with better reason retain it.] *Whosoever shall fall*—He falleth on this Stone (Christ in humiliation) who stumbles by not believing, while the Gospel is preached; but this Stone (Christ in glory) falleth on him, who is crushed by His sudden coming to judgment. Each event befalls especially Jews, and also Gentiles. 2 Thess. i. 8; Dan. ii. 34, 45. *Will grind to powder*—*λεχμῶν* signifies to scatter, as when chaff is given to the winds. The Septuagint gives it in Job xxvii. 21, for *εὐε*, *to sweep away in a storm*; in Dan. ii. 44, *ῥα*, *to destroy*; and often for *ῥα*, *to scatter*.

45. *Spake*—Gr. *λέγει*, *is speaking*. They perceived that Jesus had not yet said all. Ch. xxii. 1. [*Of them*—*As husbandmen and builders*. *V. G.*]

CHAPTER XXII.

1. *Answered*—Not only he who has been questioned, but he to whom a reason has been given for speaking is said to answer. *Again*—Refers to *in parables*.

3. *To call them that were bidden*—Gr. *Καλέσαι τοὺς κεκλημένους*, *to call the called*. A first and second calling; before the wedding, and on the very day. [Those who came, the church as a whole, are the *bride*; properly not mentioned here, for a bride is not called but chosen. *Roos* in *Stier.*]

4. *Dinner*—To the Jews in the early time of the New Testament dispensation, but *supper* to the saints at the actual consummation of

the spiritual marriage: Rev. xix. 9. This parable embraces the history of the Church from the one time to the other. *I have prepared*—On God's power, not our own, rests our salvation. *Fatlings*—A general word. *All*—For there are many things besides oxen and fatlings. *Come*—Forthwith.

5. *Made light of*—This is more than the previous *would not come*. They ought to have *understood*, Acts vii. 25, and watched. *Went their ways*—Leaving even the city, which was therefore burnt; ver. 7. He who does not accept the call, loses even that which he had. *His*—*Selfishness*. *Farm, merchandise*—The one busied with immovable, the other with moveable goods; the one detained by a false contentment, the other by the desire of acquiring.

6. *Remnant*—Who would not appear to have *made light of it*. [And who followed neither *farming* nor *trade*. So they whose hindrances are less often sin more, when they undertake sacred things, by acting absurdly in them. *V. G.*] *Entreated them spitefully*—2 Chron. xxx. 10; 1 Tim. i. 13; Heb. x. 29.

7. *Heard*—The disobedient committed a *crying* sin. *Armies*—The Roman forces, [sent upon Jerusalem forty years afterwards. *V. G.*] *Murderers*—The chief crime provokes the whole punishment; Amos ii. *Their*—That of the murderers and despisers.

8. *Then*—Acts xiii. 46. *Saith*—The Lord frequently reveals the grounds of his purpose to servants. *Is*—And will not be dispensed with, because of ingrates. [It *is*, even yet. *V. G.*] *Were not worthy*—Comp. Acts xiii. 46. No one is considered unworthy until he has refused the proffered good: by this he betrays himself. The past, *were* not worthy, leaves the unworthy behind more significantly.

9. *The high ways*—It would have been pleasant to see the journeys of the apostles through all the world, just as Paul's Travels are given in a map. The Greek is *δεξοδοι*, *the parts*, and, as it were, *branches* of the principal way, *ὁδοι*.

10. *Gathered together*—Partly by *calling* as commanded, but sometimes by improper compulsion. *Both bad and good*—A proverbial mode of expression. [Better: they made no distinction between the good and the evil; if they accepted the invitation. The sifting was not for them, but for the King, ver. 11, etc. *Mey*. For the garment which distinguishes the good is worn not on the body but in the heart, which only *the Lord trieth*. *August*. in *Trench*. Such is the aspect of the church to-day. This is not exactly what the king bade his servants, ver. 9. None is good before the call, but all is well when the call has been properly accepted. *V. G.*]

11. *A man*—Some remarkable one amongst the many *bad*, called,

yet not chosen; and he is like all such, one whom you would especially suppose to be chosen, and from his not being chosen, we see the small number of the chosen. The singular number is emphatic; for in other respects the passage would have admitted the plural as well. *A wedding garment*—The righteousness of Christ; ch. vi. 33, note. [Those who celebrated the marriage feast, used to distribute such garments among the guests. *V. G.*, note. *E. B.*]

12. *Friend*—Gr. *ἑταῖρε*, *Comrade*. An indifferent word, applied even to those who are comparatively strangers. *How*—By what indulgence of servants? what audacity of thine own? [*Speechless*—In this speechlessness all his objections against a true Christian life are dissipated. *V. G.*]

13. *Attendants*—*Servants*, *δοῦλοι*, are sent forth; *attendants*, *διδάκονοι*, wait at table; John ii. 5. *Cast him into*—This will take place a little before the nuptial evening; Rev. xix. 20.

14. [*For*—Two expressions often repeated by the Saviour, and therefore deserving especial regard. *Harm.*] *Many*—Jesus adds this to the king's speech. Comp. *ὅτι*, *for*, Luke xvi. 8. *For*—This general sentiment is a proof, that this man without a wedding garment, and all like him, are cast forth.

15. *Then*—On the malignant spirit of the adversaries, see Mark xii. 12, 13; Luke xx. 20.

16. *Disciples*—With whom they thought that Jesus would deal less cautiously, and whose overthrow they thought would bring less disgrace to themselves. *Herodians*—Those especially attached to the party of Herod, and of his model Cæsar, which the Pharisees viewed with aversion; Josephus, *Antiq.* xvii. 3; see Mark iii. 6, xii. 13. There may indeed have been different views of holy things, of Herod, etc., among the Herodians themselves. *True*—*in truth*—Truth is to be known and spoken. Truth is the harmony of facts with the faculties of knowing, willing, speaking, acting. *The way of God*—[That is, *which God prescribes*, or in which one should walk before God. Ps. xxvii. 11. *De W.*] A part of which way is the doctrine concerning what ought to be given to God. *Of God*—*of men*—A sounding antithesis. *The person*—They wished Jesus to deny that tribute ought to be given to Cæsar. Truth truly estimates both things and persons; but he who regards persons easily betrays *truth*. [Thus how full of snares are the praises of this world! *Q.*]

17. *Is it lawful*—They do not merely say, *Is it necessary?* but, *Is it lawful?* In view of what is due to God. [*Cæsar*; the family name of the first Roman Emperors, from which the office was named. The question is, in effect, whether the authority of Cæsar might be recog-

nized ; or Jehovah alone must be viewed as *king*. *De W.*] *Or not*—They demand a direct answer.

18. *Perceived*—Without delay, without a teacher. *Hypocrites*—Jesus shows them that he is *true*, as they had said ; ver. 16.

20. [*Tisch.* omits *xai, and.*]

21. *Render*—As is just. *Therefore*—Now nations use coins in common ; as French money in Germany ; but only Roman money seems to have been current in Judea. But the Jews were not of such a disposition as to employ foreign coin, especially when stamped with heathen likenesses, if they had not been subject to Cæsar. *And*—The one duty is not, as you suppose, destroyed by the other. The things which are God's, those which have been set apart and dedicated to Him, are not Cæsar's ; yet the things which are Cæsar's are, in some sort, God's. [Human prudence usually fastens upon one side of duties, true wisdom weighs all at once. The hypocrite supposes that tribute was to be given *either* to God, for the temple service, *or* to Cæsar. Jesus says, *both* are right. The Sadducees thought, if the resurrection is admitted, the wife must be given to *either* the first brother *or* the second, *or* etc. Truth rejoins to *no one* of them all. *V. G.*] *That are God's*—Whose cause you wish to appear to plead ; ver. 16.

22. *They marveled*—Obviously astonished at His safe and true answer.

23. *Sadducees*—At the last all rise together against Jesus. The Sadducees are seldom mentioned by the Evangelists ; *on that day* not even the Sadducees were quiet. *Resurrection*—It is clear that this article of faith was well known at that time, since the words of *the dead* are not added. And the adversaries of this article oppose it in various degrees, by denying, some, the immortality of the soul, others, its union to its former body. [The trifling and beggarly wisdom of the world is busied chiefly with *denying*. *V. G.*] And there may have been a variety of error among the Sadducees themselves.

24. *Seed*, Gr. *τέχνα*, *children*—A son or a daughter, or several *children*. Deut. xxv. 5.

25. *With us*—The Sadducees raise this doubt on a rare and perhaps long disputed case, [which seems never to have been fully and clearly solved before, *V. G.*,] which might almost as well have been raised from the case of any woman who had married more than one husband. The maintainers of errors often seek aid from things which are little or nothing to the point.

28. *Whose*—She will, say they, be the wife either of all or of one :

but none of them has a superior claim to the rest. Jesus answers (ver. 30) she will be the wife of none. The Pharisees also had set in opposition those things which are Cæsar's and those which are God's : to them the Truth affirms both : to the Sadducees He denies both. Earthly wisdom often falls into absurdity, even in an easy matter, from an imperfect enumeration of parts, not one of which escapes heavenly wisdom. *Not knowing*—This twofold ignorance is the mother of almost all errors. The resurrection of the dead rests on the power of God : and faith in the resurrection rests on the Scriptures. Jesus refutes their *fundamental error* which they least of all suspected in themselves. He first answers their argument against the truth : then He proves the truth itself. *The Scriptures*—Which clearly look to a future life ; ver. 31, 32. The Sadducees did not understand Moses : they did not receive the prophets who explain Moses. [A mistake ; their canon was the same as that of the other Jews ; but they rejected all traditional interpretation, and all spiritualizing of the text. *Winer. ii. 353.*] *The power*—The power of God will make men *the peers of angels* ; ver. 30. To be ignorant of God and His perfections is the fountain of error ; 1 Cor. xv. 34. [Rom. iv. 17, *E. B.*]

30. *Neither marry*—Men. *Nor are given*—Women ; comp. ver. 25. *As the angels of God*—The absurdity which the Sadducees feigned would affect the righteous rather than the unrighteous, as no one supposes that the unrighteous will be blessed with marriage. Jesus therefore in reply speaks only of the righteous. The righteous will then be in the same condition as the angels of God, [the unrighteous, as the fallen angels, *V. G.*,] without wedlock, natural meat and drink, etc. Elsewhere it is said that sharers in the life to come, will be *like God* : but God has a Son and sons, hence in this passage, where the question is of having children, it is said that they will be as *angels* ; and at the same time the existence of angels is defended against the Sadducees who denied it. *Are*—Men and women.

31. [*As touching*—Jesus not only answers the objection of the erring, but proves to them the truth. *V. G.*] *Unto you*—*You*, not *us*. They were not written for Christ. [Nor even for Abraham, Isaac, and Jacob, who had lived before the vision came to Moses which he afterwards committed to writing. *V. G.*] *To you*—Descendants of Abraham.

32. *The God*—Ex. iii. 6. This is said, not once, but three times, because Jacob did not hear the promise merely from Isaac, nor Isaac merely from Abraham, but each of them separately from God ; and the name *Abraham* was changed, *Isaac* given, and *Israel* added to

Jacob by *God*: Gen. xvii. 5, 19, xxxii. 28. *Is not God of*—[Beng. omits *ὁ θεός*, *God*, before *is*. But it is better retained. So *Tisch. Alf.*] The value of inferences from Scripture is seen by this example. The phrase *thy God* expresses both a Divine gift and a human duty. The Divine gift thus expressed (for that is considered here) is infinite, everlasting, and one which no earthly life, however long and happy, is sufficient to realize, Ps. cxliv. 15, Luke xvi. 25, much less the pilgrimage of few and evil days, such as the lives of Abraham, Isaac, and especially Jacob, compared with those of their ancestors, who, nevertheless, had not obtained that promise. For it is not thy wealth, long life, security, or, in short, thy world, but *thy God*: nor is it thy God for fifty, an hundred, or seven hundred years, but simply *thy God*. When, therefore, God first declared Himself, for instance, to Abraham, to be his God, He conferred, and was seen to have conferred, upon him the eternal communion of His eternal self. And though the death of the body has intervened in the case of the fathers, yet that cannot last for ever, nor is the delay long in comparison with everlasting life. For Abraham himself, all that he is, and all that is called Abraham, that is, not only Abraham's soul, but also his body, on which also was placed the seal of the promise, has *God*. God, however, is not the God of that which is not: He is the living God; they therefore who have God must themselves also live, and whatever of them has ceased for the time to live, must live again for ever. The force of the formula is shown also in Heb. xi. 16, note. That passage means chiefly this, He hath prepared for them a city, beyond all question *in eternity*; and therefore He is called *their God*. And this reasoning of Christ is sound, clear, and never heard before: and most effectually proves both the immortality of the soul and the resurrection of the body, against the Sadducees, who say that there are no spirits. But the force of the argument does not rest in the verb *εἰμι*, *I am*, nor in the use of the present tense to Moses (for though Matthew gives this, neither Moses, nor Mark, nor Luke has it), but in the formula itself. And these phrases, *my God*, *thy God*, etc., are by far the most frequent. Yet this passage, cited against the Sadducees is the most striking of all, because (1) In it God Himself speaks, a proof of unimpeachable truth; (2) He speaks in a most solemn manifestation; (3) He speaks of Abraham, Isaac, and Jacob together; (4) And indeed after their death, and that a long while after, at the very time of fulfilling the promise to them, in the persons of their descendants; shewing that those patriarchs had not in their own lives obtained the promised blessings. And thus *even Moses showed* the resurrection, Luke xx. 37, not only the prophets, to

whom Moses was preferred for public readings before the time of Antiochus. At the same time, the proverb of the Jews, who used to say, God is not the God of the living but of the dead, is perfected.

35. *One of them*—This man is less blamed by the Saviour; he seems, therefore, to have been led on by others. *A lawyer*—To show how great he was, and that knowledge of which, in his conceit, he was full. Lawyer, the same as *scribe*, Luke xi. 45, 44, 53; and *doctor of the law*, Luke v. 17, 21.

36. [*Master, which commandment is great in the law?*—This is the true rendering, referring to the Rabbinical distinction of greater and less commandments. *Alf., Mey., etc.*]

37. [*Tisch. omits Ἰησοῦς, Jesus.*] *Thou shalt love*—Moses repeats this Deut. vi. 8, from the Decalogue v. 10; and it is frequently repeated in the same book, of which it is the sum, the last time with a most solemn adjuration; xxx. 19, 20. *With all thy heart, and with all thy soul, and with all thy mind*—Those who have copied or collated manuscripts have for the most part treated the article with indifference; [but here the article τῆ is genuine, not only in the last clause, as *Beng.* thinks, but in all. *Tisch., Alf.*] In the Hebrew it is כחך וכל נפשך, and *with all thy strength*. The Septuagint has καὶ ἐξ ὀλης τῆς δυνάμεώς σου, and *with all thy might*. In Mark it is, καὶ ἐξ ὀλης τῆς διανοίας σου, καὶ ἐξ ὀλης τῆς ἰσχύος σου, and *with all thy mind, and with all thy strength*. In Luke x. 27 it is, καὶ ἐξ ὀλης τῆς ἰσχύος σου, καὶ ἐξ ὀλης τῆς διανοίας σου, one Hebrew word כחך, *strength*, being expressed in Greek by ἰσχύος, *strength*, and διανοίας, *mind*. Even the Hebrew accents distinguish this third clause from the two previous ones, which are closely united. The whole forms an *epitasis* (or emphatic addition). “ALL things ever found in man, have three fundamental principles, idea, desire, and emotion.”—*Syrbius*. ALL ought to be animated and governed by the love of God.

38. [*Tisch. reads the great and first.*] *First*—This commandment is not only the *greatest* in necessity, extent, and duration, but it is also the *first* in nature, order, time, and evidence.

39. *Second*—Corresponding with *first*. *Like*—Of the same character as contrasted with sacrifice; Mark xii. 33. The love of our neighbor is more like the love of God, than all other duties, just as the moon resembles the sun more than the stars do: Gen. i. The lawyer might easily omit the latter, whilst anxious about the former. Jesus meets that danger, and answers more than he had asked. *As*—Thou lovest thyself. Love of self needs not to be enjoined separately. He who loves God will love himself in a proper degree without self-

ishness. God loves me as He does thee ; and thee as He does me : therefore I ought to love thee, my neighbor, as myself ; and thou me as thyself : for our love ought to correspond with God's love.

40. [The true reading is *hangeth*, Gr. *χρημαται* after *νόμος*. *Tisch.*, etc.] *Hang—and the prophets*—The question concerned the law : the reply concerns the law chiefly : ver. 36, 40. *Hang*—An elegant word. He who takes away either of these commandments, takes away the law, [which embraces so many commandments. *V. G.*]

41. *Gathered*—Solemnly ; ver. 34.

42. *What*—You Pharisees, he says, are always putting questions about precepts ; now I will propose to you something, of which also Scripture speaks, as an important matter : that you may see that the Gospel is as much to be sought for in the Scriptures as the law. [The sum of both is set forth, in this concluding passage, by the greatest of the prophets. The first discourse of Jesus, in which He professed that God was His Father, was in the temple : Luke ii. 49 ; John ii. 16. And now this last question, put forth by him in the temple points out that He is Himself David's Lord. *Harm.*] *Think ye*—Gr. *δοξεῖ*, *seems to you*. Jesus uses the word *seems* with greater right to the Pharisees than they to Him, ver. 17. Even *opinion* might have become the beginning of faith. *Whose son*—Jesus thus gave them an opportunity of acknowledging Him as Messiah. The doctrine of the Divine Unity, ver. 37, is illustrated by that of the Trinity. *Of David*—Human reason more easily accepts moderate views of Christ, than those which are either more humble or more glorious.

43. *In spirit*—And therefore truly : 1 Cor. xii. 3. *Call him Lord*—A sign of subjection : Phil. ii. 11 ; comp. 1 Pet. iii. 6. It was a higher honor to have Christ for his Son, than to be a king ; and yet David does not say that Christ is his son, but rejoices that he is his Lord, and himself his servant. But this joy has also been procured for us : Luke i. 43 ; John xx. 28 ; Phil. iii. 8. They who regard the Messiah only as David's son, look to the lesser part of the recognition of Him. A dominion to which David himself is subject, shows the heavenly majesty of the King, and the nature of his kingdom.

44. *Said*—So Septuagint in Ps. cx. 1. *To my Lord*—Therefore he was David's Lord, before the Lord said to him, *Sit*. *Sit*—Assume command, 1 Cor. xv. 25. *Right hand*—Power. *Until*—The eternity of this sitting is not denied ; but it is denied that the assault of enemies affects it. The warlike kingdom will end (much as in earthly wars, when the enemy has been conquered, the heir of a kingdom lays aside the command which he held during the war) ; the peaceful kingdom, however, will not end. Comp. 1 Cor. xv. 25. Even before the

Son was subordinate to the Father, but did not then appear so, because of the glory of His kingdom: even after that, He shall reign, but as the Son, subordinate to the Father. *Make*—The enemies *shall lie prostrate*. *Enemies*—Among them too the Pharisees. *Thy*—The hatred of the enemies is directed especially against the First-born. [For *ὑποπόδιον*, *footstool*, *Tisch.*, *Alf.*, etc., read *ὑποκάτω*, *under*: till *I set thy foes under thy feet.*] *Footstool*—The enemies shall themselves be the footstool of Christ, by right of conquest. *Comp.* Josh. x. 24; Ps. xlvii. 4.

45. *If then*—The Jews were bound to study that point with the utmost earnestness, especially at that time. It is more evident of Christ that he is Lord, than that he is Son of David. [So great is the glory of the Son of God! David as well as Abraham, John viii. 56, saw the day of Christ, the last great day we may suppose, when all adversaries shall become the Lord's footstool. *V. G.*]

46. *A word*—On that question as on the others. *To ask*—With the view of tempting him; the disciples asked to learn. *Any more*—From this time a new scene, as it were, opens.

CHAPTER XXIII.

1. *Then*—Leaving His adversaries.

2. *Sit*—Representing Moses, reading and interpreting his law, and even insisting on more. *The Scribes and the Pharisees*—The sins here enumerated did not all alike belong to both classes; but they had many in common, and participated in many; see Luke xi. 45. [Out of the sins mentioned in the discourses of Christ, as recorded at length by Matthew, those have been chosen by Mark and Luke which would prove most clearly to an unlettered mass, the reasons for *bewareing of the scribes*: haughtiness, avarice, and hypocrisy. *Harm.*]

4. *Therefore*—This particle limits the expression *whatsoever they bid you*, that the people should not think they were bound to serve the traditions of the Pharisees equally with the law of Moses; ver. 4. [*Tisch.* omits *τηρεῖν*, *observe*, after *bid you*; and reads, *do and observe*, in the next clause.] *Observe*—In mind. [*Their works*, ver. 5–7. *Do not ye*—Ver. 8–12. *V. G.*] *Do*—In act. Imperative, to which *do*

not ye answers. *They say*—Mosaic commands, to be *observed and done*.

4. [*Tisch.* reads *δὲ, and*, instead of *γὰρ, for*.] *For they bind*—This explains, *They say and do not*. *Heavy*—Epithets suitable to the doctrines of men, [which are not in the law, and are contrary to the law. *V. G.*] *Shoulders, fingers*—*Antithesis*. *To move*—Much less bear. Scripture is incomparable in describing the inner characters of minds, the whole of this chapter is an instance; also Luke xii. 16, etc. [How different the Saviour, who took on himself the heaviest burdens, to make all easy for the people! *Stein in Stier.*]

5. *But*—Although they appeared to do many good things. *Phylacteries*—Ex. xiii. 9, 16; Deut. vi. 8, xi. 18. *Borders*—Numb. xv. 38. [Omit τῶν ἱματίων αὐτῶν, of their garments. *Tisch., Alf.*]

6. *Love*—Both individually and for their order.

6, 7. *At feasts*—*synagogues*—*markets*—Public places.

8. *Be not ye called*—Be not thus treated, nor seek to be thus treated. *For one is your Teacher*—[So *Tisch., Alf.*, etc., omitting ὁ Χριστός, even *Christ*.] Others read, *for one is your Master* (or *Guide*, Gr. καθηγηγός,) even *Christ*. And this is indeed found in ver. 10; but here our Heavenly Father is meant; comp. ch. xvi. 17; John vi. 45; Acts x. 28; Gal. i. 1, 15; Eph. i. 9; Ps. xxv. 12, xxxii. 8. Therefore he adds, *but all ye are brethren*; a principle which applies also to the ninth verse, that we neither *be called masters*, nor *call* any one on earth *father*. [Among Christians, there is none to sit in *Christ's seat*, ver. 2. *Alf.*] *Christ* is referred to in ver. 10, and ver. 11 is appropriately subjoined. Compare on the Father as Teacher, and Christ as Guide, ch. xi. 25, 27. *Ye are*—Indicative.

9. *Father*—This also was the splendid title of teachers, especially in old age. [*Tisch.* and *Alf.* read ὁ οὐράνιος, the *heavenly*, instead of ὁ ἐν τοῖς οὐρανοῖς, which is in heaven.] *Call not*—In neither tongue nor mind ascribe infallibility to any man.

10. *Masters*—Gr. καθηγῆται, *guides*, authorities. A *Climax*: *Rabbi, Father, Guide*. These among the Jews were titles of *spiritual eminence*, which is demolished also in 1 Cor. iii. 5, 6.

11. *That is greatest*—That is, *who will be greatest*, Hebrew רַב, *rab*, see *Rabbi*, ch. xx. 26.

12. *And whosoever*—In Ezek. xxi. 26, Sept., we read, *Thou hast humbled that which is exalted, and exalted that which is humble. Exalt himself*—As the Scribes and Pharisees.

13, 14. [Omit verse 14 entire. *Tisch., Alf., Mey.*, etc.] *Woe*—*Woe* is said eight times in this passage: [The Saviour had brought against his adversaries various stages of argument, from ch. ix. 4;

but now, in an impulse of holy fervor, he puts forth at length the whole truth most clearly. *Harm.*] *Blessed*—Eight times and more in Matt. v. from ver. 3, see note. *Woe unto you—ye shut up the kingdom—ye devour widows' houses*, etc. Many manuscripts transpose these clauses; but that is first in which the kingdom of heaven is mentioned; comp. ch. iv. 17, v. 3, etc. *Hypocrites*—The characteristics of hypocrites may be gathered from this indictment. They were wretched, not because they were Scribes and Pharisees, but because they were hypocrites. *Ye shut up*—With a key: ye shut up as ignorant and blind. *Against*—Gr. *ἐμπροσθεν*, *before* their eyes, when they were close to it. *Neither go in*—A great woe, and the first; comp. Matt. v. 3, on the first degree of blessedness. *Entering*—In will, or in deed.

14. *Devour*—Extreme avarice. To devour the houses of widows, [who ought to be spared above others, but are more open to persuasion, and thus more easily oppressed. *V. G.*] The most atrocious species stands for all rapacity. *Long*—Gr. *μακρά*, adverbially. Some also appropriately read *μακρῶ*, with *προφάσει*, with *long* or *great pretence*. They made of their prayers a great *pretext* for devouring widows' houses. Herodian has *πρόφασις, ὀλίγη, εὐτελής, μακρά*, a *pretence, small, useful, little*. *Shall receive*—As the reward of such prayers. *The greater*—He who acts ill is condemned; he who abuses good to adorn evil, is condemned the more.

15. *Compass*—A proverbial phrase. *Compass*, or *go about*, as *Rabbi*; ver. 7. *One*—With great zeal, but little efficacy; so that you hardly obtain one. *Child of hell*—*Worthy of hell*. In Deut. xxv. 2, *הַכּוֹתִין אֶת הַבֶּן* a *Son to be smitten*, is rendered by the Sept. *ἀξιος πληγῶν*, *worthy of stripes*. *Twofold more*—Through greater hypocrisy, [which he adopts from his teachers, in addition to his heathen depravity, which he has not laid aside. *V. G.*] Though he might have attained a high rank among God's people.

16. *Blind guides*—Previously *hypocrites*, again and again; now the appellation is changed according to the subject in hand. The two are combined in ver. 23, 24, and 25, 26. The climax is reached in ver. 33. *Nothing*—Supply *ὀφείλων*, *owing, he owes nothing*. *Gold*—With which the temple was adorned. [Or rather the temple *treasure*; so that these money lovers swore their most binding oath by their own god. *Ols.*]

17. *Fools and blind*—They sinned even against common sense; which determines that that, from which another thing derives its character, must much more have that character itself.

18. *By the gift*—The origin of this error was the self-righteous-

ness of the offerers. They esteemed their own gifts more highly than the Divine institution. *Upon it*—The altar.

19. [Omit *μωροὶ καὶ, fools and, Tisch. Alf.*]

20. *By all things thereon*.—As in ver. 21, the gold of the temple is not again mentioned, but He is mentioned who dwelleth therein; so in this verse *all things* upon the altar signifies something much greater than the *gift* on the altar; nay, something contrasted with that gift; even the sacred fire and the whole divinely ordained ministry of the priests, who stood and walked in person, not only beside, but even *upon* the altar.

23. *Pay tithe*—And command tithe; comp. ver. 24, *guides. Mint*—Not only grain but *herbs. Cummin*—Which is proverbially remarked as a little thing. [The tradition of the Pharisees extended the tithes of Lev. xxvii. 30, etc., even to such trifles. *Mey.*] *Have omitted*—Long since; or also, ye have remitted to others, by your silence. *Weightier*—These questions belong to comparative theology. Three matters are enumerated as more weighty, in contrast with three small matters. See as to these Ecclus. iv. He alone, who observes the weightier, can *judge* rightly in small matters. *Judgment*—By which good and evil are distinguished, and the weightier and smaller matters in either of them; xii. 18, note; ch. xvi. 3; Luke xii. 57; 1 Cor. xi. 31; Micah vi. 8. *Mercy*—Ch. ix. 13. *Faith—Sincerity*, opposed to *hypocrisy*: for those who, ch. xxiv. 51, are called *hypocrites*, are called *unbelievers*, in Luke xii. 46. Comp. 1 Tim. ix. 2, 3. There are clearly these three principal heads, *Judgment, Mercy, Faith*: and divisions of theological topics ought to have been arranged according to the heads which Scripture itself assigns: as in John xvi. 8; Romans iii. 27; 1 Cor. xiii. 13; 1 Thess. iv. 9, v. 1; Heb. vi. 1, 2. [After *ταῦτα* insert *δὲ. But* these ought, etc. *Tisch.*] *Not to leave*—Answering to *ye have omitted*; and therefore *these*, refers to *mint*, etc., *the other* to *judgment*, etc.; and the words, *ought to have done*, express approval: [Truly eminent virtue may express itself even in the smallest things; Mark xii. 42. *V. G.*] *Not to leave undone*—Belongs to the accusation. The Greeks often use *οὔτως* and *ἐκεῖνος*, *this* and *that*, with reference, not to the order of the words, but to the nature of the things.

24. [*Strain out—strain at* in our English Bibles is a glaring misprint. *Wesley.*] *Gnat*—They who object to *swallowing a camel* should not be found fault with for merely *straining a gnat*, such being far from the Saviour's intention: for no one can with safety swallow a gnat, which may even choke him. [The danger feared was rather swallowing an *unclean* creature; *Mey.* And the camel, another un-

clean animal, but an enormous one, is chosen to express strongly the monstrous hypocrisy, so scrupulous in tithes, so wicked in greater matters. *Stier.*] A beam is *more* troublesome; and yet a *splinter* (or *mote*) is not disregarded in the hand, much less in the eye, ch. vii. 5. ὁ ἢ ῥά κώνωψ is a *gnat*, properly a wine-gnat, which easily falls into a strainer.

25. *The outside*—The external surface. *Within*—Where the meat and drink are. *They are full*—The cup and dish. *Extortion*—Ver. 14. *And excess*—*Excess* is opposed to *abstinence*, not only in meat and drink, but also in money and gain. With this idea, Aristotle (Eth. Nicom. vii. 6) would have the particular thing mentioned in which any one is prone to excess or restraint; as gain, honor, anger. And this is evident in the present passage, from the synonymy of *extortion*. Gregory Nazianzen: All that is superfluous and beyond my need is excess to me.

26. *Cleanse*—By removing *rapacity* by almsgiving. Luke xi. 41. *First*—This may be applied as a lesson of decorum. [Omitται τῆς παροψιδος, and the platter; also read αὐτοῦ, of it, for αὐτῶν, of them. *Tisch. Alf.*] *That*—For otherwise that outward cleanliness is not cleanliness.

27. *For*—In this verse the especially distinctive characteristic of *hypocrites* is described: for hypocrisy is named, ver. 28. Compare Luke xi. 44, with the context. *Whited*—The Jews used to whiten their sepulchres with chalk, [every year, to make them striking to the eye, lest men should touch them unawares and be made unclean. *Mey.* The heart may be a temple of God or a grave; a heaven or a hell. *Stier.*]

28. *Iniquity*—Gr. Ἄνομιας, *unrighteousness*. Strictly opposed to righteousness.

29. [*Build*—The hypocrite gets blame, even in that which is not wrong in itself. *V. G.*] *Of the prophets*—*of the righteous*—Ver. 35. This was all that they did in memory of ancient prophets and righteous men; without observing their words or imitating their deeds: resembling their fathers in disposition; despising Messiah, of whom those prophets had borne witness. Understand, therefore, *only*, as ch. xxiv. 38. Scripture usually calls the good dead, *righteous*, rather than *holy*, Luke xiv. 14, Heb. xii. 23.

30. *Say*—By your public protestation. *Would not have been*—Such was their self-confidence.

31. *Witnesses*—By deeds, ver. 29, and words, ver. 30.

32. *Fill ye up then*—The pronoun *ὑμεῖς*, *ye*, is expressed not only in contrast to *your fathers*, but also to show an indicative force in the

imperative, *fill ye up*; *ye will fill up, fill ye up* therefore; comp. John xiii. 27. *Fill ye up*—When ye will, be no longer hindered. Be ye left to yourselves. What you cherish in the heart, do with the hand. *Measure*—As life, as the cross, so sin also has its measure; when, for example, to three transgressions a fourth is added; Amos i. 3, etc. [He refers to his own death. *Mey.*]

33. *Vipers*—Treated of, ver. 30, 31, 32.

34. *Wherefore*—A corollary of the eighth woe. *I*—In Luke xi. 49, *therefore also said the wisdom of God, I will send*, etc. 2 Esdras, ch. iv., and this passage have a wonderful resemblance. Thus 2 Es. i. 30, *I gathered you together as a hen her chickens under her wings*: in ver. 32, *I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require*, saith the Lord: in ver. 33, Thus saith the Almighty Lord, *your house is desolate*. That book of Esdras is greatly esteemed by many, and this quotation in the Gospel gives very great weight to it. J. C. Scaliger says, “I possess an admirable and divine compendium of the books of Esdras, composed in the Syrian language; they contain far more valuable sentiments than the harangues of their base calumniator.” That Syrian composition, which Scaliger calls a compendium, may have been a rendering of the Hebrew, the longer Latin paraphrase of which may have many apocryphal additions. Such appears to be the case in the books of Wisdom and Ecclesiasticus, which in passages shew a Hebrew origin, and in others are merely Greek. *I send*—Present. God’s messengers were sent when the people were most wicked. *Prophets*—Who are taught by special revelation, as David. These alone are mentioned with reference to the past; ver. 30. Now *wise men* and *scribes* are added. *Wise men*—Who have an habitual taste (Heb. חכם, *wise*, from חָך, *taste*) for the true and the good, as Solomon. These are midway between prophets and scribes. *Scribes*—Who illustrate and apply the remains of the prophets and wise men, as Ezra. In these last the character is for the most part acquired; in *wise men*, innate; in *prophets*, inspired. Therefore the world hates and despises prophets most, wise men much, scribes less, yet not little. [Omit *xai, and*, before *some of them*. *Tisch.*] *Ye shall kill*—As James. *Crucify*—As Peter and Andrew; although Peter suffered martyrdom elsewhere. [Jesus seems, by the word *crucify*, to allude to himself as one of these prophets. *Ols.*]

35. *May come*—Repeated, ver. 36, *shall come*. Comp. Luke xi. 50, etc. *All*—Especially of Messiah Himself. Comp. Luke xiii. 33. *Blood*—This word occurs thrice in this one verse, with great force.

Shed—Gr. ἐρχυόμενον, *being shed*—Present. The *shedding* was not yet concluded. *On the earth*—The whole earth. Comp. Gen. iv. 11. *Zacharias, son of Barachias*—Whose prophecy and death are mentioned in 2 Chron. xxiv. 20. [Comp. his dying words, *The Lord see and require it*, 2 Chron. xxiv. 22, and Gen. iv. 10. *Mey. Beng.* in *Harm.* properly rejects the view of *Kornmann* and others, more recently taken up again by *Bruno Bauer*, *Aug. Gfrörer*, and *Granville Penn*, that this was the *Zacharias, son of Baruch*, killed by zealots in the temple, (*Joseph. Bell, Jud.* iv. 6, 4, in *Mey.*) just before the destruction of the city; so that the allusion here would become a prophecy. This hypothesis has caused much discussion, but is now generally abandoned, as contradicting the context, and in itself unsupported. So *Ols.*, *Mey.*, *De W.*, *Stier.*, *Alf.*, etc.] The Jews say a great deal about him. *The temple*—Jesus spake these words in the Temple: in the Temple vengeance should be signal.

36. *I say*—Again. Comp. Gen. xli. 32. *Shall come*—So far as the beginnings of vengeance; for its consummation extends much further; ver. 39. [So terrible is God's justice, that when he punishes a sinner, he seems to punish *all sin* in him. *Q.*] *All*—He who sins becomes a partner with all who have committed the same sin. *Generation*—See ch. xxiv. 34. note.

37. *Jerusalem, Jerusalem!*—A most solemn *Epizeuxis* [or repetition.] *That killest*—Gr. ἡ ἀποκτενοῦσα, with the force of a noun, *murderess*. *That stonest*—Such was the fate of Christ's first martyr, Acts vii. 58. *Sent*—Although in the world ambassadors are inviolable. *To thee*—Gr. πρὸς αὐτήν, *to her*—Comp. Luke i. 45; Isa. xlvii. 10. *How often*—As often especially as Jesus had come into Judea, into the city, into the Temple. [See note on ch. xxi. 1.] *And ye would not*—Though *I would*. Isa. xxx. 15.

38. *Is left*—The present tense again. He uttered these words, going out of the Temple. Ch. xxiv. 1, comp. John xii. 36. *Your house*—Otherwise called the *Lord's house*. [Now no more God's, but *yours*. *Alf.*] Thus, to Moses, *thy people*, Ex. xxxii. 7. *Desolate*—Left by Messiah, [in whose absence everything is waste and desolate. *V. G.*] Even after His ascension, Christ employed the Temple in a remarkable manner, with His disciples. But with regard to Judaism, the Temple now ceased to be what it had been. Hence it was at length destroyed; ver. 36. The word ἐρημος, *desolate*, often has reference to a particular want. Thus the Forum is ἐρημον, when there are no judicial proceedings.

39. *I say*—See Luke xiii. 35, note. *See*—Ye inhabitants of Jerusalem. Comp. Luke xiii. 35. *Henceforth*—That is, after the short

period before his death, spent without the Temple. *Until*—After a long interval. *Ye shall say*—They would say this when reciting the *Hallel* [or hymn of praise, consisting of Psalms cxv. to cxviii. *Horne* cited by *I. B.*] at the Passover, but without applying it to Jesus. That which is here foretold will actually be done in its own time; as in ch. xxi. 9, that which had been predicted in Luke xiii. 35, was fulfilled. Yet he does not add *again*, although the people had shouted those words, Matt. xxi. 9. For neither had all joined in this acclamation to Him, nor had they who joined it understood what they were saying, as Israel shall understand hereafter: and in a little while, they, as it were, retracted their acclamation. The first utterance was feebler, the second will be worthy of the name. Comp. the omission of *again*, Acts i. 11, note. [And when shall they say this? Willingly never; but unwillingly at his second coming, in power and great glory, when the confession can avail them nothing. *Euthym.* in *Mey.*] *Blessed*—With this verse Christ's public discourse to the Jews ends: with this verse their repentance will begin.

CHAPTER XXIV.

1. *And Jesus went out from the temple and departed*—[This reading, transposing ἐπορεύετο, *departed*, after ἱεροῦ, *temple*, is strongly supported, and is adopted by *Alf.*, not by *Tisch.* or *Mey.*] This reading gives ἐπορεύετο, *departed*, greater force, in antithesis to *as he sat*, ver. 3. A discourse, which embraced even the end of the world, was fitly delivered under the sky. *Disciples*—One especially, Mark xiii. 1. *To show*—Perhaps Jesus had never looked at the outside of the temple, for He was not curious; comp. Mark xii. 15, note. He had looked at the inside of the temple, deservedly; Mark xi. 11. *The buildings*—The separate parts were great buildings: and even at that time the erection was progressing; see John ii. 20. And perhaps this work was the more active, because of the impending Passover. *Of the temple*—To be destroyed, ch. xxiii. 38; and in that age, too, a few years after its completion.

2. [Instead of Ἰησοῦς, *Jesus*, read ἀποκριθεὶς, *he answering.* *Tisch.*, *Alf.*] *These*—As they stand. *Shall not be left*—Jesus effaces the

curious thoughts of his disciples by more serious ones. *Stone—A* adage for uttermost devastation. Even that soil was torn by the plough.

3. *Upon the mount*—Whence the temple was in view, and the siege was to begin. [*Privately*—With no company outside of the twelve. Comp. Mark xiii. 8. *Mey.*] *The sign*—Signs have often been joined with predictions of important events; hence the inquiry of the disciples for the sign of that time. *Thy coming*—The disciples seem to refer to ch. xxiii. 89.

4. *And*—The disciples had asked, with little distinction, (1) of *the time* when the temple should be destroyed; (2) of *the sign* of the Lord's coming and the end of the world, as if both events would occur together, and thus have a common time and a common sign. Jesus answers, with a distinction, (1) as to the destruction of *the temple* and the city, and the signs of this event, ver. 4, etc., 15, etc. (2) as to His *coming* and the end of the world, and the signs of this event, ver. 29–31; (3) as to the *time* when the temple was to be destroyed, ver. 32; (4) as to *the time* of the end of the world, in ver. 33. So in Mark; and in Luke, who in ch. xxi. 11, 25, points out the signs of each event separately. [Any attempt to separate definitely one part of this discourse, as referring to the destruction of Jerusalem from another, predicting Christ's final coming, leads to insuperable difficulties; unless we believe, with *De W., Mey.,* etc., that Christ expected the two events to be simultaneous. Comp. ver. 30. The only consistent interpretation finds a *double reference* throughout; to the former event primarily, but only as the type of the latter; so that even the predictions fulfilled in the one case have a yet greater fulfillment to expect in the other. So *Stier., Alf.,* and similarly *Oldend.*] *Take heed*—[*Beware—Watch*—This is in general the ground-tone of the whole discourse, ver. 42, 44. *Stier.*] We ought not to inquire into future and final events, through curiosity, but from a desire to fortify ourselves. All things in this discourse must be referred to fortitude in acknowledging and confessing Jesus Christ. For the prophecy has this for its aim. The rest, which might be available as mere knowledge, is mentioned abruptly. A thesis on the perspicuity and perfection of Scripture might be illustrated by this. *You*—This is said not so much to the apostles, who were soon to receive the Paraclete, as to the flock of believers whom they then represented. In their greater perils they should be seduced. The beginning, *prudence*; the end, *patience*, ver. 13.

5. *Many*—In the beginning will come false Christs; in the middle false prophets, ver. 11; in the end, both (22, 24). A twofold *climax*:

[How necessary the warning against *false Christs*, to their eager desire for *his coming!* ver. 3. *Mey.*] *In*—They will not only say that they are sent by Me, but that they are what I am. *Saying, I am Christ* —“Theophylact has recorded that a certain Dositheus, a Samaritan, gave out that he was the prophet foretold by Moses; that Simon the Samaritan also (mentioned in the apostolic history of St. Luke) called himself *the Great Power of God*. The prediction seems also applicable to Theudas, [Acts v. 36. *I. B.*,] and that *Egyptian*, [Acts xxi. 38. *I. B.*,] and another pretender mentioned by Josephus, (*History* Book xviii.; *Conquest of Judea*, Book ii.) all claiming the character of prophet, though in reality seditious impostors. And in later times, Manes even dared to call himself Christ, and like Him, called twelve as apostles.” *Joachim Camerarius*.

6. *Shall hear*, Gr. *Μελλήσετε ἀκοῦειν*, *shall be about to hear*—A compound future. The writings of the Evangelists, published before the fulfillment of this prediction, were greatly confirmed by it. *Hear*—Christians rather *hear of wars* than wage them. *Wars*—At hand. *Rumors of wars*—At a distance. *Be not troubled*—*Metonymy* of the antecedent; that is, do not immediately take to flight. The verb *θροῶμαι*, *to be troubled*, is very appropriate here, for its root *θρόος* is from *θρέω*, *to cry*, or *to speak with tumult*. *For*—The ground of tranquillity. [The consideration of their *necessity*, according to the divine counsel, should keep them composed. *Mey.*] *Not yet*—The godly are ready to think that evils can go no further; therefore they are warned. *The end*, ver. 2, 14, is not yet; nor is the time of flight yet; ver. 15; Luke xxi. 20. *The beginning* only, in ver. 8.

7. *Shall rise*—After a time of comparative peace. *Nation*—Beyond Judea also. *Famines, and pestilences, and earthquakes*—Almost all matters treated of in the *Novellæ*, may be referred to these classes; though historians often regard such things less than the deeds of men. *In divers places*—Pestilences and the rest have always occurred, but not so abundantly.

8. *Beginning*—As to the Jews; antithesis to *the end*, ver. 6, 14. *Sorrows or pangs* which precede the *new birth*, ch. xix. 28; Rom. viii. 22. A metaphor from childbirth. [So the Rabbins speak of the disturbances and evils which are to precede Messiah's advent as *his birth-pangs*. *Ols.*]

9. *Shall kill you*—Some of you; Luke xxi. 16. The Lord does not point these out, that all may watch. Before the destruction of the city, James the Greater was slain by Herod, as Luke mentions; Peter by Nero, as ecclesiastical history tells us. *You*: as if you were to blame, and were bringing its misery on the human race. This is

the last consolation of the world. Judgment begins with the house of God. *Hated*—The Christian religion is peculiar in being hateful to the corrupt world, which tolerates all divisions of opinion. [The *Tacitus* calls *Christians* a class of men hated for their crimes. *Alf.*]

10. [*Then*—When these persecutions come. *Mey.*] *Shall be offended*—Shall make shipwreck of faith. [As of love, ver. 12. *V. G.*]
One another—This is saddest of all.

11–13. *And*—Faith, love, and hope must be anxiously preserved.

12. *Iniquity*—*Iniquity* and *love* are opposites; for *love is the fulfilling of the law*. *Iniquity* involves compulsion; *love*, as it were something natural. *Wax cold*—It is the nature of love to burn. *Love*—(Towards God, men, neighbors, and self; spiritual and even natural kindred;) which is the sum of the *law*. *Natural affection* makes parents, for example, rejoice in the birth of their offspring; when *iniquity* brings hard times, they rejoice in losing their offspring or having none. *Love* is the ornament and strength of Christians, and sum of all their state: Phil. i. 9; 2 Pet. i. 7; Rev. ii. 4. It is the foundation of *patience*, ver. 13. *Of the many*—Gr. τῶν πολλῶν, *the crowd* of those who do not excel in love. *Iniquity* is the practice especially of the very powerful or the excessively poor: whence also the *love of the rest* waxes cold. [Their means of doing good being snatched from them by *iniquity*. *V. G.*] When the justice called particular is violated, that called universal or righteousness languishes.

13. *But he that shall endure*—By constancy, we preserve faith, and love, and hope. *Unto the end*—Of temptation. *The same*—As it were an exception, ver. 22. *Saved*—When the city was destroyed, the Christians were delivered, Luke xxi. 28, 31.

14. [*Preached*—This was done before the destruction of Jerusalem. Col. i. 23. *V. G.*] *This*—Which Jesus preached. *Come*—Gr. ἔρχεσθε, which means not merely *approach*, but *arrive*, nay, *to be here*. *The end*—Of which the following verses treat. Hence the word *therefore*, ver. 15. Before that *end*, the two great apostles, Peter and Paul, and others, ver. 9, had concluded their apostolate.

15. *The abomination of desolation*—The abomination of profanation was followed by the abomination of desolation. Such is the name given to the Roman army, gathered from all nations; whose military standards the Jews held in abomination as idols, since the Romans attributed divinity to them. *The prophet*—Comp. Heb. xi. 32–34, or Daniel as a prophet, although some of the Jews did not reckon him among the other prophets. A slight cause is often enough to produce an important error. In the Latin Bibles, the apocryphal were long ago mixed with the canonical books, according to the connection of

their subjects, and were *distinguished* from them in the index of books by certain marks, as may be seen in manuscript, then this caution, feeble at best, having been neglected, they came to be considered canonical. On the other hand, since they who first collected the books of the Old Testament into one volume, did not possess the book of Daniel, that book, which was written later, and out of Palestine, was added to the Hagiographa; not inappropriately indeed, since the weeks predicted by Daniel began to be fulfilled in Ezra iv. 24. But from this, some supposed that Daniel was not a prophet at all, as he was not placed with the prophets, and as further the examination of prophetic periods was distasteful to them. The Great Prophet, however, confirms his claim to the prophetic character. *Standing*—[Gr. ἑστὸς, *Tisch.*, etc.; not ἑστῶς, with *Beng.*] This must be referred to βδέλυγμα, *the abomination—already firmly standing, and destined long to stand. A Personification. In the holy place*—Dan. ix. 27, Sept. ἐπὶ τὸ Ἱερόν, *on the holy place.* The time of flight is joined, Luke xxi. 20, with the very moment of the army's approach. The *holy place*, therefore, does not here signify the temple, or the holy of holies, for when that had been profaned, it would have been too late to flee; but a place near the Holy City, without the city. [*Beng.* proceeds to argue that this must have been the *Mount of Olives*, then and often made holy by Christ's presence. This view will find no support. *De W.* agrees with *Beng.* in referring the *abomination of desolation* to the Roman Eagles on the *soil of Palestine.* But most, with more reason, think the *holy place* to be *the temple*; and the *abomination* to be either its capture by the Romans, *Mey.*; or some previous idolatrous act of the Jews themselves, not definitely recorded, *Stier. Ols.*; perhaps its profanation by the zealots. *Alf.*] Punishment generally begins in the more holy places, and thence spreads to other parts. *Whoso readeth let him understand*—Mark has the same parenthesis, ch. xiii. 14, although many copies have not that clause from Daniel. Both Evangelists, writing before the siege of the city, warned their readers to observe the accurate advice of the Lord concerning the place and the rapidity of flight. Dan. xii. 10, Sept. ὁ νοήμονες συνήσουσι, *the wise will understand*: Hebrew רַחֲמֵי שְׂכִילִים יִבִּינוּ, *the wise will understand.* *Whoso readeth*—Does not mean the public reader of Daniel (for at the commencement of the siege, the public lessons of the Law were in Leviticus, and none from Daniel were associated with them or with any others), but any *reader* either of Daniel or of the Evangelist, especially when the siege was approaching. All ought to *understand*: and, if they were to pray that their

flight might not be on the *Sabbath* day, why should the *Sabbath* reader be warned more than others?

16. *Then*—This answers to *when*, ver. 8. *Then* occurs often in this discourse. *Which be in Judea*—Not all Jews, nor Christian everywhere; but those believers in the words of Jesus, who shall be in Judea. *Flee*—Without hoping to raise the siege. *To the mountain*—In the mountains, safety was here promised, and afterwards found at Pella. Jesus warns every one not to think that he will be safe in the city, in opposition to the pertinacious assurance maintained even during the siege by the carnal prudence of the Jews.

17. *Not come down*—Let him come down, not by stairs within, but outside. [Or let him flee over the roofs. *Mey.* For $\tau\epsilon$, *anything* read $\tau\acute{\alpha}$, *the things*. *Tisch.*, *Alf.*, etc.] *To take anything*—As victuals; corresponding with *clothes* in the next verse.

18. *Field*—Husbandmen go into the field lightly clad.

19. *Woe!*—This is not an imprecation, but an assertion. *Not* does he forbid *parentage*; but simply predicts misery. *Unto them*—They cannot flee quickly. Pious women will share the common calamity; Luke xxiii. 29.

20. *Pray*—Many things are rendered milder by prayer. They prayed; and their flight did not take place in winter. *Winter*— $\Gamma\rho\chi\mu\acute{\alpha}\nu\omicron\varsigma$, which seems to denote not merely a time of the year, but stormy weather, ch. xvi. 3. The event certainly occurred in spring comp. ver. 18, *from the field*. *Sabbath*—Not that it was unlawful to flee on the Sabbath, for Christians especially; but because it is very sad, on that day of joy, to break off public worship, and flee; because, too, no one is then so well prepared for flight; and one would hinder another in preparing, by crowding at the doors of the synagogues or the gates of the cities, more than in the fields or at home. Ptolemy Lagus took Jerusalem by surprise on a Sabbath, according to Josephus, (*Ant.* xii. 1.) In fine, the punishments which befell the Jews on the Sabbath were heavier than others; and even their enemies, through hatred of the Sabbath, were fiercer on that day. The penalty comes at the time when sin is most grievous. Comp. Hos. v. 7. The observance of the Sabbath was obviously not lost before the destruction of the temple.

21. *Since the beginning*—In the time of the deluge, etc.

22. *No flesh should be saved*—They would be cut off, by premature death, from the *salvation* of the soul, which is assigned to *the elect*. They who *have attained salvation* shall speak that which is resounded in Rev. vii. 10. *No flesh*—All of which in itself is frail. [*No flesh*—No Jew then; no human being at the last day. The days *wer*

shortened in the siege; 1. by the imperfect fortifications; 2. the want of preparation; 3. the burning of granaries; 4. the suddenness of the attack; 5. divine providences so marked as to be acknowledged by Titus himself. Some such providential *shortening of the days* is here promised *for the latter times*. *Alf.* partly quoted from *Greswell.* *The elect*—Already converted, or not yet born. Where the might of temptation goes beyond the strength of the mass of believers, election is mentioned, ver. 24, 31. Luke xviii. 7., and God's faithfulness and power 1 Cor. x. 13; 1 Pet. i. 5; Rev. xiii. 8. *Shortened*—Gr. *κολοβωθῆσονται*, said of that which loses its original entireness, yet so that it may still be considered as a whole. An appropriate word.

23. *Then*—About the time of the fall of Jerusalem. [For pretenders will take advantage of the agitation and longing of those suffering days, and will be the more dangerous then. *Mey.*] *Do not believe*—For from that time the Son of Man will not be seen until His coming. His coming to judgment, therefore, is mentioned incidentally, ver. 27, and formally, ver. 29, 30. *Here*—Where any one is who calls himself the Messiah.

24. *Signs and wonders*—[See 2 Thess. ii. 9–12. Deut. xiii. 1–3 *Alf.*] Signs affect the intellect. *Wonders, fearful sights*, Luke xxi. 11, and comp. Acts ii. 19, are a class which overwhelm the feelings. *If it were possible*—This clause denotes the utmost endeavor, yet made in vain; comp. Acts xxvii. 39.

25. [*I have told*—Treating you with peculiarly faithfulness and affection. *V. G.*]

26. *Desert*—This might be said plausibly; comp. ch. iii. 3, and is applicable to those who drew crowds and bands tumultuously after them; Acts xxi. 38. Therefore he adds, *Go not forth*. *Secret chambers*—This applies to those who busied themselves with promising great secrets, therefore he adds, *Believe it not*.

27. *Lightning*—It is not all *lightning* that is meant, but that which sometimes fills the whole horizon suddenly, without previous warning. *East*—The lightning comes also from the other quarters; but in this passage it is said to come from the east. Perhaps Christ's coming will be from the east. The interval between the *dawning of his coming*, 2 Thess. ii. 8, note, and the *coming itself*, enables the actual coming to be sudden. [Omit *xai*, also. *Tisch.* So one will not need to be pointed *here* or *there*, in order to see it. *Mey.*] *Of the Son of Man*—From this place to ver. 44, *the Son of Man* is so named with especial frequency; comp. ch. xxv. 31.

28. *For wheresoever*—This adage is here joined with the mention,

made in ver. 23, of false teachers; but in Luke xvii. 37, 31, 32, with that of troubles in war. Let the *carcass*, therefore, represent carnal Judaism, devoid of that life by which the body of Christ is sustained, and yet boasting some appearance of a body, upon which, as upon a carcass left to them, the eagles will pounce greedily and in great numbers. *Will be gathered together*—Future tense. But Christ who comes as the lightning, is not to be sought at that carcass; ver. 23–27. Not all birds of this class are carnivorous, but some are; comp. Job xxxix. 30. These eagles are partly the false Christs and false prophets, partly the Roman forces. The latter, though not the first to do so, bore an eagle on their standards; and some suppose that the eagle here, and the boar, comp. Ps. lxxx. 13, allude to their military standards; comp. Hos. viii. 1.

29. *Immediately after*—Four observations must be made here: (1) The words speak of a real darkening of the sun, etc. And this phrase is frequently used in the prophets of the destruction of a nation, and there also has a more literal force than is generally supposed; for where there is a great destruction of men, those who see the sun are surely lessened in number. But its literal meaning has much more force in this passage, for this whole discourse is strictly literal; therefore also this verse. (2) The *tribulation* is that of the Jewish people, and of one generation. (3) He says not, *after that tribulation*, nor *after those days*, but *after the tribulation of those days*, as Mark xiii. 24, *in those days, after that tribulation*. By *those days*, he refers to verses 22 and 19; and indicates not a long tribulation, but a brief one; ver. 21, 22, 34. (4) *Immediately after* implies a very short delay, since *not yet*, (ver. 6,) that is, *not immediately*, is said of the short delay which precedes that tribulation, ver. 6, Luke xxi. 9; nay, Mark xiii. 24, excludes delay altogether. The English has *immediately*. You will say, it is a great leap from the destruction of Jerusalem to the end of the world, which is subjoined to it *immediately*. I reply, a prophecy resembles a landscape painting, which represents distinctly the houses, paths, and bridges in the foreground, but brings together, into a narrow space, most widely severed valleys and mountains in the distance. Such a view should they who study prophecy have of the future to which the prophecy refers. And the eyes of the disciples, who in their question had connected the end of the temple with that of the world, are left somewhat in the dark, (for it was not yet time to know; ver. 36,) hence they afterwards, with entire harmony, imitated the Lord's language, and declared that the end was at hand. By advancing, however, both the prophecy and the prospect continually reveal a further and still further distance. In this manner also

we ought to interpret not the clear by the obscure, but the obscure by the clear, and to revere in its dark sayings the Divine wisdom which sees all things always, but does not reveal all things at once. Afterwards it was revealed that Antichrist should come before the end of the world; and again Paul joined these two together closely, until the Apocalypse placed even milleniums between. [*Beng.* here, to account for the word *immediately*, refers to the coming of the Saviour in the *visions* of the Apocalypse; see John xxi. 22, note; and compares Gen. ii. 17. This forced view can satisfy no one. The difficulty has arisen from confounding the *partial* fulfillment of the whole prophecy with its *ultimate* one. After the tribulation which shall come when the cup of *Gentile* iniquity is full, and when *they*, as then the *Jews* had done, shall have rejected the Gospel, then shall the Lord come. In all that follows, Christ speaks mainly of his second coming, yet with allusions to foreshadowings of it in the destruction of Jerusalem, as in the literal meaning of ver. 34. *Alf.*] On such passages there rests, as St. Anthony used to call it, a *prophetical cloudlet*. It was not yet time to reveal the whole series of future events from the destruction of Jerusalem to the end of the world. *The sun*—This must be taken literally, of a calamity different from those which have been described before. In the Old Testament such an expression is *metaphorical*, but alludes to that which will literally happen at the end of the world. *Shall not give her light*—As wont to do both in waxing and waning. According to the course of nature, the sun and moon are eclipsed at different times: then, however, they will be troubled at once. *From heaven*—He does not say, *to earth*; comp. Mark xiii. 25, Gr. ἐκπίπτουτες, *falling out*. They shall be as though they were not, without light. *Powers*—Those firm interchained and subtle powers of heaven (distinct from the *stars*) which are accustomed to influence the earth. They are thus denominated by Matthew, Mark, and Luke. *Shall be shaken*—Gr. σαλευθήσονται, an appropriate metaphor from the waves of the sea.

30. *The sign*—[Here is a reply to the question in ver. 3. *V. G.*] This is a more special *sign*; those which are mentioned in Luke xxi. 25 precede it, and are more general. The very appellation, *Son of Man*, agrees with these things. Comp. note on ch. xvi. 13, for the mourning of the tribes of the earth, Rev. i. 7, is joined with their seeing *Him*. He says therefore, Do not seek for any previous *sign*; ver. 27. He Himself will be His own *sign*, as in Luke ii. 12. [But then the *manger* and the *clothes*, not the *child*, were the *sign*. *Stier.*] And so much the more so, because with His actual appearance, or even a little before it, men shall see a retinue of glory in the clouds:

unless indeed a thick darkness, splendor, the form of the cross, [which *Alf.* thinks probable,] or some star, also appear. Comp. ch. ii. 2. Before this He had been a *sign which was spoken against*, Luke ii. 34: then he will be a manifest *sign*. A *Sign* denotes something very remarkable and striking to the eyes, whether it points out something else, or itself; Rev. xii. 1. The sun, moon, and stars having been extinguished, that sign will be visible in the splendor of the Lord, and thence of a cloud, and the clouds. [Luke xxi. 27. *I. B.*] In short, the *sign* (comp. Mark xiii. 26, 4) is the retinue of the coming Son of Man, who is Himself to be presently seen, as this passage tells us. *Tribes*—Especially of Israel. *Shall see*—Numb. xxiv. 17. *Clouds*—Luke says, *cloud*—He will have many chariots; [as a royal retinue. *V. G.*;] and will ride on one of surpassing splendor.

31. *His*—Perhaps a certain class of angels are called peculiarly the angels of Christ, although all are subject to Him. *Of a trumpet*—The use of trumpets is to assemble a multitude; that *trumpet* will have a *great sound*. *Gather together*—Comp. 2 Theas. ii. 1. *From one end of heaven*—Gr. ἀπ' ἀκρῶν οὐρανῶν; in Mark xiii. 27, ἀπ' ἀκροῦ γῆς, *from the uttermost part of the earth*. Ἄκρον signifies any *extremity*. Where earth ends, there heaven begins: hence also *mountains* and *heavens* are sometimes made parallel, 2 Sam. xxii. 8; Ps. xviii. 7. It corresponds with the Hebrew קצה, *extremity, pinnacle*; Deut. xxx. 4, Sept. ἀπ' ἀκροῦ τοῦ οὐρανοῦ ἕως ἀκροῦ τοῦ οὐρανοῦ, *from one end of heaven to the other*. So also Deut. iv. 32.

32. *From the fig-tree*—From a commonplace thing. *A*—Gr. τὴν, *the*—The following. *Parable*—A most beautiful one. [And from its familiar nature, the more fitted to calm and support the disciples. *Mey.* As the leaves, etc., are a sign of summer near at hand, so *these things* of my coming. There may also be an allusion to *the fig-tree which the Lord cursed*, and through it to the future restoration of *the Jews*. When *they* again promise fruition! *Stier., Alf.* But this is doubtful.]

33. *All these things*—Gr. τὰῦτα πάντα, *these all*. [But the common text, with the best manuscript, has πάντα τὰῦτα, *all these*. So *Tisch., Alf.*] The *order of words* is sometimes to be noticed; often the emphasis, and, in speaking, the accent, falls upon the first of two words.* As the best manuscripts have ΤΑΥΤΑ πάντα, *THESE things*

* The present is the first passage which has required the proof of this; I therefore give it. (1) Luke xi. 36, εἰ οὖν τὸ σῶμά σου ὍΛΟΝ φωτεινόν, μὴ ἔχον τι ΜΕΡΟΣ σκοτεινόν, ἔσται ΦΩΤΕΙΝΟΝ ἅλον, ὡς ἔστιν ὁ λόγος τῆ ἀσπραγῆ ΦΩΤΙΖΗ σι. Here ἅλον is emphatic before φωτεινόν, in contrast to μέρος: and φωτεινόν is emphatic before ἅλον, as is shown by the verb φωτί:η. (2) John xiv. 2, 3, ἐτοιμάσαι ΤΟΠΟΝ ὑμῖν—ΥΜΙΝ τόπον, etc. Here the order of words removes an apparent contradiction. A PLACE is not to be prepared for you, since

all, ver. 33, and ΠΑΝΤΑ ταῦτα, ALL *these things*, ver. 34 (although others confound the two); [An error; the *best* have the latter order in both verses;] the first *these* placed before *all* is emphatic, so as to express things to happen very soon (hence, in the parallel passage, Mark xiii. 29, the *all* is omitted); and this emphasis being granted, the second *all* expresses *all* things including *these*, which were to come to pass next, in that generation. The pronoun *these* does not refer to the whole preceding discourse (for the signs preceding, and the events to follow them, indicated by the signs, are different); but to the beginnings, compared with the fig-tree, in contrast to the summer itself, that is, the approaching kingdom of God. By the fulfilment of the things described from ver. 4 to ver. 28, room was made for God's kingdom, which was to grow stronger and stronger, in one continuous progress. The beginnings, when all hindrances were removed, were as the whole. Furthermore, in Matthew and Mark, *these* is in each case contrasted with *that*, ver. 36, thus: THESE things concerning Jerusalem shall come to pass before this generation passes away; but of THAT (remoter, final judgment) day knoweth no one, etc. This observation facilitates the analysis of this whole discourse. Luke also makes an antithesis between *these* and *that*. See Luke xxi. 36, note. *Know*—Indicative; comp. ver. 32, imperative. *Near*—The thing itself is. *At the doors*—Extremely near.

34. *Generation*—Age of men. This thought with which the event agrees, answers most properly the question, *when*, ver. 3; comp. ver. 15, 20, ch. xxiii. 36; Luke xxiii. 38. From the time when this was said to the destruction of Jerusalem was forty years, and from the true year of Christ's birth to that event was a space of about seventy-five years. Now the Hebrews (as in *Seder Olam*), reckon seventy-five years as one generation, and the words, *shall not pass away*, intimate that the greater part of that generation indeed, but not the whole of it, should have passed away before all should be fulfilled. The prediction is true with respect to either the forty or the seventy-five years. So accurately did the Evangelist fix it many years before the event. [But γενεά, *generation*, may mean, not only *age of men*, but *race of men*. Comp. ch. xii. 45. *Dorner* in *Stier.*, and *Stier* and *Alf.*, refer it to the Jewish people.]

it is already prepared, [comp. ch. xxv. 34. *F.*] is the negative proposition. For you is to be prepared a place, that is, entrance into a place is to be assured, is the affirmative proposition. Each is true. (3) Eph. ii. 1, 5, ὅτι ἡμεῖς ὄντας νεκροὺς—ὄντας ἡμᾶς νεκροὺς. Here ὄντας is put antithetically to ἡμᾶς, Eph. i. 19: and then ὄντας denotes a past state of death, opposed to vivification. (4) James ii. 18, δείξον μοι τὴν ΠΙΣΤΙΝ σου ἐκ (others read χωρὶς,) τῶν ἔργων σου, ἵνα δέξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. Here the first πίστιν refers to the words ἐὰν πίστιν ἔχῃς, and the second, ἔργων to the words ἵνα ἔργα ἔχω. Let these instances, taken from four different writers of the New Testament, suffice for the present.

35. *Heaven*—Which has otherwise in its movements most unerring laws. *Earth*—Otherwise most firmly fixed. *My words*—The plural comp. *all things*, ver. 34. *Shall not pass away*—My words shall correspond exactly with the event; although it does not appear so to men immediately. Heaven and earth will give place to a new heaven and new earth, which are described by *My words*. So the firm law is illustrated, ch. v. 18.

36. *But of that day*—As to the temple and the city, the Lord shows the time, ver. 32–34; as to the world He declares here that the day and hour are unknown. *But* implies a contrast: *these* and *that* refer to the near; *that*, to the distant. If, however, the former time is defined with some latitude, THAT DAY and hour is much less definitely indicated here: and yet he does not speak of a *day* and *hour* without cause. *Day* is a whole; *hour* a part. Though the *hour* is unknown the *day* is not necessarily unknown; though the *day* is unknown, the *time* in a somewhat wider sense is not necessarily unknown. And that which was unknown when this discourse was delivered, might be revealed after the Ascension of the Lord and the Apocalypse given to John; and as the hour-glass gradually runs out, it may be known more nearly. Otherwise, the last day and the last hour would not be known even when it is here. Jesus goes on to speak of the *day*, ver. 37, 38, of the *hour*, ver. 42, etc., of *both*, in ver. 50. *Angels*—Whose knowledge in other things is great. *Of heaven*—Gr. οὐρανῶν, *heavens*, plural.

37. [*Tisch.* omits *καὶ*, also.]

38. [Omit *ταῖς* *πρὸς*; read *days of the flood*. *Tisch. Alf.*] *Eating*—This includes the arts of cookery, for luxury, etc. They were busy in this, in nothing else.

39. *Knew not*—Willfully. [Omit *καὶ*, also, *Tisch.*]

40, 41. [*Then*—At his very coming, ver. 39, comp. ch. xxv. 1 For ὁ εἷς — ὁ εἷς, *the one, the other*, read εἷς, εἷς, *one, one*. *Tisch.*] *Taken*—Into protection; ver. 31. [As was Noah, with his house *V. G.*] *Left*—In the danger, whatever may occur. [As other men at the flood. *V. G.*] The present tense, [Gr. *is taken, is left,*] with reference to the *then*; and to the Saviour, all was already before his eyes.

41. *Grinding*—Women's occupation.

42. *Watch*, Gr. *Γρηγορεῖτε*, Lat. *Vigilate*;—This was the reason, no doubt, that the name *Gregory* and *Vigilantius* were so common in the ancient Church. Do you ask why those so far distant from the last day were exhorted to watchfulness on that ground? I answer—(1.) The distance of the event had not been indicated to them. (2.)

Those who are alive at any particular time represent those who shall live at the last days; 1 Thess. iv. 15, note. (3.) The Divine judgments, and the uncertain hour of death in every age are parallel to the last day; and the hour of death is like the hour of resurrection and judgment, as though no time intervened. (4.) The feeling of the godly, reaching on to meet the Lord, is the same, whether with the longest or the shortest expectation. (5.) If it had been required of every one to watch, from the time of the Apostles to the Lord's coming, it would have been well worth the trouble. [For ὥρα, *hour*, read ἡμέρα, *day*, Tisch. Alf.] *Your Lord*—The Son of Man, ver. 44.

43. [Matthew has three parables of watchfulness or carelessness; a fourth of faithfulness or faithlessness. *Harm.*] *Had known*—He would have watched; and this care on his part would not have been wonderful. *In what*—It is supposed that the goodman has been warned of his coming. In carnal things we are vigilant, even though the time of the night be unknown, if we know only that it will be either this night, or some one ere long. *Watch*—Although a watch is longer than an hour. *The thief*—The last temptation, arising from the concealment of that hour, accompanied by other circumstances of difficulty, is the most severe. For the nearer the fulfilment itself approaches, the more active, and usually the more impatient of even a little delay, do hope and fear become. And thus will it be with those who live during the last short period when the other events which precede it in Rev. xx. shall have come to pass. *Would not have suffered*—By yielding to drowsiness. *Broken up*—Gr. διαρρηγναι, *dug through*; perhaps the work of some time.

45. *Who then is*—Who is there who would be such? *Then*, in Luke xii. 42, refers to the preceding question; but here it indicates the magnitude and rarity of the matter. [*Faithful*—God rewards, not work, but fidelity. *Q.*] *Faithful and wise* or *prudent*—Two cardinal virtues of a good servant, of which *faithfulness* is oftener praised, because it is in the will, and has heaven-inspired *prudence* as its associate. [*Prudence* is the virtue of those who do not live for today, but act as, sooner or later, at their Lord's coming, they will wish to have acted. *V. G.*] *Servant*—Pastor. Here the Greek *article* is emphatic. [For *household retinue*, read οἰκτεσιας, *household body of servants.*] *Household*—Flock. *To give*—This refers to *faithful*. The opposite, ver. 49. *Food*—In just quality and measure. *Their portion of meat*—Luke xii. 42. *In due season*—This refers to *prudent*.

46. *Find*—Therefore we are not compelled.

48. *That*—Whom the Lord knoweth. *Delayeth*—Ch. xxv. 5. [Comp. Eccles. viii. 11. *E. B.*]

49. *Fellow-servants*—So called to make prominent his injustice though they were subject to him. *And*, Gr. *δὲ*, *but*—*Antithesis*, between his injustice to his fellow-servants, and his self-indulgence. *With*—There will then be, therefore, many such, whose whole condition will be self-indulgence. 1 Thess. v. 7. A similar expression: *came with those that came*. Gen. xlii. 5.

50. *Looketh not for him*—To come. Comp. ver. 44.

51. *Shall cut him asunder*—A punishment frequent in ancient times, and appropriate for the *διψύχοι*, *double-minded*. Hebrew *רָצַח* Sept. *δύχορμεῖν*, as here; *to divide*. The hypocrite divides his soul and body in the worship of God; wherefore his soul and body shall be divided in eternal perdition. Eternal perdition is called death all death, however, includes the separation of body and soul. Then the soul shall not rejoice in the companionship of the body, nor the body in that of the soul, but rather, both shall be slain thereby. Then may each wretched one say, *I am torn asunder*; comp. Heb. iv. 12, as to the force of the word applied to the wicked. The twofold punishment corresponds to the twofold offence; to his smiting the men-servants and maid-servants, the cutting in twain; to his gluttony and drunkenness, the portion with the hypocrites. *Hypocrite*—Hypocrisy is an instance of evil: the punishment of hypocrites is an example of punishment. In Luke xii. 46, *unbelievers*, or those not *faithful*; comp. ver. 45. *Shall appoint*—By a judgment, just, severe, irreversible

CHAPTER XXV.

1. [*Then*—When the last day draws near. *V. G. Likened*—This is actually made like. Comp. ch. vii. 26. *Mey.*] *Ten*—This number is mysterious, Luke xix. 13, as well as its division here into two equal parts, [either because the numbers of each class will be equal, or because the inequality will not be obvious. *V. G.*] It was thought proper for the bride to have ten virgins, at least, as bridesmaids [And in general, at least with Jews, *ten* make a congregation. *V. G.*] We have not many illustrations of this parable from Jewish antiquities. A comparison with Ps. xlv. and the Book of Canticles will be

more useful. *Lamps*—Burning. *Went forth*—Arranged to go forth; ver. 6. *Bridegroom*—Luke xii. 36.

2. *Wise or prudent, foolish*—See ch. vii. 24, 26. *And five*—Their condition becomes better understood from the description of the prudent. [They aimed at rectitude, but not with resolution. Both characters are plainly described, 2 Pet. i. 5–8, 9, 10, 11. *V. G.*]

3. *Oil*—Besides that with which the lamps were then burning; ver. 8, end. The burning lamp is faith; the lamp with oil besides is faith abounding. [Or, by the *fire* in the lamp is meant the spiritual strength and supernatural vigor given to the soul by God, entirely apart from its own working; 2 Pet. i. 3, 4; by the *oil*, holy industry on man's part; 2 Pet. i. 5. And a man should be furnished, not merely with enough of this for the present, but with an abundant supply (2 Pet. i. 8) for all that may happen in the future. So shall a sure and abundant entrance into the house of the wedding await him (ver. 11). The *foolish* failed to give place altogether to the influence of the Holy Spirit. *V. G.*]

4. *Vessels*—These represent the recesses of the heart.

5. [*Tarried*—A hint that his coming might be delayed longer than the disciples expected. *Trench.*] *Slumbered*, Gr. ἐνώστασαν—By which verb the Sept. renders οὖν to *slumber* or *doze*. *Dozing* takes place, either after sleep, Prov. vi. 10, or before it, Isa. v. 27 and here. [*All*—The prudent also fell asleep, not without peril; but when they awoke they had still oil enough. While those sleep who have little oil at first, it disappears utterly. *V. G.*]

6. *At midnight*—During the deep sleep of even these virgins. *A cry*—To arouse them with the trumpet. [Louder than all engines of war; 1 Thess. iv. 16. *V. G.* Omits ἐρχεται, *cometh. Tisch.*]

7. *Arose*—From sleep. *All*—Then even the evil and the careless will awake. All things will be awakened. By how very little the foolish missed of entering in, and yet they are cast out.

8. *Are going out*—[So the Eng. margin, correctly.] This very moment, alas!

9. *Saying*—In this, as in the rest, they showed their prudence. *Lest*—An abrupt sentence, according with their haste. *There be not enough*—A *metonymy* of the consequent; enough for both you and us: that is, we cannot share with you. Every one shall live by his own faith. *For us*—The prudent then *scarcely* have enough for themselves. You ought to have followed the example of the prudent before. *Go ye*—Let us do in time what will then prove wise. *To them that sell*—Although they are not traders. *Buy*—Rev. iii. 18.

10. *And while they went*—Their danger arose from the circum-

stance on which they asked advice. *Ready*—The prudent were ready. [While the door is open, one can hardly realize how great their lament will be, who will stand at the door when shut! How often a mere trifle forms the boundary between wisdom and folly! and yet the decision we come to is of the utmost importance to us. 1, Some enjoy an abundant entrance into the eternal kingdom of joy: 2, Some as it were rescued from shipwreck, are brought to shore: 3, Some are openly hurried on the broad way to destruction: 4, Some who have come little short of attaining salvation, yet lose it. The condition of the last is most pitiable of all. *V. G.*]

11. *Virgins*—Whom the name of virgins now availed naught [They came looking for mercy, when it was now time for judgment. *August. in Trench.*]

13. *Watch*—He who watches will have not only his lamp burning but also oil in his vessel: he who has oil in his vessel is not strongly held by sleep; ver. 5. [Omit *wherein the Son of man cometh. Tisch. Alf.*]

14. *Goods*—See the distribution of them, ver. 15. [These represent spiritual gifts, temporal means, time itself, and indeed opportunities of every kind. *V. G.*]

15. *Gave*—He left them free to choose their method of trafficking and did not say, Give to the bankers. *Five—two—one*—A kindred parable occurs, Luke xix. 13, where one pound is given to each servant, and the pound of one produced ten pounds, of a second five, of the third none. The goods which God gives are distributed equitably and who knows whether, in the inequality, the most scantily provided is surpassed by the richest more than five times? With this may be compared the fact that Plato, in the *Laws*, has not permitted any citizen to have an income more than five times that of the poorest. See *Arist. Polit.* ii. 5. Ruimer, a Flemish preacher, thought that the Reformed Church had five talents, the Lutheran two, the Roman one. What has the Greek? What other churches, ancient and modern? What posterity? [*According to*—Not then according merely to his own good pleasure. *Mey.*] *Ability*—For business. No one is burdened beyond his ability; therefore he is justly compelled to render an account. *Straightway*—Ch. xxvi., xxvii.

16. [The virgins *waited*, the servants *work*, for their Lord; therefore we have the spiritual rest, here the outward activity, of Christians. *Trench.*]

18. *Hid*—In the earth, ver. 25.

19. *Long*—Long enough to double the capital. The *quickness* of the Lord's Advent is not absolute.

20. *Came*—With confidence. The bad servant with distrust ; ver. 24. *He that had received the five*—The righteous pious are sentenced before the wicked : ver. 34. *Behold*—A good servant's boldness. *Beside them*—Gr. ἐπ' αὐτοῖς, on them. The servant attributes the gain not to himself, but to his Lord's goods. [In Matt., *I have gained* ; in Luke xix. 16, *Thy pound hath gained*. In Paul, 1 Cor. xv. 10, *I labored, yet not I, but the grace of God*. Trench.]

21. [Omit δὲ, and, after ἐφ. Tisch.] *Well*—A formula of praising. Praise is treated in 1 Cor. iv. 5. *Good*—Opposed to *wicked*, ver. 26. *Faithful*—Opposed to *slothful*, ver. 26. *Faith* drives away *sloth*. [His *faithfulness*, not his success, is rewarded. Alf.] *Few*—If five talents are *few*, how great will be the *many* ! *I will make thee*—Thou art fit for more, thou are thrifty : opposed to *unprofitable*, ver. 30. *Enter*—Opposed to *cast ye*, ver. 30. *Joy*—The banquet, the feast ; light, laughter, applause. Comp. ver. 30.

22. [Omit λαβὼν, had received ; Tisch. Alf. But it must be understood. *Two others*—He doubles his talents who saves his own soul and his neighbor's. Q.]

24. *I knew thee*—He knows him not who thinks Him *hard*. God is *love*. [Frequent reflections on the austerity of God are not without promise of good ; nor on the other hand are such reflections free from all danger. V. G.] Righteousness seems unrighteous to the ungodly. The justice of God transcends the comprehension of the creature. *Hard*—In Luke xix. 21. *Austere*—This Lord was not such ; but let those earthly lords who really are so, consider which servant they will resemble on the judgment day. *Hast not strawed*—And yet God bestows all things liberally.

25. *Afraid*—Without love, without confidence ; *afraid* of not satisfying Thee, of being compelled to spend something of my own, of endeavoring in vain to bring something out of field *where* the sowing did not seem worthy of Thee, into a garner *whence* it did not seem that anything of Thine had been strawed. The wicked and slothful servant, imagining his Master to be one who would require excessive gain, beyond the strength of his servant, did not even obtain that legitimate profit which he might have obtained. Do what thou art bid, and what thou canst ; await success, and thou shalt wonder. *I hid*—The opposite, Ps. xl. 10, 11.

[Ver. 26. *And slothful*—*Slothfulness* overpowers the mind at times more than the body. With no more trouble than he expended in digging, ver. 18, he might have gone to exchangers. Had the servants been ordered beforehand to go to them, without doubt this one also would have obeyed. But in that case the servants would not have

obtained so much praise. See, therefore, that you use your power earnestly. *V. G.*]

27. *Therefore*—The goodness of the Lord which the wicked servant had denied remains unknown to him. *To have put*—It was easier work than digging, ver. 18. *My*—Answering to *Thine*, ver. 25; but here the words *with interest* are added.

[Ver. 28. *Which hath ten*—Who was not even bound to share with him, who had five talents. How great distinctions in retribution shall hereafter be manifested! *V. G.*]

29. *For to every one that hath*—So that the more he has, the more will be given him. *That which he hath*—The servant had actually had the talent; ver. 24.

30. *Unprofitable*—Even hereafter, [though he caused no loss. *V. G.*] comp. ver. 21, note; and Luke xvi. 11. *Cast*—*Antithesis* to ver. 21. The Lord in person gives the command to enter; He says to his attendants, *Cast ye out*, as ch. xxii. 18.

31. *Glory*—Of which so much has been foretold. *And*—[*Ὁμοδοξοί, holy. Tisch.*] We must not here supply *shall come*; but the nominative is rendered as an Hebraism, *all the angels accompanying Him*. *All*—Add *all*, ver. 32. All angels; all nations. How great publicity! *Then*—As has been foretold. The disciples thought that this would take place immediately.

32. *He shall separate*—There will be no entire separation before.

33. *Goats*—Gr. *Ἐπίφια, kidlings*—A diminutive. Although giants they will be kidlings. They will not then be אלים, *mighty*, and עֲזוּזִים, *he-goats*.

34. *Then*—Compare the address to the goats, ver. 41.

Here, <i>Come :</i>	There, <i>Depart from me :</i>
<i>ye blessed of my Father :</i>	<i>ye cursed :</i>
<i>inherit the kingdom :</i>	<i>into fire :</i>
<i>prepared for you :</i>	<i>prepared for the devils</i>
	<i>and his angels :</i>
<i>from the foundation of the world :</i>	<i>everlasting, ver. 46.</i>

King—A title full of majesty, ver. 40, and joyful only to the godly. *Of My Father*—We have been chosen in Christ. *Inherit*—Therefore for is not to be pressed too far, ver. 35. [Not receive but inherit, is a family possession, as ancestral, as your own, as due you from heaven. *Chrysost. in Mey.*] *Prepared*—This verb is closely related in meaning to the noun *foundation*. *For you*—Therefore elect men are not chosen in place of the angels who sinned. *From the foundation of the world*—The preposition *ἀπὸ, from*, answers to the Hebrew *בְּ*, which signifies *before*; comp. Eph. i. 4. When good and evil a

compared together, good is frequently described by, so to speak, an antecedent eternity; evil, by its hereafter: as in this verse; comp. ver. 41, and 1 Cor. ii. 7, 6.

35. *Ye gave*—[Vast recompense! An eternal kingdom for such trifling kindness. *V. G.*] Of all deeds good and bad, those especially will be brought to remembrance which are done to the saints; those which presuppose faith and love to Jesus Christ and His brethren, and involve confession of His name; those which are most habitual, most memorable, most conspicuous; and then, from the manifest glory of the Lord, will be manifest the dignity of his brethren, and the importance of good and evil actions towards them; comp. ch. x. 40, 41. This discourse contains at once the former sufferings and excellence of the saints, the former ability and wickedness of the ungodly, and the most righteous recompense of both. Of the works of mercy, however, none are mentioned but bodily ministries, which, while more despised in the world, will then be the surer proof of faith, inasmuch as one expends of his resources and labor, (whereas spiritual ministries are without expense,) and will come more prominently under the observation of the wicked. Nor would it become the Judge to say: I have erred, I have sinned, and you have recalled me. *To Me*—This presupposes faith, for the faithful do good on this ground. *Was thirsty*, etc.—The condition of the faithful in this life: hunger, thirst, nakedness, captivity, etc. *Ye took me in*—Gr. *συνήγαγετε*, the same verb in Judges xix. 15, 18, Sept.

37. *When*—The faithful do not estimate their good deeds, the wicked their bad, ver. 44, as the Judge does. [And many righteous men, who by doing good have incurred mutual obligations in this life, are yet unknown to each other. *V. G.*]

40. *Inasmuch as*—An intensifying particle. Even individual acts will no doubt be brought forward. *Unto one*—Everything is referred to its class; nothing is committed to oblivion. Even a single instance often makes much in either direction; ver. 45. *Of these*—Demonstratively. *Brethren*—It is better to do good to the good than to the wicked; and yet these are not cut off, Matt. v. 44, though an order of preference is preserved in men and works. The more men are honored, the more proudly they treat their households; but Jesus, at the beginning, often called His disciples *disciples*; then, when speaking of the cross, he once called them *little children*, John xiii. 33; and *friends*, John xv. 15; after his resurrection, *καθ' ἡμᾶς*, *children*, John xxi. 5; and *brethren*, comp. ch. xxviii. 10; John xx. 17; comp. xiii. 1; and this appellation he will repeat in that final judgment. How great the glory of the faithful! Heb. ii. 10, etc. In the state of hu-

miliation the honor of Jesus was guarded, lest such an appellation might cause him to seem of merely common rank; but in his state of exaltation there is no danger. But observe, Christ addresses no one as *brother* in the vocative; the case is different in ch. xii. 48, 49; Heb. ii. 11, etc.; nor again does Scripture call Christ our brother; nor did it become Peter, for example, to say *Brother*, instead of *Lord*, John xxi. 15, 20, 7, xiii. 13. Even James, called by others the *Lord's brother*, calls himself *servant of God and of the Lord Jesus Christ* James i. 1. Jude also calls himself *servant of Jesus Christ and brother of James*, Jude ver. 1; see also Matt. xxiii. 8; Luke xxii. 32. Among mortals, a condescending brotherhood is maintained by the superior friend honoring the inferior with the title of *brother*; the inferior addressing the superior by a title of honor. Thus also the heavenly court has its *etiquette*, without any conflict between humility and confidence. Thus, also, the address *friend* appears *one-sided*, so that the Lord calls His own, *friends*, but is not so called: John xv. 15. The boldness of faith attained by the Song of Songs is an exception. *Of the least*—Outwardly, or even inwardly. A certain species is pointed out in the whole class of saints. Those to whom good has been done are different from those who have done the good *Unto Me*—Not merely *to Me also*; comp. *not to Me*, ver. 45.

41. *Then*—And then already the righteous, by the word *come* shall sit *as kings* in judgment on the cursed. [*Ye cursed*—not of my *Father*, ver. 34, because the curse is their own work. *De W.*] *Prepared*—So Is. xxx. 33. At the time of this judgment the devil will be already in hell; Rev. xx. 10–13; comp. 2 Pet. iii. 7, end. [*For the devil*—Not for you, ver. 34. Because there is *election to life*, but there is *no reprobation to death*. *Alf.*]

42. *Not*—Sins of *omission*. [Who would not run to prisons and hospitals on errands of mercy, if assured that Christ was there? *Ye* Christ himself tells us so, and we turn a deaf ear to him. *Q.*]

44. *They also*—The process is distinctly described: they will answer either altogether or one by one. [Omit *ἀντὶ*, *him*. *Tisch.*] *When*—Ignorance will remain among the wicked till that time, without their effort to justify themselves.

45. *These*—He does not add *brethren*, as ver. 40. The wicked know not the relations of the righteous nor shall they know.

46. *Go away*—The place of *judgment* is distinct from the place to which each class shall *go away*. *Punishment*—[Of fire, ver. 41 *V. G.*] *Τιμωρία*, *vengeance*, and *κόλασις*, *punishment*, are different for *punishment* is inflicted on account of the sufferer; but *vengeance* for the satisfaction of him who inflicts it; Arist. Rhet. i. 10, n. 31

Eternal—The *eternal* is that which reaches and passes the limits of earthly *time*: comp. Rom. xvi. 25, note. *But*—Christ the King shall first address the righteous, in the hearing of the unrighteous; but the unrighteous shall first depart, in the sight of the righteous; ch. xiii. 49. Thus the damned will see nothing of eternal life, though the righteous will see vengeance on the others. *Righteous*—So declared by this very judgment.

CHAPTER XXVI.

1. *Finished all*—He had said all he had to say. He did not enter on his Passion sooner, nor defer it longer. A systematic plan of the discourses of Jesus may be arranged by a Harmony of the Gospels. [*These sayings*—Note the contrast; I shall sit on the throne of my glory; ch. xxv. 31, but now I give myself up to be crucified. *Stier.*]

2. *Two*—Jesus foretold his death by various periods of time. [Just as it was *three days* from the evening of Friday to the dawn of the Lord's day: so here it was *two days* from Wednesday to Thursday, the day of the *Passover* and of *unleavened bread*, Mark viii. 31, xiv. 11, 12. (So the Romans sometimes said, *ante diem Secundum Kalendas*, the second day before the kalends, for *pridie kalendas*, the day before.) Matthew narrates concisely the *delivering up of Jesus to be crucified*. This was done step by step; through Judas toward night on Thursday; through Caiaphas next morning; and through Pilate, about two hours afterwards. Thus we come from the betrayal to the crucifixion. *Harm.* The day (Thursday) between this discourse and the crucifixion is mentioned, ver. 17. *V. G.*] *And*—Accordingly, at this fitting time. *Is betrayed*—Present tense. Jesus was preparing Himself entirely for suffering, and his enemies were already bringing it about. Mark xiv. 1.

3. *Assembled together*—So ver. 57, ch. xxvii. 1, 17, 27, 62; comp. Luke xxii. 66; Matt. xxviii. 12; Acts iv. 5, 26, 27. [Omit *καὶ τῶν γραμματέων*, and the *Scribes*. *Tisch., Alf.*] *The chief priests*—They took the principal part in this matter; they were supported, however, by the *scribes*, lawyers, and the *elders of the people*, the remainder

of the Jewish council. *Called*—Matthew wrote for readers in times and places, in which the names of Caiaphas and Judas (see ver. 14) would not be known from any other source.

4. *By subtlety*—Unworthy consultation.

5. *On the feast-day*—Yes, then! They wished to delay the matter until the people, who were there in great numbers for the Passover should be gone after the end of the feast. But when the traitor offered, they broke their purpose of delay. Thus the Divine counsel was fulfilled. *People*—Who acknowledged Jesus as a Prophet, and were then assembled in great numbers.

6. [*In Bethany*—This is unquestionably the same feast, and the same anointing, recorded in the proper order of time by John, ch. xii. 1, etc. Matthew and Mark merely mention it in passing. *Harm.*]

7. *Alabaster*—Rather of thin stone than glass, otherwise it could not, without danger of wounding, have been *broken*. Mark xiv. 3. *Having*—She had one alabaster-box, and did not know how to dispose of it better [*And poured*—To understand this act, remember that the ancients at table reclined, rather than sat, on cushioned benches, so that their feet were behind them. *V. G.*] *As here reclined*—Others were anointed after death; it became Christ rather to be anointed while living: after death it was needless.

8. [Omit *αὐτοῦ, his*. *Tisch.*] *Waste*—Gr. ἀπόλεια, *perdition*—Nay, thou, Judas, art of *Perdition*: John xvii. 12.

9. [Omit *τὸ μύρον, ointment*. *Tisch. Alf.*] *Might*—Here the disciples do not make proper use of comparative theology. *Poor*—Yet what is given to these is usually well disposed of; ch. xix. 21, Luke xix. 8. [and this very passage shows that such was the custom of the disciples. *V. G.*]

10. *Trouble*—For it is *trouble* to be doubtful in conscience, not only of something to be done, Rom. xiv. 15, but also of something done. Especially when the scruple is suggested by those near the Saviour. *The woman*—The disciples acted uncivilly to the Lord Himself; but this He blames less than the annoyance given the woman. *Good*—Although she did not know that she had done so well. The simplicity of an action does not destroy its goodness. [For often a deed is worse or better than its author supposes. Ch. xxv. 38, 44. Heb. xiii. 2. *V. G.*] It was not waste, in respect to the poor, ver. 11, nor in respect to the disciples, Mark xiv. 7, (second clause,) nor in respect to the woman, ver. 13, nor in respect to the Lord, ver. 12.

12. *Poured*—Profusely. *Burial*—The language implies that His death will be soon and sure. Ἐνταφιάζειν means not to place in the sepul-

chre, but to *prepare for the sepulchre*. The *ἐνταφιασμός* of Jacob, Gen. 1, 2, Sept. took place in Egypt, his burial afterwards.

13. *This Gospel*—Which Christ preached. [He speaks humbly and modestly. *V. G.*] *Shall be told*—And surely it is told. This saying was heard and afterwards written down by Matthew. It is a proof of the truth of Christianity. No monarch with all his resources, can bestow immortality on any action. *Memorial*—The memory of the godly may flourish, even though their names be unrecorded. [Yet comp. John xii. 3, and ver. 6, note, also Luke xxiv. 18, note. *E. B.*]

14. *Went*—The disciples were not under guard. The wicked could go.

15. *They weighed out*—[Gr. *ζήτησαν*. This is the proper rendering, not *covenanted with him for*. Comp. ch. xxvii. 3. *Mey., De W.*] The Sept. often has *ζήτημι*, for Heb. *קָפַץ*, to weigh out or pay, and in Zech. xi. 12, in the prediction concerning these thirty pieces of silver, the very word *ζήτησαν* is used. *Thirty pieces of silver*—Such was the value of a slave, xxi. 32; of a freeman twice as much.

16. [From that time—Men seldom leave a crime imperfect. *Q.*]

17. *First*—It was now Thursday, the fourteenth day of the first month; [On which all leaven must be put away; and thus the eating of the paschal lamb could not be put off more than twenty-four hours, to Friday evening. *Harm.*] Comp. Exod. xii. 6, 15. *Where*—They ask *where*, not *whether*. Jesus was wont to perform all customary duties, according to the law. *Thee*—Jesus was as the father of a household in his family of disciples.

18. [To the city—They seem to have been yet in Bethany. *Mey.*] *Such a man*—Gr. *δούλος*, which Matthew puts instead of his name. *The Master*—Therefore that host was a disciple, but not of the Twelve. [As among his friends there was a secret enemy, so among his enemies a secret friend. *Braune in Stier.*] *My time*—Which I have long foreseen and foretold; when I shall suffer. *I keep*—A courteous mode of informing that ready disciple at whose house the Master would keep the Passover. It is astonishing that some learned men should question, or deny that a Passover was then kept by the Lord. Ver. 17–19, ver. 30, first clause, and Luke xxii. 7, 8, 12, 14, 15.

20. [Twelve—Add *μαθητῶν*, disciples. *Tisch.*]

22. [For *ἕναστος αὐτῶν*, every of them, read *εἰς ἕναστος*, every one. *Tisch.*]

23. *That dippeth*—The use of the same small dish, of which there were several on the table, and the dip made at the same moment by Jesus and Judas, was to be the peculiar mark of the traitor; ver. 25.

Mark has ἐμβαπτίζουσας, Matthew ἐμβάψας. The former therefore employs the present in an indefinite sense.

24. *Goeth*—Through suffering to glory. *As*—And therefore the *woe* does not affect the Son of Man. A consolation. *But woe*—The Divine foreknowledge does not make the traitor's sin less. *That*—Of which very man also *it has been written*. *Is betrayed*—By this word something further is added to *goeth*. *If he had not been born*—If he either had not been conceived, or had died before birth; Job iii. 2, 10, 11. This phrase does not necessarily imply the interminable eternity of perdition: for it is a proverb; comp. Luke xxiii. 29; Eccus. xxiii. 19, (Gr. ver. 14). [But greater wretchedness is here ascribed to him than that set forth, ch. xviii. 6. *V. G.*,—and Jesus mourns over the eternity of *that man*, so as to forget the sorrow he had brought upon his Lord. *This man* is a sorrow to him, back to his very birth. *Lange in Stier.*] Judas receives an altogether peculiar place among unhappy souls. So long he walked with Jesus; not without sorrows; a little before the joyful Pentecost he died. *That man*—This might seem to be the predicate. [*If he had not been born that man.*] *That*, as if already far away.

25. [*Is it I*—What those of single heart say for love, the darkened counterfeit by imitation. *V. G.*] *Master*—Judas is never said to have called Jesus, *Lord*. *Thou hast said*—A formula of answering affirmatively, first to those who affirm, thence also to those who enquire, the note of interrogation being taken away (as if it were a mode) and the sentence left affirmative. Judas is the traitor? Judas is the traitor. Such is the phrase in Ex. x. 29, בן דברה, *So it is as thou hast said*; comp. 1 Kings xx. 40, and note on ver. 64.

26. *Eating*—As ver. 21. Judas therefore was present; comp. the *all*, Mark xiv. 23, and πᾶν, *but*, Luke xxii. 21. [*Beng. in Harm.* argues at length for Judas's presence. But his departure, John xiii. 30, seems to follow the last verse immediately; and ver. 46, 47, implies that it had taken place. *Mey.* So *Ols.*, *Neand.* But *Stier.* and *Alf.* follow *Beng.*] *Took*—In His hand. On this supreme dignity of the holy supper, comp. John ix. 2. *Bread*—Which was at hand. *Blessed*—*Gave thanks*—Ver. 27. Heb. בָּרַךְ. Each verb explains the other. He *gave thanks* to the Father, and at the same time *blessed* the bread and the wine by the giving of thanks and by prayer; comp. Luke ix. 18; John vi. 11; 1 Cor. xiv. 16, 17. *Broke*—After the *blessing*: which is inconsistent with the notion of transubstantiation. For an *accident*, as the Romanists declare the bread to be after it has been blessed, cannot be broken. *And gave*—Jesus himself is not said to have eaten and drunk at this time: since not for Himself was His

body given, and His blood shed. *Take*—Who could have taken if the Lord had not appointed it? Comp. John iii. 27. *This*—It is contrasted with the old shadows; and means you have *myself*. *This*, which I bid you take: for it is followed by *My blood*, which is of the *New Testament*. *Body* must be understood as literally as *blood*. The separate distribution, however, of His body and blood represents the actual death of the Lord, in which the blood was drawn forth from His body, [and the memory of which ought to be fresh even until his coming, ver. 29. *V. G.*] The *blessing* preceded and precedes the utterance of the words, *This is My body*. We readily allow that there is an allusion to the formula of the Jews, who, in the Passover, when asked by their children, *What is this?* replied, *זו גוף של פסח וזו*, *This is the body of the Lamb which our fathers ate in Egypt*. *My*—Understand here, *which is given for you*, implied in ver. 28, (Luke xxii. 19). The Evangelist describes the matter briefly, as well known in practice. *This do in remembrance of Me*, is implied in ver. 29.

27. *The cup*—The same which was there from which all had drunk. *All*—Even if the sacrament in one kind were sufficient, it must be the *drink* in preference. Thus in 1 Cor. xi. 25, *as often as*, is said of the *cup*. [He says not, *eat ye all*, but when all have eaten, he says, *drink ye all*. After eating, it is not left to one's choice to drink or not. *V. G.*] Scripture expressed itself thus, *foreseeing* (Gal. iii. 8) what Rome would do. The disciples then represented *the many* mentioned ver. 28, where the reason is given. Thus *many* and *all* are used together, 1 Cor. x. 17. The Holy Supper ought not to be a matter of indifference to Christians.

28. *This*—The true blood of Christ is shown to be actually present, just as the blood of the victims in the Mosaic formula, Heb. ix. 20; for that formula is here referred to. [Omit *καινης*, *new*. *Tisch.*, *Alf.*] *New*—*Antithesis* to Ex. xxiv. 8. *Testament* or *dispensation*—Many theologians of the Reformed, and even some of the Evangelical communion, in the last generation, endeavored to reduce the whole scheme of Christian doctrine to the form of a *covenant*: a method eminently suited to the Jewish theology; but the New divine economy in this case, as usual, is expressed by a word taken from the Old, but not to be understood literally: nor can we easily speak of the *New διαθήκη*, or *Dispensation*, except in an express or implied contrast to the *Old*. Indeed the very words *ברית*, *covenant*, and *διαθήκη*, *covenant* or *testament*, differ, and that with a difference which corresponds wonderfully with the fact. For the word *ברית* best accords with the Old economy, which had the form of a *covenant*; *διαθήκη*, with the New, which has the form of a *testament*. Hence the Talmu-

dists write the Greek word *διαθήκη* in Hebrew letters *יְהוָה*, having no Hebrew word for it. But the idea of a *covenant* does not agree so well with the full sonship of the New Testament. In fine, even the notion of a *testament* will cease at last through our intimate union with God: John xvii. 21, etc.; 1 Cor. xv. 28. *Πολλῶν*, *many*—Ever beyond Israel. *Which is shed*—Present tense. There is the same potency in the Holy Supper, as if ever in that same moment the body of Christ were given, and his blood shed. *Remission*—The peculiar blessing of the New Testament. [Eph. i. 7. *E. B.*]

29. *I say*—On the order of these and the preceding words, compare Luke xxii. 15, 16, 17, etc. [On comparing the order of events in Luke with that in Matthew and Mark, our Lord seems to have combined the promise of *eating* in the kingdom of God (Luke xxii. 16) with the *Paschal* lamb; and the promise of *drinking anew* in the kingdom of God with *His cup* (Matt. xxvi. 29; Luke xxii. 18), and thus to have closely joined these two mysteries. *Harm.*] *Henceforth*—An appropriate leave. *Fruit of the vine*—A periphrasis for *wine*, somewhat different from the language of mortals, suitable to the meaning of the Saviour who was leaving the world. The forms *γέννημα* and *γένημα* occur promiscuously, when wine and the vine are spoken of; also in the Septuagint. *Until that day*—Foretold: see Luke xxii. 16, 18, 30. Hence Paul in 1 Cor. xi. 26, draws the showing forth the Lord's death *till* He come. *It*—*The fruit of the vine*, that is, *wine*, evidently of heaven. *New*—In the full consummation of the *New Testament*. This *new* is added upon the *new* in ver. 28. See a foretaste of this, John xxi. 12. The Jewish Passover was superseded by the Lord's Supper, this will be further succeeded by something heavenly. Elsewhere, in ch. ix. 17, we find *νέος οἶνος*, *new wine*, but *καινὸν* here evidently implies a *newness* quite peculiar. *In my Father's kingdom*—1 Cor. xv. 24; Luke xxii. 16, 30. Gataker considers the *new wine* to be the same as *ἕτερον*, *different*, (comp. Mark xvi. 17, with Acts ii. 4, in the Greek,) so that wine of any kind entirely different from that which the Lord was then taking with his disciples, is denoted. [The sacrament which, because of sin, receives us into the fellowship of death, must ever be in contrast with *that eating and drinking*. *Stier.*]

30. *Had sung*—They either sang or *recited* Ps. cxiii., cxiv., cxv., cxviii., cxxxvi., in which the mystery of Redemption is nobly expressed. [The recital of the hymn was followed by what John records, chapters xv., xvi., xvii.; for the hymn is closely connected with the Passover supper; and such is the formula of connection, John xviii. 1, that the prayers of Jesus, John xvii., cannot be separated by the

hymn from His departure out of the city. We may reasonably suppose that the hymn was recited while they were yet in the supper-room; but that the words of Jesus in John xv. and xvi., and also the prayers, ch. xvii., were spoken in the open air, (ver. 1) perhaps in the court of the house and within the city. *Harm.*] The *hymn* also contained the words quoted in ch. xxi. 9, 42. We often read that Jesus prayed while on earth; never that he sang.

31. [*Then*—As they went out, ver. 36. *Mey.*] *All*—He had before given a prediction of a single traitor. [*All ye*—Apostles! Then who has not reason to fear? *Q.*] *Offended*—So that your faith in me shall totter exceedingly. The same word, in Rom. xiv. 21. *It is written*—The disciples might conclude that the prediction was to be fulfilled that night, from the connection of the smiting of the shepherd, and the scattering of the sheep. *I will smite*—*With the sword*, by *metonymy* for the *Cross*, of which it was not for the prophets to write more expressly. Zech. xiii. 7, Sept., *Smite the Shepherd, and the sheep shall be scattered*. God is said to smite Jesus, since he delivered Him to be smitten. *Shall be scattered*—The presence of Jesus was the only protection of the disciples, before the coming of the Comforter, and when he was smitten, they were scattered. *Sheep*—The disciples represented the whole flock which they were afterwards to collect.

32. *I will go before*—As a *shepherd*. A *pastoral* expression. *Galilee*—Where there was to be a very solemn appearance to His once more gathered sheep. Jesus says to those who had come up with him from Galilee, Before you return home from the feast I will arise again.

33. [For *εἰ xai*, *though*, read *εἰ, if*. *Tisch., Alf.*] *Though*—He might better have said, Even though *no one*, yet I. *Never*—Not only not this night.

34. *This night*—It was night already; and it was more wonderful that this should happen by night than by day. *Before*—A considerable portion of the night remains after cock-crow. Peter's *never*, therefore, is utterly refuted. *The cock*—It is literally the cock that is meant; comp. Mark xiii. 35; 3 Macc. v. 20. There were some in Jerusalem, though (Lightfoot says) they were rare, at least among Jews. They could not, however, prevent the Romans from having them. The Lord's prediction, then, was the more wonderful. *Crow*—Mark adds *twice*. The sense in Matthew is, Before the cock crow once thou shalt deny me, and the denial shall be three-fold. *Thrice*—The Saviour knows us much better than we know ourselves. *Deny*

—Sin by the mouth [hurtful to faith, *V. G.*] shall be added to offence of heart.

85. *Saith*—With a sufficiently determined mind, much as in John xiii. 8. *Not*—Then Peter acknowledges denial to be sin. [*All*—Freed from the peril of *betraying*, they do not suspect that they are capable even of *offence*. *V. G.*] *Said*—The Saviour's lenity makes no further reply.

86. *Here*—Gr. *αὐτοῦ*, an adverb. So Numb. ix. 8, xxxii. 6, Sept. *στῆτε αὐτοῦ*, *stand here*. *Pray*—Jesus expresses only the milder part; He is silent as to the more painful; comp. Gen. xxii. 5. [Jesus, priest and victim, lays himself on the altar, with Abraham's faith and Isaac's resignation. *Stier.*] He says, *Watch with Me*; not *Pray with Me*. The disciples could not join with him in prayer as equals. There is *one Son*: *one Mediator*.

87. *Took*—Three as witnesses whom he had taken also, ch. xvii. 1. [Jesus shares his sorrow with those he loves most. *Q.*] *The two*—Who had offered themselves, ch. xx. 20, etc. *Began*—Suddenly. *To be sorrowful and very heavy*—Mark says, *to be sore amazed and to be very heavy*. Both *λυπεῖσθαι*, *to be sorrowful*, and *ἐκθαμβεῖσθαι*, *to be sore amazed*, denote the effect of an object of horror; *ἀδημονεῖν*, *to be very heavy*, or *in deep trouble*, the loss of the enjoyment to be derived from other things. The same word, Phil. ii. 26, see note. [*Ἀδημονεῖν* is perhaps from *ἀδημος*, *not at home*, that is, *ill at ease*. *Liddell and Scott.*]

88. * [Insert *ὁ Ἰησοῦς*. Read, *then saith Jesus*. *Tisch.*] *Even unto death*—Such sorrow might have driven an ordinary man to suicide. *Here*—Go not with Me. *With Me*—In great trials solitude is an aid, if only friends be near. Jesus bids his disciples watch with him, though he knew that they would bring him no help. [*Watch*—They had all promised to *die* with him. *Stier.*]

89. *On his face*—Not only *on His knees*. [As Luke says. *V. G.*] The deepest humiliation. [Nowhere else seen. *V. G.* Omit *μου*, *my*. *Tisch. Alf.*] *My father*—Jesus prays as a Son. *If it is possible*—[*Possible*

* *My soul*—What great events passed in the Saviour's most holy *soul*, in reference to the work required of him by the Father, and in reference to his Passion and his Glory, especially during the last months, days, and hours, through most precious vicissitudes: for instance, when He must be about his Father's business; when He received baptism; overcame the Tempter; put forth His zeal for His Father's House; rejoiced in the revelation made to babes; was transfigured on the Mount; set his face steadfastly towards Jerusalem; solemnly entered the city; when he said, Now is My soul troubled, etc.; when He washed the feet of the disciples; when He said, Now is the Son of Man glorified; when He celebrated the last supper before His Passion with His disciples. And here also where he testifies that his soul is sorrowful even unto death. Add each of the oracles which he uttered on the Cross.—*Harm.*

—Not through God's *omnipotence*, but his *wisdom*. Comp. Luke, *if thou wilt. De W.*] Comp. ver. 53, from which it also appears how promptly and perfectly Jesus surrendered Himself to the Father's will. *Cup*—Offered by the Father, brimful with the whole draught of the Passion. *I will*—This Will of Jesus that the cup might pass, was not absolute, apart from the Father's Will. Comp. John xxi. 18. end.

40. *Findeth*—The disciples should have been found otherwise engaged. *Sleeping*—In this sleep they forgot their declaration, made in ver. 35. *Unto Peter*—Ver. 35. Although Peter had heard that a great fall was impending over him, yet he is commanded meanwhile to watch and pray. *Could ye not*—You who promised so much. This is too great *weakness*; ver. 41. *One*—Jesus frequently watched alone then, for a long time together. *Watch*—Prayer would flow spontaneously, if they watched; ver. 41.

41. *That ye enter not*—A subject for prayer; Luke xxii. 40; comp. *that your flight, etc.*, in ch. xxiv. 20. *Into temptation*—Which is coming, close by, to attack you. *The spirit*—[The reason why he bids them *watch and pray. Stier.*] This statement, apart from sin, was true also of Jesus then. Heb. v. 7. Therefore He watched and prayed, ver. 39, 40. *Spirit*—Hence the Apostles so often mention *flesh* and *spirit*. [*Willing—weak*—See ver. 33, 35. Comp. ver. 40. *V. G.*] *Flesh*—We ought to take this, not as an excuse for torpor, but as an incentive to watchfulness. *Weak*—For acting it out properly.

42. *Except*—The cup *passed* when Jesus drank. [Omit τὸ ποτήριον, *cup. Also ἀπ' ἐμοῦ, from me. Tisch. Alf.*] *Drink*—By this added mention of the *drinking*, He brings Himself nearer to the drinking. *Be done*—Now the prayer of Jesus approached nearer to suffering; comp. ver. 39. Obedience.

43. *For*—The *Aetiology*, or cause of their sleeping a second time. *Heavy*—Such dullness often seizes the godly when least becoming.

44. *The third time*—The third is decisive. *The same*—As suitable to sorrow. The repetition of words is often congenial to the soul.

45. [Omit αὐτοῦ, *his. Tisch.*] *Sleep on now*—An imperative, leaving to themselves the disciples, wholly given up to sleep, and thus exciting them the more urgently by tenderness and severity. It is not irony, but a *metonymy*, as to say, If you do not listen to Me when I rouse you, others soon will come to rouse you. Meanwhile sleep, if you have leisure. Luke, xxii. 46, has *Why sleep ye?* with an interrogation, which some write also in Matthew and Mark. *Rest*—As *Sleep* is opposed to *Watching*, so *Rest* to the labor of prayer. *The hour*—

Often foretold. In ver. 18, He had said less definitely, *My time*. [*Sleep—the hour*—What a reproof to the disciples! Yet its deepest sting was surely for the Lord himself. *Mey.*]

46. *That doth betray Me*—Of whom I have spoken: *Me*, He says; not *you*.

47. *Staves*—As on a sudden tumult; ver. 55. [*Judas*—Terrible change! From a leader of Christ's flock to a leader of wolves and robbers. *Q.*]

[48. *Seize him*—(not, *hold him fast*.) Judas was afraid that now, as once before, Jesus would escape. *V. G.*]

49. *Kissed Him*—Gr. *κατεφιλησε*, [not, as *Beng.*, repeatedly, but for the simple verb, *εφιλησεν*, *kissed*, *Alf.*, *De W.*, *Stier.*] as if from kindly feeling. He violated the inviolate countenance of Jesus with the utmost temerity.

50. *Friend*—Gr. *εταῖρος*, *comrade*. Ammonius says, *εταῖρος* is not exactly *φίλος*, a friend, and *εταῖροι* are those who have lived or worked together for a long time. Comp. Luke xxii. 48, *Judas*. Ps. lv. 14, Eccles. xxxvii. 5, and preceding verses. [*Wherefore*—Gr. *ἐφ' ὃ*, instead of *ἐφ' ᾧ*. *Mey.*, *Tisch.*, *Alf.* The English version, *wherefore art thou come*, is correct, *Alf.*, and is a direct address to the traitor's heart and conscience. *Stier.* *Took him*—First the band *took* Jesus; meanwhile the healing of the servant's ear occurred; then they surrounded and *seized him* as a prisoner. The former *taking* is the *κρατεῖν* in Mat. and Mark; the latter *seizing* the *συλλαμβάνειν* of Luke and John. *Harm.*]

51. *One*—Matthew does not name Peter; perhaps for more reasons than one. Danger might threaten Peter from *those without*. *Servant*—Who perhaps acted very violently at his master's command. *His ear*—With a most dangerous stroke. He had struck at the chief aggressor's shoulder.

52. *Thy sword*—Most foreign to MY cause. *Place*—The sword out of the scabbard is not in its place, except when it serves the wrath of God. *That take*—When God does not give. *With the sword*—Thus the Sept., *ἐν μαχαίρᾳ ἀποθνήσκειν*, *to die by the sword*; 2 Chron. xxiii. 14; Jer. xxi. 9. *Shall perish*—This word intimates punishment in kind.

53. *Now*—Even. *My Father*—Jesus, even when about to drink the cup, retains that *filial* disposition which He had before and always towards the Father; ver. 42. *More than twelve legions*—A legion consisted of six thousand; twelve legions were seventy-two thousand. A legion to each of the twelve apostles; [or each of his company

then, himself and the eleven. *Alf.*] A thousand to each of the seventy disciples. The angels are divided into numbers and ranks.

54. *How then*—It is obvious that the Saviour undertakes His Passion. *That*—The Scriptures had said that thus it must be; ver. 56. [Jesus bore God's Law in his heart. *V. G.*]

55. *The multitudes*—Jesus calmed their violence, so that they might not indeed now, while their chief men urged them on, yet afterwards, more easily, return to their senses. *As against a thief*—Against whom, in a sudden tumult, all kinds of *staves* are used for arms. *Daily*—Especially from the Feast of Tabernacles to that of the Dedication, the same year. [Omit *πρὸς ὑμᾶς*, *with you*. *Tisch., Alf.*] *ἐν τῷ ἱερῷ*, *in the Temple*—Where you might easily have taken Me. *Laid no hold on Me*—*Metonymy* of the Consequent. You were not able to take Me before; comp. Luke xxii. 53. [For some time before his execution, John the Baptist was confined in prison. But the world was obliged to give Christ free speech, up to these last moments. *Harm.*]

56. *But all this was done*—Matthew seems to have added this paraphrase of the Lord's words concerning the fulfilment of the Scriptures: [ver. 54.] Comp. Mark xiv. 49. *The Scriptures*—Plural. His Passion was the confluence of fulfilments. [Luke alludes to another reason for this sudden change of the Jews; the *power of darkness*; ch. xxii. 58. *Forsook Him*—Yet they owed their safety to Him whom they forsook! Jesus is forsaken by all; He alone could and must finish the work. *Harm.*]

58. *Afar off*—With doubtful mind and a feeling of danger. It was midway between the boldness of ver. 51, and the fear in ver. 70. *Sat*—Unseasonable companionship.

59. *Sought*—Upon this arose that host of false witnesses. No greater act of injustice was ever committed than that against Jesus: in respect of God, however, it was a supreme act of justice.

60. [Omit the second *οὐχ εὑρον*, *yet found they none*; and *ψευδομάρτυρες*, *false witnesses*, after *two*. *Tisch., Alf.*]

61. *I am able*—He had not said so. False evidence takes up some truth; and a great calumny can often be made by no great change of words. They distort an expression used three years before, and now unconsciously aid its fulfilment.

62. *What*—A distinct interrogation.

63. *The Son of God*—Caiaphas, in common with the rest of his nation, did not entertain a merely political idea of the promised Messiah.

64. *Thou hast said*—In answer to his question, Jesus declares that

He is Christ; assuming that the question affirmed it. Nor is this form of speech uncommon in ordinary Greek. In the *Hippolytus* of Euripides, we find, *σοῦ τὰ δ' οὐκ ἐμοῦ κλύεις*, *Thou hearest those things from thyself, not from me*. And in Xenophon's *Memorabilia*, Book iii., *αὐτὸς, ἔφη, τοῦτο λέγεις ὡς Σώκρατες*, *Thou thyself, said he, sayest this, O Socrates. Camerarius. Nevertheless*—Although ye believe not. Gr. *πλὴν*, which as well as *ἀλλὰ* often introduces an *Epitasis*, [or emphatic addition.] *From this time*—[Not hereafter, comp. John xiii. 81. *Alf.*] From this time forward, it shall come to pass that ye shall see and shall know, by visible proofs, that I am He who shall sit and come. The language includes *Henceforward ye shall see Me sitting and coming*. The return to judgment is combined with the sitting on the right hand: and after the Lord's Passion they believed, John viii. 28, that which they shall see hereafter. They did not believe the past; therefore Jesus (as He often did) appeals to the future. In the glory of Jesus this is the *first* thing, that He is the Son of God: the *last* this, that He will come to judgment. The former is the foundation of the latter; the latter, the most glorious proof of the former. In the greatest adversity, the contemplation of the extreme end and result of all is an important aid to the sons of God. Comp. 2 Cor. xi. 15, note. *Son*—He speaks in the third person, modestly but plainly. *Sitting*—Jesus was *standing*. On His ascension, He sat down at the right hand of God. *On*—Christ's Divinity. *The right hand*—Gr. *δεξιῶν*, from *τὰ δεξιὰ*, in the plural. *Of power*—That is of God. The Hebrews often called God *הַגּוֹבֵה*, *Power*. *Power* reveals itself most widely and openly in all the works of God. [As the Passion advances, its amazing *contrasts* grow in affecting interest. The Deliverer in bonds; the Judge attainted; the Prince of Glory scorned; the Holy One condemned for sin; the Son of God as a blasphemer; the Resurrection and the Life sentenced to die! The Eternal High Priest is condemned by the High Priest of that year. *Stier.*]

65. *Rent*—As if his garments were too narrow for the ardor of his feelings. That old custom was not inappropriate to the emotions which it indicated. *Need*—They surely had *need*, for the innocence of Jesus was not overthrown. [Omit *αὐτοῦ, his, Tisch., Alf.*, which is understood, however, in *τῆν.*]

66. *What*—He treats the matter as finished. Moses says, *Let the blasphemer die*; Caiaphas says, *Jesus is a blasphemer*; his fellow counselors conclude, *Let Jesus die*. Mark xiv. 64, *τί ὑμῖν φαίνεται*, literally, *how does it seem to you?* *Of death*—They express the same judgment to Pilate. John xix. 7.

67. *Then*—As if no injustice could be committed towards him. The

elders insult him with greater subtlety, the multitude more grossly. He who assails God's honor, deserves every contumely. So they thought of Jesus. [*They*—Not the Sanhedrim, but the guards of Jesus. Luke xxii. 63. *Alf.*] *Buffeted*—With fist or hand. *Smote*—With rods, for the attendants carried these. Mark xiv. 65. Chrysostom observes, *nothing is more disgraceful than this blow.*

68. *Saying*—Most insolently. *Who*—You will see hereafter who smote, and *Whom.*

69. *One damsel*—The temptation was not great, in view of the questioner; but greater, in view of those present. [She feared being blamed if she were to admit any one of the party of Jesus, and therefore questioned Peter; the others then took up the matter. None of them seems to have wished to bring Peter into danger. Careless worldlings often bring the saints much greater harm or advantage than they either suppose or intend. *V. G.*] *Thou wast*—Gr. ἦσθα, for ἦς, So the Sept. Ps. ix. 14.

70. *Saying*—In how few words how grievous sin may lie! ch. xii. 24; Acts v. 8, end.

71. *Gone*—A flight, made too late, involves fresh danger. *Another*—Maid-servant; and at the same time the former, who instigated the other, and a male attendant. Mark xiv. 69; Luke xxii. 58. The denial, made under one impulse, to the repeated questions of more than one person, is considered as one: and yet he denied thrice. *Jesus of Nazareth*—The surname of *Nazareth* or *Nazarene* is added to distinguish Him from others who bore the name Jesus. The Son of God bore a name common among men.

72. *With an oath*—Swearing seems to have been a former habit of Peter. *The man*—As if Peter did not even know the name of Jesus.

73. *Thou art*—Present tense. The temptation increases. They had before said, *thou wast*, ver. 69, in the imperfect. *Speech*—If Peter had remained silent, he would have been in less danger: by speaking his denial, he increased the danger. Those men had, however, stronger proofs by which to convict Peter (ver. 47, 51); but the world generally seizes upon the weakest arguments of all against the godly, especially in cases of misdirected zeal. Even in the times of Judges, tribes had peculiar dialects. [See Judges xii. 6. *I. B.* The Galileans did not pronounce the gutturals well; and changed *sh* into *th.* *Mey.*]

74. *Began*—Hitherto he had not gone so far: now he obviously lost self-command. *To curse*—[Gr. καταθεματιζειν, is certainly the true reading. *Tisch., Alf., etc.* A corrupted form, and probably a

vulgarism.] Others read *καταθεματιζειν*: *κατάθεμα* is always a *curse*, in an evil sense, as Rev. xxii. 3; whereas *ἀνάθεμα* is also an *offering*, in a good sense, [but never in the New Testament.] *The man*—But comp. ch. xvi. 16. *Immediately*—An important circumstance. *Crew*—Sins early in the morning are grievous.

75. *And—Then* at last. Unbelief, fear, sorrow, bind even the natural faculties, and the joy of faith revives them. Luke xxiv. 7, 8. [Forgetfulness brings loss. Yet if Peter had had the words of Jesus before his memory in the act of denial, his sin would have been still darker. *V. G.*] *Which said*—Gr. *ειρηχότος*. A noble participle. [Omit *αὐτῷ*, unto him. *Tisch.* *Went out*—A small matter destroys us, if we have not God's strength; a small matter restores us, if his grace uses it. *Q.*] *Bitterly*—Mental emotion makes tears bitter or sweet. If not his weeping, at least his grief continued long; Mark xvi. 7. [All his former presumption ended now. *V. G.*] The tears of the godly, even of *men*, who do not easily weep from any other cause, furnish a great proof of the power, and therefore the truth of Christianity.

CHAPTER XXVII.

1. *All*—This council was fuller than that the night before; ch. xxvi. 57. *To*—To carry out the sentence passed the night before.

2. *Led him away, and delivered*—Comp. ver. 9, and note on the latter part. *The Governor*—Or *Procurator* of Judea.

3. *That He was condemned*—Jesus, by the Priests. *Repented*—He had not expected it. He would now, if he could, undo what was done. *Brought*—In the morning.

4. *I have sinned*—So will the damned also feel in hell. [And oh that the friends of Christ, moved by faith, love, and hope, would confess the truth as openly as men in despair, driven by the goads of conscience, sometimes do, when they see that they have now no longer any opportunity of earning merit before the world! *Harm.*] *Innocent blood*—Miserably involved in his own darkness, he no longer acknowledges the Messiah. [Thus one may know his sin, repent, confess, make restitution, and yet be like Judas! *Q.*] *What is that to*

us—See how they pass by the word *innocent*. *See thou*—The ungodly, who share in a crime with others, desert them after the deed. [Yet punishment awaits every one, according to his share in it. *V. G.*] The godly, though they do not share it, endeavor afterwards to save them. Comp. ver. 24.

5. *Cast down*—With a restless mind. [The very bait by which he was snared, gives the sinner the deepest pangs afterwards. *V. G.*] *In the temple*—Judas was therefore in the temple, with the Chief Priest and elders; and, to relieve in some way his troubled conscience, attempted to give his money to the Sacred Treasury. The part of the temple is unknown. The word *ναός*, strictly a *shrine*, has here the wider sense of *ἱερόν*, *temple*. *Strangled himself*—Which is usually done by hanging. So the Septuagint in 2 Sam. xvii. 23, of Ahithophel, whom some, however, suppose to have died of the quinsy, as well as Iscariot; see also Acts i. 18, note.

6. [*Said*—Ye hypocrites! Fearful of defiling the temple with blood-money; yet having no conscience against defiling their consciences with the blood of the innocent. *Q., Ols.*]

7. *The*—Well-known. *Potter's*—A potter may have used it to obtain clay from. *To bury*—Thus, even then, strangers had gained rights in Jerusalem. Thus also Abraham's first possession had been a *burying-place*.

8. *Was called*—A public testimony to the fact. This name for the field, though given by the common people, was not fortuitous. *Of blood*—Verse 6. *Unto*—Matthew wrote some time after, comp. ch. xxviii. 15. [*Beng.* here quotes a fable from Adrichonius; that the soil of this field always reduced dead bodies to ashes in one day.]

9. *The prophet*—These words are clearly found in Zechariah, whose writings were known to Matthew; ch. xxi. 4, 5. *And they took*—Zech. xi. 12, 13, Sept., *And I will say unto them, if it is good in your sight, weigh and give me my price, or refuse it; and they weighed my price, thirty silver pieces. And the Lord said unto me, Cast them into the melting furnace, and I will try it whether it be good, just as I was tried by them. And I took the thirty silver pieces, and cast them into the house of the Lord, into the melting furnace.* The Evangelist observes the substance of this, and gives a paraphrase. *The value of him that was valued, whom they valued*—The force of the words is great. *Valued*—Gr. ὁ τιμημένος, Heb. הַיְיָקָר, *hayyakar*, *precious*, although in the Hebrew Bible it is הַיְיָקָר, *hayekkar*, *a price*. *Of the children of Israel*—Comp. Zech. xi. 13, כְּעֵלֵיהֶם, *of them*. The Chief Priests did all they could to alienate Christ from the children of Israel.

10. *They gave*—In Zechariah, *I gave*; and some have introduced it from the Prophet into the Evangelist, and Gebhardi clearly approves it in Zeoh. xi. 13. Here, however, we have *they gave*, ἔδωκαν; and the force of *I gave*, and therefore the whole difference of the words of Matthew from those of Zechariah, is supplied by the clause, *As the Lord appointed me*. The Septuagint has the same formula, Exod. ix. 12. *Appointed*—Gr. συνέταξε, *commanded* to write or to say.

11. *King*—Jesus before Caiaphas confesses Himself to be Christ, before Pilate, King. *Thou sayest*—An open and holy confession. (Comp. 1 Tim. iv. 13.) Jesus shows that His subsequent silence would not be from want of boldness, and answers Pilate immediately, Caiaphas only on being adjured; having long before told the Jews. Mark and Luke also record the expression, *Thou sayest*; and this is clearly the sum of all that John records, as said by Jesus to Pilate, ch. xviii. 34, 36, 37.

12. [*Answered nothing*—The silence of Jesus before accusers who adduced nothing new, was a reaffirmation of what he had said before. *Harm.*]

13. *Then*—In the judgment of the cause, Pilate conducted himself moderately at first. *Hearest thou not?*—A separate question; comp. Mark xv. 4.

14. *Never a word*—So far as related to answering the Jews concerning *the kingdom*. He afterwards answered Pilate once on another matter, John xix. 11. *So that*—For no one is wont to be silent when his life is at stake, especially after he has once begun to speak.

15. *At*—This custom accorded with the deliverance from Egypt. *Feast*—John calls it the Passover. *Was wont*—Even political customs subserve Divine Providence. *A*—Gr. ἓνα, *one*, not two at once.

16. *Notable*—A well-known robber, notorious for extreme wickedness, [and even for the crime of which they accused Jesus, and worse than this. *Harm.*] And yet he was preferred to Jesus. How great contempt! Soon after, in the ignominy of punishment, He was preferred to two other robbers. [Yet by the death of this *Just One*, even they who have deserved death are freed. *Harm.*] *Called*—And much talked about. Perhaps Barabbas long survived as a monument of the history of Jesus. *Barabbas* means *son of his parent*; longed for, loved, spoiled, by his parent. [A few manuscripts read *Jesus Barabbas*; here, and ver. 17; and *Mey.* and *De W.*, after *Ewald* and *Fritsche* adopt it. So first two Editions of *Tisch.* who, however, now omits *Jesus*; with overwhelming authorities. So *Alf.*]

17. *Christ*—Hence Jesus had been very often called Christ already.

18. *For envy*—They envied Jesus because the people had adhered to Him.

19. *When he was set*—In the very moment of urgent business. In the bustle of such a time, announcements of a strange character ought not to be neglected. *The judgment seat*—The dream made a strong impression; but the woman understood its meaning better after the fulfilment began. Perhaps she had the dream when Pilate was already engaged in the business. [*His wife*—Called Procla by tradition; canonized in the Grecian church. *Mey.*] *Saying*—By this warning a great favor was shown to the governor, in preference to the Jews, who had been sufficiently warned from other sources. [*Nothing*—She says, in one word. So should Pilate have acted in the matter, without delay. *V. G.*] *Just*—So Pilate calls Him also, ver. 24, with a feeble regard to these words of his wife.

20. *Persuaded*—By words fair in appearance. *Destroy*—that is, demand his death.

22. *What*—Pilate did not suppose that the Jews would demand anything severe. He ought not to have asked. It would have been safer simply to let him go. Comp. Acts xviii. 14, 15, 16. [*Tisch.* omits *αὐτῷ, unto him.*] *Be crucified*—Barabbas had deserved the cross: hence they demand that Jesus be crucified.

24. *Prevail nothing*—Why not, Pilate? It is desperate indeed to judge our efforts before the issue, and say hopelessly, We are accomplishing nothing. *Οὐδὲν ἀφελεῖ, literally, it availeth nothing, or nothing availeth.* Comp. John xii. 19. *Rather*—Not greater. He feared a sedition. *Saying*—Protestation contrary to fact. [*Omit τοῦ δακταίου; read, of this blood. Tisch., Alf.*] *Just*—Pilate adopted this from his wife's warning; ver. 19. *See ye to it*—As the Jews said to Judas, so Pilate to the Jews. A formula of repulse; Acts xviii. 15.

25. *All*—This record against the Jews explains their present exile which, however, is somewhat less severe than formerly. *Upon us*—Comp. Deut. xxviii. 18; Ps. lxxix. 24, cix. 17. They mean, We will account for it. [They bind themselves with guilt, but do not free Pilate. An act may be determined in a moment which you shall have to expiate through life and forever. Yet some hesitate much less than Pilate. *V. G.*]

26. *Scourged*—After passing sentence.

27. *Whole*—Even those soldiers who ought not then to have been present, and had not been before. [This brought to its completion the delivery of the Saviour into the hands of heathen, heaped with sin. *Harm.*]

28. *A scarlet robe*—They mock his kingdom, as the Jews his pro-

phetical dignity; ch. xxvi. 68. It is called *purple*, Mark xv. 17, and a *purple robe*, John xix. 2. Sometimes these words are used promiscuously; sometimes they differ, as in Rev. xvii. 4. The one color also was produced formerly upon the other.

29. *King*—They treated Jesus as a man of disordered mind who fancied himself a King.

31. *After that*—When the mockery was ended, they removed also the crown of thorns, [which should be omitted in pictures of the crucifixion. *V. G.*]

32. *A Cyrenian*—There was neither Jew nor Roman who was willing to bear the burden of the cross. There were present men from Europe, Asia, and Africa. Even in the remotest regions Christ has since found men to bear his cross. *Bear*—Simon is not said to have borne it unwillingly. Well has Athanasius said, in his sermon on the Passion, Simon, a man, bore the cross, to signify to all that the Lord underwent, not his own death, but that of men. [Perhaps Simon became a Christian in consequence of this. Comp. Mark xv. 21. *Mey., Ols.*]

33. *Of a skull*—A hill so called from its shape. [Not, I think, from the skulls of executed malefactors, lying scattered there. For Golgotha, in the singular, means a *skull*, that is the place of a skull. *Harm.*]

34. *Vinegar*—Mark, xv. 23, calls it *wine mingled with myrrh*: the liquor was of a taste between sweet wine and vinegar (comp. ver. 48, note,) seasoned with myrrh through custom, adulterated with gall through malice. *Would not drink*—For it became him to defer that to the end of his sufferings; John xix. 30. And Jesus wished to retain his senses fully undisturbed, even to death.

35. [*Crucified*—Christ, to bless us, was made a *curse*. Who would dare say so had not an apostle spoken it? Gal. iii. 13. Weigh well these passages also: Gen. iii. 6; John iii. 14; 1 Pet. ii. 24. *Parted his garments*—The poorest man dies with some little clothing on; Jesus with none. His garments are not even given to his friends, but to soldiers. *Harm. That it might*, etc.—These words, and all to the end of the verse, are not found in the best copies, and are certainly spurious. See John xix. 24. *Tisch., Alf.*, etc.]

36. *They watched*—Comp. ver. 65. [The crucifixion and division of the garments were about the third hour. Hence, when most of the tumult was passed, those who were on watch had time to reflect what the affair really was. At length the prodigies occurred, which taught those men to change their minds, ver. 54. *Harm.*]

37. *Is*—Truly *is* so! The inscription, perhaps, remained longer

on the cross than the body of Jesus. [*Two thieves*—Since Matthew and Mark mention their crucifixion so late, we may infer that the crucifixion of *Jesus* was regarded by Pilate and his servants as the chief case. *Harm.*]

39. *Passed by*—Many did not even condescend to stop. *Wagging*—The gesture of one who refuses to acknowledge something. [Rather of *malicious triumph*. Comp. Ps. xxii. 7. *Mey.*]

40. *Saying*—Seven scoffs of his enemies may be counted. [The most atrocious robber is hardly ever executed and mocked besides; but when the Son of God hangs on the cross, chiefs and people, Jews and Gentiles, by speech and writing, join in mocking him most bitterly. *Harm.*] *Three*—It was already the first day. *Save*—They use in mockery the name *Jesus*; then that of *Son of God*, and that of *King*, ver. 42, 43, and *His words*, ver. 40. *The Son*—Ch. iv. 3.

41. *Likewise*—Now the chief men imitate the populace: a great confusion! but they surpass in bitterness. [Yet such men scarcely ever express thus in public what they cherish within them. *V. G.*]

42. [Omit *et, if*. Read *He is the King*. *Tisch.*] *Will believe*—We believe on him for the very reason, that he did not immediately descend from the cross, but finished the work.

43. *Trusted*—Comp. the end of the verse. *For he said*—We may consider this as uttered by those passing by, or added by the Evangelist as an explanation. Psalm xxii. 8, Sept., *He trusted in the Lord, let Him deliver Him: let Him save Him, since He is pleased in Him.*

44. *Thieves*—Some suppose that the plural is put here figuratively for the singular, and except the converted robber: in such a horrible matter, however, *synecdoche* seems to be out of place; nor are there wanting instances of men who, in the course of dreadful and lingering punishment, have blasphemed, and have been converted.

45. *All*—The whole *earth* is meant; for the sun itself was eclipsed. *Until*—A three hours full of mystery. Psalm viii. may be aptly compared with this period of desertion and darkness. In the third verse, the omission of the sun accords with the darkness here.

46. *And about*—From this connection, it may be inferred that the darkening of the sun (at the full moon) represented, not so much the malice of enemies, as the desertion of Jesus; which lasted perhaps the whole of that three hours, and at its close he uttered this exclamation. Luke, xxiii. 45, joins the darkening of the sun with the rending of the veil without mentioning the desertion. *When the desertion ended, the Holy of Holies immediately lay open to the Mediator.* [*Ninth hour*—Some have supposed that Jesus was sentenced at

midday, and crucified three hours afterwards. But no, his *death* occurred at the time of evening sacrifice, after he had hung six hours on the cross. *Harm.*] *Cried*—Both this cry (repeated ver. 50) and the silence which preceded it, are of the utmost importance. *Sabachthani*, שבקתי, *hast thou forsaken me?* The *p* is written *χ* in Greek *ch*, when *θ*, *th*, follows. *My God*—At other times he used to say *Father*: now he says, *My God*, as if less near now; yet he does so twice, and adds *My* with confidence, patience, and self-resignation. Christ was עבד, *the servant* of the Lord: and yet he calls him *God*, not *Master*. Ps. xxii. 1, Sept., *God, My God, protect Me! Why hast Thou forsaken Me?* where the meaning is evident from the next clause, and ver. 2. He not only says that he has been given up by God to the will of men, but also that he has suffered something, to us ineffable, at the hand of God himself. *Why*—Jesus knew why, and had prepared himself for all: but yet *why* expresses that the Son of himself would not have had to endure such desertion, but that it befell him for a *new* cause, and for a short time; after which his yearning towards the Father would be again gratified. *Hast thou forsaken*—The past tense. At that very instant the desertion ceased, and soon after the whole Passion. In the midst of desertion and at its height He was silent. He complains of the desertion alone.

47. *Elias*—To distort sacred words, formularies, and prayers is impious.

48. *Vinegar*—Soldiers used to drink vinegar, as Gataker remarks.

49. *The rest*—Of those present, opposed to those whose speech and conduct is related, ver. 47, 48. *Said*—After the fearful darkness, they return to their scoffs. *Let be*—They say, that aid from their companion is needless as he has called Elias.

50. *Had cried*—A free laying down of life. He was not deprived of life by the power of the cross employed by men; Mark xv. 44; but yet they are justly said to have killed Him, because they did so, as far as lay in their power. *Yielded up the ghost*—The Divine history records the death of Jesus Christ briefly; the homilies and epistles of the Apostles preach the fruit of that death at length: thus the Gospel furnishes the wool, the Apostle makes the dress; a simile of *Macarius*. The word κοιμῆσθαι, *to sleep*, is never applied to the death of the Saviour, comp. ver. 52, but ἀποθνῆσκειν, *to die*, a verb which expresses the truth, the importance, the brevity, and the virtue of Christ's death. [By it God was reconciled. Truly a most precious motive. *V. G.*]

51. *Was rent*—Therefore the approach to the Holy was now free. *The earth*—The globe, ver. 45, but especially the Land of Israel and

the vicinity of Jerusalem. [This earthquake was the opening of the tombs; ver. 52, the symbolic declaration that *the death* which had happened had broken the bands of death forever. *Alf.*]

52. *The saints which slept*—The name *saints* belongs equally to living and dead; yea, in the mention of the dead, *who had slept* is added. And these saints are reckoned such, not by human, but Divine Canon. *Of the saints*, who died either long before the birth of Christ, or not much after (see on John xi. 25), no doubt from all tribes. The ancients appear to have considered Job to one of these; for, at the end of Job, the Sept. and Theodotion add, *But it is written that he shall rise again with those whom the Lord raises.*

53. *Came out*—Saints whose bodies had been raised in stately procession. *After His resurrection*—Gr. *ἔγειραν*, raising. This clause refers to the verb *ἤγέρθη*, were raised, to which the verbal noun *ἔγερσις*, raising, which does not occur elsewhere in the New Testament, is here fitted; and yet this same clause is placed between the escape of the saints from the tombs, and entrance into the city. This intermingling of words accords beautifully with the facts. Immediately upon the death of Jesus Christ, the veil was rent, the earth shook, the rocks rent; and Matthew has interwoven the other facts with these prodigies. Hence we may gather that, from the death to the resurrection of our Lord, there was one uninterrupted tumult, which first aroused the living, ver. 54, afterwards the dead. No noticeable interval can be placed between the resurrection of the bodies of the saints, and their coming forth from the tomb. The first who rose from the dead to die no more was Christ; but he had companions. After his resurrection, that of the saints also took place; but it is recorded that their escape from the tombs, and entrance into the Holy City, occurred after His resurrection; because the *many* to whom risen saints appeared, knew the time of their coming and appearance, but had not seen their actual resurrection. The silence of Paul, 1 Cor. xv. 23, does not prove, as Artemonius infers, that the bodies of the saints came forth from the tombs without their souls, and that their souls afterwards ascended without their bodies. *Appeared*—Singly to individuals, or in numbers, to more than one. An instance of real apparition.

54. *Watching*—In their turn. *Truly*—This refers, as an *antithesis*, to ver. 40, 43. *Son of God*—He had said that He was so, and they acknowledge the truth of the saying from the signs. [Thus it is good to be *near the cross*. *Q.*]

55. [*From Galilee*—In the journey from Galilee to Jerusalem, recorded Luke ix. 51. How much these women, as well as the Apos-

bles, saw and heard in so short time! They are supplying the deserted place of the Apostles. *Harm.* They were faithful to Jesus in life and death. Thus no part of the Gospel history was without eyewitnesses. *V. G.*]

56. *The mother of James and Joseph*—When Matthew wrote, the sons were better known, hence their mother was designated from them.

57. *Who also himself*—As well as those pious women. *Was a disciple*—And was anxious to make disciples.

58. *Begged*—Then the Prætor had great power over the bodies of executed criminals; comp. *gave*, Mark xv. 45. The object of Joseph of Arimathea in begging the body of Christ for himself was perhaps to prevent it from being committed to the public sepulchre of criminals. *Buxtorf.* *The body*—So all the Evangelists call the frame of Jesus when dead, for it would not have been becoming to call it *corpse*. Such is the Divine propriety of style, which human commentators have neglected, even after the Scripture Example was given. *Delivered*—Gr. ἀποδοθῆναι, *restored*. The Jews had conveyed it away; Joseph, a member of the Sanhedrim, as it were in the public name, received it from the Gentiles, and with Nicodemus restored it to the Jews; comp. John xix. 40, end.

59. *A clean linen cloth*—Such as Jesus had not worn before. Here is the beginning of honor. Joseph was *an honorable counselor*, Mark xv. 43. It was not lawful to wrap the dead in anything more costly.

60. *New*—Since it had not been polluted by any corruption; and lest any of the ancient saints should be said to have risen instead of Him, or to have given Him the power of rising. *His own*—Jesus Christ, the prince of life, was laid in a tomb not his own. *The door*—The sepulchre was not a narrow trench, but a vault. *Departed*—Not in hope of what should soon occur.

61. [*The other*—Ver. 56. *V. G.*] *Sitting*—A holy and salutary waiting.

62. *Next day*—A periphrasis for the Sabbath, comp. ch. xxviii. 1, which Matthew employed for an important reason; perhaps because he would no longer call the Jewish Sabbath, *The Sabbath*. [Or rather because the *preparation* had been made the most important day by Christ's death. This Sabbath was a day of grave-rest to Jesus, of rest to his friends, but not so to his foes. *Ol's.*] *And Pharisees*—They had taken no part in the actual trial, ch. xxvi. 3, 57; yet had not been altogether inactive, John xviii. 3. Perhaps there were also Pharisees among the Scribes and the Elders. Perhaps the Pharisees, from extreme zeal, did much that was not exactly their office.

63. *Sir*—Gr. *κύριε*, *Lord*—They cringe to Pilate : they had not so addressed him before. *That*—They would now consign Jesus to utter oblivion. [The chiefs of the people seem never to have called Jesus by his name. *V. G.*] *Will rise*—Rather *am raised*. Present tense.

64. *Be made sure*—They ignorantly aid to confirm the truth. No human *σφάλλεια*, *making sure*, hinders God ; Acts v. 23, xvi. 23, [omit *νυκτός*, *by night*. *Tisch.*] *Unto the people*—The Pharisees did not apprehend that *they* would believe it. They will take care (as they persuade themselves) for the people. *Shall be*—The latter victory of truth, indeed, spread more widely than the first. *The last*—See a similar expression 2 Sam. xiii. 16.

65. *Ye have*—Pilate grants a guard quickly ; and indeed as if in anger, comp. ch. xxviii. 11, 12, dismisses the calumniators quickly.

66. *Made sure*—The whole : the *seal* and *watch* were the parts.

CHAPTER XXVIII.

1. *In the end*—That is after the Sabbath ; comp. Mark xvi. 1. Schmidt compares Plutarch, *ὀψὲ τῶν βασιλέως χρόνων*, *after the times of the king* ; and Philostratus, *ὀψὲ τῶν Τρωϊκῶν*, *after the Trojan war*. [So *De W.*, *Ols.* But it rather means here, literally, *late in the Sabbath*, that is, *at its close* ; though by strict Jewish reckoning, it ended the evening before. *Mey.*, *Alf.*] Now with the new week very different facts begin. *Sabbath—week*—Gr. *σαββάτων—σαββάτων*, literally *of the Sabbaths*. The Latin has *Sabbati—Sabbati*, *of the Sabbath*, and is not alone. *Dawn*—When the period of death had elapsed, our Lord rose as quickly as possible. *Toward the first day*, full day, the *first* of the week. The first day of the week had already begun the preceding evening ; now *day*, as opposed to night, began to dawn on that day. The first remarkable mention of the Lord's day is combined with the resurrection of our Lord. It is generally called *ἡ μία* the *first* with the article : Mark xvi. 2 ; Luke xxiv. 1 ; John xx. 1, 19 ; Acts xx. 7 ; but without it, 1 Cor. xvi. 2. *Came*—Such offices were performed by those who were not closely related to the deceased ; so that the absence of our Lord's mother is not wonderful.

2. [Omit ἀπὸ τῆς θύρας, *from the door. Tisch., Alf.*] *Door*—Of the sepulchre. It was not becoming that the sepulchre should remain closed. *Sat*—Afterwards the angel *stood up* with his companion. Luke xxiv. 4. *It*—The stone: Thus no one could roll it back again to the sepulchre.

3. *Countenance*—Gr. Ἰδέα, *appearance*, that is, of his face. *White*—Heavenly messengers are not said to have appeared before in this dress: but they did so afterwards. Acts i. 10, x. 30. [Their dress accorded with their tidings. *Harm.*]

4. *As dead*—Not a soldier's daring resists the power of the inhabitants of heaven.

5. *Fear not*—This word at the commencement of visions, tempers the fear with which a glorious sight overpowers the hearts of mortals, promises security, and conciliates attention. *Ye*—Although the soldiers are left to their fear. *I know*—Thus the angel impresses his words on their hearts.

6. *He is not*—This verse consists of very suitable clauses. *The Lord*—A title of glory. [*Tisch.* omits ὁ κύριος, *the Lord. Alf.* retains it.]

7. *Tell*—The apostles were especially bound to believe before they saw; therefore the fact is announced to them through the women, and their faith tried. [Yet these were greatly honored, by the first appearance of the Lord after his resurrection. *V. G.*] *Is risen*—[*Risen*—To confirm the faith of believers; and as a transition from their sensible communion with the visible Christ to spiritual fellowship with the invisible. But this manifestation was only for *believers*. Comp. Luke xvi. 31. *Neand.*] The message to the disciples extends as far as *shall ye see*, comp. ver. 10. *There*—And yet the kind Saviour showed Himself to them before. The appearance in Galilee was very solemn and public, ver. 10, 16, and had been promised before the Lord's death.

8. *Fear, joy*—[*Fear* at the strange things they had seen; *great joy* at the good tidings they had heard. *Euthym* in *Mey.*] In spiritual matters these can exist together.

9. [Omit *and as they went to tell his disciples. Tisch., Alf.*] *Behold*—An elegant expression, denoting something sudden and unforeseen. *Jesus*—The obedient receive a further revelation. [*Met*—The Evangelists never say *came, went*, and the like, of the risen Lord. *Stier.*] *All hail*—A frequent formula, employed by Jesus in a lofty sense. *Worshiped Him*—Before his Passion, Jesus had been worshiped by strangers, rather than by his disciples.

10. *My Brethren*—John xx. 17, note.

11. *Some*—The rest went elsewhere, or at least not to the priests. *All the things*—From all these things they gathered that Jesus had risen.

12. *Large money*—Gr. ἀφύσια ἰκανά, *money enough*, to corrupt Roman soldiers to invent a story contrary to the truth, at their own great peril. [Avarice has more power over them than fear, ver. 4. *V. G.*]

13. *Say*—The priests were a great stumbling-block to the soldiers, and sinned most heinously against God. *His*—An example of Jewish perfidy and calumny. *By night*—They teach them how to lie plausibly.

14. *If*—How toilsome the war of falsehood against truth.

15. *Is commonly reported*—There are many such things by which the wretched Jews hinder themselves. [And what signal injuries arise from one wicked story! *V. G.*]

17. *Some*—Of the twelve. Pentecost, however, removed all doubt from these, if any remained. The slower they were to believe, the greater credit is due to them afterwards as witnesses. Leo says, *They doubted that we might not doubt.*

18. *Came*—By that very act causing even those who doubted to believe. *Is given unto me*—Above all, when risen and ascending. This passage contains the sum of those things which the Lord declared afterwards more fully in the Apocalypse. See on his omnipotence and presence with his own, Rev. i. 18, 13. *All*—[What a greeting was this! *Stier.*] The reason why Jesus sends his disciples into all the world, why the whole world ought to worship him, and why he institutes baptism. [For the salvation of men, by converting them on earth and guiding them to heaven. *V. G.*] See Ephesians cited below. *In heaven and on earth*—Ch. ix. 6, xvi. 1. Hitherto he had been on earth, now he ascends to heaven: and fills all things; Eph. iv. 10, with the preceding and following verses. [For the time, after bowing his head on the cross, and lifting it up again, he walks with but his feet on earth, his head is already on high. *Stier.*]

19. [Omit οὖν, therefore. *Tisch., Alf.*] *Go ye therefore*—This injunction to go forth presupposes waiting for the Paraclete, Luke xxiv. 49. It is the sum of the Acts, which may with that view be profitably compared with the Gospels, whose sum is, *all things whatsoever I have commanded.* *Teach*—Gr. μαθητεύσατε, [that is, *disciple all nations, by baptizing—and by teaching.* *Lange in Stier.*] *Μαθητεύειν*, means to *make disciples*; it includes *baptism and teaching*; comp. John iv. 1, with this passage. [*All nations—Beginning at Jerusalem, Luke xxiv. 47.* Yet Israel is divested of his prerogative, is not even named,

but is now included among the *nations*, the *gentiles* of the earth. *Stier.*] *Them*—That is, τὰ ἔθνη, *the nations*, a *synthesis* of frequent occurrence. [That is, the pronoun αὐτούς refers, not to ἔθνη, *nations*, according to the *construction*, but to the *people* composing the nations, according to the sense.] Ch. xxv. 32, etc. The Jews, who had been already brought into covenant with *God* by circumcision, were to be baptized *in the name of Jesus Christ*, and to receive the gift of the *Holy Ghost*; Acts ii. 38. By these words of institution, the Gentiles must be baptized, *In the name of the Father, and of the Son, and of the Holy Ghost*; they had been altogether aliens from God; Eph. iii. 6, note; comp. note on Acts xi. 21. The Gentiles mentioned in Acts x. were not altogether ignorant of the God of Israel, nor altogether aliens from him. Jews, who once acknowledged Jesus Christ as Son of God, could not but by that very act acknowledge the Father of our Lord Jesus Christ, and the Spirit of the Son. *In the name*—The most solemn and important form of baptism; the sum of piety. [Of which you may reasonably say that all the ancient Christian creeds are but the paraphrase and development. At the baptism of Jesus, the Father, the Son, and the Holy Ghost manifested themselves. *V. G.*] After Christ's resurrection, the mystery of the Holy Trinity was most clearly revealed, together with the relations of the Divine Persons to each other and to us; Rom. viii. 9, note; and since the confession of the Holy Trinity was so closely connected with baptism, it is not to be wondered at, that it is not frequently uttered so expressly in the New Testament Scriptures.

20. *Them*—The disciples had been instructed that they might instruct others. *To observe—to keep*—As becomes the baptized, by the power of faith, not merely legally. John often speaks thus. The verb in this solemn place should have especial attention. *Have commanded*—These commandments are to be found in Matt. v.; John xv., etc. *With you*—Even when you shall be scattered through the whole world. This relates also to the whole Church, for he adds, *even to*, etc. *Always*—Gr. πάντας τὰς ἡμέρας, literally, *all the days*. [The *all* belongs especially to the *Lord's Supper*. *Stier.*] A continual presence, and the most present of all; Mark xvi. 17, 19, 20. [Then the church of Christ will never die out entirely. *V. G.*] *Even unto*—For then we shall be *with the Lord*. [To him, therefore, reader, commit thyself, and in him abide; so shall the best be done for thee in time and in eternity. *V. G.* Omit ἀψύ. *Tisch., Alf.*]

ANNOTATIONS

ON THE

GOSPEL ACCORDING TO ST. MARK.

CHAPTER I.

1. *The beginning of the Gospel of Jesus Christ the Son of God*—Mark corresponds in great part with Matthew, or with Luke. Hence also a synopsis of his gospel will be in part the same with that of either of them. He describes :

I. THE BEGINNING OF THE GOSPEL.		
1.	John prepares the way, - - - - -	Ch. i. 1-8
2.	He baptizes Jesus, who is proclaimed the SON OF GOD, - - - - -	9-11
3.	Satan tempts Jesus: angels minister to Him, - - - - -	12, 13
II. THE GOSPEL ITSELF,		
1.	In Galilee. Here note three periods :	
A.	John being imprisoned, - - - - -	14
a.	In general:	
α.	Place and subject of preaching, - - - - -	14, 15
β.	Call of the chief apostles, - - - - -	16-20
b.	Specially:	
α.	Acts not blamed by adversaries.	
1.	He teaches with power, - - - - -	21, 22
2.	He delivers one possessed, - - - - -	23-28
3.	He cures Peter's mother-in-law and many sick, - - - - -	29-34
4.	He prays, - - - - -	35
5.	He teaches everywhere, - - - - -	36-39

- | | | |
|--------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|-------------------------|
| | 6. He cleanses a leper, - - - | Ch. i. 40-45 |
| β. | Acts blamed by adversaries, with gradually increasing severity. Here belong: | |
| | 1. The paralytic, - - - | ii. 1-12 |
| | 2. The call of Levi, and eating with publicans and sinners, - - - | 13-17 |
| | 3. The question as to fasting answered, | 18-22 |
| | 4. The ears of corn plucked, - - - | 23-28 |
| | 5. The withered hand restored, and plots of enemies, - - - | iii. 1-6 |
| | γ. The Lord withdraws; his acts | |
| | 1. At the sea, - - - | 7-12 |
| | 2. On the mountain where the twelve apostles were called, - - - | 13-19 |
| | 3. In the house; where he refutes the atrocious blasphemies of the Scribes, and corrects an inquiry of his followers, - - - | 20, 21; 22, etc.; 31-35 |
| 4. From the ship, to the people; and apart to his disciples, - - - | iv. 1, etc.; 10, etc.; 26, etc. | |
| 5. On the sea, and beyond the sea, - - - | 35-41, v. 1-20 | |
| 6. This side the sea again: Jairus and the woman with the issue of blood, - - - | 21-43 | |
| 7. Nazarites offended, - - - | vi. 1-6 | |
| 8. The sending forth of the apostles, - - - | 7-13 | |
| B. John killed: - - - | 14 | |
| 1. Herod hears of Jesus, and thinks him to be John, whom he had killed, risen again, | 14-29 | |
| 2. The withdrawal of our Lord with his apostles on their return, - - - | 30, 31 | |
| 3. Eagerness of the people: compassion of the Lord: five thousand filled, - - - | 31, 32; 33-44 | |
| 4. Journey by sea, - - - | 45-52 | |
| 5. In the land of Genesareth He heals many, - - - | 53-56 | |
| and shows what defiles and what does not, - - - | vii. 1, etc.; 14, etc.; 17, etc. | |
| 6. On the borders of Tyre and Sidon a demon is cast out, - - - | 24-30 | |
| 7. At the sea of Galilee He cures one deaf and dumb: He feeds four thousand, - - - | 31-37, viii. 1-9 | |
| 8. Comes to Dalmanutha, and answers as to the sign from heaven, - - - | 10-13 | |
| 9. In the ship, He warns of the leaven of doctrine, - - - | 14-21 | |
| 10. At Bethsaida He heals a blind man, - - - | 22-26 | |
| C. Jesus acknowledged as the Son of God. | | |
| 1. CHRIST confessed by Peter, enjoins si- | | |

- lence on the disciples, and foretells His Passion: reproves Peter: requires them to follow him, - - - Ch. viii. 27, ix. 1
2. Six days after, he is transfigured; explains his silence; cures a lunatic; again foretells His Passion, - - - ix. 2-32
3. Teaches the disciples humility, liberality, concord, - - - 33, etc.; 38-50
2. In Judæa:
- a. In the borders, - - - x. 1
 - 1. He treats of divorce, - - - 2, etc.; 10, etc.
 - 2. Of little children, - - - 13-16
 - 3. Of obtaining life, and the hindrance of riches, - - - 17, etc.; 23, etc.; 28, etc.
 - β. On the way to the city:
 - 1. He predicts his passion a third time, - 32-34
 - 2. Answers James and John, and corrects the ten others, - - - 35, etc.; 41-45
 - γ. To Jericho; He gives Bartimeus sight, - 46-52
 - δ. At Jerusalem: - - - xi. 1
 - a. Royal entry, - - - 2-11
 - b. Next day, the fig-tree cursed, - - - 12-14
 - The temple cleansed, - - - 15-19
 - c. Next day:
 - 1. Near the withered fig-tree, He commends the power of faith, - - - 20-26
 - 2. In the temple,
 - 1. The authority of Jesus is vindicated, - - - 27-33
 - 2. A parable is set forth of the vineyard, - - - xii. 1-12
 - 3. A question of tribute, - - - 13-17
 - 4. Of the resurrection, - - - 18-27
 - 5. Of the greatest commandment, - - - 28-34
 - 6. Of David's Lord, - - - 35-37
 - 7. The people warned to beware of the Scribes, - - - 38-40
 - 8. The widow's mites are praised, - - - 41-44
 - 3. At the temple, on the Mount of Olives, He predicts the end of the temple, the city, and the world, xiii. 1, 2; 3, etc.; 14, etc.; 24, etc.; 28, etc.; 33-37
 - d. TWO DAYS BEFORE THE PASSOVER: the covenant of the adversaries and the traitor, - - - xiv. 1-11
 - e. FIRST DAY OF UNLEAVENED BREAD.
 - 1. The two disciples make ready the passover, - - - 12-16
 - 2. Evening, the supper. - - - 17, 18; 22, 23

3. After a hymn, he foretells the of- fence of the disciples, and Peter's denial, - - -	Ch. xiv. 26-31
4. Gethsemane, a. Jesus prays; rouses the disciples, -	32-42
β. Is betrayed; taken: deserted, -	43-52
5. In the hall of the high-priest, a. Is condemned to death, - -	53-65
β. Denied by Peter, - - -	66-72
f. Friday. Acts, a. In the Governor's Hall, xv. 1, 2; 6, 7; 16-20	
β. On the way, - - -	21
γ. In Golgotha, - - -	22
1. The drink, - - -	23
2. The cross itself, and the gar- ments parted, - - -	24, 25
3. The inscription, - - -	26
4. The two malefactors, - - -	27, 28
5. Railings, - - -	29-32
6. Darkness for three hours; cry of Jesus; scoffs of the by-stand- ers; the drink; the death; the veil rent, - - -	33-38
7. The centurion's remark; the women looking on, - - -	39-41
δ. Evening, the burial, - - -	42-47
g. After the Sabbath, the Lord's resurrec- tion announced, a. By the angel, - - -	xvi. 1-18
β. By himself, 1. To Mary Magdalene, - - -	9-11
2. To two going into the country, -	12, 13
3. To the eleven as they sat at meat, -	14
III. THE GOSPEL, 1. Committed by the risen Lord, to the apos- tles, - - -	15-18
2. And confirmed after his ascension, -	19, 20

First, in the very term *beginning*, the new economy is disclosed, ver. 15. Therefore Luke iii. 1, is marked as an epoch of the utmost importance. The title, in Malachi, is *κρως*, *The burden*; but here, *The beginning of the Gospel*. Moreover, this title has a certain conciseness: for the *beginning of the Gospel* applies to John the Baptist; *the gospel*, to the whole book. However, Mark terms it *the beginning*, not of his book, but of the Gospel facts. Comp. ver. 2. So Hosea i. 2. The commencement of this book strikingly accords with that introduction; and at the same time answers to the prophetic clause, quoted from Malachi, just as the end of second Chronicles an-

swers to the beginning of Ezra. The special aim of this *Evangelist*, as he himself professes by adopting such a title, is to describe the sources, history, principles, course, and consummation of the *Gospel*, concerning *Jesus Christ the Son of God*, ch. i. 1, 14, etc., viii. 35, x. 29, xiii. 10, xiv. 9, xvi. 15. Hence he so often uses the word *Gospel*: hence too it is evident that the end of Mark is genuine: ch. xvi. 15, 20. [He constructs this narrative in two parts: I. The Saviour's acts in one place, Capernaum, but at different times; ch. i. 16-45. II. The questions and interruptions of adversaries, at different times, up to their plot to destroy Him. Ch. ii. 1-iii. 6. *Harm.*] Hence he is wont so particularly to mention Peter, the distinguished preacher of the Gospel.

2. *As*—Mark shows, from the prophets, that the Gospel was to begin so. And this proved, all the rest is proved. The conclusion is at ver. 4. [For ἐν ταῖς προφηταῖς in the prophets, read ἐν τῷ Ἠσαΐα τῷ προφήτῳ, in Isaiah the prophet. *Tisch., Alf.* So *Beng.*] In *Isaiah the Prophet*—Mark brings testimony first [ver. 2] from Malachi, next [ver. 3] from Isaiah. Therefore some write in the prophets. But as Matthew in ch. xxi. 4, 5, quotes Zechariah under the title of one prophet, and adds something from Isaiah lxii. 11; and as Paul also, in Romans ix. 27, mentions Isaiah by name, and has added something from Hosea ii. 1: so Mark refers to two prophets, and yet names only one, *the prophet Isaiah*, (as I have long thought,) although Beza's conjecture that the passage of Malachi crept from the margin into the context of Mark is not improbable. Isaiah is fuller and better known, and his testimony, quoted by Mark, used to be publicly read on the Sabbath; and Mark here parenthetically supplies the testimony of Malachi, like a supplement, not intending to insert below that section in which Malachi is appositely quoted, Matt. xi. 10, and Luke vii. 27: whereas the quotation of Isaiah, here as in Matthew, Luke, and John, is peculiarly appropriate. John the Baptist himself quoted Isaiah, not Malachi, concerning himself. [Omit ἐμπροσθέν σου, before thee. *Tisch., Alf.*]

3. *The voice*—See Luke iii. 4, notes. In the wilderness—Repeated ver. 4, where also *preaching* answers to *the voice of one crying*, in this verse.

4. *John came baptizing*—[Not did baptize. So *De W., Mey.*] The fulfilment of the prophecy is pointed out. *Preaching the baptism*—Abbreviated for, *preaching the preaching of repentance, and baptizing the baptism of repentance*; Luke iii. 3. *For*—Construe with *the baptism of repentance*; Acts ii. 28. *Remission*—Without Levitical sacrifices.

5. *The land of Judea*—So John iii. 22. *They of Jerusalem*—At other times large cities do not readily conform to a new system [Read *πάντες*, *all*, before *καί*, *and*. *All they of Jerusalem, and were baptized.* *Tisch., Alf.*]

7. *There cometh*—Immediately. *One*—Rather *He* who is mightier—Christ alone is greater than John, and infinitely greater. *The latchet to unloose*—We usually fasten shoes with buckles, the ancients with thongs. John seems in this proverb to allude, perhaps unconsciously to the baptism of Jesus: *I am not worthy to unloose His shoe-strings much less to baptize Him.* For at baptism the shoes, as well as the clothes, were taken off.

8. [Omit *μὲν*, *indeed.* *Tisch.*]

10. [For *ἀπὸ*, *from*, read *ἐκ*, *out of.* *Tisch. Alf.*] *He saw*, that is Jesus: although John also saw it, John i. 32. *Opened*—Gr. *σχιζομένους*, *torn open*, is said of a thing hitherto unopened. Christ first opened heaven. *ἀνοίγειν*, *open*, Matt. iii. 16, is used generally; but specially in contrast to *κλειν*, *close*, Acts vii. 56. On the difference of these words, Matt. xxvii. 51, 52. *The Spirit*—In which Jesus was about to baptize.

11. [For *ᾧ*, *whom*, read *σοι*, *thee.* *Tisch., Alf.*]

12. *Immediately*—So, in the *sons* of God, temptation is wont speedily to follow striking evidences of spiritual welfare.

13. *With the wild beasts*—An important fact; comp. Gen. i. 26. This was more trying than mere solitude. [Here the Saviour was withdrawn from angels and men; and yet, not liable to the attacks of wild beasts. Now, in His deepest humiliation, He exercised over the beasts the power which Adam had so soon forfeited; how much more so, when exalted! Ps. viii. 8.—*V. G.*] Mark does not merely condense Matthew's narrative, but also supplies some particulars of value previously recorded by Matthew, but calculated to profit mature believers.

14. *Put in prison*—Mark writes as of a fact known to the reader either from Matthew or some other source. [More than once before Jesus had visited Jerusalem, as John relates. But His continued public life in Galilee did not commence until after John's imprisonment. *V. G.* Omit *τῆς βασιλείας*, *of the kingdom.* *Tisch., Alf.*]

15. [Omit *καί*, *and*, before *saying.* *Tisch.*] *The time is fulfilled*—*The time*, of which Daniel wrote, that His kingdom comes: the time ye have been expecting. Those who acknowledged the time fulfilled must, as the next step, embrace either the true Messiah here set forth or false Messiahs: comp. Luke xxi. 8. NOT John, but our Lord Him

self, proclaimed the fulfilment of the time. *Repent and believe*—Then you will be partakers in the Gospel.

16. *Simon*—Mark writes of Peter in such a style, and so fully, that he might easily be supposed to have written by that apostle's dictation. [For αὐτοῦ, *his*, read Σίμωνος, *Simon's*. Tisch., Alf.] Mark sometimes repeats names, ch. iii. 17, v. 37; sometimes he adds to them a relative pronoun, ch. ii. 20, iii. 24, seq., xvi. 14; and evidently ch. vi. 22. [For βδλλοντας ἀμφιβληστρον, *casting a net*, read ἀμφιβδλλοντες, *casting about*. Tisch., Alf.] The Sept. in Hab. i. 17: *has ἀμφιβαλεῖ ἀμφιβληστρον, casts a net about*, in the best manuscript. Whence Isa. xix. 8, *οἱ ἀμφιβολεῖς, the fishermen*.

18. *Straightway*—Happy they who quickly follow.

19. [Omit ἐκεῖθεν, *thence*, Tisch., Alf.]

20. *The hired servants*—Hence it seems that Zebedee was not a poor man.

21. *Straightway*—Mark delights in this adverb. It beautifully characterizes the rapid career of Christ, especially in the first and second chapters, pressing ever towards the goal, the opportunities rapidly presented to Him, and His rapid successes. The Saviour did not work slowly. The particle πάλιν, *again*, frequent in Mark, has similar force. [Omit εἰσελθὼν, *entered*; and transpose ἐδίδασκεν before εἰς. Read *he taught in the synagogue*. Tisch., Alf.]

22. *Authority*—Comp. ver. 27. [Matthew notes the same fact, ch. vii. 28. General truths of this kind are related by different Evangelists in different places. So the people are compared to “sheep without a shepherd,” Matt. ix. 36, and afterwards, Mark vi. 34. Mark, however, in this passage, refers to the sermon on the mount; hence the healing of Peter's mother-in-law, which Mark transposes, plainly followed the sermon on the mount, which is the order in Matthew. *Harm.*]

23. *And*—[Read καὶ εὐθύς, *and straightway*. Tisch., Alf.] Mark, in the beginning of his history, records how both men and demons regarded Jesus. [Evidently neither Mark nor Luke (ch. iv. 33) in this narrative follows the historic order. *Harm.*] *Cried out*—Few seem to have known before that the man was possessed. The power of possession was great, for the same manifestation is often assigned both to the man and the demon: ch. iii. 11, ix. 20; Acts viii. 7.

24. *Let us alone*—Literally *Permit*—That is, to speak, Luke iv. 34, 41. *What*—A most miserable state; to desire to have nothing to do with Jesus [comp. Rev. vi. 15]. *Of Nazareth*—The great enemy had probably observed very closely what Jesus did at Nazareth during His youth: *To destroy*—Well said! Comp. 1 John iii. 8. *Us*

—The demons make common cause. [For *οἶδα*, *I know*, read *οἶδαμεν* *we know*, Tisch., Alf., but on slender authority.] *I know*—He does not say, *we know*. He speaks of himself, not of the rest. The demons in the possessed, seem to have perceived before the rest who Jesus was; [yea, sooner even than most of the men He walked with Harm.]

25. *Rebuked*—So ch. iii. 12. Hence evidently the hidden excellency of Jesus is far greater than Socinians suppose. It is THE LORD'S to "rebuke," Jude ver. 9. *Hold thy peace*—This did not prevent the cry of the unclean spirit when going out of the man, but merely the utterance of articulate words, as at ver. 24.

26. *Had torn*—Our enemies, when they have gained full possession, withdraw unwillingly; they are truly driven out.

27. [Instead of *what new doctrine is this? For with authority*—read *διδασχὴ καινή κατ' ἐξουσίαν καὶ*, *a new doctrine with authority* *Even the unclean spirits he commandeth, and*, etc. Tisch., Alf., Mey.] *Doctrine*—With which these miracles were accompanied.

28. [Insert *πανταχοῦ*, *Everywhere*, before *throughout*. Tisch. Alf.]

29. *Forthwith*—Jesus avoided the din of a crowd. *Were come*—Jesus, and Simon, and Andrew. *With*—Already having left one home, James and John had several homes.

32. *At even*—Implying the diligence of Jesus. Comp. ver. 35, *in the morning*. *And*—Especially.

33. *All*—The sick, their bearers, and the spectators.

34. *Suffered*—So ch. xi. 16., Gr. *ἤφιε*. The second aorist of the verb *ἀφίω*. *Because*—They were attempting to speak.

35. *A great while before day*—Day and night he watched for our salvation. Hence also is shown the eagerness of the apostles and the people: see the following verses. *Prayed*—Especially for the apostles: see following verse.

36. *Simon and they that were with him*—Already Simon is prominent. So Luke viii. 45, ix. 32. He does not say, *Thomas* and they that were with him.

37. [Read *καὶ εὑρον αὐτὸν καὶ λέγουσιν*, *and they found him and say*. Tisch., Alf.] *When they had found him*—He had not told them therefore, whither He was going. [After having passed the most of his life in solitude, He at length appeared in public; yet so that even then he most wisely blended with his public intercourse, secret communion with His Heavenly Father. Harm.] *All*—Why should not we also? saith Peter.

38. [Insert *ἄλλαχοῦ*, *elsewhere*, after *go*. Tisch., Alf.] *Next*—Un

der all outward conditions, place, or time, the kingdom of God introduces itself. *I have come*—The earliest words of Jesus are somewhat enigmatical, but by degrees he speaks more openly of himself. He was afterwards to say, *I came forth from the Father*.

39. *Preaching—casting out*—Two kinds of benefits.

41. [*Moved with compassion*—Mark is very assiduous in observing the holy movements of feeling, and hence even the gestures of Jesus. Whoever will carefully attend to this in reading his gospel, will derive from it no little delight. *V. G.*]

43. *Forthwith*—Lest Jesus should seem to ignore the law. *Sent him away*—The man, when healed, was ready to remain with Jesus, and away from his relatives. Adversity transfers our affections from natural objects to Christ.

45. *No more*—Christ therefore was more ready to teach in the cities, than where the men were going out.

CHAPTER II.

1. *Again*—Comp. ch. i. 21, 29. [It is the same return into the city of Capernaum, mentioned here by Mark, after the healing of the leper; by Matthew, after the return from the region of the Gergesenes, ch. ix. 1: it is also the same paralytic whom Mark and Luke, after Matthew, describe. *Harm.*]

2. *So much as*—Not only not the house, but not even the hall, could contain them.

3. *Of four*—He was therefore full grown, though not old: comp. ver. 5, *son*.

4. *They uncovered the roof*—Out of love, without doing injury. [So faith penetrates to Christ through all obstacles (ver. 5.) *V. G.*] It is probable that it was a cottage, not a large house. *Broken*—The ceiling, beneath the tiles, so as to make a large opening. The crowd would have caused considerable delay.

5. *Faith*—So painstaking.

7. [Read *τί οὗτος οὕτως λαλεῖ; βλασφημεῖ, why does this man thus speak? He blasphemeth. Tisch., Alf.*]

8. *His Spirit*—The prophets became acquainted with facts through

the Spirit of God, not through their own spirit: Christ, by His own omniscient and Divine Spirit; comp. ch. viii. 12. Moreover, the Holy Spirit is not called the Spirit of Christ before that great Pentecost recorded in Acts ii. We conclude, therefore, that we are to understand by the Spirit of Jesus His Divine nature dwelling in his human nature. [For εἶπεν, *said*, read λέγει, *saieth*. Tisch.] *Why*—An allusion to their *Why*? in ver. 7.

9. [For σοι read σου. *Thy sins are forgiven*. Also omit καὶ, *and*, before take. Tisch., Alf. On ver. 9, etc. See Matt. ix. 5, etc.]

11. [Omit καὶ, *and*, before take. Tisch.]

12. [Read *and he rose and immediately*. Tisch.]

13. [Again—See ch. i. 16. Mey.]

14. [Levi—Called also *Matthew*. V. G.] *Custom*—At the sea ver. 18.

15. *For they were*—The Evangelist explains his last expression *with Jesus and his disciples*; for they were many.

16. [Read thrice *sinners and publicans*. Also omit τί, *how is it*. Tisch., Alf.] *How is it that*—Gr. τί ὅτι, so Sept.; Judg. xi. 7, etc. [How is it that he is crucified between thieves? they will one day say He who has not *charity* can never comprehend its infinite condemnation. Q.]

17. [Omit εἰς μετάνοιαν, *to repentance*. Tisch., Alf.]

18. [For τῶν Φαρισαίων, *of the Pharisees*, read Φαρισαῖοι, *the Pharisees*. Also insert μαθηταί, *the disciples*, before the second of the *Pharisees*. Tisch., Alf.] *Fasting*—This seems to denote both their custom and their act at that time; comp. note on Matt. ix. 14.

19. [*Bridegroom*—Jesus; in whose absence no day is joyful, in whose presence none is sad, to those that know him. V. G.]

20. *Come*—The first intimation of His Passion. [For *in those days* ἐν ἐξείναις ταῖς ἡμέραις, read *in that day*. Tisch., Alf.] *That*—So also the Gothic version reads. Moreover, the plural substituted by some, is from Luke. There is but one day of the Bridegroom's removal; many days of his absence, after his removal. *But the day will come, when the Bridegroom shall be taken away; and then shall they fast in that day*. (In some one of those days, especially the first. So in Luke xvii. 22 the plural is used, *the days shall come*; and in ver. 31, *on that day*, the singular number, relating to that plural.

21. [Omit καὶ, *also*. Here there is much variation. Read αἴρει τὸ πλῆρωμα ἀπ' αὐτοῦ τὸ καὶνὸν τοῦ παλαιοῦ, καὶ; *the filling up takes away from it, the new from the old, and*—Tisch., and, except in that order, Mey., Alf.] The meaning is: *the new piece put in takes away some of the old cloth*.

22. [Omit *ὁ νέος*, *new*, after *else the*. Also for *ἐρυσίται*, *spilled*, read *ἀπόλλυται*, *lost*, and omit *ἀπολοῦνται*, *will be marred*. Also omit *but new wine must be put into new bottles*. *Tisch., Alf.*]

23. [Literally, *to make a way, by plucking the ears of corn*. And so *Mey.* interprets.]

26. [Omit *τοῦ* before *ἀρχιερέως*, so as to read *in the high priesthood of Abiathar*. *Tisch., Alf., etc.*] *In the days of Abiathar*—Ahimelech was the priest who gave bread to David; but he was soon slain for that very act, and his son Abiathar succeeded him; and afterwards Abiathar's priesthood and David's reign were contemporary. The succession of priests was well known among the Hebrews, and so the times of David are referred to by the priest then in office; and indeed in preference to Ahimelech the Evangelist mentions Abiathar, in whose time David's act seems to have been recorded; comp. *ἐπι*, *about*, *Matt. i. 11*. Not unlike is *Gen. ii. 2*, *on the seventh day*, and *ch. x. 25*, *in [that is, shortly before] the days of Peleg the earth was divided*.

27. *He said*—Again beginning to address them; comp. *ch. iv. 21, 24, 26, 30, vii. 20, ix. 1; Luke iv. 24, v. 36, vi. 5, xv. 11; John i. 52*. *For*—A general principle. Nearly so reads, *2 Macc. v. 19*. The Lord did not choose the nation for the place, but the place for the nation. *Was made*—The origin and the end of things are to be regarded. The blessing of the Sabbath, *Gen. ii. 3*, has regard to man.

28. *Therefore*—The more obvious meaning of this remarkable saying is, *Whatever right in the Sabbath any man hath, I also have*. The nobler sense, though then hidden, in view of the character of that period, is this: The object of the Sabbath is the spiritual and bodily welfare of man. The Son of man is bound to ensure this welfare, and, to this end, has authority over all things, and expressly over the Sabbath, as made for man; to this end, therefore, He regulates aright the whole use of the Sabbath.

CHAPTER III.

1. *Again*—On another Sabbath [which preceded the feast of the Passover eight days. *Harm.*] *Luke vi. 6*. [*Into the synagogue*—

How great wickedness enters holy assemblies, and is perpetrated there [V. G.] *Withered*—Not from birth, but by disease or a wound. This is the force of the participle.

2. *Watched*—Suspiciously and secretly. On the preceding Sabbath they had heard His rational teaching concerning the Sabbath.

3. *He saith*—In order that the misery of the sick man might much the more affect all. *Stand forth*—Abbreviated for, *arise and go forth into the midst*.

4. *Or*—Not to save is to destroy. A direct contrast. *To save life* refers to the whole man; *to do good*, to a part; and conversely *Life*—Of man; therefore also a man's hand. *Held their peace*—Luke xiv. 3. They had nothing to say.

5. *Looked round*—Christ's looks teach us many lessons, ver. 3 [comp. ch. x. 21, 27]. *Being grieved*—The Pharisees grieved with hatred; Jesus *grieves* with holy love for men singly. With His joy grief was united righteous anger; see ver. 2, note. *The hardness*—It is the disposition of the heart that renders the perception of truth and its conclusions, either difficult or easy. *Hardness*, destroying the senses, as sight and touch. It is blindness, not to see; *hardness*, not to perceive; John xii. 40. [Omit *ὅλης ὡς ἡ ἄλλη*, *whole as the other*. Tisch., Alf.]

6. *Straightway*—Their hatred increased; comp. v. 2, at the end. *The Herodians*—Although they perhaps cared little for the Sabbath. Either by the order or permission of Herod, they wished to kill Jesus.

7. *Withdrew*—He avoided their plots, yet not by timidly fleeing to a distance, for He went to the sea. [Omit *αὐτῷ*, *him*. Tisch., Alf.]

7. 8. *Multitude*—There were two multitudes; one followed Him from Galilee, the other, from most remote quarters, then for the first time came to Jesus. The former [in the Greek order] is a *great multitude*, the latter, a *multitude great*, force being added by the transposition of the noun.

8. *Idumea*—[South-east of Palestine. Mey.] Therefore Esau was not altogether "hated." *And they about*—These were Israelites living near Tyre and Sidon.

9. *A small ship*—Nominative. *Should wait on*—Not merely at that time. *Lest*—He cares for due convenience.

10. *Pressed upon*—Illustrating the wonderful patience and benignity of our Lord.

11. *When*, Gr. *ὅταν*—*ὅτ' εἶναι* with a past Indicative, as *ὅπου αὐτοὶ* *whithersoever*, ch. vi. 56.

12. *Make him known*—It was not time, nor were they the heralds.

13. *Into a mountain*—Apart. *Whom He would*—Authority unbounded and supreme. His will accorded with the Father's. [Among these were included partly the Twelve just mentioned; partly others, as Joseph and Matthias, Acts i. 23. *V. G.*] *Came*—Leaving all things.

14. *Twelve*—The characteristics of an apostle were, a direct call, a continuous intercourse with Christ, personal observation, the right of preaching universally, the gift of miracles.

15. [Omit *θεραπεύειν τὰς νόσους καὶ, to heal sicknesses and. Tisch., Alf.*]

16. *Surnamed*—It is a mark of eminence to give a surname; He gave one also to James and John jointly, ver. 17; but to Peter first of all. So in the list of the twelve spies of the land of Canaan, Joshua is said to have received that name instead of Hosea; Numb. xiii. 4-16.

17. *James*—*He calleth unto Him*, ver. 13.—*Surnamed*, literally *added names to*—The plural intimates that this name applied to each separately. [But they were surnamed *conjointly*. This is the only passage in which their surname is mentioned, that of Peter occurs often. *V. G.*] *Boanerges*—(גני רשע), by this name without doubt Christ alludes to the two scribes, who, in the Sanhedrim, sat on the right and left of the High Priest, the former of whom used to collect the votes of condemnation, the latter those of acquittal, and Christ applies this custom to His spiritual kingdom. *Sons of thunder*—A magnificent title. Thunder in Scripture is both terrible and pleasant. So the Gospel terrifies the world, and brings joy and gain to the godly. The gentle John has yet the latent power of thunder, especially in his testimony to the Godhead of Jesus Christ; comp. John xii. 29, 28; in the Revelation he has written of very many thunders; and he himself heard voices of thunders, which he was forbidden to write; Rev. x. 3, 4. Hiller says, "The thunder-bolt is the son of thunder, as it accompanies the crash from the rent clouds."

19. [For *κατανίτην, Canaanite*, read *κατανεῖον, of Cana. Tisch., Alf.*] *They come*—Jesus with His new band. [This narrative of Mark follows, not the order of *time*, but of *place*; comp. ver. 7, 13; *Harm.*] *Into an house*—Rather *to an house*, Gr. εἰς οἶκον, comp. ver. 21, 31. [Punctuate with a full stop after *betrayed him*. Begin a new paragraph with, *And they went*, etc. *Alf., De W., etc.*]

21. *His friends*—Gr. οἱ παρ' αὐτοῦ. [*His relations, Alf., not the disciples*, for they were in the house with Jesus. *Mey.*] The Gothic

from answers to *περὶ* and *παρὰ*. Who these were, is clear from ver. 31, where *therefore* refers to this 21st verse, after the parenthesis—30. *They went out*—Their going out shall be followed by *coming* ver. 31. A table seems to have been laid at the house; see end of ver. 20. *To lay hold*—To restrain him. *They said*—The messengers from whom his relatives *heard* of His earnestness. *He is beside Himself*—By this word they attributed to Him excess of zeal overpowering judgment, but falsely, as Festus to Paul, Acts xxvi. 24. *Thou art mad*. Comp. by all means, 2 Cor. v. 13. Comp. The priest and the people are crazed with strong drink. Heb. 10; Isa. xxviii. 7; so, The prophet has erred. Heb. 10; Hosea ix. 7. The singular number does not allow this to be understood of the people for although *ὄχλος*, a *multitude*, is singular, yet after an interval, the pronoun and the plural verb always follow.

23. *He called*—Thus drawing their attention. *Satan*—Matt. x. 26, note.

26. *Ἀνάστη*—A suitable word; *rise*; i. e., it would be a strange thing.

27. [Insert *ἀλλ'*, *but*, before *no man*. *Tisch., Alf.*] *Except he will first bind—and then he will spoil*—A very similar construction occurs; Deut. xx. 5, lest he die, and another dedicate, etc., also Gen. xxvii. 12; Matt. v. 25, xxvi. 53, xxvii. 64; Rom. xi. 25, 26, 31; also Mark v. 23, end; Luke xiii. 25, xviii. 7; John xii. 35.

28. *Sons of men*—Sins are human; but blasphemy against the Holy Spirit is Satanic. *Blasphemies*—The omission of the article in some editions gives great force to the language.

29. [Instead of *κρίσις*, *damnation*, read *ἁμαρτήματος*, *sin*. *Tisch., Alf.* Comp. John viii. 24, *Alf.* *Eternal sin*, that is, *never to be blotted out*, *Beza* in *Mey.*] *Everlasting guilt*—*Sin* in this place denotes *guilt*; and *everlasting guilt* is opposed very properly to *forgiveness*. [It creates therefore an eternal punishment both of feeling and of actual loss. *V. G.*] *Eternal damnation*—This reading [the Received Text] is a gloss.

31. [*Came*—This refers to *went out*, ver. 21. *V. G.*] *His brethren and his mother*—Mark has placed the brothers first. The brothers had first sought Him, and the mother followed them. [She is not altogether blameless in this case. *V. G.*] There is a similar reason for the order, Numb. xii. 1, 10, where *Miriam*, from more persistent opposing Moses, is placed before *Aaron*. So *Rachel* and *Leah*, in reversed order, Gen. xxxi. 14; *Gad* and *Reuben*, Numb. xxxii. 6. The “blessed among women” was not exempt from human infirmity. *Without*—Outside that circle, ver. 32; or outside the house, where He was teaching. *Calling*—Loudly.

82. *Said*—He knew it. [Insert, after *brethren, καὶ αἱ ἀδελφαὶ σου, and thy sisters. Tisch., Alf.*]
 84. *Round about*—With supreme sweetness.
 85. [Omit *γάρ, for, Tisch., Alf.*]

CHAPTER IV.

1. *He began*—After the interruption. *By*—An antithesis, near the sea, in the sea.
 8. *Hearken*—Pronounced loudly to quiet the people, so that the very beginning of his discourse might not be lost. [Mark especially commends the hearing of the word, ver. 24, 25, 33. *V. G.*]
 4. [Omit *τοῦ οὐρανοῦ, of the air. Tisch., Alf.*]
 8. *Did yield—brought forth*—The subject is *some*: comp. ver. 4, 7. *That sprang up*—Above all obstacles. [For *ἐν, ἐν, ἐν, some, some, some, Tisch. reads εἰς, εἰς, εἰς, unto, unto, unto.*]
 9. *He said*—Frequent pauses occur in the weightiest discourses: ver. 13, 21, 24, 26, 30. [Omit *αὐτοῖς, unto them. Tisch., Alf.*]
 10. *They that were about him*—Who were first admitted to his society: ch. iii. 34. [For *τὴν παραβολὴν, read τὰς παραβολὰς, the parables. Tisch., Alf.*]
 11. *He said*—Pleasantly. [Omit *γινῶναι, to know. Tisch., Alf.*]
Without—Not disciples. [*Antithesis, ver. 10. V. G.*]
 12. *That*—They did not see before, Matt. xiii. 18. Now the Divine judgment is added. Gr. *ἵνα, so that*: comp. Sept., Gen. xxii. 14. *And their sins should be forgiven them*—This is the true *healing*, Matt. xiii. 15; Ps. ciii. 8. [Omit *τὰ ἀμαρτήματα, their sins. Tisch., Alf.*]
 Read impersonally, *it should be forgiven them, that is, they should be forgiven. Alf.*
 13. *Know ye not*—Jesus notices the question of the disciples. *And how then*—The parable of the seed is the fundamental one. *All*—The entire doctrine of Christ.
 14. *The sower*—Christ is the *sower*. Peter, Paul, and others, sow the seed of Christ, and are the Sower's servants.
 15. *Where the word is sown*—This clause is rather to be connected

with what follows. *Immediately*—The best time for artifice. [For *ἐν ταῖς καρδίαις αὐτῶν*, in their hearts, read *εἰς αὐτοῦς*, on them. *Tisch., Alf.*] *In their hearts*—This means more than *into their hearts*.

16, 17. *Immediately*—Great changes can be quickly wrought in the soul.

18. [For the first *οὗτοι*, these, read *ἄλλοι*, others. *Tisch., Alf.*] Render, *And there are others which are sown*, etc. *Mey.*]

19. [Omit *τούτου*, this. Read *the world*. *Tisch., Alf.*] *The lusts of other things*—The pleasures of life, Luke viii. 14: in food, love, literary tastes, etc. *Entering in*—He who hath received the word of God, should beware lest the worldly cares increase, and engross, more completely than before, his enlarged affections. *It becometh*—The word.

20. *Some*—Accusative. [For *ἐν*, some, *Tisch.* (not *Alf.*) reads *ἐν*, by, thrice.]

21. *And*—Verse 24 is closely connected with verse 20, and the preceding *this* therefore is parenthetical; comp. Luke viii. 16. The earth covers the seed for some time; but you, on hearing, ought immediately to exemplify the word. *A candle*—So Christ, the true light, comes with His Gospel. And man himself ought to be, not the bushel, but the candlestick; comp. Luke viii. 16–18. *A couch* [not *a bed*]—Where food is taken.

22. *For there is nothing hidden*—neither was anything kept secret—There is a difference between the verbs: *is* naturally, *was* intentionally; and also in the adjectives; comp. 1 Cor. iv. 5, *the hidden things*, Gr. *κρυπτά*, and Col. ii. 8, *hid*, Gr. *ἀπόκρυφοί*, to which corresponds the difference between *be manifested*, by constraint, and *come abroad*, of itself, in due time. Therefore the former sentence can be understood of evil, the second of good. This principle applies to natural objects, human feelings and actions, whether good or bad, in a natural or spiritual condition, and divine mysteries. *Was kept*—The subject is *anything*, the predicate *kept secret*. *Come*—Of itself; comp. John iii. 21. This is done gradually at present; and it shall be done fully, when the light shall disclose all secrets; 1 Cor. iv. 5.

23. *If any man*—Therefore not every one hath them.

24. *Take heed what ye hear*—Sight, the nobler sense, governs hearing: the eye, not the ear, moves. *What*—Ye hear the word of God; value this highly. Or else *what* is to be resolved into Luke's *how*, viii. 18. See to it, what kind of a hearing you give. *Measure*—The heart, with its capabilities, desires, disposition to impart to others, and obedience. *Shall more be given*—That ye may be not

only hearers, but partakers. [Omit τοῖς ἀκούουσιν, *that hear.* Tisch. Also Alf., who also thinks καὶ προστεθήσεται ὑμῖν, *and unto you shall more be given,* to be spurious. With what measure ye mete attention shall understanding be measured to you. Euth. Zig. in Mey.] *Unto you that hear*—Comp. on Rom. ii. 8, as to such datives.

26. *A man*—With this man God and Christ are compared, to describe the several periods and stages of the whole Christian Church; comp. ver. 29.

27. *Should sleep and rise*—With these two verbs are connected the nouns *night* and *day*, by *chiasmus* [that is, *sleep by night, rise by day,*] sometimes, too, night is put before day, Gen. i. 5. Ὅντ οἶδεν, *He knoweth not how*—After bestowing the safeguards of grace on men, God leaves them in a measure to themselves. Yet this clause may be referred to the faithful man; and then, *of himself*, ver. 28, is opposed to man's care, not to the cultivation of the earth. [The Saviour does not recommend slothful *sleeping* in the day; but the absence of needless anxiety as to the mode and direction of the growth. Stier., etc.]

28. [Omit γὰρ, for. Tisch., Alf.] *Of herself*—Cultivation, rain, and sun-shine are not excluded. [But there is intimated freedom of growth, in good or evil, granted by the Lord of the land to man. V. G.] *The blade*—The grass-like shoot; so, at first, spiritual and natural virtues can scarce be distinguished. *Then*—Marvelous is the process of increase: this shall hereafter be manifest. [1 Pet. i. 23–25 may be fruitfully compared with this parable. Trench.]

29. *Is brought forth*—Gr. Παράδοϕ, also *of itself*, [ver. 28]. *Immediately*—Not too soon before, not too late now. *He putteth in*—An abbreviated expression for, *He sendeth men with sickles*: for ἀποστέλλεσθαι is used of a person.

30. [For τινι, *whereunto*, read πῶς, *how.* Also for παραβδλωμεν, *compare*, read θῶμεν; literally, *in what parable shall we place it.* Tisch., Alf.] *Shall we*—The plural; comp. John iii. 11.

31. *Like a grain*—Or, *let us compare it to.*

31, 32. *When it is sown*—This clause, being repeated, exactly marks that time when the grain ceases to be small, and begins to be great. In verse 31, *when* is to be emphasized, and in verse 32, *it is sown.*

33. *As they were able to hear*—They could not understand a fuller exposition.

34. [Expounded—Matt. xiii. 36, etc., xv. 15, etc. See also John x. 11–18. xv. 1–12. Alf.]

35. *The same day*—Literally, *on that day.* The pronoun *that*

does not denote the very day on which the Saviour put forth the parables just cited, as Grotius and others acknowledge; but less definitely, refers to a day noticed early in this gospel, ch. ii. 1. So Judg. xiii. 10, *מַדְּיָא*, Sept. *on a day*, or, better in the Cod. Alex., *on that day*. So Matt. xxiv. 48, *that evil servant*. And indeed Mark employs *that*, Gr. *ἐκεῖνος*, variously; see notes ch. ii. 20, xiii. 24.

86. *They took Him*—The ship's owners took Him to cross the lake. *As He was*—Without preparation; Matt. viii. 20. So Sept. *as it is* and *as they were*, 2 Kings vii. 7. *Little ships*—And in them men. *With Him*—With Jesus.

87. *A great storm*—[For *ἀντὸ*, *it*, read *τὸ πλοῖον*, *the ship*. Tisch. Alf.]

88. *The hinder part*—Where the helm is. *A pillow*—A part of the ship, as one may infer from the article; of wood, as Theophylactus observes. *Carest thou not*—The Lord is not displeased at their too rude request.

89. *Peace*—Cease roaring. *Be still*—Cease from violence. *A calm*—Of the sea; which, otherwise, would have continued raging, even after the wind had lulled.

40. *Not*—Afterwards he said *not yet*, Matt. xvi. 9. *Not*, simply implies negation; *not yet*, that they already had good grounds for believing.

CHAPTER V.

1. [For *Γαδαρηναῖν*, *Gadarenes*, read *Γερασηνῶν*, *Gerasenes*. Tisch., Alf.] *Gadarenes*—*Gadara*, a city of Grecian origin, subjected to the Jews. That many Jews dwelt there, may be inferred from our Lord's coming to them. [Doubtless it had the same port as Gerasa or Gergesa. *V. G.*]

2. *Immediately*—The man however was preserved from casting himself into the sea like the swine. *Among*—The particle is emphatic.

8. *Dwelling*—There are various inhabitants of tombs; ver. 5. [For *ἀλύσει*, with *chains*, read *ἀλύσει οὐκέτι*, with a *chain any longer*. *Tisch., Alf.*]

5. [Transpose *tombs* and *mountains*. *Tisch., Alf.*] *In the mountains*—In solitary places. There were mountains there, ver. 11. *Himself*—In the possessed, even the law of self-preservation ceases to act.

6. *Ran*—An instance of Christ's authority. The man possessed ran in spite of the demons, as may readily be supposed.

7. *That thou torment me not*—While the demon is tormented, the possessed is tormented, yet the latter is freed. The demon deprecates either expulsion or torture added to expulsion. [Or rather, the man, identifying himself with the demons, dreads the pangs of expulsion. *Mey.*]

8. [*Said*—Rather, *was saying*, Gr. *ἔλεγε*. *Alf.*] *Thou*—The language indicates only one demon; and ver. 13, 9, imply many demons obeying one, as a legion its commander. That one especially seems to maintain a continual union with his own legion, since they are embraced under one name.

9. [For *ἀπεκρίθη λέγων*, *answered, saying*; read *λέγει αὐτῷ*, *said to him*. *Tisch., Alf.*] *Legion*—By Synecdoche, that is, the class for the individual. There was one chief, and the others with him formed the legion; whether he had borne this Latin name, before he entered this man, or then assumed it. *We are many*—Luke states this in his own words, ch. viii. 30. If in one dwelling there can be so many, how many altogether! [Mere number does not ensure protection. *V. G.*]

10. *He besought*—Singular number; plural in ver. 12. *The country*—Which they loved, or were inhabiting. [And so, through their acquaintance with that people, they designed to inflict the more injury. *V. G.*] It is surprising, however, that they did not shun the place where the Messiah, the destroyer of their power, was sojourning.

12. [For *τὰ ὄρη*, *mountains*, read *τῷ ὄρει*, *mountain*. *Tisch., Alf.*] *All*—With one consent.

13. *Forthwith*—He did not need to deliberate in any case. [Omit *ἦσαν δὲ*, *they were*. *Tisch., Alf.*] *About two thousand*—The name legion implied a larger number.

14. [For *τοὺς χοίρους*, *the swine*, read *αὐτοὺς*, *them*. *Tisch., Alf.*] *Told it*—To those to whom the swine had belonged, in the city and in the fields. [For *ἐξῆλθον*, *went out*, read *ἤλθον*, *came*. *Tisch., Alf.*]

15. *Sitting—clothed—in his right mind*—Whereas before he had been restless, naked, and crazed. The witnesses of the miracle may have

given him the *clothes*. He showed his sanity in his actions. *The legion*—This name seems to have been known in that region, and to have kept the inhabitants in terror. For no other cause appears why this appellation, describing the fact as they found it, should be repeated.

18. [For ἐμβάντος, *come*, read ἐμβαίνοντος, *coming*. Tisch., Alf.] *With Him*—The cross had drawn the man from his relatives. The power of Jesus enchained him. [And therefore he could benefit them the more. V. G.]

19. [For ὁ δὲ Ἰησοῦς, *howbeit Jesus*, read καὶ, *and he*. Tisch., Alf.] *Thy friends*—Obligation towards relatives. *Tell*—There is a time to speak, verse 30 and following; and a time to be silent, ver. 43. *The Lord*—Jesus; ver. 20.

20. *Publish*—So they were not without evidence of the glory of God; although Jesus, at their own request, went away quickly. *In Decapolis*—Not merely at home; ver. 19.

22. [Omit ἰδοὺ, *behold*. Tisch., Alf.] *Jairus*—When Mark wrote this, Jairus and his daughter could still be found in Palestine. The record of the proper names in the Evangelist's narrative is a strong proof of its truth. *When he saw*—Having beheld the majesty of Christ.

23. *Lieth at the point of death*—It was strong faith which impelled Jairus to leave her when dying. *I pray thee*—The recitative style shows with *what intention* Jairus mentioned his daughter's sickness. [For ζήσεται, *she shall live*, read ζήσῃ, *live*. Tisch., Alf.]

29. *The fountain was dried up*—Not partially. There was instant and complete health.

30. *Knowing*—Faith also acts. *Had gone out*—A magnetic power.

33. *Fearing*—Sometimes fear closely follows a good deed, which fear the goodness of the Lord removes; Matt. xxvi. 10. *Told*—Publicly Luke viii. 47; all improper shame for her disease being laid aside. *All*—Rightly.

34. *Go in peace*—Comp. Luke vii. 50, note. *Be*—Permanently. A lasting benefit after long suffering.

35. *From*—The ruler's house. *Why—any further*—This is a strong statement of the daughter's death. They suppose the ruler's efforts to be ill-timed. *Troublest thou*—A verb properly used of the trouble of a journey; Luke vii. 6, viii. 49. Herodian employs it of the difficult transportation of captives, and of the departure of an army. Jesus' journeying was then a perpetual annoyance. *The Master*—

There were therefore disciples of Jesus in Jairus's family, and Jesus was the ruler's Teacher.

36. *Spoken*—As it were privately. [*Afraid*—As if all were lost. *Mey.*]

37. [For *αὐτῷ*, *him*, read *μετ' αὐτοῦ*, *with him*. *Tisch., Alf.*] *Brother*—Mark wrote his Gospel not long after the Ascension, when the memory of the beheaded James was still so fresh, that he was better known than even John.

38. [For *ἔρχεται*, *he cometh*, read *ἔρχονται*, *they come*. Also insert *καὶ*, *both*, before *wept*. *Tisch., Alf.*] *Wailed*—To relieve the feelings of the mourners.

40. *Laughed*—Sadly and without insolence. *Put out*—Wonderful authority in the house of an apparent stranger. He was really master in the house. *The father*—Therefore there were present three disciples, and three of the family, no more; comp. ver.

43. [Omit *ἀναξίμενον*, *lying*, *Tisch., Alf.*]

41. *Talitha Cumi*—Peter had remembered the Saviour's precise words; and from his dictation Mark is said to have written. *Talitha* was used but once; for Jesus, in raising the dead, did not repeat the same word; Luke vii. 14; John xi. 43. His power was always immediate in its effect; comp. Num. xx. 11. *I say unto thee*—Not contained in *Talitha Cumi*, yet rightly added.

42. *Straightway*—She did not regain her consciousness gradually. *For*—She returned to the state befitting her age. *Twelve*—Comp. ver. 25. The woman was healed and the girl raised to life at the same time; having at the same time begun life and suffering.

43. [*He charged them straitly*—Without doubt, the crowd who were aware of the child's death, might have known the miracle and published it for the glory of God. *V. G.* *Know*—Jesus never forbade that men should know his *teaching*. *Mey.* *To eat*—She was now alive and well, needing no medicine. *V. G.*]

CHAPTER VI.

1. [*Thence*—That is, from the neighborhood of Capernaum, where James dwelt. Near this place, soon after this event, the parables of

Matt. xiii. etc., were uttered. *Harm.* For ἦλθεν, *came*, read ἐρχεται, *cometh.* *Tisch., Alf.] Follow*—Although not all admitted to see Jesus' daughter restored.

2. *Was come*—The arrival of Jesus having taken place shortly before. [For πολλοί, *many*, read οἱ πολλοί, *the multitude.* *Tisch., Alf.] Whence—given*—Yet He is Wisdom itself. Omit *δτι*, *that*, *Tisch., Alf., So Beng.] Mighty works*—Understand *what.*]

3. *Carpenter*—For they add, *the Son of Mary*, in antithesis to the *Son of the carpenter.* [*Carpenter*—or *builder*—He Himself therefore performed that labor, which corresponded to His spiritual work: Zech. vi. 12. *V. G.*]

4. *Country*—In which are many *relationships.* *Κτι*—Having many *houses.*

5. *He could not*—*Mighty works* could not be done, because the people were incapacitated. [Not that he was weak, but that they were faithless. *Theophyl. in Mey.] A few*—The quantity. *Sick*—The quality.

6. *Round about*—Yet Jesus conferred a blessing on His own country.

7. *Began*—After they had made some progress. *By two and two*—Six pairs; Matt. x. 2, 3. *And*—The rest of His instructions appear from ver. 12, 13.

8, 9. *Commanded*—Mark construes this verb in three ways in this passage; that they should *take nothing—but shod*, (supply to *be*,) and *not put on.* So also the construction is varied in ch. xii. 38; where *love to walk*, and *salutations*, the infinitive and the accusative *go*, are joined.

8. *That*—That they might be unencumbered, [comp. note on Matt. x. 10. Transpose *bread* and *scrip.* *Tisch., Alf.]*

11. [For *δοι* *αν μη δεξωνται*, *whosoever shall not receive you*, read *δς αν τοπος μη δεξηται*, *whatsoever place shall not receive you.* Also omit all after *against them*, to the end of the verse. *Tisch., Alf.]*

18. *They cast out*—The demons, no doubt, were more enraged at this than at their expulsion by the Lord Himself. *Anointed with oil*—Far different from *extreme unction.* They did not carry oil with themselves, ver. 8; but obtained it at the houses of the sick. The miracle was thus more apparent.

14. *Spread abroad*—Jesus was not known by many before John's death became known, or they would not have supposed Him to be John. This is to be noted against those who protract unduly the time after Our Lord's baptism. *For*—But for the rumor, Herod would not have known of Him. A palace is late in hearing spiritual news. *He said*—

The plural is used in Luke ix. 7, and the circumstances require it even in Mark, for numerous opinions are stated, one of which is especially indicated, ver. 16, as appearing probable to Herod. [The common reading is best attested here. *Tisch., Alf.*] Therefore the parenthesis, if one is to be inserted, ought to close with the end of ver. 15. [*Beng.* would refer the words, *and he said*, to some one else than Herod; but without good reason. *De W., Alf., etc.*]

15. [Insert δὲ, *but. Tisch., Alf.*] *Others*—The variety of human opinions on Divine subjects is astonishing. [And the world's judgment of God's people is blind. *Q.*] It somewhat benefits the disciples to know it, ch. viii. 28; but it agitates Herod the more. However great that variety, the truth often lies outside it. [Omit ἐστίν, *it is*, after προφήτης, *a prophet*. Also ἢ, *or. Tisch.* Render, *A prophet like one of the prophets*, that is, not the prophet all wait for, but some one like those gone before him. *Alf.*]

16. *Heard*—Repeated from ver. 14. [Omit ἐστίν, *abτός* and ἐκ νεκρῶν; so as to read, *John, whom I beheaded, the same is risen. Tisch., Alf.*]

20. *Fear*d—Holiness brings reverence. John did not fear Herod. *Knowing*—A proof of true religion: the fear of the bad, and their reverence for piety. [He did not, however, acknowledge him as a prophet. Worldly men overlook the essential element of truth. Judas himself, when in utter despair, did not call Jesus the *Christ*, but *the innocent blood. V. G.*] *Guarded*—[*Not observed*, as Eng. Ver.; *Alf.* says *preserved*,] from Herodias. *Many things—heard*—And yet Herod was not a pious man.

21. *Birth-day*—Gr. γενεσίαις—*any feast day*, in general; γενέθλια is a *birth-day feast* in particular. *Lords*—Of the palace and of the court. *High captains*—Of his soldiery. *The Chief*—In provincial posts. [Not under Herod. *Mey.*]

22. *The king—the damsel*—An antithesis.

24. [For τοῦ βαπτιστοῦ, the *Baptist*, read τοῦ βαπτίζοντος, *who baptizes*, or *the baptizer. Tisch., Alf.*]

25. *With haste*—Promptly. *I will*—Boldness of speech.

27. *An executioner*—Gr. Σπεκουλάτωρα, derived from Latin *specula*, a *watch-tower*. [It is not the Latin *speculatores*, *pikemen*, as *Rob.*, etc., so *Mey.*; but a kind of body guards of the Roman Emperors, used also as executioners. *De W.* So *Beng.*]

29. *Corpse*—So נֶבֶל of the prophet, Jer. xxvi. 23. The Saviour's body is not so termed. *In a tomb*—Perhaps his father's, in which it was proper for him to be laid, as *his own*. Jesus Christ, the Prince of Life, was laid in *another's* tomb.

30. *Gathered themselves*—At once. *The apostles*—An appropriate name. *All things*—The division follows. *Both what—and what—* most noble narrative.

31. *Ye yourselves*—Also. Often the Saviour betook himself to solitude: now he says, Do ye also seek solitude. *A while*—Solitude and society should be duly blended by the godly. *There were*—They did not always come and go together.

33. [Omit of *ὄχλοι*, the people. Read, many saw them departing and knew them. *Tisch.*, *Alf.* *Ran*—Not afoot, but on land, Gr. *περὶ*, *Alf.*] *Outwent*—By various paths. *Came together*—In one place.

34. [Omit *ὁ Ἰησοῦς*, Jesus. *Tisch.*, *Alf.* *Came out*—That is, out of the ship, ver. 32. *Mey.*] *He began*—A fresh, as if he had not taught them previously. To teach requires real compassion; and compassion is the virtue of a good teacher.

35. *Far spent*—Matt. xx. 1, etc.

36. *Round about*—For there was not enough food in merely one or two

37. *Shall we buy*—The disciples intimate, by this question, no unwillingness to go, and to expend their money, but inability to provide for the multitude. Therefore they reckon *two hundred denarii* (about \$30) not so much with reference to their means as to the number of the multitude: 5000 men are to 200 denarii, as one man is to 1-25th of a denarius, [little more than half a cent.] We have, besides the argument of changing the old currency into new, the words of Job vi. 7, “that every one of them may take a little,” especially at that season, about the Passover, John vi. 4, when provisions are usually higher; we have also the computation of the disciples, in contrast with our Lord’s omnipotence. The sum of 200 *zuzæi*, or denarii, was among the Hebrews very frequent as a dowry or fine: but this does not oppose the analogy of the 200 denarii and 5000 men.

38. [Omit *καὶ*, and, after *go*. *Tisch.*, *Alf.*]

40. *Sat down*—A proof of the people’s faith. [*Ranks*—Gr. *πρὸς*, *οὐαὶ*, garden beds in which vegetables grow. *Theoph.* in *Alf.*]

41. [Omit *αὐτοῦ*, his. *Tisch.*, *Alf.*] *All*—All partook even of the relish, the fish: of it also remnants were left, ver. 48; [which in view of the complicated organism of a fish, is less intelligible to reason than the multiplication of bread. *V. G.*]

44. [Omit *ἄνω*, about. *Tisch.*, *Alf.*]

45. *To Bethsaida*—This was the end, not of their whole voyage but until Jesus should come to them.

48. *He saw*—And yet He did not come before the proper time. *Would have*—Comp. Luke xxiv. 28.

52. *For*—They ought to have inferred *the sea* also from *the loaves*

The more faith is exercised, the more habitually it admires the wonders. [Comp. Matt. xiv. 33.] *For their heart was*—Not only is that particular time denoted, but the habitual state of their heart during their pupilage.

53. *They drew to the shore*—Promptly.

55. The dative: *in beds*, as they had been lying. [For περίχωρον, *region round about*, read χώραν, *place*. Tisch., Alf.]

56. *In the streets*—Where they would be more certain to meet him, and where the greatest number might obtain relief at once. V. G.]

As it were—Gr. ἄν, that is, καὶ ἄν, literally *even if*, as in 2 Cor. xi.

16. *They might touch*—As the woman with the issue of blood: ch. v.

27. *It*—That is, *the hem*. [Gr. αὐτοῦ, Eng. Vers. *Him*, and so De W., Mey.]

CHAPTER VII.

1-5. *The Pharisees—when they saw—asked*. There is a parenthesis after *hands* to the end of ver. 4, overlooking which, some inserted *they found fault*. But the whole clause depends on the verb ἐπερωτῶσιν. For the verb is either repeated at the end of the parenthesis, Acts ii. 8, 11; 1 Cor. viii. 1-4; Judg. ix. 16, 19; 2 Sam. xxi. 2, 3, 4; 1 Kings viii. 41, 42; or then first expressed, as in this passage, and Eph. iii. 1, 14, and the connection is marked by the particles *and*, *but*, *therefore*, and in this passage by *then*. [Beng. quotes a similar long parenthesis from *Gregory Thaumast. From Jerusalem*—The Passover had been celebrated there. V. G.]

2. *That is to say*—The Evangelist adds an interpretation, as in ver. 11, ch. v. 41; himself not regarding unwashed hands as defiled. [Omit ἐμέμφαντο, *they found fault*. Tisch., Alf.]

3. *Wash their hands—Up to the wrist*. [Gr. πυγμῆ—Not as Eng. Ver. *oft*, but probably *with the fist*, that is, *with the hand balled*. Mey., De W., (in transl.) But Alf. renders *diligently*, after the Syriac and Kuinöl.] *The tradition*—Corresponding to *they have received*, ver. 4.

4. *Pots*—Gr. ξεστῶν, [about a pint.] Whence the contents are

emptied into *the cups*. κλινῶν, *Couches*—[Not as Eng. Ver. *tables* used by persons eating. [They were washed by *sprinkling*. Alf.]

5. [For ἐπειτα, *then*, read καί, *and*. Tisch., Alf. The conjunction resumes the narration, broken by the parenthesis, ver. 8, 4. *De W Ask Him*—The Pharisees always expended their zeal in mere *questioning*. *Walk*—הלך, often in this sense among the Hebrews. [F ἀνίπτους, *unwashed*, read κοινῶς, *defiled*. Tisch., Alf.]

6. [Omit ἀποκρίσεις, *answered and*. Tisch., Alf.] *Hypocrites*—Indeed, this passage furnishes a definition of *hypocrisy*. The Pharisees were a sample of hypocrites.

8. *Laying aside*—In antithesis to *hold*. The kindred terms are, *reject*, ver. 9, and to *make of none effect*, ver. 13. *The commandment*—The commandment is one, as virtue is one and uncompounded, opposed to the multiplicity of traditions. *Of God—of men*—A evident antithesis. *The washings of pots*—Useless observance [But man counts nothing a trouble, if he but be not obliged to change his heart. Q.]

9. *Full well ye reject*—הטיר, for which the Sept. has *well*; that it is well said, when so said. Just as a true picture of a conflagration is *well done*. They too had supposed they were doing *well*. *In that*—The hypocrites are justly accused, though unconscious of the intention.

10. *Moses*—By Divine direction.

13. *Which ye have delivered*—Ye have converted a mere ancient custom into a tradition.

14. [For πάντα, *all*, read πάλιν, *again*. Tisch., Alf.] *Hearken*—salutary warning to *all*, against the prejudice most hostile to true Divine worship.

15. [For ἀπ' αὐτοῦ, *of him*, read ἐκ τοῦ ἀνθρώπου, *from a man*. Tisch., Alf.]

16. *If any man have*—Few of them comprehended His words. See verses following.

18. *From without*—Added for explanation.

19. [For καθάρσιον, referring to the *whatsoever entereth* the man, read καθάριζον, referring to the ἀφαιρών, *draught or privy*. Tisch., Alf. It is said to *purge or cleanse all food*, because it receives the unclean refuse. Mey.] *Purging*—Not polluting, whilst the whole some nutriment remains, and the refuse goes out.

21. [The order should be *Evil thoughts, fornications, thefts, murders, adulteries, covetousness*, etc., Tisch., Alf.]

22. *Covetousness*—Involving the comparative, denotes a kind of mean between theft and rapine, when you by various artifices induce

another to assign to you, unwittingly or unwillingly, something to which you have no right. Yet it is nearer akin to theft, and opposed to violence; and it chiefly characterizes the rich, as the two former the poor; 1 Cor. vi. 10, v. 10. *Lasciviousness*—Wantonness. Comp. the Syr. Version. This and an evil eye, are contrary to the ninth and tenth commandments. *An evil eye*—Envy, and joy at the misfortunes of others. [Comp. Matt. xx. 15. *Mey.*] *Foolishness*—Characteristic of those who are here refuted: comp. *Ye fools*, Luke xi. 40. *Foolishness* is placed last, because it renders all the rest more incurable. Human corruption is not merely in the will. Comp. ver. 18.

23. *All*—Oh how impure is the fountain of our heart!

24. [Omit καὶ Σιδῶνος, and Sidon. Tisch., Alf.] *No man*—For he was still within the borders of Israel.

25. [For ἀκούσασα γὰρ, for, &c., read ἀλλ' εὐθὺς ἀκούσασα, but straight-way, etc. Tisch., Alf.] *Heard*—If faith could arise from a mere rumor, how much more from a text of Scripture, though short! *For*—Referring to ver. 24. Jesus put himself and his aid in her way: but he so controlled the affair, that it appeared accidental, whereas he had undertaken this whole journey for her sake. Comp. Matt. xviii. 12. *Young daughter*—Boys may also be possessed of demons, ch. ix. 21, 24: also heathen.

26. *Greek*—In a wide sense. *A Syrophœnician by nation*—Clemens Alexandrinus mentions Syrians inhabiting Phœnicia. Tertullian mentions *Syrophœnice*. Juvenal speaks of the perfumed *Syrophœnician*. Gr. Συροφοίνιξ. The feminine Φοίνισσα, which Herodian has, is formed on the analogy of Κρησσα, Λιβυσσα, Θρασσα, Κίλισσα. [Phœnicians were so called, in distinction from *Libophœnicians* in Libya. *Mey.* *The demon*—That unclean spirit which had possessed the girl. *V. G.*]

27. [For ὁ δὲ Ἰησοῦς εἶπεν, but Jesus said, read καὶ ἔλεγεν, and he said. Tisch., Alf.] *Let first*—Not a decided denial; He seems to remind her that her request is unseasonable. *Be filled*—It would have been contrary to the privileges of the Jews, had Jesus bestowed more time on the Gentiles. [For it is not meet—What is not in itself becoming, is so to those who duly pray. *V. G.* Where faith is weak, Christ comes to meet it; where strong, he holds aloof, that it may be perfected. *Ols.*]

28. *Under the table*—The great submission of the woman. Yet she grounds her plea on the nearness of her country to Israel. *The children*—Gr. παιδιῶν, who often waste the bread. Differing from τέκνων, which points to the right to the father's bread.

29. *For this saying*—The word and the faith exhibited in it. There may be understood, *I say to thee*. [Often in evil as in good the whole power of the soul displays itself in one word. *V. G.*] *Is gone out*—Thus Jesus immediately cheered her with the joyous announcement [For he knew the effects of his power even at a distance. *V. G.*]

30. *When she was come*—In faith. [*Tisch.* and *Alf.* read *ἔρπε τὸ παιδίον βεβλημένον ἐπὶ τῆς κλίνης, καὶ τὸ δαιμόνιον ἐξελθὺνός, found the child laid upon the bed, and the devil gone out.*] The position of the daughter *lying* on the bed showed the great power of the demon which had possessed her, and the greater power of Jesus who had expelled it. The daughter had previously been deprived of rest. The mother, however, did not find the demon itself, which had gone out but she found that the demon had gone out. The force of the verb *found*, falls rather on the participle, *gone out*, than on the noun, *the devil*.

31. *The boundaries*—[*Eng. Ver., coasts*]—That is, through the midst of Decapolis. [The region comprising Decapolis lay mostly outside of Galilee (*Matt.* iv. 25), beyond Jordan, and some portion of it perhaps on the south side of Galilee, and was chiefly inhabited by Syrians and heathen. To this region belong Gadara (*Mark* v. 20) and Cæsarea Philippi. The Evangelists, about this time, frequently mention the heathen borders; whence it is evident that the Saviour traversed the whole land of Israel. *Harm.* For *καὶ Σιδῶνος ἦλθε, and Sidon, he came, ἦλθε διὰ Σιδῶνος, he came through Sidon.* *Tisch., Alf.*]

[*Ver. 32. Deaf*—The narratives of the deaf man, and the blind man, in ch. viii. 22, are recorded in Mark alone. *V. G.*]

33. *Took him aside*—The many forms which Jesus employed in this instance, and the appearance of others who were healed, served as a speech to this deaf man, whose soul he was also healing, until he began to hear. [He imparted his power first through the eyes, then through the ears. *Harm.*] *Comp.* ch. viii. 23, concerning *the blind man*. *Spit*—The saliva is clean and healthful.

34. *He sighed*—The power of sighs is great when the heart is *straitened*, στενωπῶ, [comp. Gr. στενωπῶ.] This is an emotion, wherefore it is never said in the Psalms, *I will sigh*, as we find, *I will pray I will cry aloud, I will lament*. Even sudden tears are not under our control. But *I will lament*, in the Psalms, is a deliberate act. [That groan moved the wretch, and awakened in him the desire of relief. *V. G.*] *Ephphatha*—The first word heard by the deaf man.

35. *Ears*—Or rather *his powers of hearing*. Not merely the one channel in the ear.

36. *Them*—Those who had brought the dumb man. It belonged

rather to the spectators to publish it. And yet these also celebrated it, ver. 37. Silence was usually enjoined especially on those who had been cured. *The more—a great deal*—The comparative in *more* is antithetical to His prohibition: that in *a great deal* [literally, *more abundantly*] to its publicity, they would have given it, had there been no prohibition; comp. Phil. i. 23, note.

37. *Hath done well*—[Comp. Gen. i. 31. *Ols.* This work is worthily compared with that first one of creation. *Alf.*] A formula of *satisfaction*, Gr. ἀποδογγής, Acts x. 33; Phil. iv. 14. So in the present, 2 Pet. i. 19; in the future, 3 John ver. 6. So Sept., 1 Kings viii. 18. A like formula of assent occurs, Mark xii. 32. *The*—This deaf man and others, (Matt. xv. 30.)

CHAPTER VIII.

1. [Omit ὁ Ἰησοῦς, *Jesus*, *Tisch.*, *Alf.*; and αὐτοῦ, *his*. *Tisch.*, not *Alf.*]

2. *Days*—The nominative of time; an absolute expression; understand *there is*, or *there are*, Luke ix. 28. [So *Tisch.*, *Alf.*]

3. [For τινές γὰρ αὐτῶν, *for divers of them*, read καὶ τινες αὐτῶν, *and divers of them*. *Tisch.*, *Alf.*] *Tινές*, *divers*—Those who had come farther were more in want; and on account of these the rest are fed. [This clause is also a portion of Jesus's words. *From far*—Urged by a remarkable zeal. *V. G.*] *Are come*—The verb ἤκει signifies, in the present, *I am already come*, and *I am here*, rather than *I am coming*. They who have substituted here ἤκασι, *came*, or *have come*, do not seem to have considered this force of the verb; see on Rev. ii. 25.

6, 7. *Gave thanks—blessed*—Synonyms. They do right, who in eating pray over each course. [Insert ταῦτα, *these*, after καὶ. Read *and he blessed these*. *Tisch.*, *Alf.*] *Them also*—A liberal feast.

9. [Omit οἱ φαρόντες, *they that had eaten*. Read *they were*. *Tisch.*, *Alf.*]

11. *Began*—After a respite. [*Tempting him*—Whether he could after so many signs on earth, exhibit the same from heaven. *V. G.*]

12. *Sighed*—The word is inceptive. Having commenced sighing And yet to begin to sigh remains an emotion. Gr. παθός.

13. [Omit εἰς τὸ πλοῖον, into the ship. *Tisch., Alf.*]

15. *Of the Pharisees and Herod*—Two extremes. In Matt. xv. 6, note, the words are, *the Pharisees and Sadducees*. Therefore for *Sadducees*, Mark has, *Herod*. The leaven common to them all at least in demanding signs on various pretexts, was hypocrisy, Luke xiii. 81, note. Luke does not indeed mention this of Herod at ch. xii. 1, but he does at ch. xxiii. 8, by way of supplement. For although Herod agreed more closely with the Pharisees concerning the resurrection, ch. vi. 16, yet the licentiousness of the Sadducees better suited in other respects his court, which changed religion into species of policy.

16. [Omit λέγοντες, saying, and for ἔχομεν, we have, read ἔχουσιν, they have. *Tisch., Alf.*]

17. [Omit ὁ Ἰησοῦς, Jesus. *Tisch., Alf.* *Why reason ye*—The discourse proceeds by distinct questions to the verb *remember*, ver. 18 inclusive. *Not. Crit.*] *Hardened*—*Hardening* flows on from the heart to the sight, the hearing, and the memory; ver. 18.

20. [For οἱ δὲ εἶπον, and they said, read καὶ λέγουσιν, αὐτῷ, and they say to him. *Tisch., Alf.*]

21. [For πῶς οὐ, read οὐπω. Read, not yet do ye understand. *Tisch., Alf.*]

22. [For ἔρχεται, he cometh, read ἔρχονται, they came. *Tisch., Alf.* *They bring*—The blind man himself does not seem, up to that time to have known of Jesus.

23. *Took*—Himself led him. Great humility! *Town*—Bethsaida is called a city, John i. 44. It was a village-town. To the recovery of the blind man, the aspect of the sky and of the Divine works in nature was more joyous than that of man's works in the village. [For εἴ τι βλέπει, if he saw aught, read εἴ τι βλέπεις, seest thou aught? *Tisch., Alf.*]

24. [Insert before ὡς δένδρα, δτι, for; and after it, ὁρῶ, I see. Read *I see men, for I see them walking, as it were trees. Tisch., Alf.*] *A trees, walking*—The blind man says, that by this alone he knows they are men, not trees, because they walk. [Perhaps he had often thus dimly seen and described them while his sight was failing. *Alf.*]

25. *Look up*—And try them. [The text is uncertain. For ἐποίησεν αὐτὸν ἀναβλέψαι, made him look up, read διέβλεψεν, he saw

clearly, *Tisch., Alf.* And for πάντα, *every man, or all things, (Alf.)* read πάντα, *all men. Tisch.*]

26. *To his house—into the village*—His house, therefore, was in a remote part of the village. *Nor tell*—Jesus avoided notoriety, especially at that time. [For this miracle is the last in the Evangelists before the Feast of Tabernacles (and before the discourses recorded in John vii. x. *V. G.*); and he forbade the publication of this, as of the healing of the deaf and dumb man, ch. vii. 36. The people, after the celebration of the Passover, repaired to their rustic labors: His adversaries were honored with no sign thenceforth; and in the case of the disciples, no farther necessity for miracles existed. Behold the year of grace now completed in Galilee! *Harm.*]

27. *Ἐν τῇ ὁδῷ, by the way*—Pious discourse on the way.

28. [For ἀπεκρίθησαν, *answered, read εἶπαν αὐτῷ λέγοντες, spoke to him, saying. Tisch., Alf.*]

29. [For λέγει αὐτοῖς, *said unto them, read ἐπηρώτα αὐτούς, asked them. Tisch., Alf.*]

31. *The Son of Man*—An humble title: after the resurrection He says, *Christ* ought to have suffered; Luke xxiv. 26. *Rejected*—For they denied what Peter, ver. 29, had confessed; ch. xiv. 63, 64.

32. *Openly*—Heretofore he had only implied it, Luke iv. 23.

32, 33. *To rebuke—rebuked*—Peter, while he *rebukes*, earns a *rebuke*. The same verb occurs, ver. 30.

[33. *His disciples*—Who might have been very quickly diverted by Peter's objection to merely human views. *V. G.*]

34. *The people with his disciples*—The true catholic doctrine, [impressed even upon the crowd, who were not yet clearly instructed as to Jesus the Messiah. *V. G.* For ἐλθεῖν, *come, read ἀκολουθεῖν, follow. Tisch., Alf.*] *Let him follow*—In the death of the cross.

35. *The Gospels*—So, *My words*, ver. 38. [*Especially concerning the cross. V. G.* Omit οὗτος, *the same. Tisch., Alf., etc.*]

36. [For ἐὰν κερδήσῃ, *if he shall gain, read κερδήσαι, to gain; for ζημιωθῆ, lose, read ζημιωθῆναι, to lose. Tisch., Alf.*]

37. [For ἢ τί, *or what, read τί γάρ, for what. Tisch., Alf.* Also omit δώσει ἄνθρωπος, *shall a man give. Tisch. Alf. doubts. Read what can be an equivalent for his life? Tisch.*]

38. *Shall be ashamed*—In words and deeds. [By the undaunted confession of Christ itself his own life is endangered. *V. G.*] *Me—the Son of Man*—Of the present, He speaks in the first person; of the future, in the third. *Words*—Of the cross. The plural implies, that one may confess Christ in general, and yet be ashamed of this or that saying; for instance, Matt. v. This kind of shame must also

be overcome. *In this generation*—As opposed to the general assembly of the last day, mentioned presently after. *This adulterous and sinful—Adulterous*, in despising *Christ: sinful*, in despising *His words* and hence opposing those who confess him with all kinds of threats and promises. Such a company ought to be altogether despised. Who need fear them?—who regard them? *The Son of Man*—He has just said, *Me and My words*, not *the Son of Man and His words* but now he does not say, *I*, but the *Son of Man*, a title peculiarly connected with his glorious and visible Advent. Luke ix. 26. *Ashamed*—Rightly: and so shall not acknowledge as his, but shall banish from him. *The Father*—Therefore his glory is, as of the Only-begotten of the Father, John i. 14. *With the holy angels*—Fearful shame To be disgraced before God the Father, Christ, and angels.

CHAPTER IX.

1. *With power*—Rom. i. 4; 2 Cor. xiii. 4.
2. *Apart*—contrast, *the people* [viii. 84]. *Alone*—In antithesis to the nine remaining *disciples*.
3. [Omit *ὡς χιὼν*, *as snow*. Add *ὄτρως*, *so*, after *δύναται*, *can*. *Tisch., Alf.*] *Snow*—The production of nature. *White*—The effect of art.
4. *With*—The appearance of Moses had been less anticipated by the disciples than that of Elias, ver. 11.
5. *And let us make*—So also, Luke ix. 33. *Kai, and*, that is, *and so*, represents Peter's promptness; or else the particle is the Evangelists', who join together two short speeches of Peter; comp. *καὶ* *and*, ch. iii. 22; Luke vii. 16, or even Matt. viii. 18; John xiii. 18.
6. *What to say*—So the Septuagint, *what Israel ought to do*, Chron. xii. 32, where also some have made a subjunctive of the optative.
7. [Omit *λέγουσα*, *saying*. *Tisch., Alf.* *Hear him*—Jesus. For Moses and Elias had by this time disappeared. *V. G.*]
8. *Suddenly*—Gr. *ἰξάπινα*. A Septuagint adverb. *With themselves*—Because he was yet to suffer.

10. *Kept*—They received and did not neglect. *Ti ἔστι, what is*—[Eng. Ver., *should mean*]. Their difficulty was, not so much that Christ should rise, as that he should die. [In fact, to those who had no idea that Christ must die, any discourse concerning his resurrection seemed out of place. *V. G.*]

11. *Why say*—Gr. *ὅτι*, literally *that*. An implied question; *how is it that they say?* [Comp. ver. 28: *why* could not. *First*—Before the great and terrible day of the Lord shall come, Mal. iv. 5. The disciples appear to have supposed, that on that day the resurrection of Christ, as of all the dead, would take place; and that therefore a very long silence is imposed on them. *V. G.*]

12. [For *ἀποκριθεὶς εἶπεν, answered and told*, read *ἔφη, said to*. *Tisch.*, *Alf.* Also *Tisch.* omits *μὲν, indeed*, not *Alf.*] *Told*—In this discourse, Jesus acts as a president in a discussion, allowing its just weight to the argument of the opponent, and then meeting it fully. *First*—Construed with *coming*, and *restoreth*, although in the preceding verse it is joined with *come*, only. *Forty years*—Comp. Heb. iii. 9, 17. *Restoreth*—The present indefinite, as Matt. ii. 4. *And how*—That is, the expectation of Elias as a restorer of all things, and the Scripture concerning the death of the Messiah, seem irreconcilable: nevertheless they are consistent. *That*—Because it was written, therefore He must suffer. *Be set at nought*—Isa. liii. 3. To reason, *the restoration of all things* seems incompatible with this.

13. *Indeed—to him*—To Elias. Matt. xvii. 12. *As*—Refer this to *is come*. He intimates, that the coming of Elias rests, not upon the opinion of the Scribes, but on a Scripture prophecy, less known to the disciples. This, however, is also to be referred to, *they have done unto Him*. For our Lord quickly followed his herald; therefore the herald quickly made room for him, being quickly removed.

14. *About them*—They were still laboring, though alone.

15. *Were greatly amazed*—They were impressed by the glory, even though they knew not what had happened on the mountain; comp. ch. x. 82; Luke xix. 11; also Exod. iv. 14, xxxiv. 29, 30. [You may readily perceive that men are more attracted towards you after secret communion with God. *V. G.*] *Running to*—Eagerly. *Saluted*—Joyfully.

16. [For *τοὺς γραμματεῖς, the Scribes*, read *αὐτοῦς, them*. *Tisch.*, *Alf.*] *Them*—The disciples, ver. 14.

17. *One*—Neither the Scribes nor the disciples ventured to speak. [For *ἀποκριθεὶς εἶπεν, answered and said*, read *ἀπεκρίθη αὐτῷ, answered him*. *Tisch.*, *Alf.*]

18. *He taketh him*—The term *possession* seems inadequate here.
19. [For *αὐτῷ*, *him*, read *αὐτοῖς*, *them*. *Tisch.*, *Alf.*]
20. *Whom he saw*, Gr. *ἰδὼν*—Others read *ἰδδν*, referring to the demon. *ἰδὼν* is the reading, the boy *seeing Him*, Jesus: and the construction is properly explained by Hyperbaton, that is, transposition, and *seeing him and falling*; wherein the *straightway*, etc., interrupts the construction the less violently, since it is equivalent to, *forthwith he was torn by the spirit*. A similar figure of speech occurs, oh. iii. 17.

21. *And*—Jesus acted wisely, in delaying.

22. *The fire*, Gr. *τὸ πῦρ*—This noun has no plural: otherwise, as *waters*, Gr. *ὕδατα*, so *πῦρα*, *fires*, would have been proper here, but the plural is supplied by the article. *To destroy*—Either because it promised itself power even over the corpse, or lest it should be cast out by Jesus: for otherwise it would gladly have remained in a human body. It was unable of itself to destroy a man without water or fire.

23. *This [saying], if thou canst believe*—[Eng. Vers. omits *this*. *Tisch.* omits *πιστεῦσαι*, *believe*. *Alf.* retains it, rendering, *Jesus said to him this saying, If thou canst*, etc.] The reply is worded like the man's expression, *if thou canst do anything*, ver. 22. The father seems to have been offended at the disciples; ver. 18, at the end. *This*, Gr. *τὸ*, is nominative, and in apposition with, *If thou canst believe*. The predicate is the verb *is*, understood, as in Phil. i. 22. *This, if thou canst believe, is* [the point at issue.] *Πάντα*, *all things*—Antithesis to *anything*, ver. 22. *To him that believeth*—Human faith, as an instrument, adapts itself to Omnipotence, for receiving, or even acting. [The dative of advantage. *V. G.*]

24. [Omit *καὶ*, *and*, before *straightway*. Also *μετὰ δακρύων*, *with tears*. Also *Κύριε*, *Lord*. *Tisch.*, *Alf.*] *Help Thou mine unbelief*—By removing mine *unbelief*: or by healing my son, even though I have not sufficient faith. Comp. the *help*, ver. 22.

25. *But*—Jesus everywhere avoided a din. *Unclean—dumb—deaf*—The *spirit* made the wretched boy so, or it was so itself. *I charge thee—I*, in contrast with the disciples, who had been unable: they themselves say, *we*, ver. 28. Mark the great *power* of the Lord. The spirit had been exasperated by the *inability* of the disciples. *No more*—Those who in earlier life have undergone misfortune, are sometimes more highly privileged for the rest of their life. *Enter into*—The *spirit* would have wished to return.

26. *Cried*—Although it would have preferred, in this case, to be altogether dumb. *Rent*—In Divine aid, man's body is not always handled tenderly. A violent exit indicated a more permanent deliver-

ance. [For πολλούς, *many*, read τοὺς πολλούς, *the multitude*. Tisch., Alf.]

27. *Lifted him up*—A new part of the miracle.

28. *Why*—Heb. כִּי, Sept. ὅτι, Isa. lviii. 3; 1 Chron. xvii. 6.

29. *Can*—That is, by no means can you cast out such enemies, save with prayer and fasting. [Omit καὶ νηστεία, *and fasting*. Tisch., Alf.]

30. *Passed*—Not through the cities, but *past* them. *He would not that any should know*—Hence it may be inferred, why the Saviour sometimes forbade public mention of himself, while at other times he did not forbid it: ver. 31.

31. *He taught*—Not briefly and hastily, but systematically. *For*—It was not the time for others to hear of the Passion of the Messiah. *Is delivered*—The present: already His betrayal is meditated. Comp. John vi. 70, 71. *Killed*—Emphatic: so if killed, He shall rise again. [For τῇ τρίτῃ ἡμέρᾳ, *the third day*, read μετὰ τρεῖς ἡμέρας, *after three days*. Tisch., Alf.]

32. *Were afraid*—They question Jesus more freely about every thing else, ver. 28, than Himself. Thus it is, even among intimates.

33. [For ἦλθεν, *he came*, read ἦλθον, *they came*. Tisch., Alf.] *In the house*—Their feelings, which had been somewhat excited on the way, having changed with the change of place. [Comp. Matt. xviii. 1, note]. *What*—We must render an account of all things.

34. *They were silent*—A circumstance, not seemingly bad in itself, appears in its true character, when referred to the judgment of God and the knowledge of Jesus Christ. *The greatest*—In virtue now; and therefore in dignity hereafter.

35. *Sat down and called the Twelve*—Solemnly. *Last—Servant*—These two differ. The *last* is not therefore a *servant*. Therefore the ἔσται signifies rather *he ought to be*, than *he shall be*, as a punishment. For a *servant* implies something voluntary.

36. *In the midst of them*—Between Himself and His disciples: comp. Luke ix. 47, by *Him*. *Taken in His arms*—A token of intimate union. Comp. ver. 37; ch. x. 16. By that very act He conferred *grace* on the *little one*, [and with how great loveliness the child was imbued, is not hard to understand. *V. G.*] So dear to Him, He teaches us, are the lowly.

37. *Of such*—Little children; such in heart. *Me*—Who “am lowly in heart.” *Not Me*—That is, his act does not terminate with this. [What a difference between a little child and the Supreme God! Yet they are united through Christ. *V. G.*]

38. [For ἀπεκρίθη δὲ, *and answered*, read ἐφη, *said*. Tisch.,

Alf.] The connection of John's words with those of Jesus is manifold. The power of *the name* of Christ is asserted by both, ver. 37, 38, 41. The disciples had previously disputed, which among them should be the greater: now they are taught, by our Lord's words, that they are not even to despise others. If Christ, and faith in Him, have place in little children [of whom not even the one, mentioned in ver. 36, was following Jesus, *V. G.*], it might also abide in him whom they had forbidden. Hence appears John's discretion and candor: he seems to have entertained this doubt for some time, until he could suitably advance it. *Us*—The apostles, who follow Thee. [*Tisch.* (not *Alf.*) omits *δτι οὐκ ἀκολουθεῖ ἡμῶν*, because he followeth not us.]

39. *Forbid him not*—Let them heed this, who confine spiritual gifts to a canonical succession. *Forbid not*, if there meet you again either the same person, or another like him. *Hastily*—[*Gr.* *ταχῶν*. *Eng. Ver.*, *lightly*.] For the soul is secured by the sense of His power. [After some time, it may happen. *V. G.*]

40. [The true reading is *ἡμῶν, ὑπὲρ ἡμῶν*, *us, on our part*, as *Eng. Ver.* So *Tisch.*, *Alf.* But *Beng.* reads *ὑμῶν—ὑμῶν*, *you, on your part*.] *You, your part*—*Comp. ver. foll.*, *Matt. xii. 27.* Jesus spake in the first person plural of external things; *Luke xxii. 8; xviii. 31*: but not so of the deeper truths of His kingdom [*John xx. 17*]. He thus gently corrects the *we—us* of ver. 38. *Is*—He speaks of those who undertake something for Christ's sake.

41. *Whosoever*—Jesus, after satisfying John's devout objection, resumes His subject. *For*—All things, even the least, are accepted, whereby you are aided. [Omit *τῷ*, before *ὀνόματι*, *name*, and *μου*, *my*, after it. *Tisch.*, *Alf.* Read literally, *in name that ye are*, that is because ye are Christ's. *Mey.*]

42. [*And*—John having been answered, the former discourse is continued. So ver. 42 connects with ver. 37. *V. G.* For *πιστευόντων εἰς ἐμὲ*, *that believe in me*, read *πίστιν ἔχόντων*, *that have faith*. *Tisch.*, *Alf.*] *Is hanged about*—[*Eng. Ver.*, *were hanged*.] The present indicative is emphatic.

43, 45, 47. *To enter*—Thrice; to which is opposed once, *to go away*, and twice, *to be cast*. [*Tisch.* (not *Alf.*) omits *εἰς τὸ πῦρ τὸ δάσπερον*, *Into the fire that never shall be quenched*—in ver. 45; and both omit *τοῦ πυρός*, *fire*, ver. 47.]

44, 46, 48. [Omit ver. 44, 46. *Tisch.*, *Mey.* But *Alf.* retains them.] *Where*—A most weighty repetition. An allusion to the corpses, the food either of worms, or of the funeral pile. *The worm* expresses corruption; but this corruption is eternal, *2 Thess. i.*

9. *The worm*—Of the soul. *Their*—It is not stated in Mark to what this word refers. Therefore it is quoted from Isaiah. *Dieth not*—The present. *The fire*—Of the body. Here we are to supply *their*. *Is not quenched*—Either because it really burns; comp. 2 Kings xxii. 17: or because it burns *without rest day and night*, Rev. xiv. 11, xx. 10, and forever; see the same passage. A change of torments, in degree, may be inferred from Isa. lvi. 23, 24: yet the torments shall be unceasing.

47. *The kingdom of God*—Twice before *life*: but *the kingdom of God*, and *life*, are especially appropriate in connection with *the eyes*. John iii. 3, 86. Comp. Matt. xviii. 9.

49. *Every*—Gr. *πᾶς*, [Eng. Ver., *every man*.] *Every* is here put without the noun. Some have supplied *bread*; others, *man*. They seem to have felt, that usage scarcely warrants its employment absolutely in the masculine. For where it seems to be used absolutely, the subject is left to be determined from the predicate. Matt. xiii. 19, *when any* (hearer) *heareth the word*; Luke vi. 40, *every* (disciple) *that is perfect, shall be as his teacher*; xvi. 16, *every one*, who employs violence, *by using violence, enters into the kingdom of heaven*: John ii. 10. *Every man* (who hath a marriage-feast, and sets forth wine) *sets forth first the good wine*. Such phrases are common. So in this passage, *Every one*, who shall be salted, *shall surely be salted with fire*. But to explain the idea more fully, it is mentioned between *the fire which is not quenched*, and *the salt and its goodness*. There are therefore three degrees: *to be salted with salt*; *salted with fire*; *cast into the fire that is not quenched*. The first is the most desirable: the third, the most bitter: the second is intermediate, corresponding with the third in the mention of the *fire* (which is here more frequently mentioned by *Homonymy*, [that is, giving, from analogy, the same name to things naturally different,] as in Matt. iii. 10, 11, 12), while it agrees more closely with the first in the mention of *the salting*. Salting, a very natural and proper act, is effected by salt: this salt is the Divine discipline, gently training us to self-denial, and to peace and harmony with others. They who are thus salted become a *sacrifice* pleasing to God, of which there was a type in the Levitical sacrifices; Lev. ii. 13. They who evade the salting by salt, are salted by fire (for even salt has a power of burning, Deut. xxix. 23; and in turn, natural fire has a power also of salting, as even roasted flesh shows; and in Plutarch, fire is said to be *the best and sweetest seasoning*); that is, according to the closest analogy, they are salted by a severer Divine discipline, lest through the increasing offence of hand, foot, or eye, they go on to the fire that cannot be quenched. This

therefore is the connection and sense of the passage: Without any delay, or irresolution, oppose the offence of hand, foot, or eye; which otherwise will thrust you into hell, and its eternal fire. For every one, who is to be salted in any way, and who is by salting to be delivered from the eternal fire, shall be salted, if not by salt, the milder remedy, yet by fire, the severer, but in this life: and every sacrifice shall be salted with salt, a most gentle and excellent kind of salting. Therefore receive and keep this salt, so that, every offence being removed, peace may flourish among you. You will surely experience the salt and the fire: see that ye require as lenient a salting as possible. [Better *Stier*, who gives this as the sense of the whole: "The same fire of God's holiness (love) which must forever consume the unclean and the dead, must in this life salt all it touches, by destroying all in it that is worthy of death; slaying the sin, delivering the sinner. 1 Pet. iv. 12-17. Luke xxii. 81.] *Shall be salted*—The future: by which is intimated the commandment respecting the Old Testament sacrifices and their typical reference to the sacrifices of the New Testament. *Every sacrifice shall be salted*—This is found in Lev. ii. 18. *Every oblation of thy meat-offering shalt thou season*—Hence the former clause is inferred, which is more general, as the *being salted with salt* is now added, as if by way of limitation, to *sacrifice*; the limitation standing in opposition.

50. *Good*—Salt. For all other things are seasoned by it. *But if the salt*—Here the disciples themselves are called "the salt," as being imbued with the salt, and salting the world. *Become saltless*—[Gr. *ἀναλον γένηται*, Eng. Vers., *have lost his saltiness*.] So as to have no pungency. *Pride* especially produces this effect. *It*—Having lost its primary quality. *Have*—To have "fire" is not within human ability: therefore it is not said, *have fire*. But he who is imbued with the fire is enjoined to have salt. *In yourselves*—*Antithesis, among one another*. The former duty concerns ourselves; the second others. *Salt*—Gr. *ἅλας*, the singular, or else the plural from *ἄλς*. Self-mortification, whereby pride is destroyed. *And have peace*—Or, *ye shall have*; comp. ver. 84: arrogance the source of quarrels being removed. [This injunction naturally follows the allusion to *salt*, the symbol of a covenant. *Mey*.]

CHAPTER X.

1. *Arose from thence*—The antithesis is not so much to Capernaum, where he had taught sitting, ch. ix. 33, 35, as to Galilee, ix. 30. [For *δὲὰ τοῦ πέραν*, by the farther side of, read *καὶ πέραν*, and beyond. *Tisch., Alf.*] *As he was wont*—The habits of Jesus are worthy of observation: Luke iv. 16.

5. *Wrote*—Moses, the writer of the Pentateuch: ch. xii. 19.

6. *From the beginning of the creation*—Therefore there was no creation before the creation described in the beginning of Genesis. [Omit *ὁ Θεός*, God. Read *he made*. *Tisch.* But *Alf.* doubts.]

7. [For this cause—To correspond with this divine law in the creation. *Mey.* For whose sake then may they part, if not for that of father and mother? *Q.*]

9. [God—man—Whatsoever God doeth and ordaineth, man should regard as established. It is impious to accept what God rejects; or to approve what God censures. *V. G.*]

10. [Omit *αὐτοῦ*, his. *Tisch.* Also for *τοῦ αὐτοῦ*, the same, read *τούτου*, this. *Tisch., Alf.* *Again*—The Saviour had given the following reply to the *Pharisees*, Matt. xix. 9; but the *disciples*, by repeating the question, called forth a repetition. *V. G.*]

11. [Against her—The first. Jesus plainly *presupposes* here the principle of monogamy. *Mey.*]

13. *Should touch*—A modest request.

14. *Was much displeased*—Because the disciples interfered with the manifestation of His love. *Of such is*—To such, to these it belongs to receive the kingdom of God, ver. 15.

15. *Whosoever*—This he did to mark his disapproval of that feeling, with which the disciples would have put away the infants from him. *Receive*—For it is offered. *As a little child*—Receives: for it receives the kingdom in very deed.

16. *And*—He did more than was asked, ver. 13. [*Blessed them*—By that very act conferring on them the blessings, which he afforded to adults by the mediation of the word. *V. G.*]

17. *He was gone forth*—From the house, ver. 10. *Running*—Gr. *προσδραμών*. The Vulg. has *running forward*, as if reading *προδραμών*. This man was surely impelled by a remarkable earnestness. He seems to have been eagerly waiting. [Sudden impulses of this kind sometimes grow languid after a while. *V. G.*] *Kneeled*—He therefore felt great zeal. *Shall I do*—Little children receive not by *doing*: ver. 15.

18. *Said*—The Lord replies, I. To the peculiar title applied to Him by the young man: II. To his question. *Why callest thou Me good*—There were many things in Jesus, outwardly considered, not adapted to enhance His reputation among the ignorant. John i. 47; Matt. xi. 6, 19; Isa. liii. 2, etc. Moreover He did not rest in Himself, but leaned on the Father. He lived a pilgrim and stranger in the world; and in that condition described in the Psalms, *wretched and needy*. He was ever seeking the eternal good and the eternal joy, for which this youth was inquiring. Ps. xvi. 2, 5: *My goodness [extendeth not to thee, Eng. Ver.] is not independent of thee*. Comp. John xiv. 28, xvii. 5; Heb. v. 8, 9, ix. 12. He did not “know Himself according to the flesh;” as Augustine declares. For *good* (Gr. ἀγαθός) properly applies to one blessed. The young man sought of Jesus unalloyed happiness. Jesus declares that he will not find this with Him: comp. Luke ix. 57. Nevertheless He does not say, *I am not good*: but, *Why dost thou call Me good?* As in Matt. xxii. 43, He does not deny, that He, the Son of David, is likewise David’s Lord. God is good: there is no goodness without Godhead. The young man partially perceived virtue in Jesus; or he would not have applied to Him: but he did not fully recognize it; or he would not have withdrawn. Much less did he recognize His Godhead. Wherefore Jesus does not accept from Him the title of goodness without that of Godhead (comp. Luke vi. 46): and thereby vindicates the honor of the Father, with whom He is one. See John v. 19. At the same time His omniscience enlightens the heart of this youth, showing him that he has not yet the knowledge of Jesus Christ, worthy to give so exalted a title, which is otherwise appropriate. Wherefore He does not say, *There is none good save one, that is, My Father*; but, *There is none good save one, that is, God*. Often our Lord adjusted His words to the capacity of His questioners, John iv. 22. So a general, of noble birth, might answer one ignorant of his nobility, but aware of his rank, *Why do you call me a gracious lord?* Jesus manifested His goodness to the disciples, Luke x. 23; Rom. xiv. 16. [By this saying, Jesus at once shows the youth his humility, and teaches that there is no goodness but in God. He does not deny, but implies his own Deity; for if none is good but God, then Christ is either God or is *not good*. This last even Socinians will not affirm. *Stier*.]

19. *Thou knowest*—Why dost thou ask, *What shall I do?* *Defraud not*—By *covetousness*, Exod. xx. 17. The same verb occurs, 1 Cor. vi. 8: see note.

20. *Master*—The young man now repeats the name without the epithet. And yet Jesus loves him.

21. *Looking earnestly*—[Gr. ἐμβλέψας. Eng. Ver. wants force; *beholding.*] *Loved him*—That is, expressed his love by an earnest look, and a smile. A *Hendiadys*, [that is, the expression of a verb and its qualifying adverb, by two verbs,] *for he lovingly beheld*, in order to give him a token of His love for the future, if he would follow Jesus: and to counteract his “sadness.” The antithetic word is *sad*, ver. 22. In Christ’s life tears are mentioned rather than laughter, because He had come to bear our sins. Yet His countenance sometimes beamed with benignity and joy; as it did here to allure the youth, now on the point of following Christ. Comp. ver. 16; Luke x. 20–24, xii. 32. A similar use of this verb [ἀγαπᾶω] occurs in Ps. lxxviii. 36, They did *flatter* him with their mouth. And 2 Chron. xviii. 2, *persuaded* him to go up. So also the use of the verb ἐλεεῖν, [*have compassion.*] Jude ver. 22. *One thing*—Antithesis to *all these*, ver. 20. [The faithful Master wished to render the duty more easy and delightful to the man. *V. G.*] This *one thing* is a heart freed from worldly lusts. The selling of his goods was to be the evidence of this. Generally every man is wanting in some one thing; and by that one defect they are kept from Christ. *Cross*—Of poverty, etc. So the word *with persecutions*, ver. 30.

22. [*But he*—How quickly is the highest happiness refused! *V. G.*]

23. *Looked round about*—The look of Christ is often described, corresponding to His emotion, and adapted to that of His hearers: comp. v. 21, 27. *How*—A proposition; A rich man is with difficulty saved, the subject of which proposition is limited in ver. 24. The predicate is enlarged. They differ in the abstract; they for the most part agree in the concrete. *They that have riches*—The few have most of the world’s wealth.

24. *Children*—This term shows, that Jesus speaks with pity, but with truth: and that He freely declares the fact to His disciples. *That trust*—Puffed up thereby, so as not to obey the word of God: ch. iv. 19; Ps. lxxii. 10; 1 Tim. vi. 17. [The number of the rich is not much greater than of those who trust in riches. *V. G.*]

26. *Kai, And who then?*—[καί, here, expresses astonishment.]

27. [Omit δὲ, and. *Tisch., Alf.*] *All things*—Ps. lxxii. 12. Comp. in both passages the preceding context.

28. [Omit καί, and. Eng. Ver., then. *Tisch., Alf.*] *Began*—His hopes excited by the Saviour’s words.

29. [For ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, and *Jesus answered and said*,

read ἐφη ὁ Ἰησοῦς, *Jesus said. Tisch., Alf.*] *Or brethren*—The goods which are left are connected by *or*: those which are repaid, by *and*, etc., ver. 30. See following verse. Observe the richness of the reward, the goodness of the Lord. [Transpose *mother* and *father. Tisch., Alf.*] *For My sake*—While I am in the world. [Read *for the sake of the Gospel. Tisch., Alf.*] *Gospel's*—In order that he may preach *My name* after *My* ascension. For the world's sake, many leave many things.

30. [*Now*—Not after persecutions, but in the midst of them, when seemingly desolate. *Mey., etc.*] *Both fathers and mothers*—Each one has by nature but one *father* and one *mother*; but through benefits received, the Christian is blessed with many, comp. Rom. xvi. 13. *Wives* are not added, on the ground of propriety. *Children*—1 Cor. iv. 14–17. *With persecutions*—This is added lest the disciples should expect outward prosperity. Persecutions shall not be wanting: but these not only shall not injure, but shall even favor his receiving an hundred-fold, preventing meanwhile his undue elation thereby. *World*—[Gr. *αἰῶν*, used of indefinite duration: *in eternity*:] not *καρπῶ*, in *time*. *To come*—Gr. *ἐρχομένῳ*—Already coming.

31. *First shall be*—*First* is the subject; See Matt. xix. 30, note.

32. *They were amazed*—They knew not why. Often something unperceived by the mind or the eye, affects another sense; Dan. x. 7. [More probably, because Jesus had gone on, and they supposed, from ch. ix. 31, etc., that he was on his way to death. *De W.*] They were amazed at Jesus, who *went before*: afraid, for their own sakes, who *were following* Him. By this trembling and fear, they were divested of their estimation and hope of earthly things, if not completely, as James and John, yet in part. *He began*—He had *begun* before already, ch. viii. 31; but now He *began* to speak more fully. And this as yet was but *the beginning*.

34. [For τῇ τρίτῃ ἡμέρᾳ, *on the third day*, read μετὰ τρεῖς ἡμέρας, *After three days. Tisch., Alf.*]

35. [Omit οἱ, *the*, before *sons. Tisch., Alf.*] *Come*—They walk together. *We would that thou shouldst do*—So in the following ver., *What would ye that I should do?* *Grant*—Ingenuously asked; for petitions for *doing* are often more readily asked and obtained, than those for *giving*. [Add *σε, thee. Read desire of thee. Tisch., Alf.* He is poorly disposed for prayer, who begins by prescribing to God what he shall do for him. *Q.*]

38. [For καὶ, *and*, read ἢ, *or. Tisch., Alf.*] *The cup*—*the baptism*—*To drink this cup* was difficult (as often death itself is incurred in

drinking). *Baptism* also, among the Jews, was calculated to cause a shudder, as the whole body was dipped in a stream, however cold. Accordingly, by both words, Christ's Passion is denoted: His inward agony by the *cup*, which is therefore placed first; by the *baptism*, His visible suffering especially. He was *filled* with anguish, he was *overwhelmed* with anguish. Moreover both are properly applied; for they who take the sacraments, partake of Christ's baptism and cup; 1 Cor. xii. 13: and Christ's baptism and ours, and the Holy Supper, are closely connected with Christ's Passion and death, and with ours also. *Ye shall drink—ye shall be baptized*—James, when slain with the sword, drank the cup; afterwards John was baptized in boiling oil. According to Ecclesiastical History boiling oil harmonizes with the term, *baptism*. Our Lord Himself, in Gethsemane, also calls His suffering of death a *cup*. Thus the *cup* precedes the baptism.

39. [Omit *μὲν*, *indeed*. *Tisch.*, *Alf.*]

40. [For *καὶ ἐξ ἐδωόμωυ μου*, and on my left hand, read *ἡ ἐξ ἐδωόμωυ*, or left. *Tisch.*, *Alf.*]

41. [*The ten*—When one of two seeks a special privilege, the other takes it ill, who would have been contented of himself. *V. G.*]

42. [Omit *δὲ*, *but*, and begin the verse with *καὶ*, and. *Tisch.*] *Which are accounted*—That is, they who vigorously bear rule. [Worldly princes have but little greatness in the eyes of the Divine Majesty. *V. G.*]

43. [For *ἔσται*, *shall it be*, read *ἔστω*, *is it*. *Tisch.*, *Alf.*]

44. *Of all*—Ver. 43, *your* servant. *Epitasis*, that is, an expression to complete or strengthen a previous statement.

45. [*To minister*—Who is not put to the blush, and yet irresistibly attracted by this matchless example? *V. G.*]

46. [Omit *ὁ* before, and insert *προσαίτης* after *τυφλός*; so as to read, *son of Timæus, a blind beggar, sat*, etc. Omit *προσαρτῶν*, *begging*. *Tisch.*, *Alf.*] *Bartimæus*—Timæus seems to have been a man known at that time at Jericho; and Bartimæus seems to have been made a beggar by reason of his blindness. *Blind*—Like a surname. *Bartimæus* was well known in the time of the apostles. [As to his companion, see note Matt. xx. 30.] *The highway side*—On the highway to Jerusalem there was the greater opportunity of begging.

47. *Jesus, thou Son of David*—Great faith is shown in the blind man's calling him Son of David, whereas the people announced Jesus to him as the Nazarene. [*Have mercy on me*—This is the essence of all prayers. *V. G.*]

49. [For *εἶπεν αὐτὸν φωνηθῆναι*, *commanded him to be called*, read *εἶπεν, φωνήσατε αὐτὸν*, *said, call him*. *Tisch.*, *Alf.*] *Be of good com-*

fort—In mind. *Rise*—With the body. An elegant asyndeton [omission of the copula]. They had no doubt but that he could and would help.

50. *Casting away*—Through eagerness and joy. [For ἀναστὰς, *rose*, read ἀναπηδήσας, *leaped up*. Tisch., Alf.]

51. [ῥαββουνί, Eng. Ver., *Lord* is the Aramaean רבנני, *my Lord*, or *my Master*, and is a more reverential address than the usual Rabbi. Mey., etc.]

52. *In the way*—Towards Jerusalem.

CHAPTER XI.

1. [Omit Βηθφαγή καὶ, *Bethphage and*. Tisch., not Alf.] *Bethany* was already left behind when the Lord commenced these things. Bethphage was before his eyes; and is therefore placed first, not in geographical order, but as being of more importance; and at Jerusalem, it appears, they were wont thus to name together these two places joining, *Bethphage and Bethany*.

2. *Village*—Bethphage. *Whereon never man*—Not readily is such a colt to be found at any time and place; this one, therefore, was reserved for the Lord. Creatures which are to serve Christ, must be free from all pollution of sinful bodies; Matt. xxvii. 60. This colt, though unbroken, yet bare Him as a rider.

3. [Omit δτι, *that*. Tisch., Alf.]

4. *Street*—Gr. ἀμώδου, Eng. Vers., *where two ways met*.

6. [For ἐνετείλατο, *commanded*, read εἶπεν, *said*. Tisch., Alf.]

8. [For ἔκοπτον, *ex τῶν δένδρων*, *cut, off the trees*, read κόψαντες ἐκ τῶν ἀγρῶν; *render, and others branches, having cut them from the fields*. Tisch., Alf.]

9. [Omit λέγοντες, *saying*. Tisch., Alf.]

10. *Of our father David*—Construe with *the kingdom*. [For the words ἐν ὀνόματι Κυρίου, *in the name of the Lord*, are not genuine here. Tisch., Alf. So Beng. They call David their father, as the king, the father of their nation. Yet, we may suppose that David's

posterity also were intermingled with them. The throne of David has been assigned to the Messiah, Luke i. 32. *V. G.*]

11. [Omit δ 'Ιησοῦς, *Jesus*. Also *xai, and*, after Jerusalem. *Tisch., Alf.*] *Looked round about*—This describes his appearance. [Which, the day after, a most weighty reproof succeeded. For if the expulsion had been repeated on each of the two days, *ἤρξαστο* would be less appropriate in ver. 15. So Luke assigns the plucking of the ears of corn and the healing of the withered hand to two Sabbaths, not so clearly distinguished in Matthew and Mark. So Matthew sets forth at the same time the entire narrative of the fig-tree; Mark divides the incidents between two days: so Matthew and Mark join the transfiguration with the account of the lunatic boy; Luke (ch. ix. 37) represents the lunatic as healed the day after the transfiguration. *Harm.*] *All things*—What holy meditations he had respecting the sacrifices, and types about to be so soon fulfilled in himself!

13. *Having leaves*—And therefore promising fruit. *If therefore*—[Gr. *εἰ ἄρα*, Eng. Vers., *if haply*.] The whole subject of the kinds of fig-trees may be dismissed. Its leaves promised abundance of fruit: accordingly the Lord approached to see, whether he would find anything besides leaves; but he found *nothing but* leaves, and not also figs: for it was not the time of figs. A nearer view of the tree showed that it did not fulfil the remarkable promise of the leaves; but was such as the season ordinarily produced, this not being the time of figs (comp. Matt. xxiv. 32); *time* either refers to the part of the year, a very few days after the vernal equinox, ch. xiii. 28, or, independently of the time of year, it is denoted that such trees were not then in bearing. Therefore every fig-tree ought either to have had no leaves; or else to have had fruit too. Other fig-trees, clad neither with leaves nor fruits, were not blamed: this fig-tree, laden with leaves, yet refused, in fact, the fruit it promised. Therefore it suffered the penalty. *For*—This particle intimates why the Lord particularly *sought* fruit on a tree laden with leaves, because it was not the time of fruit: and why he found on it nothing save leaves. [It had seemed likely that at least unripe fruits would be found: to what use these would have been put by our Lord, it is needless to inquire. He may have been impelled by hunger to seek for fruit, though not wishing to eat such food. Nay, even unripe food relieves at times, when hunger presses. And how credible is it, that He who had turned the water into wine, and a few loaves into a banquet for thousands, would have imparted instant ripeness to the fruit! *Harm.*] This clause [*for the time of figs was not yet*] is intended to explain the whole period, as the *for*, ch. xvi. 4, where see note.

14. [Omit ὁ Ἰησοῦς, *Jesus. Tisch., Alf.*] *Answered*—To the tree which refused food. *No man*—Whatever does not serve Jesus Christ, is unworthy to serve any mortal. [Therefore the tree was cursed for the honor of the Son of God. *V. G.*]

15. [Omit ὁ Ἰησοῦς, *Jesus. Tisch., Alf.*] *Began*—Men ought to have taken warning *the day before*, whilst the Lord spared them and admonished them by gestures.

16. *Through the temple*—As if through a street.

17. *He taught*—The addition of *teaching* makes punishment salutary. [For λέγων αὐτοῖς, *saying unto them*, read καὶ ἔλεγεν, *and said. Tisch., Alf.*] *To all nations*—Construe with *the house of prayer*. [Eng. Ver. of all nations, construed with *shall be called*.] Comp. the Heb. accents, Isa. lvi. 7.

18. *And*—They either had approved of that traffic as lawful, or profitable: or else thought that it should have been stopped by their agency. [Transpose, *chief-priests and scribes. Tisch., Alf.*] *They feared*—Therefore they devised plots.

[19. *When evening was come*—Mark has described with remarkable clearness, these last walks of the Saviour. *Harm.*]

22. *Have*—Hold fast. *Faith in God*—[Gr. θεοῦ, *of God.*] Such as they should have, who have *God*: faith great and sincere, which believes in God as the sole foundation of all things. So *prayer of God*, that is to God in solitude, Luke vi. 12. So *the kindness of God* is used of that bestowed on the *orphan*, from a regard to God alone, 2 Sam. ix. 3, comp. ver. 1. So the *cedars of God* are trees not planted by human hands. The *mountains of God*, those which human culture does not reach.

23. [Omit γὰρ, *for*. For δ, *those things which*, read ε, *the thing which. Tisch., Alf.* Also omit ὃ ἐὰν εἴπῃ, *whatsoever he saith. Tisch.*, but *Alf.* doubts.]

25. *And when*—The connection is, We must pray without doubting and wrath, 1 Tim. ii. 8. *Stand*—When in the very attitude of your body you have prepared yourselves for prayer: comp. Jer. xviii.

20. *To stand* is the attitude of one praying with confidence. [Luke xviii. 11, 13. *E. B.*]: to lie prostrate, of one praying with deprecation. *στήνω*, from ἕστηκα, signifies *I have betaken myself to standing*; a signification which admirably suits the other passages also, where *στήνω* is read. When standing we come least into contact with the earth; wherefore it is a fitting posture for those who pray; in which the ascetics forbid to lean upon anything. *Forgive*—[Thus an especial hindrance (ver. 26) to believing prayer is removed. Sin unforgiven obstructs every thing. *V. G.*] Jesus cursed the fig-tree: the believer is bound not to curse his brother.

26. [*Tisch.* omits this verse, not *Alf.* *Neither will forgive—And so will also refuse to regard. V. G.*]

27. *Walking—As in his own house. Come—A weighty and solemn interrogation this was, uttered by men of different ranks.*

28. [For λέγουσιν, *say*, read ελεγον, *said.* For και τις, *and who*, read η τις, *or who. Tisch., Alf.*]

29. [Omit αποκριθεις, *answered and.* Also omit χωω, *also. Tisch., Alf.*]

31. [Omit ουν, *then. Tisch., Alf.*]

32. [Omit εαν, *if*, and place a mark of interrogation after ανθρωπων. *Tisch., Alf.* Read, *But shall we say, of men? They feared, etc.* The answer is said by Mark, not by the priests, etc. *Mey.*]

33. [Omit αποκριθεις, *answering.* after *Jesus. Tisch., Alf.*]

CHAPTER XII.

2. [For του καρπου, *fruit*, read των καρπων, *fruits. Tisch., Alf.* *Of fruits—Matt. xxi. 34. Of—A portion of the fruits was allowed to the husbandmen. This particle is appropriate to the first servants, who were to bring a specimen of the fruits.*

5. [Omit πδην, *again. Tisch., Alf.*]

6. *Yet—Construe with having.* [Omit ουν, *therefore*, and for εχων, *having*, read ειχε, *he had.* Also omit αυτου, *his. Tisch., Alf.*] *One—His well-beloved—These two words have not precisely the same meaning. [Sent—Wonderful patience! Trench.]*

10. *Have ye not even—[Eng. Ver., have ye not. Gr. ουδδ.]* The adverb increases the force.

12. [*For they knew—Their conscience bearing witness. V. G.* *Against—[Gr. προς,] comp. Heb. i. 7, xi. 18.*

14. *But—Truth is inconsistent with partiality.*

15. *That I may see—The Saviour sees then for the first time to have handled and looked at a penny.*

17. [Omit αποκριθεις, *answering*, and αυτοις, *unto them, Tisch.* *The things that are God's—All things are GOD'S, heaven and earth, all men, and therefore Cæsar himself. Yet He hath wisely distributed His goods. Therefore the less should he be defrauded of what He hath peculiarly reserved to himself. V. G.*]

19. *Wrote—The Sadducees, though sceptics, acknowledged Moses to be the writer of the law. If, etc.—that, etc.—Gr. °Οτι—iva—A*

rare phraseology; comp. ch. v. 23. [For τέχνα, *children*, read τέκνον, *child*. Tisch., Alf.]

20. [Omit οὖν, *now*. Tisch., Alf.]

22. *Seven*—The fact that no seed was left, even by the seventh, increases the plausibility of the question. [Omit ἔλαβον αὐτήν, *had her*, and καὶ, *and*. Tisch., Alf.]

23. *When they shall rise*—The brothers and the wife. [Omit οὖν, *therefore*. Tisch., Alf.]

24. [Omit καὶ ἀποκριθεὶς, *and—answering*. Tisch., Alf.] *Therefore*—The particle strengthens the refutation: your very words betray your error. Comp. Ps. lxxvi. 19, Gr.

25. *From the dead*—*Out from among* [Gr. ἐξ] implies the new condition of saints when they rise, while it does not set aside the universality of the resurrection.

26. *The book*—The volume of Moses is mentioned in this passage; of Isaiah in Luke iii. 4; of the Prophets, Acts vii. 42; of the Psalms, Acts i. 20. *Of Moses*—Of whom you spoke, ver. 19. *In the bush*—[Gr. ἐν τῷ βάλτου, which Beng. refers to the preceding. Render *in the book of Moses concerning the bush*, that is, that part of the book. So Mey., Alf.]—A common Rabbinical formula of quoting a section of Scripture. So Pliny, *to be mentioned in lead*, that is, *in the chapter on lead*, in the chapter concerning lead. Furthermore, ὁ βάλτος is a measure, *bath* [8½ gal.]; ὁ or ἡ βάλτος (as ὁ or ἡ θάμνος) not a barren bramble, but a valuable shrub, at least in Exodus. A noble image, Deut. xxxiii. 16.

27. [Omit θεός, *the God*, after ἀλλὰ, *but*. Tisch., Alf. So Beng.] *Ye therefore*—[*Ye Sadducees*. The doctrine of the resurrection is fundamental. V. G.] *Greatly*—Antithesis at ver. 34, *not far*. [Omit ὑμεῖς οὖν; read, *ye greatly err*. Tisch., Alf.]

28. *Well*—Admirably. The excellence of Christ's teaching is often manifest, even to those who do not wholly comprehend it. Hence ver. 32, *well*.

29. [Omit αὐτῷ, *him*. And for πρώτη πασῶν τῶν ἐντολῶν, *the first of all the commandments*, read, πρώτη ἐστίν, *the first is*. Tisch., Alf. *Hear*—Even this word is a portion of the first commandment. V. G.] *The Lord*—This is the foundation of the first commandment, nay, of all. The subject is, THE LORD OUR GOD: the Lord, I say (the God of all); the Predicate, is One (God) [not as Eng. Vers., "The Lord our God is one Lord"]; comp. ver. 32, in order that the proper name employed *twice* may signify the *two* great revelations of Jehovah, of which the one embraced the Jewish people, the other the Gentiles also; comp. Ps. lxxii. 18, where the proper name is put

once, the appellative twice, "Jehovah God, the God of Israel;" the accentuation being the same as 1 Chron. xii. 18.

30. *Heart*—Which lives and loves. *Soul*—Which enjoys and relishes. *Mind*—That unceasing power which employs itself in thought. *Understanding* is employed in ver. 33; in Luke x. 27, *strength, mind*. *Strength*—Executive power through the whole body. [Omit *αὕτη πρώτη ἐντολή, this is the first commandment*.

31. [For *καὶ δευτέρα ὁμοία αὐτῇ, and the second is like*, read, *δευτέρα αὕτη, second is this*. *Tisch., Alf.*]

32. *Well*—Gr. *Καλῶς*, Construe with, *Thou hast said*: for it is founded on the truth, as Luke iv. 25. *There is one*—[Gr. *εἷς ἐστὶ*, omitting *θεὸς, God*. So *Tisch., Alf.*] *There is One, and there is none other but He*—*There is One*, an absolute phrase repeated from ver. 29, that is, from Moses; comp. Zech. xiv. 9. The subject, *God*, is understood by a striking *εὐλάβεια* [that is, caution against needlessly repeating God's name], although many have inserted it. [*One God* requires *one heart and one love*. *Q.*]

33. *Whole burnt-offerings*—The most noble species of sacrifice. *Victims*—[Gr. *θυσιαῶν*, Eng. Vers., *sacrifices*.] Of which very many commandments treat.

34. *Thou art not far*—They therefore are *far off* who *have* not discernment. [Such, for instance, were they who clung to sacrifices. *V. G.*] Since thou art not far, enter: otherwise it would be better for thee to be far off.

36. *Himself*—[Omit *γάρ, for*, *Tisch., Alf.* For *εἶπεν, said*, after *Lord*, *Tisch.* reads *λέγει, saith*, and for *ὑποπόδιον τῶν ποδῶν σου, thy footstool*, read *ὑποκάτω τῶν ποδῶν σου*, literally, *under thy feet*.]

37. [Omit *οὖν, therefore*. *Tisch., Alf.*] Render *The people*, who were *many*. [But Eng. Vers., *The common people*. The expressive repetition of *David himself* strongly contrasts David's *own* statement with that of the scribes. *Mey.*]

38. [Omit *αὐτοῖς, unto them*. *Tisch., Alf.*] *Them*—Especially the disciples, Luke xx. 45. *Beware*—[Lest ye incur the same sentence, 40. *V. G.*] *The Scribes*—An open accusation. *Who wish*—Gr. *θελόντων*, [Eng. Vers., *who love*.] The *wish* or *intention* often makes an act, in itself indifferent, a bad one: but the verb *θέλω, I will*, or *wish*, often includes the act, whether good, Matt. xx. 14, or bad, Gal. iv. 9. And it is a characteristic, even in the present day, of false theologians, to be captivated with splendid robes, brilliant reputations, and display in offices, honors, and worship.

40. *Devour*—Construe with the following words.

41. [Omit *ὁ Ἰησοῦς, Jesus*. *Tisch., Alf.*] *Beheld*—Christ, in our

worship even now, beholds all. *Many rich*—The state was prosperous.

42. *There came*—Jesus chiefly regarded her. *Two*—One of which the widow might have retained. [This had been enacted by no commandment: but her impulse was good. *V. G.*]

43. *Called unto Him*—To speak of a momentous subject. A specimen of the judgment to be passed hereafter, according to the state of hearts. *His disciples*—Who had not estimated the widow's gifts so highly. [Hence the Searcher of hearts prefaces Verily. *V. G.*] *More*—Not proportionally but in motive, which the Lord regarded. If any rich man had contributed all his means, the act, outwardly viewed, would have been greater, in so far as two pieces of money are more readily acquired than many: yet he would not have surpassed the motive of this poor woman. [How vastly Jesus' commendation of the poor widow exceeds all worldly praises! *V. G.*]

CHAPTER XIII.

[1. *Stones—buildings*—The building was at that time going forward briskly: therefore many stones were lying scattered here and there. *V. G.* The temple was built of large white stones, each about twenty-five cubits long, eight high and twelve wide. *Joseph.* in *Mey.* The cubit, *πηγύς*, was eighteen inches. *Rob.*]

3. [Omit *ἀποκριθεὶς*, *answering.* *Tisch., Alf.*] *Upon*—The mountain. The wall of the temple was lower towards the Mount of Olives: so that the interior of the temple could be readily seen. *Peter, etc.*—James and Peter were to die before the rest: and yet the subject concerns even them: still more John.

4. *These things*—Concerning the temple. *All these things*—Respecting not only the temple, but also all things else, that is, the whole world.

5. [Omit *ἀποκριθεὶς*, *answering.* *Tisch., Alf.*] *He began*—He had said little previously concerning these things.

6. [Omit *γὰρ*, for. *Tisch., Alf.*] *I am*—The Predicate is understood, *the Christ*; Matt. xxiv. 5. Hebrew *אני הוּא*, Isa. xliii. 10.

7. [Omit *γὰρ*, for. *Tisch., Alf.* *The end*—Of tribulation. *Mey.* Comp. ver. 8. end.]

8. [Omit *καὶ, and*, before *there shall be*. *Tisch., Alf.*] *Troubles*—In the greater and lesser world.

9. *But*—Care not for other matters, ver. 11: only take heed to *yourselves*. [Omit *καὶ, for*, before *they*. *Tisch., Alf.*] *They shall deliver you up*—From this verse to ver. 13, the words are parallel to Matt. x. 17, 18. Therefore Mark is not an epitomizer of Matthew. *In*, Gr. *εἰς*, literally *into*—Abbreviated; ye shall be brought *into* the synagogues, amid stripes. Or rather *εἰς* is for *ἐν, in*, as in ver. 16. At all events the mention of stripes is closely connected with the synagogues. Matt. x. 17, xxiii. 34. *To them*—[Not *the Jews*, as *Beng.*, nor is *against them*, as Eng. Ver., the proper rendering. But to them, *the rulers and kings*; that they too may have a testimony of me. *Mey.*]

10. *And among*—The preaching of the Gospel was forwarded by the very persecutions, ver. 9; 2 Tim. iv. 17. *First*—Before the end shall come, ver. 7. [When Jerusalem was being destroyed, already a church was collected from among the Gentiles. *V. G.*]

11. [For *ὅταν δὲ, but when*, read *καὶ ὅταν, and when*. *Tisch., Alf.*] *Neither do ye premeditate*—Not only have you need of no anxiety, but not even of premeditation. *That*—The whole, and fearlessly. [For with that view it is given you. *V. G.*]

13. [Faith and love unite even strangers; unbelief and hate break the closest ties of nature. *Q.*]

14. [Omit the clause, *spoken of by Daniel the prophet*. *Tisch., Alf.*] *Where it ought not*—Language adapted to His hearers' modes of thought. The Jews thought that it ought not. And it ought not, since the place was holy; so, "speaking things *which they ought not*," 1 Tim. v. 13. Comp. also Jer. xlix. 12. [From that place the Romans invaded the city. *V. G.*]

18. [Omit *ἡ φυγὴ ὑμῶν, your flight*. *Tisch., Alf.* Read, *it be not.*]

20. *Whom he hath chosen*—Notice the power of prayer. *He hath shortened*—By his decree.

21. [Omit *ἡ, or*. *Tisch., Alf.*]

22. [Omit *ψευδοχριστοὶ καὶ, false christs and*. *Tisch.*, not *Alf.* Also for *δώσουσιν, shall show or give*, read *ποιήσουσιν, shall do*. Also omit *καὶ, even*. *Tisch., Alf.*] *To seduce*—From the right path.

23. [Omit *ἰδοῦ, behold*. *Tisch., Alf.*]

24. *In those days after that tribulation*—After that tribulation shall come *those days*. Therefore, *that* refers to a different thing from *those*. *That* refers to the whole preceding discourse; *those* looks forward to the very last events, ver. 32. For the disciples' question, to

which the Lord replies, in Mark also, ver. 4, referred, by implication, to the end of the world.

25. [Insert *ἐκ, from*, before *heaven*. *Tisch., Alf.*] *Shall fall*—A metaphor from a flower, James i. 11.

26. *With great power and glory*—The adjective, applying to both nouns. A mode of expression common with Mark. See ch. iii. 26, iv. 21, v. 40, 42, vi. 13, vii. 2, 21, x. 7.

27. [Omit *αὐτοῦ, his*, twice. *Tisch., Alf.*] *Uttermost part*—Abbreviated; meaning from the remotest heaven and earth in the east, even to the remotest heaven and earth in the west. [O blessed assembly, in which who would not desire to participate? *V. G.*]

28. [For *γινώσκετε, ye know*, read *γινώσκεται, it is known*. *Tisch., Alf.*]

30. [*Generation*—These words, spoken about A. D. 80, came to pass in A. D. 70. Comp. on Matt. xxiv. 34. *Not. Crit.*]

32. [For *καί, and*, read *ἢ, or*. Also for *οἱ ἄγγελοι οἱ, the angels which (are)*, read *ἄγγελος, an angel*. *Tisch., Alf.* *No man*—To know the day is not of great importance, but to be always ready. *Q.*] *Neither the Son*—This, omitted in Matthew, Mark has inserted, because believers being by this time established, could now more readily bear it. [It is also omitted by Luke, who seems to have modified several passages of Mark, with which Theophilus, an excellent man, but a new convert, might have been readily offended. *Harm.*] Both in His twelfth year and subsequently, *Jesus increased in wisdom*: and what He then gained, He had not had before. Since this was not unworthy of Him, not even his teaching necessitated, at that time, a knowledge of the one secret reserved to the Father. Moreover the assertion is not to be taken absolutely (comp. John xvi. 15), but in reference to Christ's human nature, which, however, is implied throughout this passage, where there is a climax, which sets Him even as man above the angels: it is also to be referred to His state of humiliation, whence His different language after the resurrection, see notes, Acts i. 7: in short, assuming both the human nature and the state of humiliation with respect to Christ's office, He may be understood to say explicitly, that He knows not, because He had no instructions to declare that day; and to deter His disciples from seeking to know it. An apostle could both know and not know the same thing, from a different point of view, see note, Phil. i. 25: how much more Christ? There is a wonderful variety in the emotions of Christ's soul. He had at times such a consciousness of dignity, that He seemed scarcely to remember that He was a man walking on the earth: at times, such a sense of humiliation, as to seem almost to have forgotten that He was the Lord

from heaven. And He was wont always to express Himself according to His feeling at the time : now, as one with the Father : then, as if He were only in the same condition, with all holy men. Often these two are blended in wonderful variety. He speaks most humbly in this passage, and thereby modifies the sense of His glory, which His discourse on the judgment induced. You may say, Why is He in this passage called *the Son*, a title not taken from his human nature ? The answer is : In declarations concerning the Saviour, the name indicating His glory is commonly qualified by a fact implying His humiliation, and conversely : Matt. xvi. 28 ; John i. 51, iii. 13 ; Matt. xxi. 3 ; 1 Cor. ii. 8 ; moreover, in this passage, *the Son* is antithetic to *the Father*. *But the Father*—Illustrating the great glory of His omniscience. Comp. Acts i. 7.

33. [Omit *καὶ προσύχασθε*, and pray. *Tisch., Alf.*]

34. [*As a man*—This is parallel to Matt. xxiv. 45. *Harm.*] *Authority*—This He gave to His servants conjointly, as appears from the antithesis, *to every man*. [Omit *καὶ*, and, before *to every man*. *Tisch., Alf.*] Great authority : Matt. xxi. 33. *The porter*—As the porter is one who watches even for others, and whose duty it is to arouse them.

35. *Watch*—*Watchfulness*, the foundation of all duties, is enjoined not only on the porter, but on all the servants. [Insert *ἢ*, or, before *at even*. *Tisch., Alf.*] *At midnight*—Matt. xxv. 6.

37. *Unto all*—Even to those of after ages. [*Unto you*—Antithesis to *all*; the Apostles, and their contemporaries. *V. G.*]

CHAPTER XIV.

1. *The passover*—This is said literally, as in ver. 12 ; for “the feast of *unleavened bread*” is added. That is to say, *on the following day*.

2. [For *δὲ*, but, read *γὰρ*, for. *Tisch., Alf.*]

3. *Genuine Nard*—[Eng. Ver. *spikenard* ; margin *pure nard*. The true rendering of *πικραλῆς* is doubtful, but *Mey., De W.*, etc., incline to the meaning *genuine, pure*.] Pliny, on the contrary, mentions

spurious ointment. Nonnus lengthens the middle syllable in *πισταῖος*; as if from *Pista*, an Indian city in the region of Cabul; whence most of the spices even then were obtained. But *πισταῖος* would rather be the form, from the proper name. [*She brake*—That nothing might remain in the vessel, which, had it been of glass, would have broken into a number of fragments. *V. G.*]

4. [Omit *καὶ λέγοντες*, and said. *Tisch., Alf.*]

5. [For *τοῦτο*, Eng. Ver., it, read *τοῦτο τὸ μύρον*, this ointment. *Tisch., Alf.*] *More than three hundred*—It may be doubted whether they accurately estimated its value. The phrase resembles an adage.

7. *The poor*—Of whom ye speak. *Whosoever ye will*—As ye here show. *Ye may*—Never is one so needy, as to be able to give nothing. *Ye have*—Thus present. Such an honor cannot always be conferred on me.

8. *What*—Abbreviated: *What she had*, she has bestowed; and what she could, *she hath done*; or, what she was able to do, she hath done. *She*, joined for emphasis with *had*. Scarce another in attendance on Jesus, had so costly ointment. She was divinely appointed for this duty. *She is come aforehand*—It was unbecoming for the body of Christ, which knew not corruption, to be anointed after death; it therefore was anointed beforehand.

9. [Read *ἀμὴν δὲ*, *But verily*. Also omit *τοῦτο*, this. Read the Gospel. *Tisch., Alf.*] *She*—Demonstratively.

11. *Were glad*—Felt joy, and showed it. [The joy of the wicked is to succeed in crime. *Q.*]

12. *They killed the passover*—[The Jews killed it, according to the law, and therefore the disciples did so. *V. G.*]

13. *There shall meet*—A wonderful sign: 1, that a person shall meet them: 2, a man: 3, alone: 4, immediately: 5, bearing a vessel: 6, of earthenware [*κεράμουν*]: 7, containing water: 8, going to the house which the disciples sought. [Christ ate the Paschal Lamb in deep humiliation, as an ordinary Israelite, wherefore He displayed His glory in its preparation. *V. G.*]

14. *Where is*—It is assumed that there is some guest chamber already prepared through the providence of the Lord. [Read *τὸ ξαρόλυμά μου*, my guestchamber. *Tisch., Alf.*]

15. *A large upper room*—It is probable, that Jesus had before this kept the passover in the houses of other inhabitants of the city; but this passover He Himself celebrated with greater solemnity. *Furnished*—With carpets. This householder had been guided by Divine Providence. This circumstance illustrates the omniscience of Jesus,

more than if it had been paved with jewels. [Insert *καί, and*, before *there*. *Tisch., Alf.*] *Make ready*—The verb is neuter; Luke ix. 52.

16. *They found*—To the confirmation of their faith, their admiring wonder and joy.

19. *One by one*—[Gr. *εἰς καθ' εἰς*] So John viii. 9, and Rom. xii. 5.

20. [Omit *ἀποκριθεὶς, answered and*. *Tisch., Alf.*] *That dippeth*—With his own hand; force of the middle voice.

21. [Prefix to the verse *δοῦναι, for*. *Tisch., Alf.*]

22. [Omit *ὁ Ἰησοῦς, Jesus*. *Tisch., Alf.*] *Bread*—Mark does not add the article. [Omit *φάγετε, eat*. *Tisch., Alf.*] *My*—Understand, *which is given for you*, from ver. 24.

23. *And they all drank of it*—This clause introduced between our Lord's words is an argument, that, *This is My body, this is My blood*, were said, respectively, while eating, and while drinking. Whence the evangelists either prefix or else subjoin those words; comp. note, *Matt.* iii. 7. All drank, even Judas; for who will say that he could have stolen away in the midst of the supper? [Comp. ver. 17, 18, 22. Even in ver. 31, we may suppose that, under the word *all*, Judas is still included. It is not unlikely that he crossed the brook Kedron with the Saviour and the disciples, and afterward guided the armed band waiting in the neighborhood. *Harm.*]

24. [Omit *καὶ νῦν, new*. *Tisch., Alf.*]

27. [Omit *ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, because of me, this night*. *Tisch., Alf.* *It is written*—Comp. *Matt.* xxvi. 31, note.]

30. *Before—twice*—A remarkable circumstance, that Peter would not recover himself at the first cock-crowing. [Comp. note on *Matt.* xxvi. 34.]

31. *More vehemently*—Comp. ch. vii. 36, note. Peter spake of his own firmness, rather than believed the words of Jesus.

[35. *The hour might pass from Him*—*The hour*, He saith. Jesus knew that the cup would quickly be drained, the Passion quickly ended; and as heretofore He had been sure of the issue being good, so even now He had no room for doubt. This certainty of the issue in no respect detracts from the love either of the Son sacrificing Himself, or even of the Father giving His Son for us. Yet the cup and the hour struck Jesus with anguish; He therefore prayed for deliverance, subject to the Father's will, and the possibility of the case. *Harm.*]

36. *Abba Father*—Mark seems to have added *Father*, by way of interpretation: For Matthew, ch. xxvi. 39, 42, says, "My Father:" Luke, "Father," ch. xxii. 42. On the cross, He said, *Eli, Eli*.—

What—The question, saith He, is not *what* I will, but *what* Thou wilt.

41. *And He cometh*—The third departure is assumed as well as the prayer. *Sleep on*—Matt. xxvi. 45, note. *It is enough*—Sleep's office is accomplished: now we have other business. [And though ye do not regard my call, yet your rest is broken. *V. G.*]

43. [*Judas*—Add ὁ Ἰσκαριώτης, *Iscairiot*. Also omit πολλὸς, *great*. *Tisch., Alf.*]

44. *Safely*—The traitor feared lest Jesus should escape. [Therefore the wretch was now not merely anxious to gain the thirty pieces, but was urged by a deadly hatred towards Jesus. *V. G.*]

46. [Omit αὐτῶν, *their*. *Tisch., Alf.*]

51. *A linen cloth*—He was therefore rich, Matt. xi. 8. *Upon his naked body*—He had perhaps already gone to bed. *Laid hold*—He had not been bidden to follow. No one arrested the disciples: this young man was seized by the armed men or others. [It cannot be determined who this was; some disciple, not of the twelve. *Mey., De W.* Possibly Mark. *Ols.*]

52. *Fled naked*—He fled, though the night was not dark: fear conquered shame, in so great danger.

53. *Assembled*—By his edict.

54. *With the servants*—Often an error is easier among such as those who are less feared, than among the great. *Warmed himself*—Often while the body is fostered, the soul is neglected. *The fire*—[Gr. φῶς, *light*.] *Light* is aptly used for *fire*: Peter was recognized by the *light*, when otherwise he might have been safer: comp. ver. 67.

60. *Answerest thou not? What is it that?*—Two distinct questions. [So *Mey.* and *Eng. Vers.* But *Tisch.* and *Alf.* punctuate, *Answerest thou nothing what these witness?* etc.]

61. *Of the blessed*—ברוך, the blessed God.

62. [*I am*—Jesus, when his enemies bare false witness against him, and when his disciples shunned the confession of the truth, openly declared it himself. *V. G.*]

65. *Began*—A new step. *The servants*—Who carried rods. [Read, for ἐβαλλον, *did strike*, ἐλαβον, *took*. *Tisch., Alf.* It means, *took him in hand with, treated him with*. *Alf.*]

66. *Beneath*—A flight of steps seems to have been there.

69. *A maid*—[Gr. ἡ παιδίσκη, *the maid*.] The same: or a second, so that the *again* may be connected with the principle alone, *having seen him*. [*Tisch.* reads πάλιν, *again*, after *began*. *Alf.* omits it.] *To them that stood by*—She said it to them in jest, not with intent to

hurt him. [Comp. note on Matt. xxvi. 69.] *Of them—Of them*, shows, that speaking against Jesus and His disciples was very common.

70. [Omit *καὶ ἡ λαλῆ σου ὁμοιάζει*, Tisch., Alf.]

72. [Some manuscripts and editors add *εὐθὺς*, *immediately*, De W., not Tisch., Mey., Alf.] *Betook himself to weeping*—[So Beng. renders *ἐπιβαλὼν ἔκλαιε*. Many other renderings have been suggested, but the best is the Eng. Vers., *when he thought thereon*, (or *casting it over*), *he wept*. De W., Mey., Alf.]

CHAPTER XV.

4. [For *καταμαρτυροῦσιν*, *witness*, read, *κατηγοροῦσιν*, *charge*. Tisch., Alf.]

7. *In the insurrection*—A charge most offensive to Pilate, who would willingly punish Barabbas.

8. [For *ἀναβοήσας*, *crying aloud*, read *ἀναβὰς*, *went up*, and. Tisch., Alf.] *Crying*—To this refers ver. 13. *Cried out again*—The reading *went up* accords with Matt. xxvii. 17, *therefore when they were gathered together*. Certainly both the people congregated to the chief priests, who were enviously accusing Jesus, to intercede for some prisoner; and an *ascent* to the Governor's hall, and some disturbance, were begun by the people. *To desire*—Understand from the context, *that he should do*. Often the verb is omitted, to be repeated from the following clause. John v. 21, vi. 32, 35, x. 35, xii. 25, 35; Rom. v. 16; Phil. ii. 1, 2; Tit. ii. 2, note. So Sept., 2 Kings ix. 27.

9. *The King of the Jews*—A Mimesis, that is, an ironical use of an opponent's words.

16. *The hall*—[Gr. *ἀλλῆς*.] The Greek word is put before its Latin synonym, *Prætorium*.

[20. *Led him out*—What mystery is hidden under the fact, that our blessed Saviour was led out of the city, no man, we may suppose, would have been likely to discover, to say nothing of persuading others, had not the wisdom of the apostle instructed us, Heb. xiii. 11–14. *Harm.*]

21. *Coming*—Either to be present at the Passover, or to see what would be done to Jesus. *Out of the country*—Where perhaps he lived. Happy man, in having no part in the accusation: but for this very rea-

son he was the less agreeable to the Jews. *Of Alexander and Rufus*—These two, when Mark wrote, were better known than their father, since he is designated through them. They were distinguished among the disciples (see Rom. xvi. 13, as to Rufus, who also is there set down as better known than his mother, though Paul seems to have regarded her as his mother at Jerusalem): whence the truth of the fact could be perceived.

22. *They bring*—Not merely lead. *Golgotha*—The genitive.

23. [Omit *πιῖν*, to drink. *Tisch., Alf.*] *Received it not*—He tasted, but did not drink. Matt. xxvii. 34: comp. ch. xxvi. 29.

24. [For *σταυρώσαντες αὐτὸν*, when they had crucified him, read *σταυρῶσιν αὐτὸν, καὶ*, they crucify him, and. *Tisch., Alf.*] *Having crucified*.

25. *Third*—Which the *sixth* and *ninth* follow, ver. 33. Therefore Jewish hours, whatever kind or enumeration of hours is employed by Mark and John, both mean the same part of the day, the forenoon. Nor have we reason to desire to diminish the number of his hours on the cross. Jesus hung upon it more than six hours: for even the *six hours*, from the third to the ninth, were in themselves, the equinox being now past, longer than the corresponding hours at other seasons; for they were wont to divide the day, whether shorter or longer, into twelve hours: and between the end of the darkness and Jesus's death, many events intervened. Some explain this verse thus: *It was the third hour from the time that they had crucified Him*. But in that event, Mark would have said, *There were three hours*; and so omitting the hour of the crucifixion itself, he would state what occurred three hours afterwards: for both the casting of lots, and the superscription, were comparatively rapid acts. *And*—[Gr. *καὶ*] either used literally, *and*, in order that Mark may intimate, first, that the soldiers nailed Jesus to the cross, next, that they divided his garments, and then erected the cross: or has a relative force, so as precisely to denote the hour, to which the mention of the crucifixion is both prefixed and added. Comp. John xix. 14; comp. *καὶ*, ch. ii. 15, end. [See notes on John xix. 14.] *They crucified*—Elevating the cross.

28. [Omit this verse. *Tisch., Alf.*] *He was numbered with the transgressors*—[Gr. *μετὰ ἀνόμων*.] Isa. liii. 12, Sept. *Among the transgressors*, [Gr. *ἐν τοῖς ἀνόμοις*.] The former is stronger.

29. *Ah!*—An interjection and exclamation, expressing astonishment. Here it expresses wonder with irony.

32. *Christ the King*—A Mimesis, [that is, an ironical allusion to the words of an opponent.] *Christ* refers to the proceedings before Caiaphas; *king*, to those before Pilate.

34. [Omit λέγων, *saying*. Tisch., Alf.] *Eloi*—Gr. Ἐλωί, Heb. עֲלֵי. Matthew has ἡλι, ἡλι, and so the Hebrew Psalter [Ps. xxiii. 1]: Mark has ἐλωί, ἐλωί, *Eloi*, *Eloi*. And so the Syriac Psalter. [Omit the first μου, *my*. Tisch., not Alf.] *Why*—Matt. xxvii. 46, note.

37. *Gave up the Ghost*—[ἐξέπνευσε, *breathed his last*.] *To breathe*, is for the body's advantage: *to cease to breathe*, for the spirit's.

39. [*So cried out*—Christ did not die through weakness, but most freely laid down His life. *V. G.*]

40. [*The less*—Literally *the little*, that is, in stature. *Mey.*]

41. *Galilee*—He had sojourned here for a long time: He had come to Jerusalem, especially at festivals.

42. *The day before the Sabbath*—When there was the beginning of rest.

43. *Of Arimathea*—The article shows, that this had become Joseph's surname. Matthew does not insert the article, because he wrote before Mark. *Honorable*—Distinguished by both honor and dignity. *Counselor*—Of the Jerusalem Sanhedrim. *Boldly*—A praiseworthy boldness. [Not unattended with personal risk. *V. G.*] John xix. 38. [Very frequently those who venture so boldly, succeed better than you would have supposed. *V. G.*]

44. *Marvelled*—Not merely the cross deprived Jesus of life. [Those crucified sometimes lingered longer. Pilate had permitted the breaking of the legs; but that Jesus had died before this, Pilate first learned through Joseph. *V. G.*] *Any while*—[Gr. πάλαι.] This word is used of even a short interval.

45. *When he knew*—That Jesus was really dead. *He gave*—The body of the crucified had been at the disposal of the judge. [Therefore the body, which was to be kept free from corruption, was at the disposal of a heathen. Marvelous! Joseph would probably have paid for it a large sum. *V. G.*]

CHAPTER XVI.

1. *Bought*—On the day before the Sabbath they prepared the spices, Luke xxiii. 56, also xxiv. 1. Undoubtedly therefore they had

also bought them then: for on the day after the Sabbath they could not have bought them so early. Accordingly, either *when the Sabbath was past*, must by transposition, be joined with *they come*, ver. 2; or the sense is, *the Sabbath having been kept in the interim*, viz., between the preparation and the first day of the week. *Sweet spices; Anoint*—There is a Synecdoche [that is, the use of a part for the whole] in both words. They wished to sprinkle the body with *the spices*, and to *anoint* it with ointments, or else to mix the spices and ointments.

2. *Very early in the morning—when the sun was risen*—[Not, as Eng. Ver., *at the rising of the sun.*] The former clause applies to Mary Magdalene, John xx. 1; the other to the rest of the women. [Their diligence attained, not their aim, but one much better. Q.]

3. *From*—Therefore the sepulchre had been very securely guarded. The women, however, were not aware that it had been also sealed.

4. *For*—The particle intimates both why the *women* were anxious, and why they perceived that *the stone* must have been rolled away by some unusual power.

5. *A young man*—An appearance appropriate to angels. Usually, they appeared in the form of a man, and that a young man in this case [Matt. xxviii. 2.] *On the right side*—The attendant angel is thus at his Lord's side, fitly ministering to Him.

7. *But go your way*—Antithesis to *He is not here; there shall ye see Him.* *And Peter*—Who subsequently proclaimed this testimony in his Acts and Epistles. [What relief this must have afforded to that sorrow-stricken disciple! V. G.]

8. *They trembled and were amazed.* *Trembling* of body. Comp. 1 Cor. ii. 3, note. *Amazement* of mind.

9–20. [The genuineness of these verses is much disputed. The best and now most general view is, that this is an early addition by another hand than Mark's, *Tisch.*, *Mey.*, embodying facts known by apostolic tradition. *Alf.*, etc. *Ols.* in vain tries to defend it as Mark's.]

9. *Early in the morning*—Construe with *He appeared.* Comp. ver. 12. [Remove the comma after *week*, in *Eng. Vers.* therefore, and place it after *risen.* The time of *His resurrection* was already implied; ver. 2. *Mey.*] On that very day, nevertheless, the Lord arose before the dawn.

12. *Another*—This is the intermediate manifestation between the tidings and His open appearance: just as the number *two* is intermediate between the one messenger and the many witnesses. [*Into the country*—Towards Emmaus. V. G.]

13. *Told it—neither believed they them*—Luke, xxiv. 34, says they did believe. Both statements are true. They did believe; but soon suspicion and even unbelief returned. The faith suddenly arising, and entertained at first with a joy, blended with unwonted ecstasy, was not faith, as compared with that which followed, clear, satisfactory, and suited to the apostleship. Luke xxiv. 37, 38; John xx. 25; Matt. xxviii. 17.

14. *Afterwards*—Not the last of his actual appearances, but of those which Mark describes; [and which occurred on the very day of the resurrection. For Mark adds: When the eleven sat at meat; and therefore does not speak of the appearance on the mountain of Galilee, which he himself touches on very briefly in ver. 7, and Matthew, xxviii. 16, expressly records. *Harm.*] *As they sat at meat*—When men are most cheered by the coming of those for whom they were longing. *Upbraided*—This assumes an indisputable proof. [A wholesome shaming. *V. G.*] *And hardness of heart*—Faith and a tender heart are united.

15. *The world*—A command of Jesus Christ, the Lord of all. *All*—Ver. 20. This is said without limitation. If all men, of all places and times, have not heard the Gospel, the successors of the first preachers, and those who should have heard it, have not obeyed the Divine will. *Creature*—To men first, ver. 16; to other creatures secondarily. [*Beng.'s* words are illustrated by the blessings conferred on inferior creatures, and even on the earth itself, by Christianity and its civilization. *Alf.*] The blessing is as wide as the curse. The creation of the world by the Son is the foundation of its redemption, and of His kingdom.

16. *He that believeth*—The Gospel. The close corresponds to the opening: ch. i. 15. *And is baptized*—Whosoever believed received baptism. *Shall be saved: shall be damned*—[Gr. *κατακριθήσεται, condemned.*] There is a Synecdoche [that is, a part for the whole] in both verbs: *shall have justice and salvation; shall be condemned, and perish.* *He that believeth not*—Unbelievers did not receive baptism. The want of baptism does not condemn, unless through *unbelief*. The penalty of neglecting circumcision is more expressly indicated, Gen. xvii. 14.

17. *Them that believe*—By that very faith, of which ver. 16: comp. Heb. xi. 33, etc. The state of mind whereby Paul was saved, was the same as that whereby he wrought miracles. Even in our day, faith has in every believer a hidden miraculous power. Every result of prayer is really miraculous, even though this be not apparent; although in many, because of their own weakness, and the world's

unworthiness—not merely because the Church, once planted, needs not miracles, though no doubt the early New Testament miracles have “made” for the Lord Jesus “an everlasting name” (comp. Isa. lxiii. 12)—that power does not exert itself in our day. Signs were in the beginning the props of faith; now they are also the object of faith.* *These*—The most palpable miracles are here alluded to, and such as are entirely removed from every suspicion of trickery. *Shall follow*—The word and faith precede the signs, ver. 20. *In my name*—Which believers call upon. *New*—Which they themselves had not previously known: or even such as no nation had previously spoken: 1 Cor. xii. 10. For in Acts ii. 4, the tongues of the Parthians, Medes, etc., are called *other*, not *new* tongues. *Other* [Gr. ἑτερά] tongues were those used before, by the various nations: but *new* [Gr. καινὰ] tongues, as at Corinth, where one spake the language, another interpreted, although no one was present who used the foreign tongue; a kind of prophetic exercise. [See Acts ii. 4, note.]

18. *Deadly*—The raising of the dead is not here mentioned; Jesus Christ performed more than He promised. But we read only of the raising of Tabitha by Peter, and of Eutychus by Paul: for now that the Saviour has entered His glory, it is more desirable to fly by faith from this world into the other, than to return to this life.

19. *The Lord*—A noble and appropriate title, ver. 20, [ch. xii. 36]. *After He had spoken unto them*—He gave them His instructions, not only on the very day of the resurrection, so fully described by Mark, but even throughout the succeeding days. [Comp. note on Matt. xxviii. 19, 20.]

20. *Everywhere*—Ver. 15. When Mark wrote his Gospel, the apostles had already gone forth into all the world; Rom. x. 18: therefore excepting Peter, James the Elder, John, James the Less, and Jude, we find no mention in the New Testament books of any apostle, save Paul, after the second or fifteenth chapter of the Acts. Each one became best known where he preached. No apostle's name, but Christ's only, was celebrated throughout the world.

[A careful study of ver. 9–20, seems to show that Mark was not the writer; but that it is an authentic fragment, added to complete the Gospel, in very early times, by an unknown hand; but strongly sanctioned, and claiming our reception and reverence. They are totally unconnected with ver. 8., where there is a sudden break in the narrative. *Alf.*]

* Bengel here alludes to a miracle of healing wrought in 1644, on a damsel who had been a hopeless cripple for eight years, in Leonberg in Wirtemberg. The details are given in a note by *E. B.*, but we omit them without further remark.

ANNOTATIONS

ON THE

GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

1. *Forasmuch as*—A brief dedication belonging to both works of Luke: or a Preface remarkable for its gravity, simplicity, and candor. *Many have taken in hand*—Luke does not mean Matthew and John, who had been among the *eye-witnesses* of the facts and *ministers* themselves; not to mention that Luke wrote before John, and does not seem to have seen Matthew's book. There is besides only Mark; but Luke says *many*, and uses the indifferent word *ἐπεχειρήσαν*, *have taken in hand*, with which accords the particle *καθὼς*, *even as*, which implies that the writers either sought after or attained agreement with the accounts of the eye-witnesses and ministers: and the expression *καί μοι*, *to me also*, which does not so much contrast Luke himself with the *many* as number himself with them, yet so that he may somewhat contribute even yet to the assurance and constancy of Theophilus. He therefore intimates, if only he means to include Mark [which indeed, on comparing the forms of expression and the order of narratives in each, seems not unlikely. *Harm.*], that much not told by Mark, is ready to his hand; but that the other writers, *as*, for instance, he who wrote *the Gospel according to the Egyptians*, contribute less towards certainty and assurance. *To set forth in order*—In writing or words of instruction. *Surely believed*—Gr. *τῶν πληροφορημένων*. *πληροφορία*, attributed to a man, denotes *fullness* of knowledge in the understanding, or of eager desire in the will: to

a thing, fullness of vigor. 2 Tim. iv. 17; Heb. vi. 11, note. Such vigor characterized τὰ πρῶματα, the Christian facts, which Luke describes in both his works, while they took place: and these facts alone: hence, this periphrasis designates these facts sufficiently. The facts occurred in the sight of the world: Acts xxvi. 26. *Among us*—In the Church, but especially among teachers, and those veterans.

2. [*Delivered*—Orally. In contrast with the *setting forth* in writing, ver. 1. *Mey.*] *Delivered them unto us*—To me, and to the other companions of the apostles. *From the beginning*—Not Paul alone, who was converted *after the beginning*, informed Luke. *Eye-witnesses and ministers*—They themselves saw, and what is more, *ministered*. So also Paul was a *minister and witness*: Acts xxvi. 16; and even the Lord's Mother, Mary: Acts i. 14. There were many such witnesses, advanced in years, of the highest authority [as twelve apostles, seventy disciples, Mary Magdalene, and a number of others. *V. G.*] 1 Cor. xv. 6; Rom. xvi. 7. Such as these, and their companions, wrote the books of the New Testament. No room was left for doubt. *The word*—Acts x. 36. This one "word" embraces many "words," ver. 4.

3. *Seemed good to me*—A holy inclination, worthy a man of the Gospel. *Had perfect understanding*—Gr. παρηκολουθησῶτι, *having followed up*—A well chosen word: said of him who has been all but present himself at all the events, and has learned them from those who were present; for instance, of Timothy, 2 Tim. iii. 10, whom Paul took with him soon after the persecutions, which he had endured at Antioch, etc. It is the opposite of ἀπολέλειμμαί, *it escapes me, I do not take*. It tells why Luke concluded that he both could and ought to write. He it is who in Acts xiii. 1, or at least in Acts xvi. 10, already filled an evangelical office. *From the very first*—Gr. ἀνωθεν, *from above*. From the beginning, ver. 2, 5. [He intimates by this term, that he meant to supply what Mark omitted.—*Harm.*] Scripture gives us the sources, even of the Gospel and the Church. *All things*—*All these matters* had been followed up by Luke *accurately*. *In order*—As Luke had followed up all things, it was *next* in order to describe them. And indeed this Preface breathes the joy of a knowledge freshly acquired. Moreover he describes *in order*, first, the Acts of Christ, His conception, nativity, boyhood, baptism, gracious deeds, preaching, passion, resurrection, ascension: then the Acts of the Apostles. Yet notwithstanding this, he sometimes joins together events which occurred at different times: ch. i. 80, iii. 20, etc. *Most excellent Theophilus*—This Theophilus, according to the ancients, was of Alexandria, where *instruction*, ver. 4, especially flourished.

He was a most noble man, as the title given him by Luke shows: comp. Acts xxiii. 26, xxiv. 3, xxvi. 25. The same title is not given to the same Theophilus in Acts i. 1, either because he was then in private life, or because his excellence and Luke's intimacy with him had increased. Now the title is a proof that the Gospel history is true, and has been offered from the beginning to men of the highest distinction. The holy examples of illustrious men, described in these books, might stimulate Theophilus to imitate them.

4. *That*—The design of the book, [which John states at the end, ch. xxi. 24. *Harm.*] *Know*—Gr. ἐπιγινῶς, a compound verb, emphatic. [Of those accounts wherein, etc., not things, but Gr. λόγων, words, that is things expressed in words. *Alf.*] *Has been instructed*—By the mouth of others. This *Catechesis*, or instruction, also comprises sacred history. Luke assumes that his authority is greater than that of the former teachers of Theophilus. [*Certainty*—This is where nothing spurious is added, nothing essential is wanting, and all is attested by adequate proofs. *V. G.*]

5. *There was*—Immediately after the Preface, Luke enters upon the History of Jesus Christ from His entrance into the world, to His ascension into heaven. In this History observe :

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|---|------------------------------------------------------------------------|-------------|
| { | I. THE BEGINNING : including, | |
| | 1. The conception of John, | Ch. i. 5-25 |
| | 2. The conception of Jesus Himself, | 26-56 |
| | 3. John's nativity and circumcision: hymn of Zacharias: youth of John, | 57-80 |
| | 4. Jesus Christ, (a) Born, | ii. 1-20 |
| | (b) Circumcised and named, | 21 |
| | (c) Presented to God, | 22-38 |
| | (d) His native region and growth, | 39, 40 |
| | II. THE MIDDLE: when He was twelve years of age, and afterwards, | 41-52 |
| | III. HIS COURSE itself. | |
- | | |
|-----------------------------------------------------------------------------------|-------------------------------------|
| 1. Entrance to it: wherein is described the Baptist; the baptism, the temptation, | iii. 1, etc.; 21, etc.,
iv. 1-13 |
| 2. The acceptable year in Galilee, | |
| A. Declared at Nazareth, | 14-30 |
| B. Made good in fact, | |
| a. At Capernaum, and in that region. Here observe, | |
| 1. Acts not blamed by adversaries; where Jesus, | |
| 1. Teaches with power, | 81, 32 |
| 2. Delivers one possessed, | 33-37 |
| 3. Cures Peter's mother-in-law, and many sick, | 38-41 |

	4. Teaches everywhere, - - -	Ch. iv. 42-44
	5. Calls Peter, and also James and John, -	v. 1-11
	6. Cleanses a leper, - - -	12-16
2.	Acts blamed by adversaries, with gradually increasing severity.	
	Here belong—	
	1. The paralytic, - - -	17-26
	2. The call of Levi, and eating with publicans and sinners, - - -	27-32
	3. The question as to fasting answered, -	33-39
	4. The ears of corn plucked, - - -	vi. 1-5
	5. The withered hand restored, and plots of enemies, - - -	6-11
3.	Acts which affected various persons variously,	
	1. The chosen apostles, - - -	12-16
	2. Other hearers, - - -	17, 18; 20-49
	3. The centurion, - - -	vii. 1-10
	4. The disciples of John, where we have—	
	a. The occasion of their coming, the young man raised at Nain, - - -	11-18
	b. The embassy, - - -	18-23
	c. The reproof, - - -	24-35
	5. Simon the Pharisee, and the sinner, the woman of much love, - - -	36-50
	6. His immediate attendants, - - -	viii. 1-8
	7. The people, - - -	4-18
	8. His mother and brethren, - - -	19-21
β.	On the sea, - - -	22-26
	And beyond the sea, - - -	27-39
γ.	On this side of the sea again:	
	1. Jairus, and the woman with hæmorrhage, - - -	40-56
	2. The apostles sent forth, - - -	ix. 1-6
	3. Doubt of Herod, - - -	7-9
	4. Report of the apostles, - - -	10
	5. Zeal of the people: the Lord's kindness: five thousand fed, - - -	11-17
8.	Preparation for the passion, etc.	
A.	Recapitulation of the doctrine of Christ's person. Silence commanded: the passion foretold; following Him enjoined, 18, 19, 21, 22, 23-27	
	B. Transfiguration on the mountain; the lunatic healed; the passion again foretold; humility and moderation commanded, 28, etc.; 37, etc.; 43, 44, 46, 47, 49, 50	
C.	Great journey to Jerusalem to suffer. Herein we may make eighteen divisions:	

I. THE SAMARITANS, unfriendly, yet tolerated, - - -	Ch. ix. 51-57
II. On the way: unsuitable followers repulsed: suitable ones constrained, - - -	57-62
III. AFTERWARDS, seventy messengers sent before: and received back with joy, -	x. 1-24
AND a lawyer taught love to his neighbor by the example of a Samaritan, -	25-37
IV. In a certain village, Mary preferred to Martha, - - -	38-42
V. In a certain place the disciples are taught to pray, - - -	xi. 1-18
A demon cast out; the act defended, - - -	14-26
A woman's exclamation corrected, - - -	27, 28
People eager for a sign reproved, - - -	29-36
VI. In a certain house Pharisees and Scribes are refuted, - - -	37, etc.; 45-54
VII. A discourse is addressed to the disciples, - - -	xii. 1-12
To one interrupting, - - -	13-21
To the disciples, - - -	22-40
To Peter, - - -	41-53
To the people, - - -	54-59
VIII. The need of repentance is shown, - - -	xiii. 1-9
In the synagogue a woman is healed on the Sabbath, as the kingdom of God advances, - - -	10-21
IX. On the journey, He declares the small number of the saved, - - -	22-30
X. On that day Herod is called a fox; Jerusalem is reproved, - - -	31-35
XI. In the house of a Pharisee, a man with dropsy is healed on the Sabbath, - - -	xiv. 1-6
Humility is taught, - - -	7-11
True hospitality, - - -	12-14
The principle of the great feast, - - -	15-24
Self-denial required, - - -	25-35
XII. Joy over repenting sinners is defended, xv. 1, 2, 11, etc.	
A duty is enjoined on the disciples, - - -	xvi. 1-13
And the avarice and derision of the Pharisees are rebuked, - - -	14-31
Warning against offences, - - -	xvii. 1-4
The faith of the apostles is increased, - - -	5-10
XIII. On the borders of Samaria and Galilee, He cures ten lepers, - - -	11-19

	XIV. He answers the question as to the time of the coming of God's kingdom, Ch. xvii. 20-37	
	He recommends continual and humble prayer, - - - xviii. 1, 2, 9-14	
	XV. He blesses little children, . - - 15-17	
	He answers the rich man, - - - 18-27	
	And Peter, - - - 28-30	
	XVI. He foretells the passion a third time, - 31-34	
	XVII. Near Jericho, a blind man healed, - 35-48	
	XVIII. In Jericho, salvation is conferred on Zaccheus, - - - xix. 1-10	
	An answer on the sudden appearance of the kingdom, - - 11-28	
	4. Acts at Jerusalem.	
A.	The first days of the great week.	
	1. Royal entry, - - - - 29-44	
	2. The temple,	
	a. Its abuse corrected, - - - - 45, 46	
	β. Its use restored, - - - - 47, 48	
	And vindicated, - - - - xx. 1-8	
	3. Discourses in the temple:	
	a. The parable of the husbandman, - - 9-19	
	β. The answer concerning tribute-money, - 20-26	
	And the resurrection, - - - 27-40	
	γ. The question as to David's Lord, - - 41-44	
	δ. The disciples warned, - - - 45-47	
	e. The widow's offering praised, - - xxi. 1-4	
	4. The end foretold, of the temple, the city, the universe, - - - 5, 6, 8, etc., 25, etc., 28, etc.	
	5. The covenant of the adversaries and the traitor, xxii. 1-6	
B.	Thursday.	
	a. The preparation by Peter and John, - - 7-13	
	b. The Supper, and discourses, - - - 14-23	
	c. Who is the greatest? - - - 24-30	
	Peter and the rest are admonished, 31, 32, 35-38	
	d. On the Mount of Olives:	
	1. Jesus prays to the Father, is strengthened by an angel, and arouses His disciples, - 39-46	
	2. Is betrayed: is rashly defended against assailants. Conducts Himself holily, - 47-53	
	e. Is seized and led into the high priest's house, 54	
	Peter denies Him, and weeps, - - - 55-62	
	The Lord is mocked, - - - - 63-65	
C.	Friday.	
	a. Passion and death. Acts	
	1. In the council, etc., - - - - 66-71	
	2. In the Governor's hall, - - - - xxiii. 1-5	
	3. Before Herod, - - - - 6-12	
	4. Again in the Governor's hall, - 13, 14, 17-25	
	5. On the way, - - - - 26-32	

6. At Golgotha; where we have	
<i>a.</i> The cross itself; and Jesus's prayer, Ch. xxiii.	33, 34
<i>b.</i> The garments parted, - - -	34, 35
<i>c.</i> The taunts, including the inscription on the cross, - - -	35-39
<i>d.</i> One of the robbers, however, converted,	40-43
<i>e.</i> The portents, and the death of Jesus, -	44-46
<i>f.</i> The spectators, - - -	47-49
β. Burial, - - -	50-53
D. The preparation and the Sabbath, - -	54-56
E. The Resurrection: it becomes known—	
<i>a.</i> To the women, - - -	xxiv. 1-12
<i>b.</i> To two going into the country, and to Simon,	13-35
<i>c.</i> To the rest also, - - -	36, 37, 44, 45
F. Instruction of the apostles; Ascension of our Lord; alacrity of the apostles, - - -	46-53

Herod—All is set down clearly: names, dates, places. [Many false prophets, as Mohammed, without definite purpose and by slow degrees, have formed parties, and afterwards deceived both themselves and others: hence the descent and early condition of such are unknown, unreliable, and fictitious. But the conception, nativity, infancy, boyhood, etc., of Jesus Christ, are accredited by signally striking proofs. From eternity God foreordained them, and by his ancient prophets declared them, and confirms their fulfilment by works of irrefragable witnesses. *Harm.*] *Judea*—The scene of all the events. *Priest*—Not the high priest, but one from the courses. *Of the course of Abia*—The priests were divided into twenty-four courses, and the course of Abia, or Abijah, was the eighth, 1 Chron. xxiv. 10. *Course*, Gr. Ἐφημερία, in the Septuagint answers to the Hebrew מִשְׁמֶרֶת, sometimes also מְשֻׁמֶרֶת. Each course in order took the priestly duties seven days, from Sabbath to Sabbath. [Behold how, at the commencement of the year, with the coming of the angel's message to Zacharias, the New Testament was begun. *V. G.*]

6. *Righteous*—The goodness of Scripture, in speaking of the righteousness of the pious, ought not to be set in opposition to the doctrine of justification. *Both*—God brings forth chosen instruments by pious parents. *Before God*—Gen. xvii. 1. *Commandments*—Moral. *Ordinances*—Ceremonial. Heb. ix. 1.

7. *And*—They now had no hope of offspring, for a twofold reason, ver. 18, 36, (comp. Rom. iv. 19); and perhaps were now not even seeking for it. *Well stricken*—Literally, *far advanced in days*. A sweet description of the old age of the godly, holding in view the blessed goal.

8. [*In the order of his course*—In twenty-four weeks the courses

of the priests completed a rotation; and this alternation prevailed up to the destruction of the temple. *V. G.*]

9. *His lot*—The duties of the priests were distributed by lot. [Partly for the sake of order, partly to avoid disputes. *Crusius*, cited by *E. B.*] *To burn incense*—Ex. xxx. 1, etc. [The most honorable of the daily duties allotted to the priests. The same one could fulfil it but once. *Alf.*]

10. *Whole*—Then *Zacharias* entered upon his duty on a solemn day, perhaps the Sabbath. Ver. 22, 23.

11. *An angel*—Whose name was afterwards communicated to *Zacharias*, ver. 19.

13. *Fear not*—The first address from heaven in that New Testament dawn, so charmingly described by Luke. The fact is here sweetly set before us; then we are led by rugged and severe paths to a most delightful issue. So afterwards the Apocalypse. *Is heard*—This is to speak to the heart. Acts x. 4. *Thy prayer*—His desire had been for offspring in former days. [But did not longer cherish an expectation of its fulfilment. *V. G.*] *John*—The name of *John* was prescribed: that of *Mary* was not.

14. *Rejoice*—Ver. 58, 66.

15. *The Lord*—God the Father is meant. Soon after he speaks also of the Holy Ghost and the Son of God. Now that the forerunner of the Messiah comes, the economy of the Holy Trinity is more fully opened. *Shall drink neither wine nor strong drink*—So also Judg. xiii. 4, *drink not wine nor strong drink*. *Σίκερα*, strong drink, from the Heb. כַּיִר, denotes all drink distinct from wine, and yet intoxicating, as *juice of the date*, *malt liquor*, etc. Such abstinence was enjoined on John, also on Samson's mother. *And*—Similarly, *filled with the Spirit*, is opposed to *drunk with wine*, Eph. v. 18. *From*—A concise expression: meaning, *in the womb* (ver. 41, 44) *and thenceforward*.

16, 17. *Shall he turn, shall go before*—To the former word corresponds to *turn*, to the latter to make ready, ver. 17. [*To*—Him from whom their *sin* has turned them away. *Mey.*] *The Lord*—Christ, God. Comp. ver. 19. *Before him*—That is, *the Lord his God*, and ver. 76.

17. *He*—Antithesis to *the others, many*, ver. 16. *Before him*, Gr. ἐνώπιον, *before His face*—Immediately before. *To turn*—The language in this passage, as often in prophecies, is figurative, concise, and as it were poetical. The sense is: John shall bring it to pass that parents and children alike, the disobedient and the just, men of every age and character, be prepared for the Lord. But it was not proper to

say: He will turn or convert the *disobedient* and the unjust along with the obedient and *just*; for the just need no conversion. Therefore, instead of the concrete, the abstract is used: He will turn the disobedient to the mind of the just; that is, he will turn, or bring back the regardless, so that they will join the just, putting on their docility and wisdom; and, as the just are ready, so the disobedient will be made ready for the Lord. *Hearts*—The heart is the seat of conversion, obedience, prudence. *Of the fathers to the children*—[*Beng.* would render *πατέρων ἐπὶ τέκνα*, of the fathers along with the children, and so in Mal. iii. 24. But the Eng. Ver. is literal and right. He shall restore that *parental love*, which has grown cold in the prevailing moral degradation. *Mey., De W.*] The expression has a proverbial force, signifying a *multitude*. (Ver. 16.) So Gen. xxxii. 11, *the mother with the children*. Also *hip and thigh*—Judg. xv. 8. Yet at the same time the care of the fathers for the salvation of their children may be considered as alluded to, as opposed to what takes place in a flight, as Jer. xlvii. 3, *the fathers shall not look back to their children*. And *the disobedient, etc.*—literally, *and the disobedient in the wisdom or prudence of the just*—This is set down instead of what is found in Malachi: *and the hearts of the children to their fathers*. Disobedience is especially a *youthful fault*: *wisdom* and *justice* are especially becoming in fathers. The angel says, *in the wisdom not to the wisdom*. The *sense peculiar to the just*, is immediately put on at conversion. *To make ready a people prepared for the Lord*—*Asyndeton* [no conjunction, as *and*, before *to make ready*.] The people is to be made ready, lest the Lord find the people not ready, and crush them with His majesty. Mal. iv. 6. *A people prepared*—Attending to John, who *prepares them obedient* to the Lord; no longer having the hearts described in Prov. xv. 7, Sept. The hearts of fools are not safe. On Elias, see Sir. xlviii. 11, *and to turn the father's heart to the son, and establish the tribes of Jacob*. That the book of the Son of Sirach is far from low and common, is shewn by its accordance with the angel's words. See also Matt. xxiii. 34, note.

18. *Whereby shall I know*—Gr. *Κατὰ τί γινώσκωμαι*. So Gen. xv. 8, Sept. The question of Zacharias bears on the fact itself, and thus labors under a want of faith: while Mary's inquiry *how*, assumes, in faith, the fact itself. Ver. 34, 45.

19. *Gabriel*—The authority of the heavenly messenger is reason enough why Zacharias ought not to have doubted. His name, compounded of *גברי* *man* and *אל* *God*, indicates the subject of his embassy, the incarnation of the Son of God, *God is man*. Gabriel had appeared to Daniel also. The same angel, on the same business. *That*

stand—Gr. *παρεστηκώς*, *stand with*, or *by*. Seven angels *stand* in presence of God, Rev. viii. 2. Gabriel, one of these, *stands by* stands *with* six others. *Am sent*—Ver. 26; Heb. i. 14. *Good tidings*—Gr. *εὐαγγελισσασθαι*. Thus marking the beginning of the Gospel: ch. ii. 10, 17, iii. 18; Mark i. 1.

20. *Behold*—As to say, *by this thou shalt know*. A suitable sign given at his request, though not one which he desired. *Dumb*, (*αἰωνῶν*, *silent*)—That is, *actually*. *Not able to speak*—Deprived of *power*. Comp. ver. 64, *his mouth, his tongue*. For the most part, those who have received any great revelation have lost some natural power without real harm. Jacob was lamed, but it was not a blemish, but an honor: Zacharias was dumb: Saul deprived of sight. This, at the same time was a spiritual medicine to Zacharias, lest he should pride himself on the predicted greatness of his son. *Until*—Comp. ver. 64, with ver. 13, 68. [That is, until the day of John's circumcision, on which he received his name. *V. G.* God views nine months' silence as a penance for one distrustful word. *Q.*] *Because*—Therefore it was strictly a punishment. *Thou believest*—He did not believe: therefore he could not speak. *Fulfilled*—The event chiefly produces faith. *In their own season*—Their proper season. Comp. *time*, Rom. ix. 2 Kings iv. 16.

22. *Speak*—For instance, to give the blessing. Zacharias, who was *dumb*, was excluded from priestly duty. This is a prelude to the end of the ceremonial law, at Christ's coming. *Perceived*—Benefit accompanied the very punishment of Zacharias. Thus all were roused to attention. [*Speechless*—Or *deaf and dumb*. Gr. *κωφός*. See ver. 62. *A.*]

23. *To his own house*—A concise expression: understand the *city* in which Zacharias dwelt, ver. 39. So also ver. 56. The *house* of Zacharias is opposed to the temple of the Lord: ver. 9.

24. *Those*—Days, ver. 23. *Hidden*—That her pregnancy might be unobserved: and that her pregnancy might be afterwards the more obvious. [Rather, because of the quiet needed in the first months of pregnancy. *De W.*, etc. But *Mey.* thinks the reason to be expressed in her words: *The Lord* has determined to take away the reproach; therefore she will take no step toward it, but in full faith await his time for making his gift known.] *Saying*—To the share of her joy.

25. *Thus*—As all saw five months after. *Days*—Ordained. *Looked on*—Comp. *regarded*, ver. 48; *visited*, ver. 68. *Reproach*—The surname of *barren*, ver. 36. *Among men*—She had scarcely accounted herself *among men*, for her barrenness.

27. *To a virgin*—Matt. i. 23. *Espoused*—By divine directi

It would not have been becoming for Mary's betrothal to take place after the annunciation of the angel. *To a man*—Who was to act as guardian both of the virgin and of her offspring. *Of the house of David*—Construe with *Joseph*; comp. ch. ii. 4. Yet Mary is not excluded.

28. [Omit ὁ ἄγγελος, *the angel. Tisch., Alf.*] *Came in*—Probably at evening. Comp. Dan. ix. 21. *Favored*, Gr. *ξεχαριτωμένη*—Eph. i. 6. Vulg. *gratia plena*, passively. *Filled with grace*—That is *who has found favor*, ver. 30. So called, not as mother of grace, but as daughter of grace, especially at that early time. *With thee—the Lord be with thee*—[Not *is*, as Eng. Ver.] Comp. Matt. i. 23, end and note. It is parallel to *χαῖρε, Hail*. The Indicative is assumed and this Optative endorses it. So Judg. vi. 12. *The Lord be with thee. Thou*—The Vocative: as Acts iv. 24. [Omit the clause, *Blessed art thou among women. Tisch., Alf.*]

29. [Omit ἰδοῦσα, *when she saw him. Tisch., Alf.*] *Was troubled*—Her trouble arose from the apparition itself. *When she saw*—She seems then not to have been accustomed to apparitions before. [All, both what was foretold to herself, and what afterwards followed, befel the Virgin unexpectedly. But if her conception had been immaculate, as many Romanists teach, she could hardly have formed such a commonplace estimate of herself, with all her vast modesty. *V. G.* Omit *αὐτοῦ, his. Tisch., Alf.*] *What manner*—The phrases which had been addressed to her, *hail*, and, *the Lord with thee*, were themselves ordinary; but from the peculiar and strange titles which the angel added, Mary understood that the phrases, especially when joined with them, were employed with new and high force. In all angelic apparitions, there is no other instance of such a salutation. Mary not only wondered, but also *cast in her mind, what manner of salutation this should be*, what it meant, and to what it tended.

30. *For thou hast found favor*—Heb. *יָרַח לָךְ*. So Acts vii. 46; Heb. iv. 16.

31. *Behold*—This address contains the sum of the Gospel, repeated ver. 50, etc., 68, etc., ch. ii. 10, etc., xiv. 30, etc. Comp. the words, 2 Sam. vii. 8, etc.

32. *He*—The Messiah is clearly described, as ver. 68, etc., and ch. ii. 30, 31. *Great*—The *greatness* of John, ver. 15, is far exceeded by the *greatness* of Jesus, described here. [See ver. 33, and comp. Dan. ii. 35; Eph. iv. 10. *V. G.*] *He shall be called the Son of the Highest*—Jesus, even apart from the Divine nature, and the personal union, by the singular manner in which he was conceived and born, is in an exalted sense far above all angels and men, *the Son of the Highest. The throne of His father David*—Christ was promised *to the fathers*, especially to

Abraham, as *the Seed*; by Moses, a prophet, as *Prophet*; to David, as *King*. Even the temporal kingdom of Israel belongs to Jesus Christ by hereditary right. Masseheth Sanhedrin, ch. says, that *Jesus is nearest the kingdom*, קרוב למלכות.

33. *House of Jacob*—Gentiles are included in *this house*, as well as the name Rhine, are included the rivers that flow into it. Yet the house itself is principally intended, at this early period, in an address to an Israelite. At this early stage, the progress to come is designated generally: the spiritual sense lies hid, so ver. 68, etc. *Kingdom*. Repeat, *over the house of David, on the throne of David*: Isa. i. 26. What is not yet done, shall be.

34. *How*—This *how* does not violate faith, ver. 45. *Know not*—present, referring to the very moment of the conception *to come*. It gathers from the words of the angel himself, that she is not to be a man. *Seeing* or *since* is not conditional, but positive. Mary understood that this promise was given to her when just about to be fulfilled without reference to the consummation of her espousals. *To know* in this sense is said of *woman* as well as *man*, Num. xxxi. 17; Job xi. 39.

35. [*Holy Spirit*—Not the *Holy Ghost*, in the theological sense of *the creative power of God*, Gen. i. 2. God the Father was Father of Christ in body and spirit. *Olds*.] *Power of the Highest*—The words, *Spirit and Power*, are often put in conjunction, ver. 17; here *the power of the Highest* rather denotes, by *Metonymy*, *Highest*, whose *Power* is infinite. So, *the power of our Lord Jesus Christ*, 1 Cor. v. 4. *The coming of the Holy Ghost upon Mary* is her fit to receive *the overshadowing of the power of the Highest*. *Cloud shadow thee*—This *overshadowing* denotes the mildest and most gentle operation of Divine power, that the Divine fire should not consume Mary, but make her fruitful. Comp. Mark ix. 7; Exod. xxxiii. 22. Many suppose allusion is here made to חתונה, *veiled*, as a bride. [The metaphor is taken from a *cloud*, in which the Deity had appeared, Exod. xl. 34; 1 Kings viii. 10, etc. *De W.*] It was not becoming that the will of man or of the flesh should forward this. Whatever was attributed not only to the σύλληψις, *the conception*, but also to the nativity of the holy infant, was taken from the body of Mary. It may be viewed as so taken, either before the moment of actual union with the Divine *Word*, Λόγος, or else in the very act and consummation of union. Before the union, like the mother herself, it needed redemption by virtue of the atonement to be effected through the God-child, and it was sanctified by the Holy Spirit; and thus took part in the union of the *Word* and the flesh, now holy. I may buy a fa

and out of the produce of the farm, by after cultivation, may pay for the farm itself, made much more valuable since its culture. David bought the temple area for a few shekels [2 Sam. xxiv. 24]; but it became invaluable, when the temple was built upon it. *Therefore also*—Thus the angel answers the question, *how*, ver. 34. *That which is conceived*; [not *which shall be born*, but literally, *begotten*, as Matt. i. 20. *Mey.* Nor is of thee, Gr. ἐξ σοῦ, genuine here. *Tisch., Alf., Mey.*] in this new and peculiar manner. Abstract terms, and those expressed in the neuter gender, accord with these beginnings; ver. 68, 71, 78, ii. 25, 30, 38. *Holy*—This word is regarded by Tertullian, the Syr. Version, the author of the discourse against all heresies in Athanasius, and other ancients, as part of the predicate, *shall be called Holy*, (and) *the Son of God*. The sentence is certainly much condensed. *There is something to be conceived: that which is conceived shall be holy; this holy thing shall be called the Son of God*. The whole is inferred from the words of the angel immediately preceding, thus: *The Holy Spirit shall come upon thee*; wherefore that which is conceived *shall be Holy*. *The power of the Highest shall overshadow thee*; wherefore that Holy thing shall be called *the Son of God*. Ver. 32 is parallel: Thy Son shall be *great*, and shall be called *the Son of the Highest*. In Divine things, *greatness* and *holiness* go close together. Of this Holy One the same angel spoke, Dan. ix. 24.

36. *And behold*—To Mary, who believed, is given spontaneously a kinder sign than to Zacharias, who did not believe. *Thy cousin*—literally, *kinswoman*. Therefore John and Jesus also were *kinsmen*. [How Mary and Elizabeth were related is not known; but as the latter was of the tribe of Levi, it must have been by some marriage between the families; *Alf.* Unless, with *Mey., De W.*, we suppose that *Mary* may have been of Levi too! Mary is nowhere said to have been of Judah, but ver. 32 seems to imply it; comp. Ps. cxxxii. 11, and it has ever been believed in the church. *Alf.*] *A son*—Elizabeth's pregnancy was unknown among men, except her own family; but here we find even the time and the sex of the offspring revealed with divine authority to Mary, to strengthen Mary's faith. But of the office of the forerunner nothing is said; for Mary would hear it from his mother.

37. *Nothing shall be*—Literally, *Every word or thing shall not be*—It is not worth disputing whether contradictories can be performed; for they are not properly *a word*: nor is *a deed undone, a word*; for repentance of His deed or promise does not occur to God: Gen. xviii. 14, Sept. *Is any word impossible with God?* [But βῆμα,

word, never means *thing*, comp. Matt. iv. 4. *Alf.* The true meaning is, *for not without power* (but effectual and mighty) *shall be, on the part of God.* *Mey.*]

38. *Be it unto me*—Compare the assent of David, 2 Sam. vii. 28. *Departed*—As he before *came in*, ver. 28.

39. *Arose*—The angel had suggested the occasion, ver. 36. *those days*—The sixth month, ver. 26, 36. *V. G.*] *With haste*. *Σπουδή*, *haste*, and its derivatives and compounds, often in Sept. *בְּהָרָה*. *To a city of Juda*—Luke does not specify the name (Heb. Jos. xxi. 11) of this city of the priests in the hill country; but specifically names the tribe, *Juda*. Here then, we may reasonably suppose that the conception of Jesus Christ took place. [*Haste* of the holy Virgin just noticed accords with this. *Haste* Then occurred remarkable motions in Elizabeth, and her infant, in Mary, ver. 41, 42: also the particle *γάρ*, *for*, in ver. 44, has altogether peculiar weight, expressing the reason why, at just point of time, Elizabeth first proclaims *Mary the mother of her Lord*. So important is the conception indeed, that, if it had happened at Nazareth, He would have been called a *Nazarene* for that reason, rather than from the abode of His parents there. But this abode is given as the single cause of that surname, [ch. iv. 16, 24.] As the Lord, in respect of His mother and ancestor, and the places of his conception and his birth, was sprung from *Juda*.

40. *Saluted*—The saints salute in one way, the ungodly in another. No reason comprehends how moving and effectual is the will of the saints, drawing from God in faithful, loving prayer, blessings to their friends who can receive them.

41. *Was filled*—Spiritual impulses reached infant and mother together: ver. 15.

42. *Spake out with a loud voice*—Comp. Acts xvi. 28. But *ἀναφωνέω* this verb, is employed in a very different sense; for instance, of sounds heard in public worship, arranged by David. *And said*—until after these words which proceeded from the Holy Spirit, and allowed the salutation of Mary forthwith, did Mary report to Elizabeth what the angel had announced to her. *Blessed*—These words, which the angel's salutation were last, stand first in Elizabeth's salutation. *And blessed*—This was not added in ver. 28. *Fruit*—Mary was the mother of Jesus.

43. *Mother*—This new title must have moved the inmost soul of the Virgin mother. *The Mother*, she says *of my Lord*; but not *Lady*. *Of my Lord*—Comp. ch. xx. 42; John xx. 28.

44. *For*—This seems to intimate, that the infant leaped at the

moment, when Mary began in fact to be mother of the Lord. *Comp. from henceforth*, ver. 38. *Leaped*—Nor was that leap of salutation its only act of faith; he was filled with the Holy Ghost, ver. 15.

45. *Blessed*—This is evident from the contrast in Zacharias. *Believed*—Ver. 38. *That there shall be*—Gr. *ἔτι*, [which may also be rendered *for*, (as Eng. Vers., and so *Alf.*), but unsuitably here, as the promise was fulfilled already. *Mey.*, *De W.*, etc.] *Her*—An emphatic reference to *she that believed*, put for *to thee*: as in ch. xiii. 34.

46. *Said*—In words or even in writing. Mary had received the message after Zacharias, and yet she first raises a hymn of joy: the songs of both ought to be compared together, and with the words of the angel, ver. 28, etc., 13, etc.; and in another point of view with the language of Hannah, 1 Sam. ii. 1, etc., and with the thanksgiving of David, 2 Sam. vii. 18, etc., on the same subject: also Ps. xxxiv. The hymns of Mary and Zacharias obviously breathe the spirit of the New Testament. And Mary was divinely so guided, that, even though she did not thoroughly understand all (ch. ii. 32, 50), yet she uttered the mystery in words appropriate even to its most profound meaning. She praises God in behalf of herself, her blessed offspring, and Israel. The beginning of the hymn accords with Ps. xxxi. 7, Sept, *I will rejoice and be glad at thy mercy, for thou hast looked upon my low estate.*

47. *Saviour—Preserver*. This is the force of the name, *Jesus*, ver. 31. [Mary, by this word, reckons herself among that which was lost. She obtained salvation, not from herself, but from *Jesus*. *V. G.*]

48. *Low estate*—James i. 10. Septuagint often render *πν* by this word *ταπεινωσις*. Her lowliness fitted Mary to receive the great things, in ver. 32, 33. *Call me blessed*—Comp. ver. 45, ch. xi. 27, 28. *All generations*—All posterity.

49, 50. *And*—He whose name is holy, and whose mercy, etc. For these three clauses are joined together by the *and*, repeated. The Hebrew *וה*, *which*, is often not expressed. The new paragraph does not begin until ver. 51.

50. *To generation*—Although the promise seems to tarry long, yet it is fulfilled, and that to everlasting. The same *generations* call Mary blessed, ver. 48.

51–53. *Hath shewed strength—hath sent empty away*—God designed to do all this through the Messiah, and his mother was experiencing in herself a proof of this fact. [Thus what God *will do* by the

Messiah, is represented in prophetic language by the past tense. *W.] The proud*—Visible and invisible.

52. *The mighty*—As Saul, Herod.

53. *Hath filled the hungry with good things*—Ps. cvii. 9, Sept. *hath filled the hungry soul with good things.* To the 10th vers the same psalm corresponds also the song of Zacharias, ver. 79. —Though they seemed the nearest to God.

54. *He hath holpen*—By sending the Messiah. The same *ἠντιλαμβάνω*, renders *κω*, 1 Kings ix. 11, Sept. *Servant*—So

69. *In remembrance*—Gr. *μνησθῆναι*, either *because he remembered* or *to show himself mindful*, ver. 72; Hab. iii. 2.

55. *He spake*—With an oath, especially to David. *Our father forever*—Mary includes the past and future. *To Abraham*—Remembrance *in remembrance of his mercy to Abraham.* So Micah vii. 20, S [and Eng. Vers.] Ps. xcvi. 3, also Ps. cxix. 49. *Forever*—Belonging *to his seed.*

56. *Three*—She departed before Elizabeth was delivered. *To own house*—Whence she was soon after commanded to go to Bethlehem. [Hence the facts given by Matthew, ch. i. 18–24, in the narrative of Christ's nativity belong here. *Harm.*]

58. *Upon her*—Gr. *μετὰ*, *with*. So ver. 72: ch. x. 37, note.

59. [*They came*—The invited friends. *Grot.* Any Israelite could perform the ceremony. *Lund.* Both in *Mey.*] *The name of his father*—This was not the custom among Jews: but in this case the family had a peculiar reason for it, since Zacharias would have no posterity but John.

60. *Said*—By revelation. For if Zacharias had informed in writing, there would have been no need of asking him again. ver. 62.

61. *Thy kindred*—They thought Elizabeth, if she chose to take another name than Zacharias, would follow the names of her family. [Even in this respect something new must be done. *V.*]

62. *Made signs*—It is more convenient for a dumb man to see signs than to hear speech, since he cannot speak in reply. It is not probable that Zacharias was also *deaf*. [It is more natural to suppose that he was. See ver. 20. This is confirmed by the *wonder of all*, ver. 64, at his agreement with his wife. *Alf.*] *How*—The Greek article *τὸ*, is demonstrative. [They made signs to *this* effect, *what*, etc.]

63. *A writing table*—If relics of Gospel histories, which are usually shown in such numbers were genuine, Providence would not have preserved this tablet. *Wrote, saying*—He wrote these words. ver. 64. Comp. 2 Kings x. 1, 6; 2 Chron. xxi. 12. *John*—[I

אמן, *God's grace, or God is gracious. Mey.*] The last writing in the Old Testament ends in חרם, *a curse*, Mal. iv. 6. This, the first writing in the New Testament, begins with *grace*. *Is*—Zacharias does not so much command, as indicate the Divine command. *Marvelled*—At the new name in the family, and the agreement of Zacharias and Elizabeth in a name, without consultation, which must have resulted not from design, but from a revelation to each of them.

64. *His*—That of Zacharias.

65. [*Fear*—The affair breathed of God. *V. G.*] *All these*—All recorded from ver. 11.

66. *Laid them up*—A most beneficial study: so that a connection is observed between events in the works of God occurring at long intervals, ch. ii. 18, 19.

67. *Propheesied*—Of events shortly to occur. This was uttered by Zacharias, either on the very day of circumcision, or after the facts were widely circulated. [Most probably the former; ver. 65, 66, being an historical digression, and a parenthesis. *Mey., De W.*]

68. *For*—Zacharias speaks chiefly of Christ, ver. 69: and of John as it were incidentally: ver. 76. *He hath visited, etc.*—That is, *He hath visited so as to redeem*. The same verb occurs in ver. 78. [*Redeemed*—However earnestly Zacharias had wished for John, yet he first speaks emphatically and fully of Christ. *V. G.*]

69. *Horn*—Ps. cxxxii. 17. It signifies abundance and kingly strength. *Not the horn of salvation*. The article not according with that early period. So also ver. 68, 71, 78. Afterwards facts clearly proved these names the right of Jesus Christ alone. *Of salvation*—In allusion to the name *Jesus*: comp. ver. 71, 77. John gave only *the knowledge of salvation: the Lord, salvation* itself. *David*—Ps. cxxxii. 17, 6. *Servant*—Heb. עבד, Ps. cxxxii. 10.

70. *As He spake*—Where Mary left off, ver. 55, there Zacharias now begins. *By the mouth*—Prophecy in itself cost the prophets no labor, as they received it from God; but only so far as they put it forth to hostile men. They needed merely to lend the mouth: nay, even *a mouth* was given them, Luke xxi. 15. *Holy*—Every prophet was holy: 2 Pet. i. 21; Heb. xi. 32, 33. *Since the world began*—From the beginning there were prophets.

71. *Salvation*—[Gr. σωτηριαν, Eng. Ver., *that we should be saved*:] Understand *I say*. The *horn of salvation*, ver. 69, is repeated more briefly. *That hate us*—He describes spiritual benefits in language like the Old Testament phraseology, concerning temporal aid.

72. *To perform, that is, by performing*. *The mercy*—Mercy and remembrance of the covenant are the same as חסד ואמת, *grace and*

truth. *With*—[Gr. *μετὰ*, Eng. Vers., *to*.] Opposed to *ἐξ*, *from*.
 71. *Our fathers*—Long deceased: ch. xx. 37, 38. *To remember*
 That is, *by remembering*; alluding to the name *Zacharias*. [I
 זכור, *whom Jehovah remembers.* Gesen. By the covenant he made
 the Gospel; *by remembering it*, its completion. *Euth. Zig.* in *M*

73. *The oath which*—This depends on *remember*. *Grant*—Gr
δοῦναι. The article indicates that the preceding infinitive, *ποιῶσα*
 explained by this following infinitive. So also ver. 77 compared
 the preceding words: and also ver. 79, and ch. ii. 22, 24.

74. [Omit *ἡμῶν*, *our.* Tisch., Alf.] *Without fear*—The fear
 enemies, not the fear, the filial fear of the Lord Himself, is removed.
 Heb. ii. 15. *Serve*—The Priesthood of the New Testament.

75. *In holiness and righteousness*—The same words occur together
 Eph. iv. 24; 1 Thess. ii. 10. *Righteousness* expresses conformity
 the law: *holiness*, to nature. *All the days*—*Every day*. Heb. ii.
 [Omit τῆς ζωῆς, *life.* Read, *all our days.* Tisch., Alf., etc.]

76. [For *καὶ σὺ*, *and thou*, read *καὶ σὺ δὲ*, *and thou also.* Tisch.,
 Alf.] *And*—What follows answers to what *Zacharias* has thus far
 uttered, of grace to his people, ver. 68, 77; of salvation, ver. 77;
 of mercy, ver. 72, 78. *Child*—However little thou art
 He does not call the infant by name. He speaks as prophet, not
 parent.

77. *Knowledge*—*remission*—Heb. viii. 11, 12; Jer. ix. 23. [I
 Gr. *ἐν*, *in*, that is, *salvation in the remission*, etc. *Remission*—
 foundation of Salvation.

78. *Through*—Connect thus, *remission through*, etc. *Mer*
 An allusion to the name *John*: [ver. 68, note. *Visited us*—He
 the Saviour before he assumed human nature. For his incarnation
 was a voluntary visit. V. G.] *Dayspring*—Gr. *ὑατολή*, *rising*.
 the Septuagint renders *נוֹרָא*, Zech. iii. 8, vi. 12; Jer. xxiii. 5: *v*
 means also the dawn of daylight. There is a *metonymy* of the
 abstract for the concrete. *Rising*, that is, *sun-rising*. See ver. 79
 ix. 1, 2; Rev. xxii. 16. *From on high*—Said here of the Son of God
 and of the Holy Ghost, ch. xxiv. 49: comp. Gal. iv. 4, 6. So, *from*
heaven, 1 Cor. xv. 47.

79. *To give light to*—Again comp. Ps. cxxxii. 17. *Them that*
 —Comp. Matt. iv. 15, note, the citation from Isa. *In darkness*
and in the shadow of death—Joined, as their opposites, *light*
life.

80. *Grew*—In body. *In the deserts*—Here the deeper parts of
 desert are meant; but in Matt. iii. 1, the border part of the desert
 is meant. He remained exempt from the friction of common and

luted life. The Christ's forerunner, and Christ Himself, experienced and exemplified both lives: and indeed, first, that of solitude, afterwards also in public. *Till*—Ch. iii. 2, 3. [*Shewing*—That is, the publication of his official commission. *Meq.*]

CHAPTER II.

1. *Cæsar*—It was time then for the Messiah to be born. [Gen. xlix. 10. *A. R. F.*] Note also *first*, ver. 2. *The world*—Therefore the whole human race is honored by connection with Jesus, who chose to be enrolled in the same list with the mass of men. *Synecdoche*, meaning that *part* of the world subject to Rome: including Judea.

2. *First*—In respect to the Jews, who had previously paid tribute without a registry. *When Cyrenius*—(P. Sulpicius *Quirinus*) was *governor*—The terms *ἡγεμῶν*, (*governor, guide, general, etc.*,) and *ἡγεμονεύειν*, have a wide meaning, ch. iii. 1, xxi. 12; Matt. ii. 6. *Of Syria*—Judea was attached to Syria; so greatly reduced in power was Judea, [which was now subject to Roman, as formerly to Chaldean, Persian, and Greek empire; yet Juda was still a peculiar *tribe* or *שבט*, distinct from the rest, and still had its own *magistrates*, or *מגיסטראים*. So the prophecy of Jacob, Gen. xlix. 10, was fulfilled. *V. G.*]

3. *Into his own city*—Joseph seems to have left Bethlehem a short time before.

4. *The house*—*House*, the whole, and *family*, [not *lineage*, as Eng. Ver.,] the part, are here joined; inasmuch as the *house* of David at that time was not much wider in extent than his *family*. [But the *family*, *πατρία*, was the division of a *tribe*, and included several *houses*, *οἴκοι*. *Rob.* It cannot be shown that, when the parents of Jesus betook themselves from Nazareth to Bethlehem, and Jesus was born at Bethlehem, there were others of the family of David who dwelt there: though all the posterity of David in the land of Israel must have betaken themselves to Bethlehem at that time, to be enrolled. This reason alone ought to suffice to prove Jesus the true

Messiah, nor could any one else be compared with Him on ground. *Harm.*]

5. *To be enrolled*—[Eng. Ver., *taxed*] to give in his name. *γρῶψασθαι* is middle voice. *Wife, great with child*—This is repeated from ch. i, because so set down also in the census-roll, among records of the Romans.

6. *There*—Mary does not seem to have known that, according to prophecy, this must take place at Bethlehem; but a heavenly Providence guided all, that so it should come to pass.

7. [*Brought forth*—O much wished-for birth, without which it would not have been well for us that we had never been born! But see that thou receive the sure fruit of that nativity. *V. G.*] *First-born*—A son is so called because none were born before him, not because others were born after him. The Hebrew *בכור*, *firstling*, is more absolute. *Wrap him in swaddling clothes*—So Wisd. vii. 4: therefore *σπάργατα*, *swaddling clothes*, are not in themselves something worthless and contemptible. The other customary attentions to infants just born, Ezek. xvi. 4, are not expressed here. *In a manger*—Ver. 12. In contrast to the manger which entertained men. Perhaps imitations of this manger were afterwards made at Bethlehem to show to pilgrims (just as on every part of the Mount of Olives), some one of which was afterwards considered the very place where the infant Jesus lay. The Saviour lay in a manger for his bed. As a child, he was not impatient, though without a rocking cradle. *In the inn*—Even now there is seldom a place for Christ in inns.

8. *Country*—Or *region*, in which also David had fed sheep. *Worshiped*—By turns.

9. *Angel*—In every humiliation of Christ, care was taken as to avoid becoming protest for His divine glory. Here, by the angel's announcement: at His circumcision, by the name Jesus: at His purification, by the testimony of Simeon: at His baptism, by the Baptist's objecting: at His passion, by very many ways.

10. *Joy*—Joy is expressly mentioned, because the grounds for rejoicing are not yet obvious: the herald of the resurrection does not expressly exhort to joy, as the reason for it is manifest, ch. xxiv. 5. *Sheweth*—Even through the report of shepherds. *To all the people*—[*To all the Jewish people*, not *all people*, as Eng. Ver. *Alf.*] The angel speaks to the Jewish shepherds, as was appropriate to that early time. Comp. ch. i. 33, note. [Afterwards the same blessing was to be vouchsafed to the Gentiles also, ver. 32. But this fact was then hidden from the angels themselves, Eph. iii. 10. *V. G.*]

11. *Unto you*—The shepherds, unto Israel, and unto all mankind.

Christ—Ver. 26. All ought to have remembered so clear a token, while the Lord was growing up to maturity. The name *Jesus* is not added, because it was afterwards given him at his circumcision, ver. 21: but its force is expressed in the term, *Saviour*. And so frequently in the Old Testament, under the term *Salvation*. *The Lord*—A subject for joy. A splendid title. (Matt. ii. 6.) [Doubtless respecting *Jehovah*, which is so rendered in the Septuagint. *Alf.*] *In the city*—Construe with *is born*. Denoting the place, as *this day* indicates the time. *Of David*—This periphrasis refers the shepherds to the prophecy then fulfilled.

12. *A sign*—Even the lowly garb was a sign to believers. *A babe*—Not *the babe*. [So *Mey.*, etc., but Eng. Vers. wrongly *the babe*.]

13. *A multitude*—The article is not added. *Host*—A glorious title. Here, however, *the army* announces *peace*.

14. *Glory*, etc.—This whole hymn consists of two clauses, and contains a doxology, or thanksgiving, which, in turn, is twofold, and an *Ætiology* [explanatory clause] for the doxology, as the particle *and*, designedly inserted, implies. Paraphrase: *Glory* (be) *to God in the highest, and on earth* (be) *peace!* Why? Since there is *good will among men*. However, the second clause may be more closely connected with the first than with the third, so that the copula may be omitted before the third; as in Jer. xxv. 18; 1 Sam. iii. 2. *Glory*—The mystery of redemption, its fruit and consummation. Observe too the double antithesis: 1. *in the highest, on earth*; 2. *to God, and, among men*. *In the highest*—The incarnation calls forth praises to God from His noblest creatures. They do not, however, say, *in heaven*, where are the angels; but, employ a rare expression, *in the highest*, whither the angels do not aspire: Heb. i. 3, 4. They wish their praise to ascend to the highest. *On*—Gr. ἐπι. Observe the difference between this particle and the preceding, *in* Gr. ἐν. *Earth*—Not only in Judea; nor only now in heaven. Earth is more comprehensive than *men*; for the *earth* is the scene of action even of *the angels*. The dwellers in heaven say, *on earth*; the dwellers on earth say, *in heaven*, ch. xix. 38. *Peace*—Ver. 29. *Men*—Not merely among the Jews. Heretofore men had been regarded unfavorably among angels: now these, as if amazed, utter a seeming paradox, *good will among men!* *Good will*—The newly-manifested pleasure of God towards the whole human race, in The Beloved. [For *eὐδοξία*, read *eὐδοξίας* in genitive. *Tisch.*, *Mey.*, *Ols.*, etc. The clause must then be rendered, *peace on earth to men of (God's) good pleasure*, that is, *his chosen people*. *Alf.*, who however prefers the common reading.]

15. *The shepherds*—Gr. οἱ ἀνθρώποι, οἱ ποιμένες, *the men, the shep-*

herds. Representing, in some measure, the whole human race. *Comp. ver. 14, among men*; in contrast with, *the angels*. Men came to see Jesus; angels did their duty from a distance. *Let us now go even unto the mountains and watch from thence*. Hence it may be inferred that the shepherds' home was not at Bethlehem, but in some locality between which and Bethlehem was a region where they watched; *ver. 20. Comp. Acts ix. 38, to come to them*. Therefore the matter became the more known through their report. *Which is come to pass*—They believe that the event has already come to pass, from the announcement of the angel.

16. *They found*—As it had been announced.

17. *They made known abroad*—Even before their departure: *Comp. ver. 20. [They were the earliest Evangelists. V. G.]*

19. *Kept*—So *ver. 51*. She may have testified long after: *Comp. Acts i. 14. [These—Doubtless the shepherds reported the angel's words to Mary also. V. G.] Pondered them*—Considering the parts mentioned respectively.

20. *Heard*—From Mary. *As*—What they heard and saw agreed with what had been said. *Told*—By the angels.

21. [For τὸ παιδίον, *the child*, read αὐτόν, *him. Tisch., Alf.*] *the circumcising—was called*—His circumcision is not so directly recorded as His naming, since the latter was divinely ordered. [*Comp. ver. 20. angel—Ch. i. 26, 31. V. G.*] *Before*—The Father's good pleasure in Christ is here exquisitely expressed. [And it is implied at the same time, that this infant did not of Himself need circumcision. *V. G.*] *Comp. Gal. i. 15. In the womb*—Of His mother. See *κοιλίᾳ* absolutely, *Jer. i. 5., Heb. בִּטְן*.

22. *Of their purification*—[*Their*—Not *her*, as Eng. Ver., for αὐτῆς, of some editions. The common reading αὐτῶν, *their*, is right. *Tisch., Alf., etc.*] Neither Jesus Himself nor His mother needed purification. [But it was one of the things which *became him*, with a view to His humiliation, and being *made perfect. Alf.*] There are some who interpret αὐτῶν as *the Jews*; but Luke mentions purification, not as a custom of the Jews, but as a divine institution. *The law of Moses*—In a higher point of view, it is afterward called *the law of the Lord*. [*Comp. ver. 23, 24.*] *Brought Him to*—Properly said of one more mature. [*Gr. ἀγγέλλον*] *to introduce*, *Ver. 27*. This was a prelude to His future visits. *To present*—Explained in *ver. 23*. This was additional to the purification, which took place at every birth, not merely the first.

24. *A sacrifice*—That of the poor, *Lev. xii. 8. A pair of turtledoves or two young pigeons*—*Sept. Lev. xii. 8, two turtles or two young pigeons*. The same Translators however have a *pair of turtle doves*. *etc. Lev. v. 11.*

25. *Jerusalem*—The Saviour was shown to this city at the very earliest time. *Simeon*—The first prophet who said that Christ had come; and by whom God proved that He, who was presented to Him, was His First-begotten. *Just*—In the discharge of duties. *Devout*—In the disposition of his soul towards God. *Waiting for the consolation of Israel*—Not merely as something distant; like Jacob, Gen. xlix. 18, but as now approaching, ver. 38. Gradually the expectation of believers became more concentrated, as now respecting His glorious second coming. *Upon him*—As a prophet. See following verse. [This was a foretaste of *Christian* inspiration; for the Spirit had departed from Israel, since Malachi. *De W.*]

26. *It was*—Recently perhaps: although the old age in Anna's case is noted, it is not so with Simeon. *That he should not see—before he had seen*—A sweet antithesis. *Before*—[God's chosen ones never die, until they have seen *the Lord's Christ* here. *Q.*] Moreover, having seen Him, he was immediately to depart; ver. 29. *According to the Lord's Christ*—Gr. τὸν Χριστὸν Κυρίου; *the anointed of God*. So, *the Christ of God*, ch. ix. 20. It is He whom the Lord hath anointed, and besides Whom God acknowledges no other.

27. *When the parents brought*—For they sacrificed afterward, ver. 39. This was by way of declaration, that Jesus submitted to the law of purification for no ordinary cause.

28. *He*—Of his own accord. *He took Him up*—By a divine impulse: thus acknowledging the Divine goodness.

29. *Now*—Simeon receives at once a double benefit according to the Divine promise, viz. the sight of the Saviour and a happy departure. *Lettest thou depart*—[Literally, *go free*. Simeon speaks of *death* under the figure of *freeing a servant*. *Mey.*] The same verb, Gen. xv. 2; Num. xx. 29; Tob. iii. 6, 16, (13.) *Lord*—Gr. δέσποτα, properly *master*, Acts iv. 24; 2 Tim. ii. 21; Rev. vi. 10. *According to Thy word*—The Song of Simeon exactly corresponds to the word of the promise. For they are parallel: *the Lord's Christ*, and *Thy Salvation*: before he had *seen*, and mine eyes have *seen*: *Death*, and *Thou lettest depart*. *In peace*—Perfect.

30. *Have seen*—Even his hands held him: but Simeon adapts his words to those of the promise, ver. 26. *Salvation*—So ch. iii. 6. The language is properly in the abstract, as *referring to an infant* before He completed the work of salvation: afterward He is called *the Saviour* in the concrete, which the heavenly host had already styled Him by *Ampliatio*, [that is, not according to what he is, but what he will be,] ver. 11, Is. xlix. 6, 9. *Thy salvation*, the Christ. For it

was this very Christ that Simeon even then saw: and it is he whom Simeon calls a *Light* and the *Glory*.

31. *Before the face*—The most conspicuous place for showing light to all was the temple itself. *Of all*—Not merely of the *Jews*—Intimating that hereafter there would not be merely *Jews* people. Comp. ver. 32.

32. *A light*—In apposition with *thy salvation*, ver. 30. *To lighten* [Gr. εἰς ἀποκάλυψιν, *for a revelation*] that God and His Christ may be *revealed* to the Gentiles, and the Gentiles to themselves in His light. *Of the Gentiles*—Construe with a *light*, and render, *a revealing light unto the Gentiles*: see Rev. xxi. 23, 24. *And the glory*—Construe with a *light*, there being no *for* [Gr. εἰς] understood. *Light* and *glory* or *splendor*, are synonymous; but so that *glory* signifies something greater, and expresses, therefore, Israel's peculiar privilege from its especial connection with this King of Glory. *Israel*—Even after the Gentiles, Israel shall enjoy this glory.

33. [For *ἰωσήφ*, read ὁ πατήρ αὐτοῦ, *his father*, and omit *αὐτοῦ*, *his*, with *mother*. Tisch., Alf. Copyists have evidently written *Joseph* instead of *his father*, through fear lest the latter would be misunderstood. *Ols.*] *Marvelled*—For they began to appreciate more and more what glorious things had been spoken of Jesus, before His birth: and now they now heard similar things from Simeon and others, whom they supposed to be yet unaware of the fact.

34. *Blessed*—Heb. בָּרַךְ, bade farewell with a blessing, after seeing their pious wonder. *Them*—Joseph and Mary: not Jesus Himself. Heb. vii. 7. *Said*—His faithful prediction of adversities succeeding their joyful wonder, and guards against its abuse. *To Mary*—Rather than to Joseph, of whom the last notice occurs, ver. 51; see note [He is therefore supposed to have died before Jesus's thirtieth year. *V. G.*] *This child*—Concerning whom thou wonderest that such things are spoken. *Is set*—[Gr. κεῖται.] He, who lies in my arms, *is set*, as a precious stone, *for the fall and rising again*. Observe that these things were not foretold by the angel, ver. 10, 11, ch. i. 30, but added by a holy man. The angel's only duty was *to bring good tidings*. *And rising again*—*And* should not merely be taken disjunctively: comp. 2 Cor. ii. 15; for many of those who fall also rise again. Rom. xi. 11, 12. He Himself is *the resurrection*, as He Himself is *the sign*. *Of many*—So ver. 35. *A sign which shall be spoken against*—A striking *Oxymoron* [that is, skillful union of contraries.] *Signs* in other cases exclude *contradiction*: but this shall be an object of *contradiction*, though in itself, it is an evident sign to faith. Is. lv. 13, Sept. For in the very fact that He is a *light*, He is c

spicuous and *marked*. It will be a great spectacle. The mutual *contradictions* of believers and unbelievers, respecting Jesus, and the *designs*, ver. 35, of unbelievers against him are chiefly recorded by John, ch. v. and following. They contradicted him in word and deed; Heb. xii. 3. The time was not yet ripe for a more express prediction of His passion, cross, and death. When Jesus is first presented in the temple, opposition is declared to be in store for Him. When He was last in the temple, He Himself spake words not unlike those of Simeon; Matt. xxiii. 37.

35. *Yea—thy own*—Antithesis to *This* child. *Soul*—Answering to, of many *hearts*. *A sword*—Larger than a dagger, yet often injuring less. This implies grief for the world's opposition to Jesus, or even some inward temptation to befall Mary, most severe, but very brief, and finally beneficial. For the holy Virgin did not understand all things; ver. 38, 50. The sword may have pierced, for instance, on the occasion mentioned, ver. 48, end, Mark iii. 31, John xix. 25. Who supposes that Mary was perfected without inward temptations? Her faith attained its height through the height of temptation. [Therefore, though heretofore most delightful things were mentioned, something painful is now announced even to the Blessed among women. All, it seems, have a share of chastisement. *V. G.*] Nevertheless *soul* and *spirit* are in antithesis, not *soul* and *heart*, Heb. iv. 12. The *hearts* of many are agitated with *thoughts*: only the *soul* of Mary felt the *sword*. Comp. the phrases, Ps. xlii. 11, lxxiii. 21. *That*—A consequence of the greatest adversity. *Of many*—So ver. 34. *The thoughts*—Good and bad, from good and bad hearts: whence the contradiction. Both faith and unbelief are in the heart, and are expressed by the mouth. Rom. x. 8, 9, 21, xv. 5, 6; Acts xiii. 46, xiv. 2; 2 Cor. iv. 13, vi. 11; 2 Tim. ii. 12, 13.

36. *Phanuel*—The father of Anna is named, rather than her husband. He was as yet known as one who *looked for redemption*: ver. 38. *Aser*—See 2 Chron. xxx. 11.

37. [For *ὥς*, of, about, read *ἕως*, until. *Tisch.*, *Alf.*] *Years*—The years of her whole life, not of her widowhood only. The aged first after the angels, honor the birth of Christ; that it may appear that the salvation introduced by Him relates to the better life. *Eighty-four*—She was, therefore, about twenty-four years old when *Jerusalem* came under the power of the Romans, led by Pompey. *Fastings*—Even in her old age.

38. *Gave thanks*—*In return* for the divine favor, *she made public acknowledgments*. The word answers to the Hebrew *תודה*. [Gr. *ἀνθωμολογεῖτο*. *Of Him*—Jesus as the Redeemer. *V. G.*] *To all*—

There were many therefore. Others, although they believed the Messiah would come, were not *looking for* Him. [*Tisch.* (not *A*) omits *in*, so as to read *for the redemption of Jerusalem.*] *I* Those who were *in* Jerusalem.

40. *Grew*—In body; an infant's growth: but in ver. 52, He *creased* as a boy. The former includes the period from His first His twelfth year: the latter, from His twelfth to His thirtieth. *A* afterward, comp. ch. iv. 1, 14. The stages of advance are set forth His Presentation in the temple, His remaining in the temple at Passover, and His baptism. *Waxed strong in spirit*—[Omit *πνεύμα* *in spirit.* *Tisch., Alf.*] Compared with John, of whom it is added, that He was *filled with wisdom*; ch. i. 80. Wisdom is highest of the soul's endowments. As to Jesus's piety in early childhood, see Ps. xxii. 10, 11; and from the less deduce the great Luke i. 15, 44. *Grace of God was upon Him.* Afterwards He came known to *men*. Ver. 52.

42. *Every year*—Without fear of Archelaus. [As that prince had been removed and banished after a nine years' reign, the Saviour could safely go to Jerusalem. *Harm.*]

42. *Twelve years old*—This stage of life doubtless involves something remarkable in the case of pious boys, judging from the blessed example of the Saviour, who adapted Himself to the periods of human life: ch. iii. 23. No doubt from that time He yearly came to the Passover. [Moreover the instance of His glory in this passage dividing the period of thirty years from the nativity to the baptism of Christ into two almost equal parts, sufficiently revived those fathers from the forgetting which might otherwise seem to have been excusable. *Harm.* Omit *εις Ἱεροσόλυμα, Tisch., Alf.*]

43. [*When they had fulfilled*—It is not always profitable to be satisfied with what is trite and customary. *V. G. Tarried behind*]. We may presume, on chronological grounds, that this happened on Sunday. Thus then we have the prelude to the subsequent celebration of the Lord's day. *Harm.*] *The child Jesus*—Luke describes successively Jesus as *the fruit of the womb*, ch. i. 42; as *the babe*, ii. 12; *the child*, ver. 40; *the boy*, in this ver.; *the man*, ch. xii. 19, with which comp. John i. 30. He did not at once appear in full stature as the first-formed man; but he hallowed every stage of human life. Old age was unsuitable to him. [For *Ἰωσήφ καὶ μήτηρ αὐτοῦ, Joseph and his mother*, read *οἱ γονεῖς αὐτοῦ, his parents.* *Tisch., Alf.*] *Knew not*—Judg. xiv. 6, 9. [Jesus might have formed them by a single word; but it was fitting that his wisdom should be proved in their absence. For thus he showed, that for

he was not indebted to them: comp. ver. 50. He showed thereby, that not they, but himself, was fully competent to direct himself, and that his subjection to them, ver. 51, is altogether voluntary. *V. G.*]

44. *Supposing*—Hence it may be inferred that Jesus was watched by his parents, very much as many parents are wont to watch their children, too often letting them go out of sight. *Day's journey*—Gr. *ἡμέρας ὁδόν*. So the Sept. 1 Kings xix. 1, 4.

46. *Three*—A mystical number. For three days, while dead, he was regarded by his disciples as lost; ch. xxiv. 21. *In the temple*—In the outer courts of the temple. *Sitting in the midst*—For the sake of dignity, and not like a pupil or a teacher, but as conferring with others: ver. 47. *Asking questions*—He was proposing the *questions*, and solving them in his *answers*: ver. 47. [*Hearing—asking—Not teaching*; which we cannot conceive of as designed in his childhood by the God of *order*. *Ols., Stier.*]

48. *Unto him*—This expression, beginning the clause, is emphatic. *To him* she ought not to have spoken so. *His mother*—Joseph did not speak: his mother's relationship was closer. *Said*—Publicly. *What*—[Gr. *τί*, Eng. Vers., *why?*] What hast thou done for us by this conduct. *Sorrowing*—Doubtless Mary's heart pondered many things during these three days. Comp. ver. 35.

49. *He said*—Gently, without any agitation. *Why*—This is the first recorded word of Jesus, [and contains a summary of all his actions. *V. G.*] With it may be compared his last words, both before his death, and before his ascension, Acts i. 7, 8. He did not blame them, because they lost him; but because they thought it necessary to seek him; and he intimates both that he was not lost, and that he could have been found nowhere else but in the temple. *Wist ye not*—They ought to have known after so many proofs. To know what is needful, tends to produce calmness. [The words *ἐν τοῖς τοῦ πατρὸς μου*, Eng. Vers., *about my Father's business*, mean rather, *in my Father's house, Mey.*, etc. Mary says, *thy Father and I*; Jesus answers, not he is my Father, or I would have been *in his house*. God is my Father, therefore I am found in his house. *Theophyl. in Mey.* Till now Jesus and others had called Joseph his father, but never after this. *Stier.*] *Τοῖς*—Comp. John xvi. 32. * *My Father's*—Whose claim on Jesus is older than that of Joseph and Mary, [and whom he had known from infancy without requiring instruction from his parents, who, in all probability, were not aware of the fact. *V. G.*] By this very act, he declares himself Lord of the temple. He afterwards avowed this more openly, John ii. 16; Matt. xxi. 12, 13. [And to the same Being, to whom he referred in his first words recorded by the Evangelist, he referred

also in his last, commending his spirit to the hands of his *Father*.] *I must be*—He thus informs them that he has not violated his obedience; and yet he, in a measure, declares himself freed from their control, and excites the attention of his parents; ver. 51. Cf. Heb. iii. 6.

50. *They understood not*—[The deeper sense. Comp. ch. xviii. *De W.*] Therefore he had not learned this from them, or from other teachers, ver. 47, 48. Not long before he had spoken of his Father, and not ineffectively.

51. [*To Nazareth*—Where men supposed that nothing good resided in the only good man was now living. *V. G.*] *Subject*—Voluntarily. Marvelous subjection of him, to whom all things are subject. Before, he had been subject to them; but this is mentioned now, and it might seem that he could by this time have exempted himself. Not even to the angels fell such an honor as to the parents of Jesus. *Unto them*—After this passage there is no mention of Joseph, and that he probably died shortly after, and Jesus experienced the effects of orphanage. See Mark vi. 3, John ii. 12. *Kept*—Gr. *διετήρησε*. Cf. the Sept. Gen. xxxvii. 11. [*In her heart*—Even though she did not fully understand them, ver. 50. *Q.*]

52. *Increased*—In accordance with human nature, and the natural wisdom; and that actually, but far beyond an ordinary man. *In wisdom*—In the soul. *In stature*—Of body with his years. Therefore he must have reached the due height of man. *In favor*—In the endowments of soul and body, confined by *grace*, the more the years are especially commended. *With God*—John viii. 29. *With man*—The world is more easily offended at men, than at youths yet engaged in any public duty. [We are prone to forget that during these eighteen years of mystery, much of Christ's work was done, namely, his growth through infancy, childhood, youth, etc., with a taint of sin; constituting in great part, *the obedience of one* which many were made righteous. *Aff.*]

CHAPTER III.

1. *Year*—The most important of all ecclesiastical epochs: I. i. 1. (Comp. 1 Kings vi. 1, as to the epoch of the temple;)

which also the thirtieth year of Christ is associated, ver. 23. This is, as it were, the opening of the scene of the New Testament. [I. was then the year 27 of the common era, towards autumn. Three years before the beginning of that era, Christ was born, and Herod died. *V. G.*] Not even the dates of the nativity, death, resurrection, and ascension, are so precisely marked: ch. ii. 1. Moreover the mode of marking the date is not taken from the Roman consuls, but from the emperors. Scripture usually defines accurately the epochs of great events: this, in the New Testament, is done in this passage alone; and even for this one reason, this book of Luke is a necessary part of the New Testament Scriptures. *Cæsar*—The Church exists in the state: hence, the epoch is designated from the empire. [The first year of *Tiberius*, as *Luke* reckons, begins with the month *Tisri* of that Jewish year, in which *Augustus* died. It was in the same year as John that Jesus BEGAN His public life. *Not. Cræ.*] *And—Ituræa*, and the region of *Trachonitis*, beyond Jordan, form two tetrarchies. *Abilene*—Beyond the region of *Trachonitis* towards the north.

2. *Being the high priest*—[Gr. ἐπὶ ἀρχιεπίως, under the high priesthood of.] The singular number; which does not exclude Caiaphas: see Acts iv. 6. As in genealogies the usual Hebrew mode of expression is *Sons* in the plural, though only one son follows, because often there are more than one, 1 Chron. xxiii. 17, so here *High Priest* is singular, although two men, *Annas and Caiaphas*, are named. Hence the Gothic Version with some editions, reads ἀρχιεπίων, for there must be but one High Priest, and the plural was unpleasant even to the ear. [*The word of God*—Hence the great effectiveness of John's ministry. *V. G.*] *Upon*—[Gr. ἐπὶ.] John [Eng. Ver. not so well, unto John] directly. The same phrase, Sept. Jer. i. 1.

3. *Jordan*—A river suitable for baptism. The kingdom of God in its course adapts itself to place and time.

4. *As*—Repentance is described in verses 4 and 5, remission of sins is implied in ver. 6. *In the book of the words*—The book of Isaiah consists of certain discourses, and as these were joined together, none could slip out and be lost. [Omit λέγοντος, saying. *Tisch., Alf.*] So, the book of the Psalms, ch. xx. 42. *The voice, his paths, the crooked, the rough, shall see*—Is. xl. 3, 4, 5. The Septuagint reads: *The voice—the paths of our God—all the crooked things—the rough way made into plains—and the glory of the Lord shall be seen, and all flesh shall see the salvation of God, because the Lord hath spoken it.*

5. *Valley*—Where there is a hollow and void, removed from righteousness, as with the publicans and soldiers: ver. 12, 14. *Mountain*—When human righteousness or power magnifies itself, as Herod. *A hill, the crooked, the rough ways*—Things distorted: depth and height, II. in length, III. in breath, shall be restored to proportion and made even. *Straight*—[Gr. εἰς εὐθεΐαν, unders. ὁδὸν, into a straight way.] ‘*Ὀδὸν*, is understood in the Septuagint so afterward with *rough*.

6. *And*—In this way. The Hebrew has, *and the glory of the Lord shall be revealed, and all flesh shall see together, that the mouth of the Lord hath spoken.* *Shall see*—There being now no inequality, let us keep a shadow on the way, all parts being exposed to the light. *salvation of God*—The Messiah: ch. ii. 30.

8. *Begin not to say*—He anticipates every attempt at self-exculpation.

10. *What shall we do then?*—This is characteristic of an awakened soul, Acts ii. 37, xvi. 30.

11. *He that hath*—The people were especially inclined to avarice. Therefore John gives them precepts directly opposed to this sin, respecting meat and raiment. The fruit of an inward repentance [which, with the general testimony concerning the Christ, is here presumed. *V. G.*] goes forth to the outer life: ver. 13, 14; and does not consist in mere specious works, but in social and useful duties: ch. 34; Matt. xxv. 35; Isa. lviii. 6, 7. *Two coats*—And so with the duties of other things. *Let him impart*—Liberality extends farther than to money.

12. *Master*—The publicans treat him with greater reverence than the others.

14. *Soldiers*—Next to the publicans in succession. *Accuse*—With malice as if legally: Gen. xliii. 18, [Sept., *we are brought in that they may seek occasion against us.*]

15. *In expectation*—Of signs from John or from some other quarter. But John, the son of the priest Zacharias, was not of the tribe of Judah from which the Messiah was certainly to spring. *The Christ*—As they had not so gross a conception of the Christ: for John made no outward display, and yet they thought thus concerning him.

16. *Answered*—Those desiring to question him. Comp. Acts 25, *Whom think ye that I am? Mightier than I*—John was powerful: ver. 4, 5, 10, 11, ch. i. 17: but Christ much more. *And fire*—That fire in respect to believers denotes the fiery power of the Holy Spirit: comp. Is. iv. 4. And they were actually baptized in fire: Acts ii. 3, i. 5. Yet not as in John iii. 5, material water; for here material fire is not signified; for there the water

named before the Spirit, whereas here the Spirit and fire are named together. In respect to the impenitent it denotes the fire of wrath, ver. 17. Just so fire has a double meaning in Mark ix. 49, compared with the preceding verses.

18, 19. *Exhortation*—John's duty was to *exhort, to announce the Gospel; to rebuke and to preach*. Comp. ver. 3, 19. *Preached he*—As in ver. 16.

19. *Being reproved by him*—Although Herod consigned John to prison some time after, the fact is recorded here for convenience. John, it seems, spake the truth to Herod, no less than to the people, the publicans, and soldiers. *Harm.* [Omit *Φιλίππου, Philip's*. Read *his brother's wife. Tisch., Alf.*] *καὶ περὶ πάντων, And for all*—He does not fully discharge his duty who reproves sinners, though they be kings, for merely one fault.

20. *Added*—Persecution aggravates sin. [Thus the measure of sins is filled up, when salutary warnings are despised or only repaid by evil deeds. *V. G.*] *He shut up*—This is mentioned before Christ's baptism; and John early reproved Herod. Afterwards follows immediately the uninterrupted history of Jesus Christ.

21. *Praying*—After his baptism. Luke often mentions Jesus's prayers, as most important events: ch. vi. 12, ix. 18, 29, xxii. 32, 41, xxiii. 46.

22. *In a bodily shape*—On the other hand bodily shapes appear at times from the kingdom of darkness. [Omit *λέγουσαν, which said. Tisch., Alf.*] *Thou*—A reply to His prayers, ver. 21.

23. *And Jesus himself was about thirty years of age when he began*—Gr. *καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριάκοντα ἀρχόμενος*. [There is much variety of reading. *Alf.* retains the common text. *Tisch.* changes the order, placing *ἀρχόμενος* before *ὥσει*, which accords better with the Eng. Ver. than does the common text. *De W., Mey., Alf.*, etc., agree with *Beng.* in the interpretation.] This beginning is not that of *His thirtieth year*, as is shown by the cardinal number *thirty years*, and the particle *about*; but the beginning of His public life or His entrance upon it. Acts i. 1, 21. "*Beginning from the baptism of John*;" where *beginning*, as here, is put absolutely, ch. xiii. 24. Luke implies that this beginning took place in the very act of baptism: with this comp. Matt. iii. 15. [Yet that entrance had *successive steps*; First, the manifestation of Christ to Israel in His baptism, Luke iii. 22, 38; John i. 31, 34; Matt. iii. 15. Second, His first miracle, John ii. 11. Third, His first doings in His Father's house; John ii. 14, (comp. Mal. iii. 1.) Fourth, the beginning of His continuous preaching in Galilee after the imprisonment of John,

Matt. iv. 17; Luke iv. 15; Acts x. 37; but all these occurred in short a time, about the *thirtieth* year of his life, that they may be considered one step, as here. *Harm.*] Wherefore he here notices the beginning incidentally, but particularly marks the age of Jesus: this too, so as to mark John's entrance on his ministry, and Jesus shortly after, in one and the same year. [Certainly it was not Luke's object to mark exactly the entrance of the Forerunner, and that of our Lord incidentally, but chiefly to record the latter. Howbeit John is appropriately joined; that he may not be supposed to be preceded by a longer interval. *Harm.*] Luke speaks becomingly *the word of God came unto* the Forerunner, ver. 2; comp. John 1: 35: the Lord *began*, not as a servant, but as the Son. The name *Jesus*, is added, because a new series of events is opened. The emphatic pronoun *Himself*, at the beginning, forms an antithesis to *John*: John's time of office is also noted by external marks, from *berius*, etc., but the time of the Lord's beginning is defined by *years* of the Lord *Himself*. He had now attained, after His remarkable proficiency, the lawful age for His public ministry, [Num. iv. 10. How important the lesson of *silence and humility*, if Christ gave us thirty years of life and example to this; and but three to all the other gospel truths! *Q.*] *As was believed*—Gr. *ἐνομίζετο*. The interpretation, *As was supposed*, is weaker: *νομίζεσθαι* denotes the customary opinion justly entertained: Acts xvi. 13. Furthermore Luke does not say, *being the son of Joseph, as was believed*, but *being as was believed, the son of Joseph*. Therefore this clause, *as was believed*, no less than this, *being the son*, to which it is immediately attached, extends its force to the whole genealogical scale; and too, that the several steps are to be understood according to the relation of each. *Jesus was, as He was accounted*, son of Joseph: not merely in the opinion of men, but even Joseph rendered to Him as father's duties, though he had not begotten Jesus. *He was, as was accounted*, son of Heli; and truly. For His mother Mary was the daughter of Heli: [this is a mere conjecture, to explain the discrepancy between this account and Matthew's; and is properly rejected by *Mey., De W., Alf.*, etc. See p. 59.] and so also *son of Mattai* and of the rest of the fathers. *He was, as he was accounted*, son of Cainan; whom the Hellenistic Jews, following the Sept., reckon among the fathers after the flood. Therefore as regards Joseph and Cainan, Luke, by *anticipation*, thus counteracts the popular *opinion*; but in the rest of the genealogy he leaves all unaltered, as agreed with the Old Testament and the rest of the public documents and truth itself, and as acknowledged by all; nay, he even sanctions the

Heli—Father of Mary, and father-in-law of Joseph. See note, Matt. i. 16. It is immaterial whether the article *roũ*, so often repeated, be construed with each antecedent proper name or with that which follows it. For in either construction Jesus is the son of each more remote father, the nearer intervening. The Sept. renders the Hebrew words, which are mostly ambiguous, in either way: Ezra vii. 1; Neh. xi. 4. But it is simpler to take *roũ* with each succeeding name, as in Matt. i. 1, Jesus Christ is called the Son of David, SON of Abraham. And although at the outset, *ὄντος Ἰωσήφ* son of Joseph, is used without the article, yet afterwards *ὢν υἱός*, being the son, is properly construed with each of the fathers directly. Comp. Sept. Gen. xxxvi. 2. [On the differences between this genealogy and that in Matthew, see notes on Matt. i. 2–16, pages 59, etc., 66, etc.]

31. *Nathan*—[Luke substitutes him for Solomon, named by Matthew in this series, because Mary was descended from Nathan, or because Joseph derived his descent alike from Solomon and Nathan; for it was common among the Jews to adopt some one of their nearest relatives as a son. *Harm.*] This Nathan, the son of David, is a remarkable man. Zech. xii. 12.

36. *Kainan*—[One or two manuscripts omit this name; but no editor does so, and *Beng.* properly, but at unnecessary length, insists on retaining it. *Tisch.* reads *καὶνάμ*, *Cainam*. Luke seems here to follow the *Septuagint* rather than the *Hebrew* text. See Gen. x. 24, xi. 12, and 1 Chron. i. 24. *Mey. Alf.* thinks the Hebrew is corrupt, and the *Septuagint* represents the original. But this is at best very doubtful.] Elsewhere also Luke, from concession to the Hellenistic Jews, followed the *Septuagint* instead of the *Hebrew* text. Acts vii. 14. And so here he did not expunge “Cainan,” inserted there. Yet he did not thereby violate truth; for Christ’s descent from David, though some fathers have been omitted in Matthew, and Cainan has been retained in Luke, is still uninjured. Nay, he even provided for the greatest accuracy by the words, *as was accounted*, ver. 23, see note. In fine, it is not for those who discuss the New Testament to warrant the *Septuagint* readings. In the chronology the question concerning Cainan is very important. Lightfoot read Cainan in the accusative form (“Cainanem.”)

38. *Of Adam*—[All Adam’s posterity are naturally connected with Christ. *V. G.*] Luke wisely adds this clause. *Adam* was the first man. He was not self created, nor of a father and mother; but from God, not only as the sons of Adam are, but peculiarly: for whatever the sons of Adam owe, through God, to their parents, this Adam himself received from God. Hence Luke does not stop with Adam, but

adds the crowning point, the *Son of God*. And here, at last, there is an end. Luke carries his genealogy, from the second Adam to the first, as Moses himself describes "the generations of men," Gen. 1. Man was altogether a work of God, not merely as all creatures are, but peculiarly; Gen. i. 26. Had the genealogy stopped at Adam it would have been incomplete. Now, it is carried up from Jesus Christ to God. The birth of Jesus from Mary is beautifully compared with the descent of Adam from God. The origin of Jesus from God somewhat resembles, yet far exceeds both; it is in a measure indirect, through the fathers, but much rather direct, as he is the Son of God. All things are of God through Christ: all things are restored to God through Christ. Scripture, even in what belongs to the origin of the human race, fixes and completes our knowledge: those who despise or ignore it are in utter doubt and error as to all that is before and after human history.

CHAPTER IV.

1. *Full of the Holy Ghost*—See ch. iii. 22. *By the Spirit*—*Holy Spirit*. [For εἰς τὴν ἔρημον, into the wilderness, read ἐν τῇ ἐρήμῳ, in the wilderness. Tisch., Alf.]

2. *Forty days*—[That is, being tempted forty days. Beng. construes with ἤγετο, was led into the wilderness. Comp. Matt. iv. Mark i. 13. Mark and Luke both imply that the temptation lasted forty days. Alf.] *When they were ended*—There was a limit fixed. [Omit ὕστερον, afterward. Tisch., Alf.]

4. [Omit λέγων, saying. Also the clause, but by every word of God. Tisch., Alf.]

5. [Omit ὁ διάβολος, the devil; and into a high mountain. Tisch. Alf. Beng. thinks that this makes the sentence sound defective. Some suppose a double conflict on the mountain, since it precedes Luke that upon the pinnacle of the temple, which it follows in Matthew. But the whole temptation consists of three assaults, ver. 13. and therefore Luke clearly transposes here. Nor is the double temptation on the mountain most for the Lord's honor on the mountain.

for he seems to have repelled it once for all. Moreover, Luke, by putting the ascent to the pinnacle last, used more appropriately the verb *returned* in ch. iv. 14, ch. ii. 39. *Harm. Shewed*—*Ols.* thinks the temptation must be considered as *internal*; since no literal *mountain* commands such a view.] *In a moment of time*—A sudden display: a severe temptation.

6. *This power*—Of these kingdoms. To these, *of them* refers. *Is delivered*—This is not altogether false. Satan had great power before his fall: and what he retains since he turns to evil. See John xii. 31; Eph. ii. 2; Rev. xii. 10, xiii. 2. [Also John xiv. 30, xvi. 11; 2 Cor. iv. 4; Eph. vi. 12. *Alf.*] The tempter confesses that he is not the founder of these kingdoms. Therefore he did not demand the highest worship; and yet Jesus shows that even inferior worship cannot be given to any creature, much less to Satan. *I give*—Here he was willing to give the whole: in other cases he usually gives to his votaries sparingly. See, for example, Rev. xiii. 2.

8. [Omit *Get thee behind me, Satan.* Also *rap, for. Tisch., Alf., etc.*] Introduced from Matthew by the later Greek copies wrongly; for Luke records this temptation second in order; therefore it would have been inappropriate for Luke to introduce these words which drove the tempter to flight. We have observed [in Matt. iv. 10] that *behind me* is not even in Matthew. At the beginning of ver. 9, the Gothic Version renders *xai*, i. e. *thathro, thence.*

12. *It is said*—In Scripture.

13. *When he had ended*—There is no temptation against which believers cannot both obtain arms, and learn how to contend from our Lord's. *Every temptation*—He had expended all his weapons; when therefore the enemy was thus vanquished, he was vanquished altogether. *For a season*—Literally, *until a convenient time.* [*Convenient, that is, for his return.* It expresses the devil's intention. *Mey.* From this time forth the devil knew Jesus: Mark i. 24–34, iii. 11, v. 7. *Stier.* Especially on the approach of our Lord's passion, the prince of the world returned. *V. G.*]

14. *In the power of the Spirit*—Strengthened after victory. *A fame*—Men felt the power of the Spirit: ver. 15, [even before he wrought many miracles in that region. *V. G.*]

15. *He*—Gr. *αὐτός, himself.* He became known not merely by a fame, but in his own person. *Being glorified*—He who well sustained temptation, finds glory, especially at first, yet that glory does not affect him.

16. *He came*—To requite the city where he had been reared. *As his custom was*—The same phrase occurs, Num. xxiv. 1. We see

Jesus's custom in youth at Nazareth before his baptism. *The Sabbath*—It was also the day of expiation: but *Sabbath* corresponds to *his custom was*. *He stood up*—Thus showing that he wished to read in public: and a book was given him. We read of his having read (although he seems to have been *accustomed* to act the part of the reader: for, on the Sabbath, *all* (ver. 20) were *accustomed* to come into the synagogue); also of his having once written, John 6. The tenderness with which Jesus proves the divine authority of his preaching from the Old Testament, even to *Nazarenes*, who dwelt in his own region, and [Matt. xiii. 57] rejected him more readily than others, accords well with the fact, that this was the earliest part of his ministry.

17. *The Book of Esaias*—The portion for that Sabbath was from Isaiah: moreover the table usually attached to the Hebrew Bible connects very many of the portions from Isaiah with those from *Deuteronomy*; whence may be inferred at what *time of year* the Sabbath occurred. [The remarks here, and at ver. 18, 19, on the chronology are not reliable. It is doubtful whether the Rabbinical arrangement of Scripture readings was yet in use. *Alf.*] *Opened* [Gr. ἀναπτύξας, *having unrolled.*] As the form of the book requires *He found*—Immediately, and as it were accidentally. [Yet under Divine direction. *Mey.* And to correspond with the fulfilment, ver. 21. *De W.*] The dispensation of the Divine word is marvelous: we ought not to tempt God by casting lots; comp. Acts viii. 32. *Divine* Biblical *lots* are better than those narrated in Homer and Virgil.

18, 19. *The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord*—Is. lxi. 1, 2, Sept. Several particulars here are noticeable. I. The punctuation given in the Hebrew Text is the most significant. II. *Because*, Gr. οὐ ἐννεκεν, is the same as *pro*, for this reason because. So Numb. xiv. 43. Even then Jesus clearly intimated that He was the Christ. From His anointing, the abiding of the Divine Spirit on Christ is deduced. As the state of personal union with the Godhead arises from the act, so also does that of anointment. III. From the anointing arises the preaching peculiarly characteristic of this Prophet, that of the Gospel; from the anointment comes joy: from the *sending*, comes the *healing* of the broken-hearted. IV. This clause, *to heal the broken-hearted*, as the translator of Irenæus has it, I retain chiefly on the authority of *Irenæus*, though others omit it. [It seems to be spurious here, and is omitted

Tisch., Alf., Mey., De W.] V. *And the recovering of sight to the blind*, is not from Is. xlii. 7, but from Is. lxi. 1. So in the Sept. for the Hebrew קָרָה קָרָה לְאָזְנוֹתָי. Moreover קָרָה in the Old Testament, denotes, not every opening; but once that of *the ears*; and very often that of *the eyes*. Hence the seventy have referred it in this passage to the *blind*. Isaiah however, spake of that opening of the eyes vouchsafed, not to *the blind*, but to those freed from the darkness of a *prison*. VI. *To set at liberty them that are bruised*, is taken from a preceding part, Is. lviii. 6, *let the oppressed go free*; where the Sept. is ἀπόστειλε τεθραυσμένους ἐν ἀφέσει, as here; literally, *send out the bruised at liberty*, [that is, *so as to be at liberty*. *Mey.*] Whence the Israelitic deliverance is applied to that effected by the Messiah. The minister, of his own accord, gave the Lord, in the synagogue, the book of Isaiah: it was therefore the custom to read Isaiah on that Sabbath. Is. lxi. 1, 2, was not a Haphtara [public lesson] at all: but there was one consisting of Is. lvii. 13—lviii. 14, and that too on the day of expiation, which corresponded on that year with the *Sabbath* mentioned in Luke. Whence it appears, that an ordinary and a special lesson were joined by the Lord in reading, and by the Evangelist in narrating the fact. VII. The clause, THE SPIRIT OF THE LORD *upon ME*, contains a remarkable testimony to the Holy Trinity. Jesus was full of the Spirit, ver. 1, 14. *To the poor*—In Israel, and subsequently among the Gentiles. See also ch. vi. 20. *Deliverance*—The word is very appropriate here.

20. *Gave it again*—In due form. *Sat down*—While teaching and applying the text. He had stood up, ver. 16.

21. *He began*—A solemn beginning. [*Galilee* was that region upon which Christ, the Great Light, peculiarly arose; Is. ix. 2, 3; Matt. iv. 15; Luke iv. 31. As Isaiah has graphically described that *place*, so the *time* when the Light shone so brightly on this region has been marked by him. Jesus sojourned in Galilee the whole *year* continuously; and during that time the Jews applied the new name of *Galileans* to His disciples; John vii. 52; Mark xiv. 70. This was a most gracious year to that wretched nation: accordingly, Matthew, Mark, and Luke have described this year more fully, while John supplies the journeys to Jerusalem, which again allowed the Galileans, who likewise frequented the feasts, to profit largely by Jesus's teaching. In fine, John, by the formula "Jesus went up to Jerusalem," assumes the Saviour's more frequent sojourn in Galilee. Thus the Gospel history exactly according both with itself and the Old Testament, shrinks from no test. *Harm.* *This day*—The Saviour passed a full year in Galilee, from that day; comp. ver. 43 and 44. *V. G.*

In your ears—That is, by hearing me. *De W.* JESUS is the ment of all prophecies, types, and promises. *Q.*]

22. *Wondered*—[Gr. ἐθαύμαζον.] θαύμαζω sometimes signifies *express admiration*. *At the words*—Luke wrote, not all the details but a summary. *Words of grace*—[Gr. χάριτος, Eng. Vers., *gracious words*.] Christ's discourses have a peculiar sweetness and were joined with a certain propriety, not so perceptible even in the apostles. For instance, it was not unbecoming in Paul to write 1 Cor. vii. 25; see notes; also in 2 Cor. xii. 13; Philem. v. Moreover Christ naturally speaks both more weightily and sweetly. *And they said*—Wonder is good: but unaccompanied by firm faith, it readily succeeded by perversity, so that the mental gaze degenerated from the spiritual to the carnal; and often one remark proceeding from this state of mind may be very censurable.

23. *Surely*—Jesus is not pleased by every kind of assent; but goes on with his discourse so as to test the hearers. So John viii. 12. *Ye will say*—That is, this feeling, whereby ye say, *Is not this Joseph's son?* will increase when ye shall hear of my miracles. Cf. Matt. xiii. 54, 55. This is a metonymy [inversion] of the consequence, that is, your unbelief which ye now betray will prevent my working many miracles among you, as among others: then will you be able to say, *Physician, heal thyself*. [Jesus expresses what he knew to be in their hearts. *Calv.*] *Proverb*—Gr. παραβολήν, Heb. מָוֶן. [This proverb seems to have been current among Greeks, Romans, and Jews. *Wetst.* etc. in *Mey.*] *Thyself*—That is, what you have done abroad, do also at home, and in your own country. [So *Calv.*, *De W.*, *Not deliver yourself from poverty, (Ols.) nor, from your low condition, (Mey.)* but just our proverb, *charity begins at home.*] *Capernaum*—The city for which Jesus was shortly to set out, and where he worked many miracles, ver. 31, 32, 33. Even previously he had been there, John ii. 12. But we do not read that He then stayed long or worked many miracles. [Nevertheless He is related (John iv. 47) to have healed the nobleman's son in Capernaum: and this seems to be here referred to no less than what he afterwards did. When Jesus here performed these things of Capernaum, it is intimated that the violence of persecution against our Lord by the Nazarenes, was not the cause of his departing from Capernaum to live there. *Harm.*]

24. *And he said*—This formula used by Moses, when he says, *And he said*, and in the New Testament, often in Luke, indicates an intervention on the part of the speaker: ch. vi. 39, xii. 16, xiii. 20, xv. 11. *Accepted*—Presently occurs the parallel, *of a truth*, ver. 25. *Accepted—dear*. *Country*—Antithesis to *Sidon*, ver. 26, and *the Sy-*

ver. 27. On this account *but* is employed in ver. 25. It is your own fault, he says, that the physician pays less attention to you, than to those more remote.

25. *I tell you*—The Lord declares this testimony by His omniscience: for Elijah and Elisha might have assisted more widows and lepers, even though Scripture did not record it. *Was shut up*—As in Bible history, so in others the account of public punishments, famine, etc., forms a considerable part. *Three years and six months*—1 Kings xvii. 1, xviii. 1.

26. *Elias*—Wherefore people like the Nazarenes might have made the same objection to Elijah and Elisha as to Christ. But Elijah was not sent to those with whom he was not likely to be *accepted*. Therefore not even at Nazareth shall the glory of the Messiah be wasted. *Sidon*—Often in the temples and schools much fruitless labor is bestowed on hearers that are connected with us: whereas, to some stranger a single sermon, letter, or pamphlet, is the instrument of salvation. *Unto a woman*—The widow therefore received the benefit, when she seemed to be conferring it on the prophet.

27. *Many lepers*—2 Kings vii. 3. *In the time of*—[Gr. ἐπι.] 'Επι denotes an epoch: so highly is the prophet esteemed by God.

28. *Wrath*—They had thought that praise and thanks were due them for their applause. But by their own act they confirm Jesus's words.

30. *Went his way*—Unimpeded as before.

31. [*On the Sabbath days*—Thus a beginning was made. Afterwards a multitude on other days also congregated in the open air. *V. G.*]

33. *A spirit of an unclean devil*—A peculiar phrase. *Spirit* denotes its mode of working; *devil*, its nature. The Vulgate simply renders it, an unclean spirit. *Cried out*—It seems now first to have become known to the people that this man was a demoniac.

34. [*Omit λέγων, saying. Tisch., Alf.*] *Of Nazareth*—Ver. 16. *The Holy one of God*—John x. 36.

35. [*Hold thy peace*—Comp. ver. 41. *V. G.*] *And hurt him not*—The demon had wished to hurt the man.

36. *A word*—λόγος, דבר. *With authority*—Indisputable. *And power*—irresistible.

37. *Fame*—The popular rumor.

39. *Over her*—His near approach showed that the disease yielded to His power, and that no danger of infection threatened His body.

40. *On every one*—Implying great facility in healing. Thus they

were more deeply moved to faith as individuals. [Jesus has the care for individual souls. Hast thou experienced it? *V. G.*]

41. *Out of many*—The power of the kingdom of darkness reached its height, when Christ came to destroy it. [Omit *ὁ Χρῆστος*, after *thou art*. *Tisch.*, *Alf.* *Suffered them not*—What honor, to be permitted to testify to Christ's glory! *V. G.*]

42. *Unto Him*—They did not desist until they found Him.

43. *I must preach*—By these very words He excites the desire of men, and, under the appearance of a repulse, confirms them in it. *Therefore*—Here is Jesus's "Creed." The cause of His journey.

44. *The synagogues*—All of them.

CHAPTER V.

1. *And it came to pass*—Closely connected with ch. iv. 44. *Preached upon*—Hence appears the Saviour's patience. [For *τοῦ ἀκούειν*, *hear*, read *καὶ ἀκούειν*, and *heard*. *Tisch.*, not *Alf.*]

2. *The fishermen*—So called, as if still strangers to Jesus. *Washing*—Their work being done.

3. *Which was*—Already the privilege of priority was given to Simon. [The other ship was Zebedee's. *V. G.*] *Prayed*—As no one so intimate with him. [It seems that in different instances he used different ways of asking: Mark iii. 9; Luke xix. 5; Matt. xxi. 13, 22, 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. Therefore it is not altogether likely that the call in Matt. iv. 18, 19, and in Mark i. 16, 17, combined with the cure of Peter's mother-in-law, was prior to the call of Simon, here related by Luke. *Harm.*] The Lord does not immediately promise them the draught of fishes: He first tests Simon's obedience. *To thrust out*—So Matt. 4, and Matt. xxi. 18.

4. *Into the deep*—This is more than a little, ver. 3. *For a draught*—The promise. Compare, with this fishing, John xxi. 3, 6.

5. *At thy word*—Peter had perceived the power of Jesus's word. He displays the same faith in Matt. xiv. 28. [The fishing by night, without light, without Christ, is the fishing of heretics and schismatics.]

That of the day, before the Sun of Righteousness, is that of the Church. Q.]

6. [*Brake*—Or rather, *was bursting. Alf.*]

7. *Beckoned*—From a distance, and to avoid shouting in the Saviour's presence. [Or possibly, not being able to speak for astonishment and fear. So *Euth. Zig. in Mey.*] They wished help because the fish in their struggles had broken the net, probably at the upper part where it was fastened. *Partners*—For they were *associates*, ver.

10. Often, among the members of one society or family, many may be pious. *To sink*—They were pressed deep into the water by the weight of the fishes.

8. *Depart*—Comp. Matt. viii. 8. *For*—Comp. 1 Kings xvii. 18: Isa. vi. 5. *A sinful man*—A greater sinner than an infant sinner. [That recognition of sins is deepest, which arises from the recognition of the Divine glory. *V. G.*] Comp. 1 Tim. i. 14, 15.

9. *He was astonished*—We ought to learn the fear of the Lord even from his benefits: ch. v. 26, vii. 16; Jer. v. 24. [Such is the experience of all whom GOD will use as instruments. Here this is especially recorded of those three who afterwards became the foremost apostles. *At the draught*—Jesus, in this instance, taught Simon by the very act. Every work of God teaches us. To observe these lessons is the part of prudence. *V. G.*]

10. *Unto Simon*—Especially, though not to him alone, since Simon was the one who had spoken in ver. 8. Comp. Matt. iv. 18, 19. Luke also has this saying, so as to describe definitely those whom the Saviour addressed: ch. vi. 20, 27, ix. 23, xi. 45, xvi. 1, xii. 22, 41, 54. *Fear not*—Peter ceased to fear when he became accustomed to the miracles. *From henceforth*—This was accomplished, ch. ix. 2.

11. *All things*—Even the fishes. They had previously followed Jesus, as Luke recognizes, Acts i. 21, 22: comp. John i. 43, but not yet so as to leave all that they had.

12. [*In a certain city*—The particle *in* does not prevent us from supposing that the meeting with the leper occurred *in the neighborhood* of the city; comp. Matt. viii. 1, 2. The reason of the transposition seems to be that Mark, whom Luke follows, undertakes to tell first the miracles wrought within the city, ch. i. 21. *Harm. Full of leprosy*—Not *full* in the sense of Lev. xiii. 13, 17, which would make him legally clean, and therefore allow him to enter the city. But still he is sent to the priest: therefore he had not shown himself to the priest; wherefore he must be separate, as impure, even though *very full* of leprosy. *Harm. On his face*—No common humiliation. *V. G.*]

13. *And*—[An immediate effect of his prayers. *V. G.*]

15. *To be healed*—[Omit ἐπ' αὐτοῦ, *by him. Tisch., Alf.*]

16. *He*—Contrasted with the multitude, ver. 15. *With himself*—Thus He both had time for rest and prayer, and expressed men's desires for Him.

17. *Sitting*—As hearers honored above the rest. *Doctors of law—Scribes*, ver. 21. *Village*—[Eng. Ver., *town. Gr. κώμη.*] extremes, Jerusalem, and the villages are specified: the towns forming a mean between the capital city and the petty villages, are more to be included. *Was present to heal*—[Gr. ἦν ἐς τὸ ἰᾶσθαι, *was healing.*] A similar expression occurs in the Sept. ἐσομεθα τοῦ σῶσαι σε, *we shall be present to save thee*, 2 Sam. x. 11; So Num. 11; Ps. cxix. 173. *Them*—Namely, those in ver. 15.

19. *By what way*—[Omit διὰ, *by; Tisch., Alf.* It is implied.] Ellipsis the same as in ch. xix. 4, *that way*. And in Acts ix. 2, *of this way*.

20. [Omit αὐτῷ, *unto him. Tisch., Alf.*]

25. *Took up that whereon he lay*—A happy expression. The couch had borne the man: now the man bore the couch.

26. *Strange things*—Miracles performed, sins remitted. *To-day*—*This remarkable day*.

27. *Saw*—With compassion.

28. *All*—Though by this act his house did not cease to be full. ver. 29.

29. *Great*—On account of the multitude of guests.

30. [Transpose *Scribes* after *Pharisees*. Read *the Pharisees and their Scribes. Tisch., Alf.*] *Do ye eat*—The plural is used; but the Jews were aiming at Jesus especially. Ver. 31. [Omit καὶ ἁμαρτωλοῦν, *and sinners. Tisch., not Alf.*]

32. *Repentance*—[Gr. μετανοίαν] *The transition of the mind from sin to righteousness, from sickness to health*. This change is something delightful, not fearful: comp. ver. 27–29.

33. [Omit διὰ τὸ, *why do; and the note of interrogation at the end. Tisch., Alf.*]

34. *Can ye make*—Gr. μή, so that a negative answer is expected.

36. *A parable*—From a garment, and from wine: especially appropriate at a banquet: comp. ch. xiv. 7. [Read σχίσειν, *shall make a rent*, for σχίζει, *maketh*, etc., and οὐ συμφωνήσει, *shall not agree* for συμφωνεῖ, *agreeth not*. Also omit ἐπίβλημα, *the piece. Tisch., Alf.*]

38. [Omit, *and both are preserved. Tisch., Alf.*]

39. [Omit straightway. *Tisch., Alf.*] *Straightway*—Mental haste.

are changed gradually. *The old*—Their own old doctrine was more palatable to the Pharisees than the liberal doctrine of Christ, which they fancied to be new, whereas it was far older than their own: Gal. iii. 17; 1 John ii. 7, 8. *New wine*—See Zech. ix. 17. Though new, it is at the same time mellow. Matt. xi. 30. [For *χρηστότερος*, *better*, read *χρηστός*, *good*. *Tisch.*, *Alf.*]

CHAPTER VI.

1. *Second, after the first*—Gr. *δευτερόπρωτον*, *second-first*. [This very difficult word is variously explained by a multitude of writers. *Beng.*, in *Not. Crit.* says, The Sabbath called *πρώτον* (*first*) was that which combined the Sabbath and New Moon on the same day: the *δευτερόπρωτον* Sabbath was *the day before the New Moon*. There seems to be no doubt that this and the English Version are wrong. The least objectionable rendering is, *The first Sabbath in the second year* of the Sabbatical period of seven years. (*Wieseler* in *Alf.*) Or, *the first Sabbath after the second day of the Passover*. (*De W.*, after *Scaliger*, etc.) But the word itself is wanting in some ancient manuscripts, and is nowhere else found in any author; hence *Mey.*, with strong ground, considers it spurious here.]

2. [Omit *αυτοῖς*, *unto them*, and *ποιεῖν*, *to do*. *Tisch.*, *Alf.*]

3. [*Have ye not read so much as this*—How often some passage of Scripture, exactly suiting a particular contingency, is presented to men when thinking of nothing of the kind! *V. G.*] *What David did*—The text of this very Sabbath exhibited the straits to which *David* was reduced, and the eating of the shewbread immediately follows this text. Hence he has used the appropriate formula, *Have ye not read so much as this?* On the same Sabbath the Saviour appealed to *the Priests*, who in the temple “profane the Sabbath” (by slaying sacrifices), and yet are “blameless,” Matt. xii. 5. At that very time of the year Leviticus used to be read in the regular course, in which there is frequent mention of *offering sacrifices*, even on the *Sabbath*: ch. vi. 12, viii. 33, xvi. 29, xxiii. 38. *Harm.*]

5. [*Codex D.*, the famous *Codex Bezae*, one of the oldest Greek manuscripts, dating from about the middle of the sixth century,

(*Tisch.*) places verse 5 after verse 10, and in its place reads thus *the same day he saw one working on the Sabbath, and said to him, if thou knowest what thou art doing, blessed art thou; but if thou knowest it not, thou art accursed, and a transgressor of the law.* inclines to think this an authentic narrative.]

6. [*The right hand*—The benefit in healing it was the *right hand*. *V. G.*]

7. [Omit *αὐτὸν*, *him*. *Tisch.*, *Alf.*]

8. *Said*—Doing all things openly.

9. [For *αὐτοῖς*, *them*, read *ἐμοί*, *and*. *Tisch.*, not *Alf.* Also for *ἐπερωτῶ ὑμᾶς τι*, *I will ask you one thing*, read *ἐπερωτῶ ὑμᾶς εἰ, I ask you whether*. *Tisch.*, *Alf.*]

10. [For *τῷ ἀνδρῶπι*, *the man*, read *αὐτῷ*, *him*. Also *ὅλην*, *whole*. *Tisch.*, *Alf.* *Alf.* omits also *ὡς ἡ ἀλλή*, *as the other* after *Lach.*]

11. *With madness*—And yet at that very time they had reason and have come to their senses.

12. *Prayer*—For this very reason the twelve disciples are said to have been given to Jesus Christ: John xvii. 6. Great transaction of this night between God and the Mediator! [Elsewhere also Luke frequently mentions Jesus's prayers, as after his baptism, ch. iii. 21; before his testing the disciples, ch. ix. 18; before the transfiguration, ch. ix. 29; and when he taught his disciples to pray, ch. xi. 1. Compare Mark i. 35; Luke v. 16; Matt. xiv. 23. No Evangelist, however, but John, excepting in the narrative of his passion, has detailed the very words of Jesus in prayer. *Harm.*] *Of God*—Comp. Mark x. 22, note.

13. *When*—In the morning. *Disciples*—A mixed multitude as in *Acts*—Hence two appellations arose, and were subsequently used in other passages. *The Twelve* and *The Apostles*.

14. [Insert *καὶ*, *and*, before *James*. Also before *Philip*. *Tisch.*, *Alf.*]

15. [Add *καὶ*, *and*, before *Matthew*; also before *James*. *Tisch.*, *Alf.*] *Zelotes*—[Gr. *ζηλωτής*, *the zealot*, a translation of the epithet applied to him, Matt. x. 4, *ὁ Κανανίτης*, *the Canaanite*, comp. *ἡλικανίτης*, *zealous*.] This name, derived from that of his native country, thus becomes a designation of merit.

16. *And Judas of James*, Gr. *καὶ*, [So *Tisch.*, *Alf.* The common text omits *καὶ*, *and*.] *Ἰουδᾶν Ἰακώβου*—The son [but Eng. Ver. *brother*, is approved by *Alf.*] This James beget Judas and James. Comp. Jude, ver. 1.

17. *Them*—The first class of his hearers. *In the plain*—

τόπου πεδινού, *a level spot.*] Not in the bottom of the valley, but half-way down the mountain, better adapted for a large audience than a mere plain. Such a place is called in Sept., Is. xiii. 2, ὄρος πεδινόν, [*a mountain table-land*, Eng. Ver., *high mountain.*] *Company of his disciples*—The second class, which was again divided, ch. x. 1. *Sup- ply stood.* *A great multitude of people*—The third class.

18. *They that*, etc.—a part; a great multitude, ver. 17, is the whole.

20–26. [These verses give the aim and spirit of the Sermon on the Mount, as found in Luke: consolation to the suffering; woe to the worldly happy. *De W.*]

20. *He*—In antithesis to the people, who were intent upon his miracles rather than his word. *On*—Among. *Poor*—[Comp. ch. xvi. 11, xii. 21. *Alf.*] These briefly-stated sentiments constitute עִשְׂוֹן, parables: the meaning of which is more fully unfolded in Matt. v. 3. Internal and external conditions often go together: therefore the one is named from the other; as poverty or riches: ver. 24. *Yours*—Here consolation is administered individually. The expression *lifted up his eyes* corresponds: for the glances of his eyes point out individuals.

21. *Now*—This particle is added to those particulars which apply to both worlds, according to the different characters of the men referred to.

22. *Cast out*—Defaming you with public and private contumelies. This is more than reproach. The same phrase occurs, Deut. xxii. 19. [*Separate you*—From the synagogues, and the common intercourse of life. *Mey.* *Your name*—DISCIPLES OF JESUS CHRIST. *V. G.* So *De W.* The name as the indication of character or faith.] *Sake*—Because ye believe in Christ, whom ye see.

23. *In*—See Rom. ii. 16, note. *Leap for joy*—The reward must be great: since He who thus commands never exaggerates. *In the like manner*—Characteristics and tests of character may be derived from examples: ver. 26. Heb. כִּאלֵּה, Sept. κατὰ ταῦτα. Numb. xxviii. 24, κατὰ τὰ ἀνὰ, Ez. xlv. 25.

24. *Woe unto you*—[That is, woe is unto you. This is an announcement, not an imprecation. *V. G.*] *Consolation*—Ps. xlix. 7, 19, xvii. 14.

25. [Omit the second ὑμῖν, *to you.* Read *woe ye that laugh*, etc. *Tisch., Alf.*] *Who are full*—Their fulness does not deserve the name of satiety. Comp. ver. 21.

26. [Omit ὑμῖν, *to you.* *Tisch., Alf.* *Well*—Whereas they do not wish well to Christ himself. *V. G.*]

27. *Who hear*—All; not merely the disciples: ver. 20. Hereby their attention is awakened.

28. [Omit καὶ, *and.* *Tisch., Alf.*]

80. [*To every man*—Too many exceptions are accumulated here human ingenuity. *V. G.*] *That taketh away*—Without asking.

82. *Thank*—So thrice expressed; see ver. 83, 84. *What thou art due to you*, as though you had done something meritorious, worthy of reward?

84. [Omit *γάρ, for. Tisch., Alf.*]

85. *But*—These three words, *love, do good, lend*, refer to the 83d, and 84th verses, whence the appropriateness of the verb *δότε, give, lend*, appears. *Do good*—Understand *to them who hate you*. *Lend*—To loan with the hope of receiving again, is a service becoming a man; to do so without such hope, becomes a Christian. The latter is enjoined, the former is not forbidden, ver. 84, even as it is lawful to love friends. [And many anxieties too are brought to the mind when one loans with the hope of receiving again, to men, who either cannot or will not repay. Thence springs up a forest of thorns. *V. G.*] *Nothing*—Not *no man*; Gr. *μηδέν, not μηδέν, nothing*. *Hoping again*—Gr. *ἀπελπίζοντες*, that is, *ἀπολαβεῖν ἐλπίζοντες, hoping to receive back*. The same form in *ἀπογύσασθαι ἀπεσθίειν, to be free, to be satisfied*, is, *ἀπό τινος γύσασθαι, ἐσθίειν*; as Casaubon remarks, after *Acts 10. 15*. *Unto the unthankful and to the evil*—The vilest of mortals, *the evil*, even though they have not yet *hardened* themselves to *be unthankful*.

86. *Be ye merciful*—Gr. *γίνεσθε—ye, be*, Gr. *ἐστί, is*. These two verbs differ in the 1st Pet. i. 16. *Merciful*—The root of all kind offices. [Works of mercy, sparing and giving, are immediately added. *V. G.*]

87. [Add *καί, and, before condemn not. Tisch., Alf.*] *Judge and condemn not*—By judging, we decide on the goodness or badness of an action: by condemning, we determine as to the person, what he guilty deserves: comp. *Matt. xii. 7*. *Forgive*—[Gr. *ἀπολύετε, loose*, applied to one who was confined; but *ἀφιεται, to a debt which is due being remitted*. Both verbs occur, *Matt. xviii. 27*. As to the thing itself, compare *Is. lviii. 6*.

88. *Good*—In the quality, or even in the quantity, of things estimated by weight, number, or other means of measuring. *Press down*—As dry articles. [Omit *καί, and, before shaken*; also *be running over. Tisch., Alf.* A figurative indication of the richness of Messiah's kingdom. *Mey.*] *Shaken together*—As soft goods. *Running over*—As liquids.

89. [Add *καί, also, before παραβολήν, a parable. Tisch., Alf.*] *Unto them*—The disciples, ver. 20. For that which is in ver. 27, note, is not in Matthew: nor is it the Evangelist's narrative, but the language of Jesus. Therefore it is rightly thought that the discip-

is in two divisions, the former addressed partly to the disciples, in the hearing of the rest, ver. 20, partly to the crowd of hearers, ver. 27; the latter, from ver. 39, to the disciples. The subject-matter of the discourse accords with this view. *Blind*—Suffering from his own *beam*, ver. 42; destitute of compassion and love, 1 John ii. 9; 2 Pet. i. 9; Phil. i. 9. *Lead the blind*—A benefit if done by one possessing sight and experience. The benefits in ver. 39, 41, are more specious than those in ver. 37: and blind hypocrisy more readily hides itself under the former; but in fact the latter more thoroughly check self-love.

40. *Perfect*—Every disciple who has completed a course of instruction, perfect or imperfect, will be as his Master: moreover, in so far as he is a disciple, he will not exceed his Master. Wherefore a disciple who has a blind master, will with him fall into the pit. [He who evinces the desire to instruct others with saving admonitions, must by all means see clearly the way of life, be free from the “beam in the eye,” be a good tree, and keep good treasure in his heart. *V. G.*]

41. *But*—But since a master should excel his disciple, why dost thou wish to be master of him, to whom thou art even inferior? There should be not only vision in the eye, but also unimpeded vision.

42. *Brother*—Expressing the pretence of fraternal duty. To this Vocative is opposed the other, *thou hypocrite*. *Hypocrite*—See note on *for*, next verse. *Mote*—The proper extraction of which is truly a work of mercy.

43. *For*—He who, while suffering from his own beam, yet aims at extracting another's mote, is like a bad tree aiming to bring forth good fruit.

45. *Treasure*—Afterwards it is called *the abundance*. [Omit the second *θησαυροῦ τῆς καρδίας αὐτοῦ*, *treasure of his heart*. *Tisch.*, *Alf.* The human heart is spacious with large capacities for good or evil. Both break forth in words and deeds. *V. G.*]

46. [*The things which I say*—As your Lord, to whom obedience is due. *V. G.*]

48. *Foundation*—Artificial: *rock*—natural. The contrast to the former is the absence of a foundation: to the latter, the mere earth. *Could not shake*—Much less destroy. [For *τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν*, *for it was founded upon a rock*, read *διὰ τὸ καλῶς οἰκοδομηθεῖσθαι αὐτὴν*, *because it was well built*. *Tisch.*, *Alf.*]

CHAPTER VII.

1. [For ἐπει δὲ, *now when*, Tisch., (Not Alf.) reads ἐπειδὴ, *that*.]

2. *Dear*—Even from his obedience: ver. 8.

3. *Heard*—He had not yet seen Jesus. *Elders*—These, though destitute of faith, ver. 4, yet had less than he by whom they sent, ver. 9. Nevertheless they do not intercede for him in [Christ's benefits at that time appertained especially to the Jews hence it was becoming that the Jews should intercede in this V. G.] Often those who have little favor with God, can be of service to others who are better, than to themselves.

4. *Worthy*—The centurion himself thought differently. *Now* thought I myself worthy, ver. 7. *Do*—Gr. παρέξῃ. [The true ing, Tisch., etc.] Some read παρέξαι, but the construction favors subjunctive. [But it is fut. 2d pers. Render, *saying, He is w that thou do this for him. De W., etc.*]

5. *He loveth*—A rare feeling in a Roman soldier. *For*—His *worthiness* consisted in a different thing, his *faith*; ver. 9. [Himself] of his own accord. This was something greater and remarkable than his loving their nation. *He hath built*—At his expense, or command: he did not merely avoid profaning a *gogue*.

6. *Now*—While he perceives the Lord's promptness, reverence and faith increases in the centurion. *Friends*—He had sent *elders* to intercede: now he employs *friends* for a second message. (Why do the friends approach when the centurion did not? Yes; because they went in the centurion's behalf, not for themselves. The same produces in different persons different emotions.)

7. [For ἰαθήσεται, *shall be healed*, read ἰαθήτω, *let (him) be healed*, Tisch., Alf.]

10. *Whole*—Not merely *well*, but *using* his health.

11. *The day after*—So *afterward*, ch. viii. 1. Ancient translators generally understand this expression of *a day following*, I know not whether precisely, *the next day*. The Vulgate has *deinceps*; but the genuine text of the Vulgate has, according to Mill, *alia die*. It cites no authority: and yet it is not of much consequence; for the sense even thus may be indefinite. *Altera die* [*the second or next sequenti die*, which the Vulgate elsewhere is wont to use, would be different. The series of events here requires a less definite time than the raising of the young man of Nain is connected more closely

the subsequent deputation sent by John, than with the preceding healing of the centurion's servant. [Jairus's daughter was restored before the young man of Nain: and therefore the faith of Jairus is the more praiseworthy, because it had no precedent of dead raised by Jesus. The Lord secretly raised Jairus's daughter, and ordered that act to be kept secret; but he next raised both the young man of Nain and Lazarus publicly. Nain was one of those cities mentioned Matt. xi. 1, and previously Matt. ix. 35. For since the disciples went to the city of Nain in a body, there is hardly reason to doubt that the restoration of the young man took place *before* the sending of the twelve apostles, who were confirmed in the faith by this very miracle. *Harm.*] *Nain*—The mention of the name of the town, and the double multitude of spectators, confirms the miracle

12. *Carried out*—The dead are rightly conveyed to places removed from the abodes of the living. *With her*—Funeral rites were designed rather for the sake of the mourners than of the dead.

13. *The Lord*—This sublime title was better known and more used in Luke and John's time, than in Matthew's. Mark holds an intermediate place. This head of the faith must be taught and established in the beginning: afterwards it might be assumed. *Had compassion*—For the consolation of the mother, the young man must return to life. *Weep not*—Consolation before the miracle shows his power of performing it. It is his frequent preface elsewhere, *Fear not*. Among men there is always something which the Divine approach has to remove at the beginning. [*Weep not*—For he has come to make good one day the word in Rev. xxi. 4. *Trench.* These words express the *only reason* for the miracle; to comfort the living. *Stier.* But perhaps also he would awaken the young man's soul. *Ols.*]

14. *Touch*—A touch full of power. *The bier*—On which the youth seems to have been laid, not shut in. *They that bare*—Expecting help. *Young man*—Jesus knew that the dead youth was not a daughter, but a son. He employed either the appellative, Mark v. 41, or else a proper name, John xi. 43. *I say unto thee*—*To thee*, not yet to the rest of mankind.

15. *Delivered*—For the youth had already ceased to belong to his mother. Comp. ch. ix. 42; 1 Macc. x. 9.

16. *A prophet*—Heb. נביא is not only one who predicts the future, but one who imparts to men divine gifts and lessons. *And that*—By this formula the two exclamations are separated. [*Hath visited*—For that visitation we have still to celebrate the divine love to man. *V. G.*]

17. *The region around about*—Of Galilee, not however excluding the adjacent Gentile regions.

18. [*Shewed*—When Christ's works had reached their climax, raising the dead. Comp. John v. 21. *V. G.*]

19. *Calling*—John had not his disciples so frequently with him as the Saviour. [For Ἰησοῦν, *Jesus*, read Κύριον, *the Lord*. *Tisch. Alf.*]

20. *Men*—John had older disciples: Jesus youths.

21. [Omit δέ, *and*. *Tisch., Alf.*] *Infirmities and plagues*—*Infirmities*, Gr. νόσοι, *lingering diseases*: *plagues*, Gr. μαστίγων, *tended with acute pain*. *He gave*—Gr. ἐχαρίσατο, *gave freely*. A splendid word. It was not in the power of the Apostles in their miracles *to give freely*. Comp. *He delivered*, Gr. ἔδωκεν, *gave*, ver. 15.

23. [*Shall not be offended*—Whatever is in Jesus Christ is good and profitable; even that very exterior which offended perverse men has its own merit. *V. G.* How corrupt is man, who can find offence even in Jesus! *Q.*]

27. *Behold*—See Matt. xi. 10, notes.

28. [Omit τοῦ βαπτιστοῦ, *the Baptist*. *Tisch., Alf.*]

29. [*Mey.* and *De W.* think ver. 29, 30, a continuation of Christ's words, but it is better with *Alf.*, etc., to ascribe them to Luke. *Beng.*] *And all*—Luke describes the actions of the people, and on the contrary, those of the Pharisees, in order to show why Jesus at that time spoke what is given in ver. 28, 31. [That is, the different reactions given to his words by these two classes, explain the comparison in ver. 31, 32.] A similar division of the sentence is to be seen in Matt. ix. 6. *Heard*—John. *And*—Especially the publicans, whom others had most despaired. *Justified*—They approved themselves by submitting to the ordinance of God, the baptism of repentance, *just*. The same verb occurs ver. 35.

30. *The lawyers*—[Gr. νομοιοί.] Luke varies from the Hebrew idiom more than Matthew and Mark; for instance, he says ἀληθῶς, *truly*, for ἀμῆν, *verily*. So often he says νομοιοί, meaning the scribes, persons, I imagine, who are elsewhere called γραμματεῖς, Heb. סופרים, *scribes*. *Against themselves*—Gr. εἰς ἑαυτοῦς. *εἰς* limits; *as far as they themselves were concerned*: for they could not set aside the counsel of God itself.

31. [The clause εἶπε δέ ὁ Κύριος, *and the Lord said*, is certainly spurious. *Tisch., Alf., Mey., De W.*, etc.] *Shall I liken*—In words *Like*—In fact. True words express the actual fact.

33. *Bread*—Bread is an artificial product: but John used words

ever food fell in his way. *And ye say*—See ver. 39, where a similar feeling was entertained by a Pharisee.

35. *And Wisdom has been justified* (Gr. ἐδικαιώθη) of all her children—*Kai* means *and*; for Jesus manifestly continues his complaint (comp. Matt. xi. 19, where not until the end of ver. 25, does he express that which these words might otherwise denote, *but all her children have justified wisdom*): and indeed transfers the complaint as it were indirectly, from the basis of his argument, the perverseness of his contemporaries, to the general proposition, the unbroken custom of the Jewish people, as he has transferred it also in ch. xi. 47, 48. To this transfer the word *all* refers; also the past tense (which often has the force of the verb, *to be wont*) in *has been justified*; (though *ye say*, just before, is in the present tense: ver. 34:) the title *Wisdom*, too, is used for the same reason; for he is now no longer called *Son of man*, as in ver. 34, but *Wisdom*. Of these terms the former is appropriate to Christ as manifested; the latter at all times: ch. xi. 49. Further he is here called *Wisdom*, because he best knows what must be done; and his own deeds, replete with the purest condescension to sinners, ought not to have been called to account. Add Prov. viii. 1, 32. The children of this *Wisdom* are not Pharisees, and the like (which in other respects would make good sense here; comp. ch. xiii. 34, at the end, and Matt. viii. 12); but all apostles, publicans, and sinners who had been converted to Jesus out of the whole people; whom he thus names, in order to show his own connection, and his right of associating with them, and the perverseness of the calumniators. In Thucydides and other writers, δικαιῶν, *to justify*, said of a person, denotes *to pass sentence or fix a punishment upon any one, and that justly*; of a thing, it denotes *to account anything just*. Gataker considers this to be a clear and striking instance of difference between the Greek style of the Bible, and that of the classics: for in the sacred writings πρὸς θεὸν, δικαιῶν, signifies *to give judgment in favor of any one, or to pronounce one just, whether by a just or unjust judgment*. Comp. note on Rom. iii. 20. Δικαιοῦσθαι, Sir. xviii. 22, is the same as ἀποδοῦναι, *to pay back*: for he who owes a debt is as it were accused; he who pays it, or makes good his obligation, is freed. French, *s'acquitter* [*to pay off*, lit. *to acquit one's self*.] Yet both senses of the term can be reduced to the one notion, *justifying*; for the judge accounts that both he who has borne his punishment, and he who is acquitted, have given him satisfaction, and thence that both are just. There is besides in the former use of the word an Euphemism, which is not needed in the latter. Here also δικαιῶν has a good sense: and ἐδικαιώθη, *has been justified*, contains a *Metonymy* of the

consequent for the antecedent (for every justification presupposes accusation, a cause at issue and some controversy, Rom. iii. 4; Gal. xlv. 16, Sept: [here the consequent, *has been justified*, stands the antecedent, *has been subjected to trial*, *A. R. F.*,]) combined with strong Euphemism. *Wisdom has been justified*; that is to say, accusations have brought her to trial, have been offended in her, ver. 23, and have brought the matter to such a pass, that it became necessary for her to be justified, and vindicated as just, and that it should be shown that all her actions have been so ordered as to remove injustice, and fulfil righteousness; whereas, however, she ought to have been justified without question. A similar passage occurs, Rom. x. 21; 1 Cor. iv. 12, 13. Wisdom has been defended and *justified* from the taunts of gluttony and wine-bibbing cast upon her; and that too (*ἀπὸ*) her own children, and all of them: all her children brought upon her the necessity of justifying herself, and of defending all her actions with her children. See ch. v. 22, 30, 33, vi. 2, 7, and in the next chapter (vii.) 40, xi. 17, xiii. 16, xv. 3, xix. 7; Matt. xv. 2. Comp. the use of *ἀπὸ*, for the press, Luke xix. 3; 2 Cor. ii. 3, x. 7; Heb. x. 1. In the Sept. of Eccl. viii. 11; Is. xxv. 9; Job xxxv. 9; Ps. xxxviii. 1, xxxiii. 8, cxix. 53, and Is. xlix. 19, ii. 3, in the Heb. כִּי. So *ἀπὸ*, on account of, Ps. lxxviii. 29, where *καὶ* and *ἐν* are parallel. [Stier calls the above note obscure and diffuse. See on Matt. xi. 1.]

36. *Sat down to meat*—Without first looking at the house, as common guests are wont; also without taking water or oil, ver. 44 (compare ch. xi. 37), so as to receive the penitent woman the sooner, ver. 45.

37. [The proper order is *γυνή ἥτις ἦν ἐν τῇ πόλει ἀμαρτωλός, Τίσις* a woman which was in the city a sinner, *Alf.*, or *was a sinner in the city*, that is, publicly. *Mey.*] *A woman*—Whose name is unknown. [There is certainly a striking agreement between this narrative and that of John xii. 3; Matt. xxvi. 6; and Mark xiv. 3: especially in that both events happened in the house of a certain Simon. But the anointing described by Luke took place in a city of Galilee, before the transfiguration, nay, before the second Passover: the other at Bethany, six days before the third Passover. The woman in Luke had been heretofore a sinner; not so Mary, John xi. 1, 2. In fact Simon the Pharisee doubted whether Jesus was a prophet: Simon the leper had no longer ground for doubt, as the restored Lazarus was present. *Harm.*] *A sinner*—The chief sin of women, unchastity. *When she knew*—[Gr. *ἐπεγνοῦσα*; Beng. prefixes *καὶ*, and; so *Tisbe Alf.*] *Kaì*, and, omitted by many, is here redundant; but adds beauty to the sentence, as *ו* in *וּבְרַחֵם*, 1 Chron. xxviii. 5. The particle may also seem to have been repeated after a parenthesis, to separate

the mention of her *sins* and of her *conversion*. *In the house*—Love impelled her so that she did not await a more convenient opportunity elsewhere.

38. *Behind*—So as to make no display of her act. Love taught her to do that which, to one who loves not, would seem absurd, and which no one would require of his servant: and taught her, too, without human instruction. Similar instances occur, ch. xvii. 15, xix. 37. *With the hairs*, dishevelled, as in grief. Most exquisite reverence!

39. *If*—Nay, if thou, Simon, knewest what this woman was now become, thou wouldest judge otherwise. *A prophet*—[The people had called him so, ver. 16. *V. G.*] Simon had doubted before: now he unhesitatingly denies that Jesus is a prophet. *Would have known*—Not even this follows that whoever does not know any man he meets, is clearly no prophet. *Toucheth*—He thought that not even a touch was to be borne, much less her whole proceeding.

40. *I have*—A courteous preface. He does not call this Pharisee *a hypocrite*. *Master*—Simon had some modesty.

42. [Omit *δὲ*, and. *Tisch., Alf.*] *When they had nothing*—Therefore the debt is not paid by subsequent love and gratitude. *Will love*—Future. For the insolvent debtor, before the remission of the debt, rather *flies from* the creditor.

43. *Thou hast judged*—Against thine own self; ver. 47.

44. *This*—The woman, by her very appearance at the time, was refuting Simon, and moving all. *Thy*—Therefore in this case Simon's obligation was greater than the woman's. *Thou gavest—no*—Simon treated Jesus as an unhonored guest. *With tears*—The Lord observed all the details of her pious act: Ps. lvi. 8. Tears are the most precious of waters. [Omit *τῆς κεφαλῆς*, *head*. Read, *with her hair*. *Tisch., Alf.*]

45. *Kiss*—This Simon had omitted from want of love: otherwise we do not read of even any of his disciples or friends having kissed Jesus's face, which was characterized by something remarkable, ch. ix. 29; but the highest love, as in ver. 38, and the utmost intimacy, as in John xiii. 25, fell far short of that liberty. We do not read of his kissing even the little children. Only the traitor (for the strange liberty of a kiss accorded with his treachery) with impure lips profaned the Lord's face: with this exception, it remained untouched and unpolluted by sinful flesh.

46. *With oil*—In antithesis to *the ointment*, costly and compounded. *Oil* was unmixed, and, from the abundance of olives among the Jews, cheaper. *My feet*—Not presuming to anoint my head.

47. *Which are many*—[Gr. *αἱ πολλαί*, *the many*.] With which

thou, Simon, reproachest her. The article refers to ver. 39. *F* That is, the *forgiveness* of her sins, unthought of by Simon, is proved by the *fruit*, [love,] ver. 42. The latter is evident, and thrusts it into notice, though the former be hidden. Add the antithesis which follows, *But to whom*, etc. To refute Simon, there is cited "the filling of the law," *love*, as a test of forgiveness suited to the Pharisee's comprehension: to the woman herself, her *faith* is said to have saved her. The former expression is more enigmatical; the latter more literal. The more weight each assigns to love in this matter, above faith, the more he resembles Simon, and the farther is he from the feeling of the woman, and of the Lord himself. Love is the ground of pardon, even though he who loves may not so think concerning forgiveness. *But to whom*—Mildly expressed; meaning, *thou, whom*, as the antithesis implies; otherwise there are those who "pardon much," even though innocent of great transgressions before pardon. *Little*—Comparatively and humanly speaking, tenfold less; ver. 42. *Loveth*—But he loves nevertheless, provided he has been forgiven. The multitude of sins forgiven will excite, in the elect, eternal gratitude towards God. [Great forbearance! Simon's conscience might have answered, *Nothing* is forgiven me, therefore I love thee not at all. *St* 48. *Are forgiven*—Not now for the first time, but pardon is now confirmed. The vilest often become the largest vessels of grace. *At table* the Saviour used "the power of the keys." 49. *Who is this?*—The Son of man. *Also*—It is really greater to forgive sins, than to heal miraculously a sick man. 50. *And he said*—Jesus strengthens the woman against all doubt. See ch. viii. 48, xvii. 19, xviii. 42. *Faith*—Not *love*. Faith regards ourselves: by love others are convinced. *Go in peace*—So *St* 1 Sam. i. 17. So below, ch. viii. 48.

CHAPTER VIII.

1. *He went throughout every city and village*—Mark the affability of the Son of God! we need not desire to compute the number of his journeys. Each evangelist records them on different occasions

fact Jesus's whole life was spent in doing good to all by word and deed. *Harm.*]

2. *Healed*—Jesus's power and the pious affection of the women were shown by their following him. [Though these women were not present at the voyage to Gadara, soon to be mentioned by Luke, though it really occurred before, nor apparently, at the secret journey to the feast of tabernacles, described by John alone; yet, from this time, which was at least a year before the Passion, they constantly attended and ministered to the Lord Jesus: for in the discharge of this very duty they came to Jerusalem; whence Luke, ch. xxiii. 49, 55, does not repeat their names, referring to this very passage, ch. viii. 2. *Harm.*] This company were, from the deepest misery, admitted to the greatest happiness, as in the case of David's veteran band. It was a Jewish custom for women, especially widows, to aid public teachers from their private property, and therefore, to accompany them on their journeys. [*Mary*—The more fastidious, even then, may have scorned her because of her former wretchedness: but she was highly esteemed by Jesus. *V. G.*]

3. *Joanna*—The wife of a man of high rank. [Her public attendance seems not to have been without effect, in affording Herod some knowledge of Jesus, ch. ix. 7. *V. G.*] Yet in Jesus's household Mary Magdalene precedes her. *Ministered*—The memorial of these is an ample reward of their liberality. But doubtless many then thought them silly women. [For *αὐτῶν*, *him*, read *αὐτοῖς*, *them*, *Tisch., Alf.*]

4. *Out of every city*—From every city there was a company. [*Were come to him*—Gr. *ἐπιπορευομένων πρὸς*. *Beng.* would give *ἐπὶ* the force of repetition, people upon people; but *Alf.* better renders *coming up one after another.*]

5. *A sower to sow his seed*—Gr. *ὁ σπείρων τοῦ σπείραι τὸν σπόρον*. The accumulation of kindred words has a striking effect.

8. *Hundredfold*—Matthew and Mark add *sixty* and *thirty*. Luke, denoting a single class, gives, as is usual, the highest; in which the others are included.

12. *Out of their heart*—Implying the great power of the Devil; [who, however, has less power over the second and third classes here mentioned, than over the first. *V. G.*] *Believe*—We are saved by the word through *faith*: ver. 13. Faith is the appropriate fruit of the word.

13. *Receive*—The beginning of faith. *For a while*—So 1 Cor. vii. 5.

14. *Riches*—Repeat *with*; comparing Mark iv. 19. Construe

with *are choked*. *Go forth*—[Gr. *πορευόμενοι*, *going forth*] with speedy and open apostasy, nay, even with some progress. For is the force of the verb ἵ πορεύομαι. Good and evil grow together in the individual as well as in the mass, Matt. xiii. 30. *Bring forth fruit to perfection*—They do not bear the fruit (faith) perfected and ripened, so as to attain the “end of faith, the salvation of thousands:” ver. 12: comp. 1 Pet. i. 9.

15. [*On the good ground*—Lest such soil should not be sown, better that some seed be wasted on the wayside, etc. *V. G.*] *Hope and good*—[Gr. *καλῆ καὶ ἀγαθῆ*] See Matt. vii. 17. A frequent compound is *καλοἀγαθός*. *Καλός* is used somewhat relatively; *ἀγαθός* absolute. *Keep it*—Not as on the wayside. *Bring forth fruit*—as among thorns. *With patience*—[Gr. *ἐν ὑπομονῇ*] Not as on stony ground. *ὑπομονή* answers only to the Hebrew word *נִצְחָוּת* *waiting, hope*. It is strength of mind, sustained by good hope. It so precedes bearing fruit as even to accompany it: therefore it is here put at the end. This is the sum of Christianity.

16. *The light*—Not the lamp. Man's nature no more has light in itself, than the material of the lamp. For this is added from without, that is, Divinely, through the word. The lamp therefore, does not seek to be beheld, by itself, but serves to render the light visible; and the good hearer, like the lamp, always hears so as to benefit many as possible by his shining: and he himself, in turn, daily increases in brightness.

17. *For*—The light even now loves to be seen, because it is to be wholly revealed.

18. [*How*—With what result and fruit. *Ye hear*—Ye especially who are appointed to instruct others. *For whosoever hears*—And has therefore done his best, by word and deed, that word, like light, should strike the eyes of others. *V. G.*] *Seemeth*—He seems to have, who does not use. Now, if that too be taken away, what, pray, will remain to the wretch?

21. [*My mother*—See ver. 2. *My brethren*—Ver. 1, at the end. *V. G.*] *These*—Used demonstratively. [Omit *αὐτὸν*, *it*. *They* and *Alf.* read, *which hear and do*, etc.]

22. [For *δὲ*, *now*, read *καὶ*, *and*. *Tisch.*, so *Beng.* *Now it comes to pass*—The author, in the Harm. Ev., § 49, shows that there is a transposition here, and also in Mark; and in the same work, p. 20, he considers it especially consistent with truth, that this series of events should have the following order: 1, *The evening*, on which Christ bade them prepare for the voyage (Mark iv. 35; Luke x. 22); 2, *The morning*, in which, when discovered by the multitude

He declared that He must preach to others also (Mark i. 35, 36; Luke iv. 42, 43); 3, *The voyage*, and the *preaching* throughout all Galilee, partly before, partly after the voyage (Matt. viii. 23; Mark iv. 36, 37, i. 39; Luke viii. 22, 23, iv. 44).]

23. *Came down*—From the air.

24. *Master, Master*—An Epizeuxis [Repetition for the sake of force] answering to their feeling.

25. *Where*—They had some faith, but it was not at hand. [They are rebuked, not for fearing, not for asking help of the Lord, but for being *so* very *fearful*, Mark iv. 40, and counting it possible that a ship which bore the Lord could really perish. *Trench.*]

27. [*A certain man*—A remarkable instance of possession. *V. G.*] *Ware no clothes*—Satan, when he can, renders man so wretched as even to neglect natural propriety. God loves order, propriety, fitness.

29. *For*—Assigning the cause of the expulsion, and of the greater pain attending it. *Was driven*—With the utmost violence; comp. ver. 83; and without his reason, ver. 35.

31. *Into the deep*—Gr. *ἀβυσσος*; *ορη*, often in Sept. comp. Rev. ix. 11, xx. 3. In the deep, 1, They are not worshiped by bad men; 2, They cannot injure men; 3, They feed upon wretchedness, but do not, as yet, seem to be tortured in that prison. Christ's power extends over animals, demons, and the deep: and this the demons acknowledge.

34. [Omit *ἀπελθόντες*, *went and*, *Tisch.*, *Alf.*, etc.]

38. [Omit *ὁ Ἰησοῦς*, *Jesus*, *Tisch.*, *Alf.* Read *he sent.*]

39. [*Unto thee*—Every one is the strongest witness of the Divine dealings towards himself. *V. G.*]

42. [*One only*—Ch. vii. 12. *V. G.* For *ἐν δὲ τῷ ὑπάγειν αὐτὸν*, but as he went, read *καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν*, and it came to pass that as he went, *Tisch.*, *Alf.*]

43. *Physicians*—Luke, a physician himself, writes candidly. *Spent*—Gr. *προσαναλώσασα*; *πρὸς* implies, *besides* her bodily affliction. *Neither could be healed*—By the physicians.

47. *That she was not hid*—She had wished to escape Jesus' notice. [Omit the second *αὐτῷ*, *unto him*, *Tisch.*, *Alf.*] *Before*—Faith overcomes unseasonable modesty.

48. [Omit *θάρασει*, *be of good comfort*. *Tisch.*, *Alf.*]

50. [Omit *λέγων*, *saying*. *Tisch.* not *Alf.*] *And she shall be made whole*—From death. A word suited to give hope.

51. [The order is *Ἰωάννην καὶ Ἰακώβον*, *John and James*—*Tisch.*, *Alf.*]

So *Beng.*] That John should be at times put first is less wonderful, as even John alone is sometimes joined with Peter: ch. xxii. 8.

53. *Knowing*—Therefore all these must acknowledge the miracle. [Thus the Christian faith, which, in death, sees but a sleep, is but folly to the world. *Q.*]

54. [Omit ἐκβαλὼν ἔξω πάντας καί, *put them all out, and, Tisch., Alf.*] *Maid*—Luke employed Hebrew idioms least of all, the Evangelists.

CHAPTER IX.

1. [*Called together*—This therefore was no common matter. *V. G.*] Omit μαθητὰς αὐτοῦ, *his disciples. Tisch., Alf.* Read *the twelve. All*—All of every kind, which might meet them. *To cure*—Depending on *He gave.*

2. [Omit τοὺς ἀσθενοῦντας, *the sick. Tisch., Alf.*]

3. [For ῥάβδους, *staves*, read ῥάβδον, *staff. Tisch., Alf., etc.*]

4. *Thence*—Depart from the house and from the city simultaneously.

6. *Towns*—[Gr. *κώμας, villages.*] The cities are not excluded, but much rather taken for granted: ver. 5.

7. [Omit ἐπ' αὐτοῦ, *by him. Tisch., Alf.*] *Was perplexed*—The faithless are subject to pitiable distraction through the various opinions of others. [And the sensualist at once becomes restless, when his attention is called to anything spiritual. *V. G.*]

8. *Appeared*—This is put between *was raised up*, and, *had risen again.* For Elias had not died.

9. *He desired*—Any one of the common people could more easily accomplish this. For Jesus was not wont to enter courts: Herod did not think it necessary to leave his palace on account of Jesus. [*To see him*—Whether he resembled John, or whether, for Herod's sake, he would perform a miracle? *V. G.*]

10. [Omit τόπον ἔρημον, *a desert place.* Read εἰς πόλιν καλουμένην βηθσαιδὰ, *To a city called Bethsaida. Tisch., Alf.*]

11. [*Received them*—Cleave to Jesus, and profess yourself his follower, since this delights him. You will be received. *V. G.*]

14. *By fifties*—A convenient number, as there were *five* loaves: the men too formed one hundred fifties; Mark vi. 40.

18. [*And it came to pass*—A memorable epoch, recorded at once by Matthew, Mark, and Luke (Matt. xvi. 13, Mark viii. 27.) They all, with remarkable unanimity, place here the beginning of the Saviour's last departure to the northern borders of Israel. Near Cæsarea-Philippi he privately asks his disciples, Whom do men say that I am? And informs them of his Passion. Then he so shapes his course, as finally to sow the good seed throughout all Israel. After the transfiguration he returns to Capernaum, passing thence through Samaria and Galilee: next, having crossed the Jordan, he proceeds to the land of Judea from that side; and having at length taken leave of Bethabara and crossed the Jordan again, comes to Jericho and Bethany. *Harm.*] *Praying*—Jesus had asked the Father to reveal himself to his disciples. For the subject of Jesus's prayers may be inferred from his subsequent words and actions; ch. vi. 12, 13.

23. *He said*—Matthew states the occasion of his remarks, assuming which, Luke thinks it sufficient to give the discourse itself. *To all*—Even to those who were unaware of his coming Passion.

25. *Lose himself*—When he might have been *saved*. *Be cast away*—Gr. *ζημωθεῖς*, *having suffered loss*. When he might have *gained* himself.

26. [*Tisch.* (not *Alf.*) omits *λόγους*, *words*. Render, *and of them that are wise*, etc.] *And*—*and*—God and the creature are here mentioned together. See Judg. vii. 18, 20; 1 Sam. xii. 18; Heb. xii. 23; Rev. iii. 5, xiv. 10. [*Of the holy angels*—Who by their attendance shall subserve the glory of GOD and of His Son. *V. G.*]

27. *Standing here*—Gr. *τῶν ὧδε ἐστῶτων*, [so *Tisch.*, *Alf.*, *Common Text*, *ἐστηκότων*.] *Of those who stand here*. This Genitive may seem to have arisen from parallelism, for the Latin has *hic stantes*, *standing here*.

28. *It came to pass*—Gr. *ἔγενετο*, Impersonal. For with *ἡμέραι*, understand *ἦσαν*, [to read, *there were about eight days after*, etc.] So Mark viii. 2, in the best MSS., *have been with me three days*. *And John and James*—Where the usual order of these names is observed, it implies nothing peculiar: ver. 54. But where the order is changed, nowhere must this be thought to have been done without reason. Luke here puts before James (killed before Luke's time) John, a still better known witness of this important event; unlike Mark ch. v. 37, who, it seems, wrote before Luke.

29. *The fashion*—The expression of his countenance. *Altered*—*Earthly* language cannot express heavenly things. So of the godly,

we shall be changed, 1 Cor. xv. 51. *Glistening*—From within, the glory of his body shining through his garment.

30. *Two men*—Who would believe that these were not angels, were their human names not added?

31. *In glory*—They were like their Lord in this scene, [and seem to have obtained a greater degree of glory after Christ's death and glorification. These two are an example of the general resurrection and transformation. *V. G.* The lowly Saviour appears but one moment in glory, and even then speaks of suffering and death. *Q.*] *Decease*—Gr. *ἔξοδος*. *Departure* from the world. Comp. Heb. xiii. 12, 18. The same word occurs, 2 Pet. i. 15. A great subject: a weighty term, embracing the Passion, Cross, Death, Resurrection, and Ascension. The opposite of *εἰσόδος*, *entrance, coming*, Acts xiii. 24.

32. *With him*—Implying Peter's precedence over James and John. *With sleep*—Comp. Gen. ii. 21. [In that sleep, they forget all earthly thoughts and images. *V. G.*] *When they were awake*—[By sleep they were now more vigilant. *V. G.*] It was probably night: ver. 37. [But it is better to render *διαγρηγορήσαντες*, *but they kept awake and saw*, etc., that is, although *heavy with drowsiness*. Added to show that this was not a sleep-vision, but a waking reality. *Mey., Alf.*] *They saw his glory*—Peter, who was present, has described this in the same words, 2 Pet. i. 16, 17: so John i. 14.

33. [*Not knowing*—Or he would not have said anything so inappropriate. *Mey.*]

34. [*A cloud*—This, as appears from what follows, diffused itself to the earth. *V. G.* *Into the cloud*—From which God's voice issued. To such a presence are both these holy men admitted. Exod. xxxiv. 5; 1 Kings xix. 18. *V. G.*] *As they entered*—[Gr. not *ἐκείνους*, as common text, but *αὐτοὺς*, *they*. *Tisch., Alf.*] Referring to Moses and Elias. [So *Mey.*]

35. [For *ἀγαπητός*, *beloved*, read *ἐκλεκτός*, *chosen*. *Tisch., Alf.*]

40. [*They were not able*—This demon was of a peculiar kind. For in ver. 1, the disciples had received power over all demons. *V. G.*]

43. *They were amazed*—In mind. *Mighty power*—[Gr. *μεγαλειότητι*] God is *μέγας*, *great*; His works are *μεγαλεῖα*, *magnificent*. *While they wondered*—And expressed it. *Said*—For this one word the Gothic Version has *Peter said, Lord, why were we not able to cast him out? And Jesus said, This sort goeth not forth but in prayer and fasting. Then he said*, etc. If Luke himself wrote this, Peter with the rest, amazed at the Lord's stupendous miracles, identifies himself with the disciples' inability, and acknowledges that if he had been

present, he would have had no more power over the unclean spirit. Therefore he asks the reason.

44. *Let these sayings sink*—[Gr. θέσθε ὑμεῖς—τοὺς λόγους τούτους. *Put ye these sayings into.*] *Ye*—A secret. *Into your ears*—The first stage of comprehension: *the heart* of the disciples was still less able to understand this matter. See ver. 45. *These*—This may also be referred to what precedes. *Delivered*—Directing their thoughts equally to his glory and his Passion. Comp. ver. 43, also ver. 35, 20, 22. In joy we are to remember the cross: and a knowledge of the *glory* prepares us for the *word* of the cross.

45. *They perceived*—Ἐπίγνωσις, *understanding*, produces αἴσθησις, *perception*: when the former is wanting, the latter is wanting.

46. *Arose*—The flesh often takes occasion to move when all things are opposed to it.

48. *For*—It is the part of humility to care for little children: of greatness to receive God. [For ἔσται, *shall be*, read ἐστίν, *is*. Tisch., Alf.]

49. *John*—Comp. ver. 54, [where, with his brother James, he likewise showed extraordinary zeal after the transfiguration. V. G.]

50. [For ἡμῶν, *us*, read ὑμῶν, *you*, twice. Tisch., Alf. So Beng.] *For he who is not against you is for you*—So Mark ix. 40, though some manuscripts in Mark, and most in Luke, have ἡμῶν, *us*, for ὑμῶν, *you*. So careless were the Greek transcribers in confounding these pronouns, that the true reading must be ascertained not so much by the number of Greek manuscripts as by the ancient versions, which present these pronouns with greater accuracy of distinction, and especially by the context. The importance of the difference of reading depends on the difference of condition between those to whom the pronouns refer. Nor is the reading here a matter of indifference. For when he spoke of outward intercourse, the Lord used the first person plural, “Let *us* pass over to the other side; Lo, *we* go up to Jerusalem.” But when deeper things were concerned, he made an appropriate distinction in his language, not saying *we*, but, *I*, or, *you*. “*I* ascend,” saith he, “to *My* Father and *your* Father, and *My* God and *your* God,” not, “to *our* Father and God.” Therefore he does not say, “he who is not against *us*, is for *us*,” but, “he who is not against *you*, is for *you*,” and in another passage, “he who is not with *Me*, is against *Me*.”

51. [*The days were coming*—Literally, *when the days were being fulfilled*; not, as Eng. Ver. *the time was come*. Alf.] *That he should be received up*—An appropriate term, especially after his glorification on the mount: comp. Acts i. 2. There was but one day of

his being received up into heaven; but the forty days after the resurrection, nay, even these days before his Passion, were equivalent to a Preparation. Comp. Luke ii. 22. His passion, cross, death, burial, were now approaching; but through all these Jesus looked forward to the goal; and the Evangelist's style portrays his feeling. He who makes for the city, and must pass a rugged piece of road, speaks not of the path but of the goal, when he wishes to say whither he is going. [The passages, Luke ix. 51, x. 38, xiii. 10, 22, 38, xvii. 11, xviii. 31, 35, xix. 11, 28, comp. ix. 31, bring him continually nearer Jerusalem, and can only be understood of the same journey. No other journey can be placed between this and the Passion itself, excepting that secret one to the Feast of Tabernacles, John vii. 10. *Harm.*] *His face*—Ver. 29. *Set*—Ezek. xxviii. 21, פָּנָיו כַּסַּף, Sept. *Set thy face*. And so often. Add Is. l. 6, 7, *I hid not my face from shame and spitting. I have set my face like a flint, and I know that I shall not be ashamed*. [A firm resolution aids very much in difficulties. *V. G.*] *To Jerusalem*—Ver. 31. The fruit of the interview on the mount. [In this journey to Jerusalem occur all that follow, to ch. xviii. 30. But the journey is not direct, but very circuitous; and only begins to be direct from Jericho, xviii. 35. *Mey.*]

52. *To make ready*—Whatever was necessary. The great number of his companions required this: nor was Jesus wont in his lodging to mingle with the crowd.

53. *Because*—It was manifest that he was going to Jerusalem: this the Samaritans hated, [being very hostile to Jewish ordinances. *V. G.*] *Face*—So the Sept. 2 Sam. xvii. 11. *And that thou go to battle in thine own person*. Gr. *καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν*; and *thy face going in their midst*. Whither the face is turned, thither tends the enthusiasm which conquers every difficulty.

54. *James and John*—Who more than the others had seen Jesus's glory, ver. 28, with Peter, who however in this instance remained quiet. Having heard of Jesus's approaching death, they try now the more for that reason to preserve his life. They seem also to have had in mind what is recorded, ver. 5: see Mark ix. 41. *Fire*—Not for this were they named *the Sons of Thunder*. Christ wrought miracles in all the elements except fire. Fire was reserved for the end of the world. *From heaven*—Vengeance being powerless on earth, readily presents its hands, its prayers, its sighs, for heavenly weapons, [Omit ὡς καὶ Ἠλίας ἐποίησε, *Even as Elias did*. *Tisch.* not *Alf.*] *Even as*—We imitate the saints too willingly where we ought not.

Elias—Likewise against the Samaritans, 2 Kings i. 2, etc. *Elias* was fresh in their thoughts; ver. 8, 19, 30.

55. [Omit, after *αὐτοῖς*, *them*, the rest of the verse. *Tisch.*, not *Alf.*] *What manner of spirit*—Of that, forsooth, which is the Spirit of Christ, and of grace! With this may be compared the fact, that when Jesus prayed on the cross, in the very words of the twenty-second and thirty-first psalms, he did not pray against his enemies, as he might, also out of prophetic psalms, but for his enemies. *Ye*—The appeal to *Elias* is hereby silenced.

56. [Omit all before *καὶ*, and. *Tisch.*, not *Alf.*] *Lives*—Gr. *ψυχὰς*, *souls*, which are precious. *Another*—An excellent and obvious plan; Matt. ii. 12; Num. xx. 21. *Village*—Whose inhabitants were *more noble* [Acts xvii. 11, *εὐγενέστεροι*] than those in ver. 52.

[57. For *ἔγνετο δὲ*, and it came to pass that, read *καὶ*, and. *Tisch.*, *Alf.*] *A certain man said unto him*—Three persons are here recorded as having been incited to follow Christ, of whom the first two, mentioned by Matthew (ch. viii. 19–22), are, now that an opportunity offers, joined to a third, who has been enrolled by Luke among the Seventy, as we may conjecture. *Harm.*]

58. *Hath not*—In ver. 53, 56, an example occurs.

59. *To go and*—Here the man takes for granted his *departure*, does not ask leave for it. A different *departure* is enjoined in ver. 60.

60. *Preach*—[Gr. *διδάξατε*, *announce everywhere.*] The same verb, Rom. ix. 17. This the Lord urged most zealously; comp. ver. 62, and the beginning of the next chapter. [It is probable that both this person and the next mentioned, were soon after enrolled among the Seventy. *V. G.*]

61. *First*—This person was embarrassed by natural affections; therefore the less indulgence was to be allowed him. Moreover, he seems to have had in mind the example of Elisha, to whom Elijah gave the same indulgence; for Jesus replies in a figure drawn from the *plough* (comp. 1 Kings xix. 19). God's kingdom demands souls less impeded than the prophetic discipleship: nor must we appeal to Elijah or Elisha, without making this distinction; see ver. 53. *To bid—farewell*—Perhaps with a sumptuous feast.

62. *Jesus*—Being soon about to send forth the Seventy. *Looking*—He who looks back is, strictly speaking, mad. *For the kingdom of God*—for retaining and propagating it.

CHAPTER X.

1. *After these things*—After the test of those who were fit or otherwise for the mission, of whom three are mentioned in ch. ix. 57, etc. *Appointed*—As his ambassadors. *The Lord*—There is here described an act truly magisterial [ver. 2, 8, 9, 11.] *Other*—[Whose mission was not indeed a long one, but was such as to approximate very closely to the apostolic office, and not a few of them might be able subsequently to confirm the testimony concerning Jesus Christ. Nay, individuals who had seen and heard Jesus, and, through faith in him, testified of him, had something analogous, in their measure, to apostolic eminence. *Harm.*] God's kingdom is ever acquiring greater strength, and the good beginnings grow; Christ's prophetic office especially was not without speedy fruit. The number increased from *twelve* to *seventy*, then to *five hundred* and more; 1 Cor. xv. 6. *Seventy*—[The true reading. *Tisch., Alf.*, though some good manuscripts add *δύο, two*. Render, not *other seventy also*, (Eng. Ver.,) but *others also, seventy in number. Alf.*] L. Valla remarks: "We discover both the number of the apostles and that of the disciples prefigured by the Lord in the books of Moses in the *twelve* fountains and *seventy* palms found in the desert. (Ex. xv. 27.) Therefore we should read here *seventy*: the number also of those whom God made partakers of the spirit which was in Moses." (Num. xi. 16, 17.) Valla finds fault with the Vulgate, which reads *seventy-two*. The word *δύο, two*, occurs afterwards, only four words intervening, after *ἐβδομήκοντα, seventy*. It would seem that some very ancient transcriber transferred it through haste to this place. [More probably, *seventy-two* is a correction, to agree with the Sanhedrim in number. *Alf.* *And sent*—It is not said that power was granted to these, as to the Twelve, to heal the sick and cast out devils (comp. ver. 17, note). *V. G.*] *Two and two*—There were thirty-five or six pairs. *Whither he himself would come*—So, when the apostles preceded the Lord, those wishing to hear and to be healed could come to Christ from the places on both sides, adjoining the route along which they were traveling. [*Pray ye therefore*—By this injunction Jesus there called forth a desire and prayer for laborers and answered the prayer. *V. G.*]

3. *Lambs*—So the Seventy were sent; but the twelve apostles as *sheep*, Matt. x. 16. [He gave to both a safe-conduct, as it is termed, by the words, Behold I send you. *V. G.*]

4. *Salute no man by the way*—This may, without impropriety, be understood literally. One engrossed with very serious and sudden

business, is less able to observe ceremonious politeness, and is readily exempted from its ordinary rules. Comp. 2 Kings iv. 29, and in a similar case, Luke xix. 30, etc. [*Ola.* would make the prohibition mean, *salute no one to gain favor*; but the command is rather, *Haste; delay not in salutations.* *Mey., De W., Alf.*] Various classes of men among the Jews were exempt from the duty of salutations, especially religious men. It was usual to salute with many words and gestures; but by silence, the mind's sincerity is retained: and the time of these messengers was very precious (comp. John xx. 17); very valuable too was their salutation: see ver. 5, and Matt. x. 12. Hearers are more attentive at home than on the way-side; and salutations by the way would deprive so many messengers of much time. [In short, even the very omission of salutations by the way, usefully admonished men that the business of the Seventy was important and pressing. *V. G.*]

5. *First*—God's messengers should begin with praying for men's salvation, before reproving them.

6. *The son of peace*—One worthy of peace. *Shall rest*—Gr. *ἐπαναπαύσεται*; Perceptibly. As to the term, comp. 1 Pet. ix. 14. Peace, once departed, does not cease seeking until it has found where it may stay. *Upon it*—Or *him*, Gr. *αὐτὸν*. This may refer to the *son of peace* primarily, to the *house* by implication.

7. [*In that house*—Gr. *ἐν αὐτῇ δὲ τῇ οἰκίᾳ*, not *in the same house.* *Alf.*] *Such things as they give*—Gr. *τὰ παρ' αὐτῶν*, the things in the house. Sparingly and boldly: as you shall find them. *Of his hire*—They might receive their food: they must not ask money, though they are not commanded absolutely to refuse even this. But, on the other hand, the hire is worthy of the laborer. There must be no indolence.

9. *Therein*—Gr. *ἐν αὐτῇ*, in it, the city. So all the sick in a whole region might be healed. *Is come nigh*—Ver. 1, at the end.

10. *The streets*—Near the walls. Comp. on Rev. xi. 8. *Say*—Publicly.

11. [Add *εἰς τοὺς πόδας ἡμῶν*, upon our feet, after *ὑμῶν*. Also omit *ἐφ' ὑμῶν*, unto you. *Tisch., Alf. Beng.* also omits *unto you.*] *Notwithstanding, be ye sure of this that the kingdom of God is come nigh.* The messengers first said, *Has come nigh unto you*, ver. 9; then to the contumacious they spoke more generally, *The kingdom is come nigh*, omitting the words *unto you*: which, however, many have supplied even in ver. 11.

12. [Omit *δὲ*, but. *Tisch., Alf.*]

13–15. *Woe*—A fearful denunciation: comp. Matt. xi. 20, etc. It is now repeated by apostrophe, as a formula whereby the ungrateful cities are abandoned; and it is intimated that these Seventy messen-

gers are to go to other cities rather than to these, and that others are to take warning from their example.

13. *Chorazin*—Gr. *Χοραζίν*. So my editions have it, though others in my name have edited *Χωραζίν*. Some have written *χώρα ζίν*, from a slip of the pen, and these seriously have made *Chorazin*, mentioned in Matt. xi. 21, among *the towns*, to mean the *region of Zin* (*χώρα* and *ζίν*). [*Tisch.* and *Alf.* read *Χοραζίν*.]

15. [For *ἦ* and *ὀφωθεῖσα*, *Alf.* (with *Lach.*, and *Tisch.*, former ed.) reads *μή* and *ὀφωθήσῃ*; *And thou Capernaum, shalt thou be exalted to heaven? Thou shalt be cast, etc.* But *Tisch.* now retains the common text.]

16. *Heareth*—Supply, from the antithesis, *but he who heareth Me, heareth him who sent Me.*

17. *Returned*—One pair after another. [They had not been long away. *V. G.* Luke mentions their sending and return in one passage; for having been sent forth but a few weeks before the Lord's passion, they could not be very long absent. *Harm. With joy*—There were two most weighty reasons for this joyful surprise: 1, because a little before the disciples had been unable to drive a demon out of a lunatic: 2, because, even in his instructions, the Lord had indeed spoken generally of healing the sick, but not of *casting out demons*. *Harm.*] *Even the devils*—They actually exercised more powers than Jesus had expressed.

18. *I beheld*—In spirit: *when ye went forth, or when ye wrought* [miracles.] *As lightning*—With the utmost rapidity. *From heaven*—Where Satan seems to have been accusing the little ones, that is the disciples. *Fall*—And this, *either*, because he had been forcibly cast out of heaven (certainly Satan then received many blows, even through those little ones; in which view, *I beheld*, signifies, that the disciples themselves had now in some measure acted against Satan, the Lord *beholding*, and rejoicing that he is conquering through them): *or else*, because Satan had obtained permission to resist the disciples, by whom he was to be overcome; and had hastened to aid the *demons* which obey him, and to sustain his evil cause. Comp. ver. 19. At all events *πρῶτον*, *to fall*, with which comp. Acts xxvii. 26, Sept. *συνπίπτειν*, [to fall together, Eng. Ver. *spread themselves*] *ὡς*, 1 Chron. xiv. 9, 13, is not always the same as *βληθῆναι*, *to be cast out*. Rev. xii. 9. The action in heaven [the *casting out*] includes the action on earth, but the converse is not true. The image, *as lightning*, corresponds, and not until afterwards is John xii. 31, said.

19. [For *δίδωμι*, *I give*, read *δέδωκα*, *I have given*. *Tisch.*, *Alf.*] *Give*—As I have given, so I continue to give. *Serpents*—Mark xvi. 18.

A name befitting an earthly enemy: He no longer alludes to the enemy as described in ver. 18. Acts xxviii. 8—10, is parallel to Mark xvi. 18; but between Mark and Luke the parallelism is verbal; yet one in which the *names* of the gifts are the same. Believers were secured against serpents, literally and figuratively so called. *Scorpions*—Which are smaller than serpents. *Power*—Or, $\kappa\upsilon\chi$, *forces*. *Serpents and scorpions* are instances of *all the power*. *Of the enemy*—The singular number, of the chief enemy [Matt. xiii. 39; Ps. viii. 3]. *Shall hurt*—Greater danger lay hidden, than the inexperienced had thought.

20. *Rejoice not*—Sound advice in their first experience, concerning the restraint of their joy. Joy is not forbidden, but is reduced to proper bounds. They whom self-love makes too joyful are liable to become like Satan. [Omit $\mu\acute{\alpha}\lambda\lambda\omicron\nu$, *rather*, *Tisch.*, *Alf.*] *Your*—The names of *you*, who are Mine. *Are written*—Although Satan hath disputed it in heaven: though on earth you are not renowned. *In heaven*—In the book which is in heaven, whose kingdom ye announce: in heaven whence Satan hath fallen. The contrary is declared of apostates, Jer. xvii. 13, *they shall be written in the earth*.

21. [Omit δ *'Ιησοῦς*, *Jesus*. *Tisch.*, *Alf.*] *Rejoiced*—The crowning fruit of Christ's office at that time. He himself rejoiced in the joy of his disciples described in ver. 20, *But rejoice*, etc. *Lord of heaven and earth*—Satan is cast out from heaven and earth: the kingdom of God stands in heaven and on earth. [*Babes*—Such were the Seventy, and those who had received their testimony. *V. G.*]

22. [Begin this verse thus; $\kappa\alpha\iota$ *στραφείς πρὸς τοὺς μαθητὰς εἶπεν*, *and he turned to his disciples, and said*; *Tisch.*, *Alf.*, etc. So most editions of *Rec. Text*, but not *Mill.*] *Who*—And how great and good.

23. *And he turned*—Luke is wont accurately to note the pauses and transitions in the Lord's discourses. Jesus had prayed to the Father: then he had spoken of the Father: now he directs his discourse to the disciples apart.

24. *Prophets and kings*—Otherwise highly blessed. Abraham a prophet and prince was an example of both: Gen. xxiii. 6, xx. 7: so David, a prophet, a king, and the father of so many kings.

25. *Stood up*—On purpose to question him. [*Tempting*—Expecting to ensnare Christ into giving some command contrary to the law. *Euth.* in *Mey.*] *What shall I do*—Gr. $\tau\acute{\iota}$ *ποιήσας*, *by doing what*. Just as if he should say: By doing what shall I see the Sun of Righteousness? Nay, not by doing but by seeing he is seen: see ver. 23. To *ποιήσας*, *doing*, the verb, *ποιεῖ*, *do*, in ver 28 and 37, refers just as *ζήσῃ*, *thou shalt live*, ver. 28, refers to *ζωήν*, *life*, here.

26. *In the law*—This is apposite to *νόμικον*, a lawyer, ver. 25. *How*—The Jews used daily to repeat the succeeding text. We must read Scripture not only often, but also with due care. [You should study the design of Scripture. *V. G.*]

28. *This do*—Jesus in turn *πειράζει*, tries, justly, and rightly, the man who had “tempted” him wrongfully: see ver. 37. [In doing, he could prove by actual trial what were his deficiencies, and so seek fuller instruction. It is not said, *Thou art equal to the doing*. *V. G.*]

29. *Willing*—With a heart not broken or contrite: satisfied with his one correct reply. *To justify*—They who question much do not desire to do much, and prefer to evade the law. He who limits those duties which ought to be performed, and the persons to whom they are justly due, devises for himself a righteousness easy of attainment. *And who*—This particle assents to the immediately preceding remark of the Lord, and yet adds something to it: it is wonderfully expressive of the speaker’s feeling. [*Who is*—i. e. *Whom must I love?* A wrong question, which could come only from a wrong state of mind. For the essence of this love is that it has *no limit*, and is content to be always paying, never owing the less for it. Rom. xiii. 8. *Trench.*]

30. *Answering*—So often the Sept. translate *ἵνα*, especially in Job, as applied to a full answer. *A certain man*—A Jew, called by the general name, *man*, to express a common brotherhood, even with foreigners. [Not a *heathen*, but a *Jew*, in contrast with the Samaritan. *Mey., Ols.*] *Half-dead*—Gr. *ἡμιθανῆ τυγχάνοντα*, [in the state of (being) half-dead, *Alf.*, or rather, *just as he was*, or *happened to be*, namely, *half-dead*. *Mey. So Beng.*] *Careless*, whether the man should live or die.

31. *By chance*—Many good opportunities are hidden under that which may seem accidental. Scripture describes nothing casually, as if accidental; here it is a suitable addition to the parable; and it is opposed to what is inevitable. *A priest*—There was many a journey of Priests and Levites on that road to the city, and the temple. *Way*—Even on the way-side, in inns, ver. 34, amid social intercourse, piety and love can be exercised, or disregarded; Exod. xxiii. 4, 5, *He passed by on the other side*—Without compassion, hastening to Jerusalem. [Omit *αὐτὸν*, *him*, after *ἰδὼν*, *seeing*. *Tisch., Alf.*]

34. *Oil and wine*—Those things are easily procured, which are most necessary for the exercise of love. *Set him on*—With labor. *His own*—Which he himself had used. *To an inn*—The language here is wonderfully familiar.

35. *Two-pence*—[Gr. *δύο δηνάρια*, two denarii. Thirty cents.] He could return in two days: the expense of one day would be

a denarius. [Omit ἀντὶ, unto him. Tisch., not Alf.] Come again—On the way from Jerusalem, through Jericho, to Samaria. [I will—Gr. ἐγὼ, emphatic. The wounded man must not be made chargeable. Mey.]

36. [Omit οὖν, now, Tisch., Alf.] Of these three—The Priest, the Levite, and the Samaritan. God does not regard the person: three men, of different stations, are enumerated together. Neighbor—The Samaritan shewed himself neighbor to the Jew, an enemy, by doing him good. But the lawyer's question was, Who is the neighbor to whom love must be shewn? The two closely correspond. The open hatred of the Jews for Samaritans is also reprov'd. It was possible that even the lawyer might need the help of a Samaritan, whom he regarded as no neighbor.

37. He that shewed mercy on him—Gr. ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Sept. 2 Sam. ix. 1, has ποιήσω μετ' αὐτοῦ ἔλεος, I will shew mercy on him. The lawyer avoids the use of the name Samaritan. [For οὖν, then, read δὲ, and. Tisch., Alf.] Go—This lawyer was not yet fit for discipleship. And do thou—When once the love of people and sect is removed, access is easier to the free and common Grace. Therefore has the Samaritan, say you, by this act of his obtained eternal life? Comp. ver. 27–29. Answer from Rom. ii. 26. Do—This accords with he that did [or shewed mercy. Likewise—We have no right to be ashamed of copying a good example, even though it be a Samaritan. V. G.]

38. He—Sometimes he did not enter.

39. A sister—Probably younger, and as it were the house-maid. Martha filled the place of matron of the household; John xii. 2, 3. [According to the author's Harm., the Saviour was not at Bethany, nor had Martha of Bethany also a house in Galilee, (John xi. 1, xii. 2); therefore Luke and John speak of different pairs of sisters bearing the same names. But this violent hypothesis is generally rejected. Mary and Martha here shew the same characters respectively as in John xi; Stier., Alf., and no doubt this village was Bethany; and the incident is told out of its connection. So Mey., Ols., Neandl., De W.] Comp. 1 Cor. vii. 32, 33. Sat—Gr. παρακαθίσουσα, sitting close beside. So ἐκαθέζετο, sat, John xi. 20. The antithetic word is περιεσπᾶτο, was distracted or cumbered. [For τοῦ Ἰησοῦ, Jesus', read τοῦ Κυρίου, the Lord's.

40. Was cumbered—The Sept. has often in Eccl. περισπασμὸς for ῥῥ. Dost thou not care—What then? Something better is an object of care to him. Martha herself confesses a degree of unhappiness on her part. My sister—An argument as it were from an injustice. Hath left—She does not say, suffers me, but has left me.

Hence we may infer that Mary had performed some outward *service*, perhaps before the Master's arrival: but afterward devoted her whole attention to him. *Bid her*—Martha did not dare give the order herself.

41. [For ὁ Ἰησοῦς, *Jesus*, read ὁ Κύριος, *the Lord*. *Tisch.*, not *Alf.*] *Martha, Martha*—A forcible repetition deeply impressing Martha's mind. *Thou art careful*—Inwardly. Antithesis, *hast Thou no care? Troubled*—Externally. Its synonym is, *was cumbered*.

42. *But one thing is needful*—Antithesis, *many things*, ver. 41. This *one thing* seems to be mentioned under the same class with the *many things*. *One thing* (ἐν, not τὸ ἐν, *the one thing*) relating to necessary food, without vexatious parade. *But*, twice employed, accords with this view. *One needful thing*, of a spiritual kind, is equally commended, when it is termed *that good part*: and therefore, if you refer the *one thing*, to the frugality of the entertainment, not only is the teaching of the whole passage not diminished in value, but it becomes more fruitful. [Just so, ch. xvii. 21, though we understand the direct statement to the Pharisees to mean, *The kingdom of God, yea Messiah himself, is already here in your midst*, yet we do not interfere with the truth that *God's kingdom* possesses the *inward parts* of believers. And Phil. i. 21, where Paul assures us that his life, so long as he abides in the world, *aims* undeviatingly at Christ, does not contradict the fact that Christ is *Paul's life*. *The words of Scripture are never without the Spirit's power; and we have no reason for striving to vindicate for their sense and thoughts a wealth larger than belongs to them. It is better surely to reject all human caprice, than to follow such religious practices. V. G.*] However, I assert nothing dogmatically. I have said, "seems." Intrinsicly the force of the sentiment is not diminished. *Good*—Better than Martha thought; tranquillizing, enriching. *Part*—A metaphor from a feast. *Hath chosen*—What each soul chooses, it obtains. The elect soul is accounted to have chosen the good part. So great is God's goodness towards the willing. *Shall not be taken away*—Comp. Mark iv. 25. Mary's exemption was confirmed. [The one thing needful is *to live for God*. Nothing is strictly *necessary* but what relates to eternity. Q.]

CHAPTER XI.

1. *When he ceased*—Since they must not interrupt him before. *Of his disciples*—Who either had heard the Lord's words while praying, or at least had seen the boundless grace of his manner. *Teach*—Thus they already pray, while asking to be taught how to pray. It was most pleasing to the Master to be asked for instruction and to teach them this very thing. John had taught his disciples to pray; but not so as to call God *Father* (although otherwise John's form did not differ widely from Christ's): it was reserved for the Son of God to give this power to his disciples. Already he had given it, Matt. vi. 9, 10, but had suffered some time to elapse, exhorting the disciples generally to pray, and suffering them to pray by the common Israelitish formula, (for otherwise the disciples would not have quoted the example of John teaching his disciples to pray,) until they had sufficiently progressed in the knowledge of the Father and of the Son; this accomplished, he finally disclosed to them the full power of prayer to the Father in the name of himself, the Son; see John xvi. 23. *Us*—The cause of the disciples was a common one: he who asked, asked also for the rest. *John also*—A good teacher should especially teach his own followers to pray aright. He cannot teach, who is himself ignorant. Moreover, there are degrees in prayer. John had taught how to pray; Christ had taught it: now, when requested, he further teaches the proficients. [*His disciples*—Andrew, for instance, John i. V. G.]

2. *He said*—The Master promptly teaches both the words and the manner of praying: ver. 2, 3, 5, 6. [Read, *When ye pray say, Father, hallowed be thy name, thy kingdom come, give us, etc.* The other clauses are insertions here from Matt. *Tisch., Alf.*] *Say*—Matthew records this incomparable form as given on one occasion to the people, in more words: Luke, as presented more briefly, on a different occasion, at the disciples' request. Therefore the sum of the prayers is always the same: but on the one occasion, all the topics of prayer are employed; on the other, only some out of all, with a free choice of words and subjects. Nor did Luke esteem it necessary to agree in the number of petitions with Matthew, who, however, does not expressly say that they are seven: for Luke enumerates the beatitudes in ch. vi. 20, differently from Matthew: so also he recounts the Decalogue differently from Moses. [*Father*—By this one word especially, the spirit of the prayers of Christ, and of his disciples, is distinguished from that of the prayers of Old

Testament believers—and of those used by John and his disciples. *V. G.*]

3. *Day by day*—Comp. Acts vi. 1. [*Daily*—See on Matt. vi. 11.]

4. *For also*—The *for* denotes the removal of an obstruction, not the meriting cause. Short as is this prayer in Luke, yet a petition is inserted for the remission of sins. [Omit the clause, *but deliver us from evil. Tisch., Alf.*]

5–8. [He follows the lesson *how to pray*, with an assurance of an answer. *Mey.*]

5. *And he said*—Scripture largely exhorts us to prayer, the nature of which is summed up in earnest entreaty. *At midnight*—A most unseasonable hour. With God, no time is unfavorable for hearing and giving. *Friend*—A familiar and courteous title, employed instead of a proper name; it is not repeated at ver. 7. *Three*—One for my guest: one for myself: one over and above, out of respect. The language here is wonderfully familiar.

6. *A friend*—Therefore our duty toward others may be pleaded in prayer.

7. *Is shut*—With a bolt, this long time, and is therefore harder to open. *With me*—It is the duty of parents to guard their children, especially at night. *I cannot*—Without great trouble.

8. *I say*—Almost all the manuscripts of the Latin Vulg. omit the clause, *Et si ille* (or *ille si*) *perseveraverit pulsans, And if he continues knocking*. It might seem to be a gloss from Acts xii. 16, *But Peter continued knocking*. But Bede, Augustine, Ambrose, and especially Tertullian, set aside this conjecture. The more recent Armenian translators, and the old English Versions, follow the Latin; [not *Bengel's* Germ. Vers. *E. B.*] *Because of*—God hears for the sake of love, and is not affected by trouble. *Importunity*—[Gr. *δναιδειαν, shamelessness, Alf.*] In coming by night. [In prayer, we must not act timidly, but ask, seek, knock: ch. xviii. 1, 5, 7; Ps. lv. 18. *V. G.*] Such a petitioner is more easily satisfied than refused. Comp. ch. xviii. 5. The arrangement of the words is studied, *δώσει ἀναστὰς, ἐγερθεὶς δώσει*: though he will not *give rising up, yet being aroused he will give*. Friendship might have urged him to *give*: continued importunity in knocking drives him to the effort of *rising*. *As many as*—Even if they be more than strict necessity requires. It is no more trouble now to give many, than three, or even one.

9. *And it shall be given*—As to that friend.

11. *Of any of you that is a father*—Gr. *τίνα δὲ ἐξ ὑμῶν τὸν πατέρα, But, of what one of you who is a father*. *But*—There is a gradation from a friend to a parent: and yet in this case also there

is added, *How much more*, in ver. 13. *For a fish*—The child might mistake a serpent for a fish.

12. *Or if*—Gr. *ἢ καὶ ἐὰν*, or *even if*. His confidence in asking is increased. *An egg*—The children's requests advance from necessities to luxuries: neither the bread, nor the fish, nor the egg, is denied. *A scorpion*—A most deadly reptile.

13. [*How much more*—Since God is so ready to give, what listlessness must pervade the prayers of men, when they obtain by them so little. *V. G.*] *Heavenly Father*—Gr. *ὁ Πατήρ ὁ ἐξ οὐρανοῦ*, the *Father who is of heaven*. Who is supremely good. *The Holy Spirit*—The best gift of all, and with it all things: ch. xxiv. 49. The Holy Spirit is a spirit of good and of joy: Ps. cxliii. 10, in Sept. The Holy Spirit Himself works in man the first desire for Himself. He is moreover more necessary to the soul than food is to the body.

14. *Was casting out*—That is, was now occupied with that miracle. This took place before noon. Comp. ver. 37. [Where see note.]

15. *Some*—These are answered, ver. 17, 18. [They could not deny an agency superior to nature. *V. G.*]

16. *Others*—Who are answered, ver. 29, 30. [*From heaven*—He had wrought miracles before them; but they demand something from heaven, in which God shall be visible. *Calv.*]

17. *House*—i. e. Family. *Against a house*—i. e. *a house divided against itself falleth*. Mark iii. 25. The noun is put for the reflexive pronoun *itself*. Matt. xii. 26; Acts iii. 16; Eph. iv. 16; 2 Tim. i. 18, note. Sept. Lev. xiv. 15; Num. x. 29. [So *Alf.*, etc. This is better than *Mey's* rendering, and *house falleth against house.*]

18. *Satan also*—Of whom however this is least to be supposed.

20. *With the finger*—Manifestly by a divine power, and without any difficulty. Comp. Exod. viii. 19.

21. *A strong man*—Inwardly. This is the subject. *Armed*—Outwardly; *armed*, that is, while he is armed, while no one strips him of his armour. This is to be joined to the Predicate. *His*—See 2 Pet. ii. 19. *His goods*—Which are safe in his palace.

22. *Shall come upon him*—Unexpectedly. *He trusted*—Christ's victory was the more glorious, after he had overcome Satan, who had confidently advanced for so many ages. *Spoils*—Which Satan had wrested from mankind. *Divideth*—Eph. iv. 8.

23. [*With Me*—No mortal could by his own strength assist Jesus, and many opposed him; yet he wrought such stupendous miracles. He is therefore the *stronger* man, ver. 22. *V. G.*]

26. [For *εἰσελθόντα*, *enter in*, read *ἐλθόντα*, *come*. *Tisch.*, *Alf.*]

27. *Lifted up*—It would be good, and not ridiculous, if hearers

would reveal the emotions of their hearts while listening, in however simple a manner. *The womb*—The woman's thought is good, but her language is womanly. The Saviour corrects this. *The paps*—Comp. concerning the Messiah, Ps. xxii. 10.

28. *Yea rather*—The mother of so excellent a Teacher is pronounced "blessed;" *but rather* blessed are they who follow the Teacher. So Rom. ix. 20, *Nay but*, x. 18, *Yes verily*. *They that hear*—Even that pious woman herself. [Omit *αὐτὸν*, *it*. *Tisch.*, *Alf.*, etc.] *Keep it*—They who bear Christ and his word in their heart, as his mother had borne him in her womb. [She however herself, also, kept the word, and on that very account was "blessed," Luke i. 45. *V. G.*]

29. *But when the people*—This took place at the same time. Comp. ver. 37, beginning. [*Were gathered thick together*—Gr. *ἐπαδροζομέων*, *were crowding towards*; to see whether a sign from heaven would follow. See ver. 16. *V. G.* Omit *τοῦ προφήτου*, *the prophet*. *Tisch.*, *Alf.*]

30. *Unto the Ninevites*—Therefore the Ninevites understood what was meant by Jonah's, three days; [Comp. Matt. xii. 40;] and it led them to repentance; but afterwards impenitence brought punishment upon them, their respite having lasted about as long as did afterwards that of the Jews; and in each case this interval may be compared with the time granted for repentance. *So*—This has the force of a promise, contemplating a remote period.

31. *The men*—Because, though *a woman*, this queen sought wisdom. [*Greater*—A greater *sign* than Jonah. *Alf.*]

33. [*No man*—We ought to surrender ourselves wholly to God's Word, so that being thoroughly enlightened by it we may enlighten others. *V. G.*] *In a secret place*—Gr. *εἰς κρυπτήν*, Feminine by a Hebrew idiom for the neuter. [But it is better to accentuate thus, *εἰς κρύπτῃν*, *in a crypt*, or *closed vault*. So *Mey.*, *Tisch.*, *Alf.*, etc.]

34. *Light*—Gr. *λύχνος*, *lamp*. Light is freely ours, and is pure and clear: we ought therefore, in turn, to be open to the whole light. [Add *σου*, after *ὀφθαλμῶς*. Read *is thine eye*. Omit *οὖν*, *therefore*. *Tisch.*, *Alf.*]

35. [*Lest the light which is in thee is darkness*—*Is*, Gr. *ἐστίν*, more forcible than *be*, Gr. *ἔστι*, implies that the hearers are really in the state mentioned. *Alf.* This is better than *Bengel's*, *Consider whether the light is darkness*.]

36. *Full of light*—*full of light*—Gr. *ἔλον φωτεινὸν—φωτεινὸν ἔλον*. Ploce [the same word repeated, in a modified sense]. Perfection of parts leads to perfection of degrees. [Two words often occur in two clauses in reversed order, so that in each clause the emphasis falls

on the first word. Matt. xxiv. 33, see note, 34; John viii. 21, 24, xiv. 1, etc. 1 Cor. vii. 22; Gal. iv. 25; Eph. ii. 1, 5; Phil. ii. 7, 8; James ii. 18, 22. The parallel instances prove that this is no empty subtlety. *Not. Crit.* So *Mey.*, who paraphrases: *If* then thy body is altogether light, with no part dark; *light* shall it then be altogether, as when the bright shining of a candle, etc.] A candle—That mentioned in ver. 33.

37. [For ἡρώτα, asked, read ἐρωτή, asketh; omit τις, certain. *Tisch. Alf.* The word ἀριστήσιον means, take breakfast, the morning meal; not dine; (as Eng. Ver. and Beng.) *Mey., Alf.*] Went in and sat down to meat—At once, without washing, before the meal. Perhaps he was wearied.

38. *Saw*—That he had reclined.

39. [And the Lord said—Jesus uttered what follows here first in Galilee, afterwards at Jerusalem (Matt. xxiii. 1–39). In Galilee he said, ver. 49, *I will send them Prophets and Apostles.* Then at Jerusalem, Matt. xxiii. 34, “Behold I send.” In the mean time he came nearer to the actual sending. *Harm.*] *Now*—The particle points out a present fact: hence the Sept. employ it for οὐκ, Behold, 2 Kings vii. 6; and here it at the same time involves an antithesis between outward purity and impurity; as *nunc* (*now*) in Latin has often the force of *atqui* (*and yet*). [Or perhaps *now* in contrast to *formerly*, when ye did better. *Mey.*] *The outside*—Gr. τὸ ἔξωθεν. As of a very clean cup. *Your inward part*—Gr. τὸ ἔσωθεν. Manner of life. *Is full*—Like a dish. First, ἔξωθεν and ἔσωθεν are adverbs; then in Matthew, xxiii. 25, 26, the cup and the dish are said to be full, in Luke, the inward part itself of the Pharisees. The exterior of vessels is not only convex, but also concave: the interior is both the heart and the mode of life. It matters not whether *ravening* be taken materially, for the thing seized, or formally, for rapaciousness. However, it is used in a formal sense, since in Matthew *excess* and in Luke *wickedness*, are added. It may be thus paraphrased: Ye Pharisees keep clean so much of the vessel as is outside; but your interior is full of rapacity and malice. Ye fools, did not He, who made the *outside*, likewise make the *interior*, namely, the heart? But as regards the contents of the vessel, give alms, and behold everything, your whole manner of life, is clean to you, whether the vessel be more or less clean.

40. *He that made*—God. *That—also*—Hence both must be cared for. Purity of life becomes a pure heart.

41. *But rather*—Although the *exterior* and *interior* have been made by the same person: yet in the man, who has become unclean, the

condition of the *exterior* which does not in itself defile, differs from that of the *interior*, which especially needs cleansing. *Such things as ye have*—Gr. τὰ ἐνὸντα, *what is within*. Not the interior, but articles of food and drink which *are in* the vessels. Supply *according to*. *Give*—The more usual expression is ποιεῖν, *to do alms*: but here *give* (as in ch. xii. 33) is in antithesis to *ravening*, ver. 39. *And behold*—He does not say, *and then*, but *and behold*; and afterward, not *shall be*, but *are*. Therefore he does not say that by giving alms purity of food and drink is attained; but that God's creature is of itself pure: only that by alms-giving, not by the washing of hands, the disgrace incurred by the Pharisees through their rapacity is removed. *All things*—Which are in the cup and the dish, are *clean* unto you. For God hath made all these: ver. 40. None of these defileth a man: Matt. xv. 11.

42. *But wo*—*But*, a particle of transition; 2 Cor. vii. 11. *Judgment*—In the understanding. True judgment affirms that the love of God is the chief commandment. Comp. ch. xii. 57. *The love of God*—In the will. [He saith, the love of GOD, and of our neighbor for the sake of GOD. *V. G.*] Only he who *loves* God, is endowed with true *judgment*. See 1 Cor. viii. 3, 2. In Matthew [are xxiii. 23,] added *mercy and faith*. Love clearly implies that *faith*. See 1 Tim. i. 5. *Mercy* is recommended in ver. 41. [*These things—the other*—The former comparatively trivial—the latter more important. *V. G.*]

44. *Not unto you*—Here the Lord does not add *Pharisees* as in ver. 42. And that with his discourse, the Lord's countenance also was directed towards the lawyers, we may infer from ver. 45, where a certain lawyer feels that he is addressed. Certain copyists introduced the words *Scribes and Pharisees, hypocrites*, introduced from Matthew. [They are omitted by *Tisch., Alf., etc.*] *Which appear not*—Not whitened. *Are not aware*—And therefore are defiled.

45. [*These things*—Which precede, especially in ver. 43. *V. G.*] *Thou reproachest*—Gr. ὑβρίζεις, *thou insultest*. Different from justly reproving, ὀνειδίζειν.

46. *With one*—Mark the climax,—to touch with one finger, to touch with the fingers, to move with the finger, to lift with the hand, to lay on the shoulder. [Matt. xxiii. 4.] They compelled the people to do the latter: they themselves shrank from the first.

47. *Ye build*—This in itself does not seem to have been their crime; but their imitation of their fathers.

48. *And*—Ye testify that ye regard them as your fathers, and approve their deeds. They did not think this: and yet it was true,

and is justly imputed to them. [Omit ἀρῶν τὰ μνημεῖα, *their sepulchres*, Tisch., Alf.]

49. *The Wisdom of God*—A sweet name. The חכמה, Koheleth or Ecclesiastes: the who gathers. Ch. xiii. 34. *Said*—See Matt. xxiii. 34, note. *Prophets*—Who lived under the Old Testament. *Apostles*—Who live under the New Testament. *Persecute*—Gr. ἐκδιώξουσιν, *they shall drive out*; Frequently used in the Sept.

50. *May be required*—Hebrew שרר, 2 Chron. xxiv. 22. *Of all*—There were prophets at all times: among these also Abel. *Of this generation*—Construe with *may be required*: comp. ver. 51.

[51. *Of Zacharias*—The prophet. See 2 Chron. xxiv. 20. *V. G.*]

52. *Ye have taken away*—[They had thrust themselves into the ecclesiastical office: and he who neglected them was left in utter ignorance. *V. G.*] *The key of knowledge*—True knowledge, of the Messiah (ch. xx. 41), which is the key of the kingdom of heaven. *Ye entered not in*—To the kingdom of heaven.

53. [The true reading seems to be, ἀρχεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο, etc. *And when he had gone out thence, the scribes, etc.* Tisch., Alf.] *Vehemently*—This vehemence was a cloak for their craftiness. See next verse. *Provoke him to speak*—Comp. the next verse.

54. [Omit καὶ ζητοῦντες, *and seeking*, also ἵνα κατηγορήσωσιν, *that they might accuse him.* Tisch., Alf.]

CHAPTER XII.

1. *When there were gathered together an innumerable multitude*—[Gr. ἐπισυναχθεισῶν τῶν μυριάδων, *the myriads being collected.*] *The*—Of those who were habitually present. *Myriads*—Not merely the adjective μύριοι, *ten thousand*, but this substantive μυριάδες, is used of a large indefinite number. *Unto his disciples*—The rest did not yet understand this doctrine. *First of all*—To the disciples first: then, after one or two interruptions, to the people also: ver. 54. [So Alf., Tisch., and Eng. Ver. punctuate. But it is perhaps better to understand πρῶτον, *first*, as spoken by Jesus, and as belonging to what follows, in the sense *above all*, beware, etc.. Comp. Matt. vi.

83. *Olds*. So *De W.*, *Mey.*, and *Rec. Text.*] *Hypocrisy*—The people also are afterwards charged with this: ver. 56. Hypocrisy, like a leaven, infects the whole man, and many through one. Hypocrisy consists either in the veiling of evil with good, by the wicked, or in the improper disguise of good by good men. The latter is denoted here. Comp. the following verses.

2. *For nothing*—All things, both bad and good, shall be revealed: and they who reveal them, are free from hypocrisy. *Covered*—Removed from sight: so, in *darkness*, ver. 3. *Hid*—Removed also from knowledge: so, *to the ear*, ver. 3.

3. *Ye have spoken*—Somewhat fearfully.

4. *My friends*—Faithful counsel, both an incentive to courage and a friendly title, tempering the severity of his language respecting a difficult matter. In war, a General courteously styles his soldiers while fighting, Brothers. [*Be not afraid of*—In your confession of the truth. *V. G.*] *After*—*After* in ver. 5, corresponds.

5. *You*—*My friends*. *Fear*—There is very great force in the threefold use of this verb. *After he hath killed*—Gr. *μετὰ τὸ ἀποκτεῖναι*, *after the killing*. The verb is used as it were impersonally. *Hell*—Gr. *γέεννα*, *Gehenna*. Weighty language, even to friends.

6. *One*—Not even an odd or stray one.

7. *Than many*—Gr. *πολλῶν*. Others read *πολλῶ*, *much* more valuable. Comp. ver. 24. [This reading has little authority.]

8. *Before the angels*—In the last judgment. The title, *Son of man*, denoting his manifestation, accords with this.

10. *And*—From denial, ver. 9, the advance to blasphemy is easy.

11. *Or what ye shall say*—Even besides your necessary defence.

13. *One*—Who had perceived that Jesus was “Just.” *To my brother*—Who perhaps had begun to esteem Jesus highly. Those who admire a spiritual teacher, easily fall into the error of wishing to employ him for the settlement of domestic and civil disputes.

14. *Man*—He addresses him as a stranger. *A judge*—To give sentence. *A divider*—To divide goods.

15. *Unto them*—The two brothers, or his hearers: comp. ver. 16. The discourse to the disciples is resumed at ver. 22. [Add *πᾶσις* (instead of *τις*) *all*, before *covetousness*, *Tisch.*, that is, *every kind* of covetousness. *Alf.* You would own it covetous to seek what is another’s; but I say you must not eagerly and covetously seek what is *your own*. *August.* in *Trench.*] *Covetousness*—Which may lurk, in a cause however just: ver. 13. *The things which he possesseth*—Construe with *life*. Life is well lived on little. [Of this disputed sentence, *De W.’s* explanation is simplest and most natural; *for not*

even if one has abundance, is his life his goods, i. e., a part of his goods, so that his having these will not preserve his life. Comp. the Parable following.]

16. *Brought forth plentifully*—In one year, or yearly. A most innocent and yet a dangerous way of becoming rich. *The ground*—Gr. *χώρα*, not merely *χωριον*. [So *Beng.* But the words differ in form only. *Rob.*]

17. *What shall I do*—The signs of a mind in restless rest [at ease without peace] are finely portrayed. [They labor to fill their chests and coffers; and, when these overflow, they plan new storehouses. *V. G.* But you *have* room to store them;—in the bosoms of the poor, the homes of widows, the mouths of orphans. These are the storehouses that abide forever. *Ambrose* in *Alf.*] The same formula occurs, ch. xvi. 8. Comp. ver. 4.

18. *All*—No mention of the poor.

19. [*Much*—It was said long before, *The prosperity of fools shall destroy them.* Prov. i. 32. *Trench.*] *Laid up*—As if present. *Take thine ease*—Cease toiling. *Eat*—He might have done so long ago, and handsomely.

20. *Said*—If not by a revelation, yet by a secret judgment: [comp. Is. lvii. 11.] *Thou fool*—This is contrasted with his opinion of his own prudence, ver. 17, 18, 19. *This night*—Divine communications to men take place mostly at night. By night many sudden deaths occur, Job xxvii. 20. *Soul*—See ver. 19. *Shall be required*—Gr. *ἀπαρτοῦσαν*, *they require*. They to whom the power of requiring is given; whom thou thyself knowest not, O rich man. An elliptical expression, as Rev. xii. 6. So 1 Sam. iii. 9, in the Heb., where the Sept., according to the Aldine copy, has the full expression, *if the caller call thee*: comp. 2 Sam. xvii. 9. [*Which thou hast provided*—Often if one is said to have acquired and left many thousands, we may reflect that he has devoted to that object the most of his life. *V. G.*] *Whose*—Gr. *τινι*, *for whom*—The dative of profit. So Gen. xlv. 20, *is yours*. The rich have much which is not for themselves. The rich man knows not whose it shall be: it surely shall not be his.

21. *So*—Shall be. *For himself*—For his own soul. See ver. 19, 22. *Not toward God*—Gr. *εἰς θεόν*. Not *θεῶν*, *for God*, as *ἑαυτῶν*, *for himself*. Nothing can be added to, or taken from God. He is rich *toward God*, who uses and enjoys his wealth according to God's will, 1 Tim. vi. 17. *Is not rich*—This denotes the *state*. *Layeth up treasure*—The *desire*.

22. *His disciples*—Who had little wealth. *I say unto you*—Gr.

ὑμῖν λέγω, unto you I say. The pronoun preceding the verb is more emphatic. [Omit ὑμῶν, your. Tisch., Alf.]

24. *The ravens*—Most useless of all to man, whom even the birds serve. *Storehouse*—Whence they may draw for “sowing.” *Barn*—Where they may store what they “reap:” as the ants have a nest, into which they gather. *God*—Comp. ver. 28.

25. *Which of you*—As contrasted with God, who feeds ravens, all birds, all animals, and men. [Omit μεριμνῶν, with taking thought. Also εἷνα, one. Read a cubit. Tisch., Alf.] *Stature*—Some refer this to length of life which, however, is never measured by cubits. *His*—If our own stature is not in our power, how much less are all the creatures, from which we derive our meat and drink! *One cubit*—A man’s height equals four of his own cubits [the cubit is the length from the point of the elbow to the end of the middle finger]: no one, however anxious, can add even one cubit, a fifth, whether he wish it, or not. No one is likely to wish that a span or a foot, much less a cubit, be added to him: but he who is disquieted about his subsistence really, though unconsciously, desires a greater stature, wherewith to toil and gain the more.

26. *Not that thing which is least*—The argument is drawn from the greater to the less in ver. 23. Now by the contrary process it is shown that our cares are useless. To add a cubit to the stature of a man already born and vigorous, was a very small thing with God Almighty, and even less than the increase of the five loaves, etc., ch. ix. 16. On the contrary, it is a very great thing, that he has given us the very stature and bodily strength whereby sustenance is obtained,—nay, hath given us the soul with the body: and yearly, and daily, produces corn, wine, oil, spices, fruits, berries, vegetables, herbs, oxen, sheep, wild beasts, birds, and fish, and maintains all nature. These are *the rest*, which are much less in our power than the height of our stature: and yet pertain much more to our sustenance.

27. [Read τὰ κρίνα, πῶς οὐτε νήθει οὐτε ὑφαίνε; the lilies, how they neither spin nor weave, and, etc. Tisch., Alf.]

28. *In the field*—This may be construed either with *the grass*: comp. Matt. vi. 30, *the grass of the field*: or with *which is*, so as to be in antithesis to *into the oven*.

29. *And ye*—As the ravens and the lilies. *Be ye of doubtful mind*—Μετέωρος, elevated: whence μετεωρίζεσθαι is to be borne or kept aloft. It is said of a mind elated, or fluctuating. He who is anxious is driven hither and thither: is in suspense, fluctuates, and becomes dizzy. Hence μεριμνῶν, to take anxious thoughts, in the parallel

passage of Matthew, is expressed in Luke by μεταρρίζεσθαι. [For ἦ, or, read καί, and. Tisch. not Alf.]

30. *All*—Construe with *these*.

31. [For βασιλείαν τοῦ Θεοῦ, *kingdom of God*, read βασιλείαν αὐτοῦ, *his kingdom*. Also omit πάντα, *all*. Tisch., Alf.]

32. *Fear not*—This passage is full of tenderness. That which is *little* might seem to have cause for fear: but it is so much the more tenderly guarded. The several sheep are small (as a people is said to be “feeble,” which consists of the feeble, Prov. xxx. 25, 26,) the whole flock is by no means numerous, compared with the world, is easily fed, for this very reason, and is of great value. [Such do not seek worldly splendor. *V. G.*] *Little flock*—A diminutive most sweet and full of love. *The kingdom*—A noble expression: see ver. 31: why should not bread be included in his promise? [Surely a king’s son has no cause for anxiety as to meat, drink, and clothing. *V. G.*]

33. [*Yourselves*—At the highest interest, Heb. x. 34. *V. G.*] *Sell*—This the Lord said, not to the *crowds*, to whom however he showed the way of salvation in a manner suitable to that very time, ver. 54, 56; nor to the apostles, who had previously left all, and therefore had nothing to sell: but to the rest of the disciples: see ver. 22, 41. His departure from Galilee, ch. xiii. 32, and his Passion itself, were at hand: and he was now preparing his disciples, that they might be thenceforth as little as possible encumbered. For of these Luke speaks in Acts i. 15, ii. 44, etc.: so that, soon after this discourse, they doubtless sold their possessions in Galilee. Otherwise the indiscriminate sale of their entire property is not enjoined on all, that they should convert it namely into alms, and themselves, with their families, either seek or re-seek it from others. Nevertheless spiritual prudence makes men who were fond of *buying*, liberal, and ready to *sell*, especially when occasion demands. See Eccl. xi. 2; James v. 1. *Bags*—Plural. He who sells after a worldly fashion, fills his *purse*: but this *waxes old*, like the natural *heaven* itself. *A treasure that faileth not*—The treasure, as contrasted with the purse, is the abundance of provisions, which are speedily spent or spoiled. *In*—Namely, *in* the heavens. This relates to both the preceding clauses.

35. *Let-be*—What precedes and what follows, and their connection, especially suit the times succeeding Christ’s ascension. On *selling*, comp. Acts iv. 34. He wishes his people to be unincumbered. *Loins*—So afterwards Peter, 1 Ep. ch. i. 13, and Paul, Eph. vi. 14.

36. *That wait*—Eagerly and joyfully. [The blessed ones are they who watch *longingly*, patiently. *Braune* says, Patience makes long-

ing mighty; longing makes patience watchful. *Stier.*] *From the wedding*—Therefore the *nuptials* are in heaven before the Lord's coming. *Immediately*—At the first knock.

37. *Come forth and serve*—Gr. *παρελθὼν διακονήσει*, *having come, shall serve.* The participle is pleonastic, and often occurs in describing a banquet. See ch. xvii. 7. This promise of *servicing* is the most honorable and the greatest of all. Thus the Bridegroom receives his friends on the appointed day of the marriage.

38. *In the second*—The first watch is not mentioned: since it was the very time of the nuptial feast. *In the third*—The Romans divided the night into four watches, the Jews into three. Accordingly Simonius holds that Luke alludes to the Jewish division. [Omit of *δοῦλοι*, *servants.* *Tisch., Alf.* Read, *Blessed are they.*]

39. [*He would have watched*—Nor would that have been strange. The uncertainty respecting the hour makes the watching continuous and commendable. *V. G.*]

41. *Us*—The apostles, and disciples. *Even*—We not being excluded. See ver. 22. *All*—Then present. Comp. ver. 1, 4, 15, 22, 54.

42. *Who*—The Lord does not expressly answer Peter's question; but intimates, that he addresses the parable especially to the disciples (for the steward is distinct from the household entrusted to him): and he addresses them in the singular number, to stimulate them the more individually. Then in ver. 54, 55, he says something to *all*, reproving the people, who, having not yet recognized the Messiah's first coming, could not comprehend the doctrine of the Second. *Shall make*—The Future: because fidelity makes the servant worthy of his position. The same word follows in ver. 44. There is an advance from the *household*, to *all that he hath.*

45. [*But*—A striking difference, both in the conduct, and in the reward. *V. G.*] *To eat and to drink*—An act. *To be drunken*—A habit.

46. *Unbelievers*—Contrasted with *faithful*, ver. 42. He whose heart is divided, shall be himself *cut in sunder.*

47. *Will*—Requiring vigilance. *Prepared not himself*—Gr. *μὴ ἐτοιμάσας*, *Nenter*, as in ch. ix. 52. [*Who did*—Follows, referring to the servant *himself*: for *prepared* relates to *others*, whom the servant should have prepared. *V. G.*] *Many stripes*—The same ellipsis occurs, 2 Cor. xi. 24. [How dreadful is *knowledge*, without corresponding *love* and *works*! *Q.*]

48. *Few*—Not merely fewer than he who knew, but *few.* *Unto whomsoever much has been given*—Especially if he has gained it by

solicitation and violence. *Men have committed*—Those who were empowered to entrust, have *committed*, as a *deposit*. An ellipsis of the person.

49. *Fire*—To be desired, a fire of spiritual warmth. See ch. iii. 16; Matt. x. 37, compared with what precedes and follows. The Lord continues his discourse, which calls men from earthly to heavenly things; and gradually resumes the subjects he had been discussing before the interruption. See ver. 13, 12. *To send*—From heaven. *On the earth*—Gr. εἰς τὴν γῆν, *into the earth*. That fire is not earthly: therefore he does not say, ἐν τῇ γῆ, *in earth*, as in ver. 51. *What will I*—The present, *I wish*, for *I would wish*, is appropriate to a thing much desired, and sure to occur: *What more need I wish*, if the fire be already kindled? A struggle preceded the kindling. It was kindled on Pentecost: Acts ii. [The rendering is, *And what will I? would that it were already kindled! Mey., Alf.*]

50. *But a baptism*—And a complete one must precede the fire, and its kindling. *I have—to be baptized*—Comp. Mark x. 38. *How am I straitened*—John xii. 27. Matt. xxvi. 37. The nearer his passion the greater his emotion. *What will I?* indicates the mere desire and inclination; but *How am I straitened* (comp. Phil. i. 23; 2 Cor. v. 14), implies the will struggling through obstacles. *It be accomplished*—Gr. τελεσθῆ, *finished*. Comp. John xix. 30.

51. *Nay*—Not peace of that kind which unites opposite principles, the good and bad. *Division*—The sword has the power of “dividing,” Heb. iv. 12. And the fire, ver. 49, separates uncongenial, unites congenial elements.

52. *Five*—Father, Mother, Son, Daughter, and Daughter-in-law. The Son-in-law is not added; for he forms another family. *Three against two*—Numbers well suited for a division.

53. [For διαμερισθῆσεται, *shall be divided*, in the singular, read —σονται, in plural; and connect with ver. 52, *Tisch., Alf.* Read, *and two shall be divided against three; a father against a son*, etc.]

54. *Also to the people*—For he had spoken before to the apostles. See ver. 42, note. Christ's imitators *should* submit even to *division*, for his sake: whereas the multitude, uninfluenced by that heavenly motive, *should strive for peace* with the people. Quarrels retard the work of grace. See ver. 58. *Out of the west*—The sea was west of the Jews: whence rain arose. *Straightway*—Unhesitatingly.

55. *South wind*—See ch. xiii. 29; Acts xxvii. 13. *Heat*—Gr. καύσων, sometimes means the wind itself from the East. But here the South Wind foretells the καύσων; therefore καύσων expresses the *heat*, borne to the Jews by the wind from the equatorial regions.

56. *Ye hypocrites*—A *hypocrite* signifies one who affects the character or semblance of the good, and neglects the greater good itself. It means also an *interpreter of dreams*, but here the Lord doubtless employed the usual Hebrew word, signifying a malicious hypocrite: for such signs of the times are cited, as any common man, even without scientific skill, might have recognized. *Of the earth*—Ver. 54. *Of the sky*—Ver. 55. *Time*—Of the Messiah. See ver. 49, 50. *How is it that ye do not*—Spiritual proof should be much easier to man than physical. Nay, what is here required of the multitude, is today disparaged even by men of high position.

57. [*And*—What precedes refers to faith; what follows to love. The points here proposed must be highly important, since out of all that is just, Jesus mentions this alone to the people. *V. G.*] *Of yourselves*—Gr. ἀπ' ἑαυτῶν. *Even* without signs, and irrespective of the present time. So *of your own selves*, ch. xxi. 30. Comp. Matt. xvi. 3, note. [Or the phrase, ἀπ' ἑαυτῶν, has this force: *Before the Judge pronounce sentence, and the fact become known to you from another source.* One is often compelled to acknowledge a right or wrong, when admonished. But it is better for him to determine this independently. Nabal afterwards learned, when informed, how he should have received David; but before, he did not consider this. *V. G.*] *What is right*—What is true and just, and conducive to true peace; ver. 58, comp. ver. 51, and ver. 13, respecting the quarrel of the brothers. Christ's kingdom is a kingdom of *justice*.

58. *When thou goest*—Gr. ὡς γὰρ ὑπάγεις, *for when*, etc. *Γὰρ*, *for*, is often used where a discussion follows a statement. *Goest*—Although unwillingly. *Adversary*—The plaintiff, whom you must *repay*, ver. 59. *Be delivered*—By any agreement or condition whatever. A friendly compromise is usually recommended, in civil cases also. An agreeable *division*. [Comp. ver. 51.] *Hale thee*—The power of the offended party is so great as sometimes to cause the offender's death. *To the officer*—Gr. πᾶστροι, *he who exacts*, the punisher. Satan himself is a culprit, not a punisher.

CHAPTER XIII.

1. [Render, *There came at that time some with the news of the Galileans*, etc., not, as Eng. Ver. *there were present*, etc. *Alf.*] *At that*

season—Opportunely; comp. ch. xii. 57. *Who told*—As a recent event. *Pilate*—This act of Pilate accords with his enmity towards Herod; ch. xxiii. 12. Each had a different cause of hatred. *Mingled*—An Euphemism. That is, the description of a revolting circumstance in inoffensive terms. [But the passage is simply a vivid statement of the fact that Pilate caused them to be slain while they were offering sacrifices. *Mey.*]

2. [Omit *ὁ Ἰησοῦς*, *Jesus. Tisch., Alf.*] *Suppose ye*—*Think ye* that you are innocent, and will go unpunished? We ought to regard, not so much the mischances of others, or their causes, as our own dangers and their remedy. [This is the principal use of news. *V. G. Because*—Individual sins cannot be safely inferred from individual misfortunes. *V. G.*]

3, 5. *I tell you*—The Lord utters this in the fullness of His Divine knowledge. *All*—Galileans and inhabitants of Jerusalem. *Likewise*—Gr. *ὡσαύτως*. This signifies, *in the same manner*, and is more than *ὁμοίως*, *in like manner*. The event corresponded; for the Jews were punished by the nation to which Pilate belonged: at the same time, the Passover, when the sacrifices were in progress: and with the sword.

4. From the Galileans, as his departure from Galilee was at hand, the discourse passes to the people of Jerusalem; comp. ver. 43: from slaughter inflicted by men to a disaster, which might have seemed casual. *Those eighteen*—A mysterious judgment in the deaths of so many at once. *Sinners*—Gr. *ὀφειλέται*, *debtors*. Comp. ver. 34. *That dwelt in Jerusalem*—So the Sept. In Jerusalem, a city otherwise holy. [Not open sins, nor visible punishments, are always most dreadful. *Q.*]

5. *Ye shall perish*—This took place at the siege and destruction of the city.

6. *A fig-tree*—A tree which in itself does not belong in a vineyard. God freely adopted Israel. *His*—The Father has a vineyard, and Christ, *the servant of Jehovah*, עֶבֶר יְהוָה, cultivates it. Comp. ver. 8, *Lord*: or, Christ has the vineyard, and his ministers cultivate it. *Planted*—Carefully.

7. *Three*—A number somewhat determinate. The Lord was beginning his third year of teaching, as the true harmony of the Evangelists shows. *I come*—An abbreviated expression, as in ch. xv. 29, *these many years I (have served and still) serve thee*. *Cut it down*—Great sternness is here expressed: and the great power of the *Vinedresser*. *Why*—Gr. *ὅτι καὶ*, *why also*. Not only is it unfruitful but it draws away the juices, which the vines would extract from the earth, intercepts the sun, and occupies room.

8. *Answering*—Because of his tender love for the tree, as being under his care. *Let it alone*—As much as to say, it is neither troublesome nor expensive. [So much does Christ's intercession aid those who, unassisted, would have long since perished. *V. G.*] *This year*—The third year, when Jesus specially visited them, ch. xix. 42, 44; accomplished their redemption, and sent his apostles: Acts ii. [It follows from this parable, that three Passovers in all intervened between Christ's baptism and resurrection. *Harm.*]

9. *And if*—The conclusion is understood: *It is well*, or *I will leave it standing*; or *let it bear fruit*. The meaning is the same. *Thou shalt cut it down*—The *Vine-dresser* does not say, *I will cut it down*; comp. ver. 7; but refers the matter to the master. He ceases however to intercede for the fig-tree. *After that*—*The coming year*, contrasted with *this year*, ver. 8.

11. [Omit ἦν, *there was*. *Tisch.* not *Alf.*] *A woman*—A pious woman apparently; for it was not said to her here, *Thy sins are forgiven thee*: nay, she is called *a daughter of Abraham*, ver. 16. *Bowed together*—The posture of her body, which prevented her looking at the sky, accorded with the misery of having a "spirit of infirmity."

12. *Saw*—The woman seems to have longed for and trusted in him. *Art loosed*—Already: the preterite. The same expression, ver. 15, 16.

13. *She was made straight*—An upright posture, befitting man's nobility. *Glorified*—The soul and body, when relieved, became as it were a newly acquired means of praising God.

14. *To the people*—Indirectly. He was attacking Jesus. [For doubtless the blessing of a cure was unexpected to the woman. *V. G.*] *Six*—Quite enough.

15. [For ὑποκριτά, *hypocrite*, read, ὑποκριταί, *ye hypocrites*. *Tisch.* Jesus addresses the *multitude*, in their leader and representative. *Alf.*] The plural, but addressed to one; comp. ver. 17: as also in ch. xi. 46, compare ver. 45. The ruler of the synagogue had some reverence for Jesus; and opposed him, not on private grounds, but according to the common misapprehension of the Jews. *Loose*—A most pointed illustration. Comp. *be loosed*, ver. 16. *Lead away*—Words are multiplied to point out the *work*.

16. *A daughter of Abraham*—Not merely *a daughter of Adam*. There is a strong contrast with the beast of burden. Christ brought salvation to all the children of Abraham: they who did not share it, were themselves to blame. Comp. respecting Zacchæus, ch. xix. 9. *Eighteen years*—The nominative. So the Sept. An instance of Christ's omniscience. The cause and duration of the malady were

known to him apparently without outward proof. *These forty years*—Deut. viii. 4. *Ought not*—The argument holds good, both from the daily wants of the beast, ver. 15, and from any sudden danger, ch. xiv. 5. Nor can it be objected: “that the one who has been sick so many years, may wait a few hours until the end of the Sabbath;” for not even in the beast’s case is the necessity absolute, and yet help is afforded; and in human affliction, where there is an opportunity of aid, even an hour is of great importance, when first the patient and the physician meet.

17. *All his adversaries were ashamed*—Comp. Is. xlv. 16, Sept. *They shall be ashamed and also confounded, all of them.* All—Compare following verses. *Rejoiced*—With a noble and sincere joy. *That were done*—By his discourse and miracles.

18. *Unto what*—Comp. ch. vii. 31. [The Saviour had set forth the same comparisons of the *grain of mustard and the leaven*, about a year before, recorded in Matthew, ch. xiii. 31, 33, and also in Mark, ch. iv. 31. *Harm.*] *The kingdom*—Many were to enter it of the Jews and Gentiles: comp. ver. 17, 29.

19. *Garden*—Which is enclosed. Comp. *hid*, ver. 21. [*And it grew*—For instances, see ver. 13, 17. *V. G.*]

21. *Hid*—So that the leaven seemed to be absorbed. *Three measures of meal*—Gr. *ἀλεύρου ὄτρα τρία*. These words seem to have been introduced into the text here from Matthew. [*Beng.* supposes the true reading to be simply *ἀλευρον*; *hid in meal*. But the common text is right. *Tisch., Alf., etc.*]

22. *Toward*—That memorable journey had been arranged to terminate at Jerusalem. See ver. 33, ch. xvii. 11, xviii. 31, xix. 11, 28.

23. *Few*—The man seems to have thought that outside of Judaism there would be no salvation.

24. *Strive*—Gr. *ἀγωνίζεσθε*, *contend*. A speculative question is at the outset practically applied: *strive* by faith, with prayer, holiness, patience. However there follows also a reply to the question: see ver. 28, 29, 30. [For *πύλης*, *gate*, read *θύρας*, *door*. *Tisch., Alf.* Many indeed are saved, ver. 28, 29; but chiefly those whose salvation you would have deemed improbable, ver. 29, 30. *V. G.*] *Many*—Even Israelites: see Rom. ix. 31. Contrasted with *few*. *Shall not be able*—Gr. *ἰσχύσουσιν*. חַי, Sept. *ισχύω*, *I am strong*, absolutely. A struggle depends upon strength, especially our struggle toward God. They shall not be strong; because they seek *near* the gate, and at last shall be unable to force the gate when firmly shut. They neither earnestly seek, nor employ the strength required for victory. See ver. 27 at the end.

25. *When once*—Gr. $\delta\phi' \acute{o}\upsilon$, *from the time that*. This abruptly added is very forcible. The conclusion is *then* in ver. 26; nor does the Indicative $\epsilon\pi\sigma\tilde{\iota}$, *shall say*, interfere with this construction. Comp. note on Mark iii. 27. *Is risen up*—From the banquet to shut the door. For he does not refer to his coming; for then the Lord does not open to the servants, but the servants to their Lord; ch. xii. 36. *Shut to*—Against strangers. Now, now is the time to strive. *The door*—What seems a *gate* to those standing without, is a *door* to those who are within, as in a *house*. *And ye begin*—This too depends on $\delta\phi' \acute{o}\upsilon$, *when once*; for in the conclusion, ver. 26 enlarges on $\zeta\eta\tau\acute{\eta}\sigma\sigma\alpha\upsilon$, *shall seek*, and ver. 27, on $\iota\sigma\chi\acute{\upsilon}\sigma\sigma\alpha\upsilon$, *shall not be able*. Such persons had not thought of this before. Oh how *new*, how late, and how abiding shall be their sense of wretchedness! When his opportunity is gone, man begins to wish: Num. xiv. 40. *To knock at the door*—Not merely *strait* as before, ver. 24, but now *shut to*, ver. 25. *Whence*—The reason of his refusal to know them. They are known as workers of iniquity.

26. *Then shall ye begin*—Though they relied before on other pretences. [They who, disregarding the privilege of intimate communion with Christ, have hitherto remained estranged from him, shall, when they would gladly be his friends, be banished by him. *V. G.*] *To say*—Meaning this, “Why do you not know us?” [Thou hast seen our daily life: we have had Thee in our midst. *V. G.*] This especially applies to those who were then living. *In Thy presence; in our streets*—Therefore we must not only eat and drink in Christ’s presence, but have fellowship with Christ; and throw open not only our streets, but our hearts, to his saving doctrine.

27. *I tell you*—He repeats the same words: his sentence is fixed; but the words are repeated with emphasis. [Omit $\delta\mu\acute{\iota}\varsigma$, *you*, after *know*. *Tisch.* not *Alf.*] *Of iniquity*—Therefore the *righteous* shall enter. See Matt. v. 20.

28. *There*—Whither ye shall be banished. [See that you seasonably ponder that fearful doom, lest you be actually forced at length to experience it. *V. G.*] *Ye shall see*—But not partake. Sorrowful sight! See ch. xvi. 23. The saints, on the contrary, shall see with pleasure the torments of the ungodly. Is. lxvi. 23, 24. *Abraham*—The patriarchs and all the prophets looked to Christ; and those who do not imitate their faith, shall not enjoy Heaven with them. *All*—All the prophets were holy men. The Jews boasted of these, whom their fathers had rejected. Here, as in ver. 29, the alarm arising from the “fewness” of the saved is relieved: see ver. 23. *Being cast out*—The Present. The weeping shall begin at

once. [Here is the real answer to ver. 23. *They shall be many; but what is that to you, if you be not among them? Alf.*]

29. *They shall come*—Here *many* is not added, [as in ver. 24, and Matt. viii. 11. It is a rather stern reply to a question easily liable to abuse. *V. G.*] *From the East and West and North and South*—Almost in this order the nations were converted to the faith. Especially in the South, the Gospel must yet be preached.

30. *Behold, there are—and there are*—An emphatic present in contrast with the future: ver. 29, 24. *There are last*—Referring to ver. 28, 29. The absence of the article renders the whole assertion indefinite, and denotes that some, not all, of the first and last are to change places, not that there will be an indiscriminate estimate of both parties: For those who come from the four quarters of the world shall sit down *with* the fathers and the prophets, not the latter *with* them. See Matt. viii. 11. *There are first*—This is to be referred to ver. 24, etc.

31. [For *ἡμέρα*, *day*, read *ὥρα*, *hour*. *Tisch.* not *Alf.*] *Herod*—The Pharisees, in this assertion, did not state an utter falsehood: for Herod deserved the title *fox*; and it is suspected that he was so called by many. But Herod wished this miracle-worker, whom he suspected to be John, to be removed as far as possible from him. [Wherefore he more frequently drove him from place to place: Matt. iv. 12, xiv. 1, comparing ver. 13. *Harm.*] And the object of the Pharisees was the same: hence both conspired against Jesus. Again, Herod does not seem seriously to have wished to kill Jesus; for if he was afraid after John's murder, ch. ix. 7, 8, he could not but be more alarmed, should he kill Jesus; but he tried to disturb Jesus, and to thrust him out of his country, under the pretence of his territorial right, (comp. Amos vii. 12,) and by threats drawn therefrom, which the Pharisees reported to him, as if by way of friendly counsel, not in Herod's words, but in their own, and perhaps exaggerated. Jesus therefore, nowise alarmed, replies to both according to the truth. He calls Herod *a fox*, accurately characterizing his cunning and hypocritical cowardice (comp. ch. ix. 7), in parading empty threats, and declares that he is not deterred thereby from working miracles: but he reproaches the messengers and all Jerusalem, with their ungrateful and bloody spirit: ver. 33, 34. Herod was *a fox*, a petty persecutor, compared with Jerusalem, the great persecutor. *Will kill Thee*—Through irritation perhaps at Pilate's act, ver. 21.

32. 33. [The best rendering is *Meyer's*. *Behold I cast out devils, and I effect cures to-day and to-morrow, and on the third day I end* (this casting out and healing.) *Nevertheless* (though I suffer not your

advice, ver. 31, to drive me from this three days' work,) *yet must I to-day and to-morrow and the day following obey your go hence*, (ver. 31,) *since it may not be that a prophet perish*, etc., *i. e.* I must connect this three days' work with departure from Galilee, since I must go to Jerusalem to die; for Jerusalem has a monopoly of prophet-slaying.]

32. *Tell*—If you dare. *I cast out*—He does not add, *I preach the Gospel*; for this would have been less intelligible to Herod. The goodness of Jesus' deeds renders more striking the malice of Herod's designs. *I do cures*—I hasten since my time is short. He speaks with dignity to his enemies; with humility to his friends. See Matt. xi. 5, xii. 27. *To-day and to-morrow*—So the Sept. Josh. xxii. 18, comp. ver. 28. It is equivalent to a proverb concerning the future; as the phrase, *yesterday and the day before*, is used of time past. Had it depended on Herod, not even a day would have been left the Lord. *I shall be perfected*—Comp. Heb. xi. 40. On the third day he left Galilee [Herod's territory], going towards Jerusalem, to die there; see ver. 33, at the end: and from this time he kept continually in view the consummation. [Nor did he afterward return to Galilee, before his resurrection. *Harm.*]

33. *The day following*—This expresses more than *on the third day*, which it includes. The journey to Jerusalem was not one of two days merely: see ver. 22, ch. xvii. 11. Whence the third day was not merely a day of consummation, *but also*, before this, of onward journeying. [If I were to go, saith he, directly to the place where I am to be slain, at least a three days' journey would be necessary. *Harm.*] *Walk*—They had said, *depart*, ver. 31. He replies, This very thing which you so suddenly enjoin is not the work of one day. *It cannot be*—This phrase admits exception: for instance, John the Baptist. *Perish*—By public judgment.

34. *Jerusalem*—Not without cause is his discourse addressed to this city; the Pharisees were closely connected with it: see ver 31: and there Herod was to assail Jesus. *How often*—Ver. 7. He had come thither thrice since his baptism: [John ii. 23, ver. 1, vii. 10. *Harm.*] *Her brood*—A collective noun.

35. *Behold, your house is left unto you*—Many have added *ἐρημος*, *desolate*, from Matthew. According to Luke, the Saviour uttered these words in Galilee: nor did he afterwards show himself to the people of Jerusalem until, after Lazarus' resurrection, at his own royal entry, they said, Blessed is he who cometh in the name of the Lord. Therefore, from the time of this declaration and prelude until that entry, *He left their house to them*, though not yet "desolate."

But in Matthew, after his royal entry, leaving the temple for the last time, he solemnly announced that their house was left *desolate*. [Omit *ἐρημος*, *desolate*. Tisch., Alf. We may observe the same difference between the words of Luke xi. 49, and Matt. xxiii. 34: see notes. Harm. *Desolate*—What a frightful desert is the heart, when God leaves it! Q.] *Verily I say unto you*—He speaks sternly, yet moderately as we have just remarked. Nay, even in Matt. xxiii. 39, the *verily* is wanting, from the insertion of which in Luke some have intensified the severity. [All critical editors omit *ἀμῶν*, *verily*.] The particle *δὲ*, *but*, [Eng. Ver. *and*,] contrasts the present *desolation* of their abandoned house, and their rejoicing soon to follow.

CHAPTER XIV.

1. *As he went*—By invitation. See ver. 12. *Chief*—The Pharisees had their own leaders, numerous, and of great influence; which, however, Jesus did not fear. See ver. 12, at the beginning. [*They watched him*—Namely, the Pharisees. Mey. The soul's Sabbath is grossly profaned by crafty and wicked thoughts. V. G.]

2. *Had the dropsy*—Brought hither on this very account, [who stood there, but dared not ask a cure, because of the Sabbath, and the Pharisees; but simply showed himself, that Jesus might see and pity him. Euthym. in Mey.]

3. *Answering*—To the thoughts of his adversaries. *Lawyers*—Who, nevertheless, did not rightly understand the law of the Sabbath.

4. *Healed*—His adversaries employed the dropsical man for an evil purpose: yet Jesus did him good.

5. [For *ὄνος*, *ass*, read *υἱός*, *son*. Tisch., Alf., Mey., etc.] *Will pull out*—With labor.

7. *A parable*—Drawn from outward usages, but relating to the inner life. *When he marked*—Attention in social intercourse is most profitable.

8. *To a wedding*—There was no wedding on this occasion; therefore this is introduced into the parable out of courtesy. *Not*—Comp.

Prov. xxv. 6, 7. Each man knows that *he* is bidden, is ignorant respecting all the other guests. *In the highest room*—Gr. *προτοκλισίαν*, *first couch*. To this singular number, corresponds a *more honorable man*, and *the lowest place*. The proud man assumes precedence not merely of some but of all; Ps. x. 4, 5. *More honorable*—This in the parable denotes one *more* honored among men (Sept. Num. xxii. 15): in the interpretation, one who is more highly esteemed by God, though he sometimes comes late. Moreover, the humble man esteems all others more honorable than himself.

9. *Come*—Comp. Matt. xxii. 11. *And him*—The dignity, and degrees of dignity depend on the invitation; this is not repeated in ver. 10. For here it is a motive for modesty. *Say*—The indicative, as soon after, ver. 12, note. *Give*—Friend is not added, as in ver. 10. *Thou begin*—To be the last is not disgraceful except to the ambitious. *Shame*—Contrasted with *worship*, in ver. 10. Aptly said. *Lowest*—Not merely lower, but lowest of all. He who is once bidden to give place, is put far away.

10. *Go*—Readily, cordially. [*The lowest*—He who sets himself even above one, may be forced to give place. It is good therefore to take the lowest place of all. No wrong can easily do you less harm than this, if indeed you should thereby wrong yourself unthinkingly. *V. G.*] *Go up higher*—Gr. *προσανδβηθι*, *go up to*, to the other honorable guests. Prov. xxv. 7. *For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince.*

11. *Whosoever*—Gr. *πᾶς*, *every one*. A weighty word. [A maxim very often repeated, and that most impressively; ch. xviii. 14; Matt. xxiii. 12. *V. G.*]

12. [*To him that bade him*—This Pharisee was not of the worst stamp; see ver. 14. *V. G.*] *A dinner or a supper*—Usually the supper alone is mentioned: therefore the meal at this time may have been the lunch. See ver. 1, 25. *Call not thy friends*—That is, *I do not tell thee to invite thy friends*. Jesus suffers invitations growing out of natural or social ties to rest on their own merits. He himself enjoins a better class of invitations. He does not entirely abolish the duties of courtesy. *Rich*—The epithet of *friends, brethren, relatives, and especially of neighbors*, who are often neglected when poor: with whom are contrasted as many classes of a different condition in ver. 18. *Lest a recompense*—This fear is unknown to the world, as well as fear of riches. Prov. xxx. 8. This is the foundation of true liberality and contentment. Who wishes all his acts in this life to be recompensed? [Yet those are not wanting who desire the repayment

of everything quickly, abundantly, and with usury; who, by the ruin of many others, strive for power and unmerited advantage as eagerly as if no resurrection or retribution were at hand, nay, as if they were to be deprived of nothing whatever, who, by their eagerness for present success, deny their faith in the future. How costly is present gain to many, when it becomes a matter of robbery! Happy is he who is willing to wait. Be not annoyed at worldly disappointment; but beware of unjustly judging those whom you cannot but perceive are preferred to you. *V. G.* *Beng.* reads *καὶ γένηται σοι ἀπόδομα*, and a recompense shall be made thee, instead of *καὶ γένηται σοι ἀπόδομα*, and a recompense be made thee; referring for the construction to ver. 9, and to Mark iii. 27, note. But *γένηται*, be made, is the true reading. *Tisch.*, *Alf.*, etc.]

13. *Call*—Gr. *καλεῖ*, simply; not *φώνει*, formally *invite*, as in ver. 12; The latter would be more high-sounding and formal. *The poor*—Such God himself invites, ver. 21.

14. *For*—Nothing remains unrecompensed. *Thou*—As the Saviour's friend. *The resurrection*—Before the resurrection there is not a full retribution, but rather, during life, an opportunity of providing for the future reward; and after death, rest. See Rev. xix. 13. *Of the just*—Acts xxiv. 15, [Matt. xxv. 46; John v. 29.]

15. *Heard*—And was affected thereby. [Yet we may readily suspect, that something worldly crept into his views of God's kingdom. *V. G.*] *Blessed*—Alluding to the *blessed*, in ver. 14. Often this epithet denotes something remarkable. Comp. ver. 24. It does not suffice to pronounce the godly "blessed;" but each must exert himself to the best of his own ability. Comp. the following verses: also ch. xiii. 23, 24. *Bread*—Gr. *ἄρτον*. Many read *ἀριστον*, *dinner* or *lunch*, but *ἄρτον*, *bread*, is better established, especially as *φάγεται*, *eateth*, is joined to it: comp. ver. 1. However the meal at that time seems to have been the *ἀριστον*, *dinner*: see note on ver. 12. It deserves the greater attention because, in the parable set forth in ver. 16, a *supper* is specified. [This man longs for it, as from afar; yet the very Bread of life was reclining before him. *August.* in *Trench.*]

16. *Great*—Both sumptuous and sufficient for many. The kingdom of grace is meant, since through it is the entrance to the kingdom of glory. *Bade*—This word connects the two discourses concerning the *entertainments*, which conduce to *blessedness*, *Call* the poor to thee: Obey the *call* of God.

17. *To say*—Observe the successive steps, ver. 17, *to say to them that were bidden*: ver. 21, *bring in the poor*: ver. 23, *compel those*

who are in the highways. The invitation advances to the more distant, compensating for the previous delay by its increased urgency. [*The called are of Israel. V. G.*] *Now*—The time of the New Testament is shown to be the present.

18. *They began*—They had before professed to be awaiting the invitation. *With one consent*—Gr. ἀπὸ μιᾶς, of one, Elliptical, supply γνώμης, consent or mind, or παρατήσεως, refusal. And in Psalm xxvii. ver. 4, μὴν (αἰτήσεν) ἠτήσάμην παρὰ τοῦ Κυρίου; one (request) have I desired of the Lord. [*To make excuse*—The buying of ground, etc., are not bad in themselves; but it is bad to be encumbered by them, and to make worldly necessities a plea for the neglect of spiritual duties. *Unto him*—The host. *V. G.*] *Piece of ground*—In this verse an estate is implied, in the next traffic. Comp. Matt. xxii. 5. The repetition of *I have bought*, implies eagerness for gain, as is usual in a recent transaction. To a worldly man when he hears the Divine call, all vain things are new and sweet. [*I have bought*—It is well to urge, in a spiritual sense, as a ground for renouncing the world, another purchase of a field, Matt. xiii. 44, a different kind of plowing, Luke ix. 62, in fine, another espousal, 2 Cor. xi. 2. *V. G.* Omit καί, and. *Tisch., Alf.* Read, *must needs go see it*, that is, *go to see it.*] *I must needs*—The most favorable seasons of grace, and the most pressing worldly business often occur at once. This man excused himself by a feigned necessity; the second by a mere desire for other things, ver. 19, *I go*; the third, ver. 20, on the ground of absolute impossibility, *I cannot* come. He, therefore declares that *he cannot*; the two former declare that they *will* not, but in courteous language. That holy *hatred*, ver. 26, could have removed all desire for excuses. However the difference in their refusals consisted not so much in their disposition as in the causes assigned, “the piece of land,” “the oxen,” “the wife.” Comp. Matt. i. c. *I pray*—A most shameful and wretched prayer, whereby the kingdom of God is rejected.

19. *I have bought*—1 Cor. vii. 30. *Five*—A purchase by no means small.

20. *A wife*—See ver. 26. Comp. 1 Cor. vii. 29. *I cannot*—This apologist is the more insolent in proportion to the seeming plausibility and propriety of his excuse.

21. [Omit ἐξείνος, that. *Tisch., Alf.* Read, *the servant.*] *Shewed*—It is the duty of ministers to inform the Lord in prayer of the obedience and disobedience of their hearers. *Being angry*—Therefore he had invited them most sincerely. *Go out*—So ver. 23. *Quickly*—Because all the viands were ready, and, as it were, still hot;

and their excellence is to be defended from contempt by other guests. *Streets*—Which are larger. *Lanes*—Which are smaller. *Of the city*—[We may suppose, that by this is implied those nations, among which the Jews were dispersed. *V. G.* Comp. however the following note. *E. B.*] *The poor*—Those first invited were accounted the first among the Jews, ver. 1. 8; *the poor in the streets* are the “Publicans and sinners,” ch. xv. 1: see Matt. xxi. 31. *The poor*—Whom otherwise no one is disposed to invite. *The maimed*—Whom no woman would take, ver. 20. [Transpose *the lame*, or *halt*, and *τυφλούς*, *the blind*. *Tisch., Alf.*] *Halt*—Who cannot go, ver. 19. *The blind*—Who cannot see, ver. 18.

22. *It is done*—Comp. Ezek. ix. 11.

23. *Hedges*—The walls of homeless beggars. [*Into the highways*—Utter paganism is here implied. *V. G.*] *Compel them to come in*—Not every kind of compulsion is meant: for he who is simply dragged or forced does not *come in*. Comp. Matt. xiv. 22, *constrained*; 2 Cor. xii. 11; Gal. ii. 14. *They constrained*—Luke xxiv. 29; Acts xvi. 15. Saul, when madly zealous for Judaism, and Paul the servant of Jesus Christ *compelled* men in different ways. [The later the call, the more strongly he urges, ver. 23; *say*, ver. 17, *bring in*, ver. 21, *compel*, ver. 23, are in ascending gradation. *V. G.*] *May be filled*—Nature and grace alike abhor a vacuum. The blessed are a multitude, which acquires most of its fulness in the last days of the world. [The predicted satisfaction of Christ, Is. liii. 11, accords with this. *V. G.*]

24. [This verse contains, not part of the parable, but Christ's words applying it. *Stier., Alf.*] *For*—This refers to *Go out*, ver.

23. The Lord now seeks any guests, rather than the first invited. [Nor is there any room for his despisers. *V. G.*] *Unto you*—The plural relates to the “poor,” the “maimed,” etc., who had been *brought in*. *Of those men*—Men of distinction. The pronoun expresses their removal to a distance. Here too that common saying holds good, “The absent must go without.” *Shall taste*—Much less enjoy. The stubborn Jews missed even the kingdom of grace, and any *taste* of it.

26. [*If any man*—Where the greatest multitude assembled, there at times Jesus spoke most severely. *V. G.*] *Hate not his father*—In that sense in which he must hate *himself*, namely, when estranged from Christ. This text peculiarly suits that time when few really followed Christ: many hated, who were worthy of hatred. This hatred must be understood not merely in a comparative and qualified sense, but even absolutely: For whoever hath obtained from Christ a full

knowledge, taste, and desire of God and heavenly blessings, ver. 16, has also a contempt and *hatred* of self and of the whole creature that is subject to vanity, a hatred at once noble and at the same time devoid of all bitterness. Comp. note, John xii. 25. *Brethren*—Comp. ver. 12. *Yea and*—What is dearest to man, himself. Often he who has apparently attained a lower degree of this holy hatred, is wanting in a higher. *His own life—Himself. Be my disciple*—Gr. μαθητής εἶναι, *disciple be*. See next verse, εἶναι μαθητής, *be my disciple*. In both passages the accent in pronunciation falls on the first word.

27. *And whosoever beareth not his cross, and yet cometh after me*—[So *Beng.* would render, but the *Eng. Ver.* is right.] *Cometh, and walketh after me*, as ye do, as if he would be my disciple. Comp. note, Matt. xvi. 24.

28. *Sitteth not down*—To give himself time for calculating his means. So too in ver. 31. [*Consulteth*—This calculation of building expenses, or a consultation respecting war, are things of some importance. But consider whether thou hast ever deliberated carefully on the necessity of either eternal salvation or eternal misery. Easy is the descent to hell! *V. G.* The word *tower* seems to refer to Babel; and the tower of God's children must succeed in reaching heaven. But all half-way Christianity becomes a Babel at last. *Stier.*]

29. *Begin to*—No one ridicules the successful man.

30. *This man*—A proper name is meant.

31. *Or*—Christianity is a great and difficult thing. It is therefore compared with great and difficult things: as costly building in private, war, in public. The former parable expresses the "hatred" of "father, mother," etc: the second, of one's "own life." *King*—The Christian warfare is something royal. *To make war*—Comp. Gen. xxxii. 24.

32. *He desireth*—The king more readily prevails on himself to sacrifice an army, than to seek peace. This request for peace, therefore, expresses the hatred of one's own soul, whereby, having entirely renounced self, he resigns himself unreservedly to grace. By a change of figure, *peace* may also signify the avoidance of hatred by his own people; a hurtful peace.

33. *Forsaketh not*—The builder renounces and devotes money; the warrior, troops; and the disciple, parents, and all social ties. The former two incur a positive expense; the latter, a *negative* [self-denying] one. [It is an important undertaking to seek for Christian discipleship. He had best not attempt it who is not satisfied with everything which promotes it. *V. G.*]

34. [After *καλόν*, add *οὖν, therefore*. Read, *Salt therefore is good*.

Also add *xai*, after *ἐὰν δὲ*. Read, *But if even the salt*, etc. *Tisch., Alf.*] *Salt*—Meaning the disciples: Matt. v. 13; Mark ix. 50. The powerful action of salt should find its analogy in the Christian character. See the preceding verse. [We must do our duty vigorously and seriously. *V. G.*]

35. *Neither*—That is, it is neither directly nor indirectly profitable. The divine who is destitute of spiritual salt is useless, even to the state: Isa. ix. 14, 15. *Out*—Even the language is severe.

CHAPTER XV.

1. *All*—Not merely very many; *all* who were there. [*Were busied in drawing near, were about him continually*, rather than *drew near*. *Alf.* It is evident from this passage how the Saviour bestowed upon those who resorted to him, and became his adherents, that very blessing which he would have conferred on the people of Jerusalem, had they desired it. For he treated them as a hen, which protects and cherishes her brood under her wings. *Harm.*]

2. [Add *τε*, both, before *φαρισαῖοι*, *Pharisees*. *Tisch., Alf.*]

3. *This parable*—From verse 4 to 10. The former part sets forth the solicitude and joy of the Redeemer: the second part, of God.

4. *What man*—The sheep, the piece of money, the lost son; these are the senseless sinner, the sinner in total ignorance of himself, and the conscious, willful sinner. *A hundred*—From the greatness of the flock, the Shepherd's anxiety for one sheep appears. [The numbers in the three successive parables are really a climax; *one hundred; ten; two*; for the sense of loss is in proportion of the part lost to the whole. *Trench.*] *In the wilderness*—Where the flock is pastured. In the recovery of the soul, not man but God as it were labors. See ver. 8. *Until*—He does not cease before he finds: see ver. 8. Hence Jesus Christ followed sinners, even to their daily meal, even to their tables, where sin most abounds.

5. *His shoulders*—Gr. *τοὺς ὄμους ἑαυτοῦ*, *his own shoulders*. He might have employed a servant's aid; but love and joy make the labor sweet to himself.

6. *Come home*—Jesus Christ evidently returned home at the Ascension, for heaven is his home: John xiv. 2. And then especially he informed the heavenly beings of his own achievements on earth: 1 Tim. iii. 16. Hence the future, *shall be*, is used in ver. 7; but *there is*, present, in ver. 10. Interchange the words with one another for a moment; you will see the difference. *Calleth—together*—Active; but in ver. 9, Middle, *she calleth together to herself*. *Friends, neighbors*—There are different classes of heavenly dwellers, nay, even of the angels. See ver. 10. *Neighbors* do not occupy the same, but an adjoining house; *friends* are united by affection. *My sheep*—Gr. τὸ πρόβατόν μου, *that sheep of mine*; that sheep, of which you know. The heavenly beings are aware of the loss and recovery of souls. [*With me*—Not with the sheep. Our life is his joy. Gregory in Trench. *My*—Though lost, the Shepherd's right remained. V. G.] *Which was lost*—Compare *which I had lost*, ver. 9. The sheep, an animal, is lost as it were of itself, compared with the piece of money.

7. *Unto you*—Most impressively is the “murmuring” of the Pharisees rebuked by this joy. *Joy*—Solemn and festive, at the tidings of the salvation wrought on earth. [*Shall be*—Future; whereby Christ's return to his native home seems to be implied. V. G.] *In heaven*—The Shepherd, Jesus Christ, regards as friends and neighbors, especially *the spirits of the just*, who share more largely in this joy, because more closely allied to men. In the 10th verse there is a climax to *angels*, who are there named rather than men, because there Christ is not regarded as man. Nor are the angels said to know this from their intercourse with the man: for they are not all with the *one sinner*; but from the Divine revelation, in which the spirits of the just may equally share. So the other inhabitants of heaven are distinguished from the angels, in Rev. xviii. 20. *One*—And much more over many; see ver. 1. *Than*—Gr. ἤ, that is *more than*, Gr. μᾶλλον ἤ. Ch. xviii. 14, and Sept. of Ps. cxviii. 8, 9. This clause is not added in ver. 10. *Need no repentance*—Because they are with the Shepherd, and obtained repentance long since. The righteous is in the way; the penitent returns to the way.

8. *Woman*—This signifies Ἡ σοφία, *Wisdom*, or Koheleth: or else πῶς, the Holy Spirit, even as the *Son*, in ver. 4, and the *Father* in ver. 11. Man's relation towards God is varied. *Sweep*—This cannot be done without dust, on man's part.

9. *Calleth—together*—Forthwith. *Friends*—Gr. φίλας, *female friends*. *And neighbors*—The angelic hosts, in themselves, have no sex. They are, however, regarded as acting either at home or abroad;

Heb. i. 14, note : abroad, in male attire, suited to war : at home, in the garb of peace, and that worn by women.

10. *There is*—Gr. *γίνεται*, *there arises*, not merely *shall arise*. In this passage heaven is very plainly mentioned ; as is also hell, in ch. xvi. 23, the continuation of the same discourse. See the connection, ch. xvi. 1, 14, etc.

11. *And he said*—This parable is, in a measure, distinct from the first and second.

12. *The younger*—In Matt. xxi. 30, *ὁ ἕτερος*, *the other*, [but Eng. Ver : *the second*.] A pair of sons differing in character is denoted. *That falleth*—So 1 Macc. x. 29, (30). *The portion*—Each man receives his *portion* from God. *Unto them*—Even to his elder son who did not ask it ; though apparently, not giving him its full control, see ver. 31.

13. [*A far country*—The far country is forgetfulness of God. *August*. Distance from God is not in space, but in affections. *Bede*. Both in *Trench*.] *Riotous*—Gr. *δωῶτος*. A most appropriate word. The adjective *δωῶτος*, is defined by Aristotle, *ruined by himself*, (*Eth*. iv. 1), and the noun *δωῶτια* he uses to denote prodigality joined with intemperance. [The sense is *incorrigibly*, without hope of reclaim. *Alf*. In this condition he was dead to his native country, ver. 24. *V. G*.]

14. *He began*—He was not among the last to feel the famine. [This *famine*, the destitution of the only bread which satisfies, exists always in *that country*. *Stier*.]

15. *A citizen*—Although he did not himself become a *citizen* there. He who has in store a return to virtue, often, even amid his wanderings (John xi. 52), retains something distinct from the world's own citizens. *Sent*—A great disgrace. *Swine*—A mean condition, especially for a Jew.

16. *Filled*—The greater his emptiness, the stronger his appetite. [This food might *fill* his body, but not refresh it. Only God can satisfy the longing soul. *Trench*.] *Husks*—Gr. *κεράτια*. The Syriac Version has חרובא, whence it has been supposed, and with some reason, that the reference is not to the husks of leguminous plants, but to the fruit of the carob tree, called *καρρובία*, (whence the French *carrouges*.) the food of the poorest men, and of swine. Doubtless all *κεράτια* are leguminous plants ; whether the converse is true, I know not.

17. *To*—That which had fostered his senseless folly, had now failed. The beginning of his return arises from his excessive misery : when his mad pursuit of sin is abated, so that he returns *to himself*, and

soon after to God. First, repentance; then conversion. [Add *ὦδε*, thus, before *λεμῶν*, with hunger. Tisch., Alf.]

18. *Arise*—The beginnings of repentance are accurately indicated. *Father*—The name, *Father*, remains, even though the sons be degenerate. *Against heaven*—Comp. ver. 7.

19. [Omit *xaí*, and. Tisch., Alf. Read *I am no more*, etc.] *One*—Any one you wish. *Of thy hired servants*—Who are chosen from strangers. [Stier regards this as an error accompanying his repentance. He does not yet understand *grace*, and in hoping to be hired, becomes too like the elder son.]

20. *And*—No sooner said than done. [But between the saying and doing, many stand still, many turn back. "For it is one thing to come to one's self, (ver. 17,) and another to come to the Father," says Zeller. Stier.] *Saw*—returning, famished, naked. Comp. ver.

22. [*And had compassion*—This truly is forgiveness. No scowl on the face; no frown on the brow, Jer. iii. 12. V. G.] *Ran*—Out of his house. Comp. *Bring forth*, ver. 22. Parents, ordinarily, are not disposed to run and meet their children. *Kissed him*—[How could a son have expected a kinder welcome, even had he managed his property to the best advantage when abroad? V. G.]

21. *Said*—The son did not abuse that kindness, by not proceeding to say what he had intended. Earnest repentance is not content with a single thought unattended with trouble. [Omit *xaí*, and, before *am no more*, etc. Tisch., Alf.]

22. *Said*—The son does not say all he had intended; either because when so graciously met by his Father, his awakened filial confidence absorbed all slavish feelings: or else because the Father's kindness interrupted the son's words. *To his servants*—He answers the son in the very act. *Bring forth*—Publicly. If this son had performed the greatest and best achievements, he could not have expected a greater honor. *Best*—Gr. *πρώτην*, the first, the principal one. Compare the *second chariot*, Gen. xli. 43.

23. *The fatted calf*—Judg. vi. 25, *the young bullock, even the second bullock of seven years*. The article denotes peculiar excellence. *Be merry*—This word is repeated most emphatically in ver. 24, 32.

24. *This*—This is a hymn or rhythmical formula, often repeated; ver. 32: and accompanied with music, ver. 25. The ancients expressed strong emotion in verse. See Gen. xxxvii. 33; 1 Chron. xii. 18. [The *death* and *loss* are of sin; the *living again* and *finding* are of repentance. Euth. in Mey.]

25 *In the field*—As one *servicing*: ver. 29. [The supercilious self-

righteous are not at hand when the lost one returns. *Nitzsch* in *Stier*.] *Dancing*—Gr. χορῶν; *bands of dancers*, exulting.

27. *Thy brother*—An affecting subject. *Hath killed*—The *servant* is represented as mentioning the killing of the calf rather than the *robe*, the *ring*, and the *shoes*, because it is chiefly connected with the music and dancing. Hence also the elder son alludes to it in ver. 30, before seeing his brother so beautifully clothed. *Safe and sound*—Josh. x. 21, בשלום, *in peace*, Sept. ὑγιής, *well*.

28. *Would not*—Great injustice. [For οὐν, *therefore*, read δὲ, *but*. *Tisch.*, *Alf.*] *Came out*—Great forbearance on the Father's part.

29. *These many years*—In contrast with *as soon as*, ver. 30. *I serve*—A confession of slavishness. He does not add, *Father*. *Never gavest*—Much less *killed*. *A kid*—Much less *the calf*, ver. 27. *Friends*—Contrasted with *harlots*, ver. 30.

30. *This*—See ch. xviii. 11, note. *Which hath devoured thy living*—The elder brother speaks maliciously. *Was come*—He says, *come*, speaking of him as of a stranger: not, *has returned*. *For him*—Gr. ἀντὶ. The Dative of advantage. [The elder brother means, *for that profligate*. *V. G.*]

31. *He said*—He returns a twofold answer to the double complaint. *Son*—He addresses him affectionately, [overflowing with joy for the return of his lost son. *V. G.*] Nor does the Father immediately cast off the envious brother. *Always*—And therefore there is no need of peculiar joy, ver. 7, end. *With me*—It is better to rejoice with the Father, than with a company of friends. See ver. 29. *All*—Implying the peculiar privilege of the Jews. *That I have*—Gr. τὰ ἐμὰ, *my possessions*. There is no need of seeking foreign friendships. *Is thine*—For the younger brother had received his share; and the elder was chief heir to the Father's property. Many things may belong to God's children which they do not enjoy in full. Therefore the elder brother should not have complained that a kid had never been given him. [Not *thou shalt have all*, but *all is thine*; (*August.*) But he is looking for rewards from God, instead of possessing all things in God. *Trench.*]

32. *It was meet*—Gr. ἔδει. Not only is it implied, *Thou shouldst rejoice*; but also, *Rejoicing should be begun at home*. For it is a kind of defence against the complaint, in verse 30, with which comp. ver. 2. [Wonderful gentleness of the Father! *V. G.*] So ἔδει, *it was meet*, not *it would be meet*, Acts i. 16. *This thy brother*—In contrast with *this thy son*, in ver. 30. [Omit the second ἦν, *was*. *Tisch.*, *Alf.* We are all in turn examples of the cases of both brothers; having the seeds of both evil courses in our hearts. *Alf.*]

CHAPTER XVI.

1. [Omit *αυτου*, *his*, after *disciples*. *Tisch.*, *Alf.*] *Disciples*—These disciples are not those Twelve who had left all, and were rather to *become friends*, but those who had been publicans. And the Lord now speaks more impressively and severely *with* the disciples, who had been publicans, than he had spoken *for* them to others. The son, who has been reclaimed with joy, has not music daily, but is taught to return to duty. *Was accused*—Gr. *διεβλήθη*. The verb has a middle force. *Information was given* against the steward, truthfully, whatever may have been the spirit of the informer. *Of wasting*—[Not that he had wasted, as Eng. Ver. and Vulg. *Trench.*] The Present, including the past. The same verb occurs, ch. xv. 13. The parable does not refer to all stewards; since they rather, during their entire stewardship, are bound to be faithful, 1 Cor. iv. 2; but to those who, during a long stewardship, have abused their trust. The whole system of the world, respecting outward possessions, is a *waste*, since their goods are not bestowed in their proper places; although very many of the unjust seem to amass property. [Indeed, he who freely dispenses, *gathers* treasure in heaven. *V. G.*]

2. *What is this I hear*, etc.—[Not *how is it that*, etc. So *Mey.*] The rich man speaks as of an unexpected event. God trusts man. *I hear*—From complaints. God is represented as *hearing*, as if he himself did not *see*. Thus the steward was left to himself. *An account*—Gr. *τον λογον*, *the reckoning, the account book*.

3. [*What shall I do*—These reflections spring from the consciousness of guilt. *Mey.*] *Dig—beg*—Death leaves room neither for labor nor begging: Eccles. ix. 10. The detail is adapted, in the conclusion, to the parable as the case demands. The steward's utter *helplessness* is implied, if he is deprived of a refuge with his Lord's debtors. *I am ashamed*—Perhaps from excessive modesty, and a sense of his unworthiness.

4. *I am resolved*—He suddenly devised a plan.

5. *Every one*—In order to lay as many as possible under obligation to him; therefore only two instances are adduced as examples in the following verses.

6. *Bill—Agreement*. *Quickly*—In haste, stealthily. *Fifty*—A large present: comp. ver. 7. A friend is secured at a high price.

7. *And thou*—The conjunction shows, that the steward did not

deal separately with every debtor. [Omit *xai*, *and*, before *he said unto him*. Tisch., Alf.]

8. *Commended*—He not only endorsed the steward's plan, but *praised* it. *The Lord*—Of the steward: see ver. 3, 5. *The unjust steward*—He is termed *unjust*, not merely because of the former waste of his master's goods, but also for his new device whereby he purloined fifty *measures* [Gr. *βάτους*, *baths*, each $8\frac{1}{2}$ gallons] of oil, and twenty *measures* [Gr. *κόπους*, each 11 bushels] of wheat, and gave them to the debtors, out of another's property, in order to provide for himself. Compare with one another verses 4, 9, in which *ἴνα*, *ὄταν*, *that*, *when*, occur. Moreover, from this *unrighteousness of the steward*, the *mammon of unrighteousness*, itself, is named, ver. 9; just as shortly after, the term *unjust* is first applied to the man, and from him afterwards to the *mammon*, ver. 10, 11. Moreover, the steward was *unjust*, not towards his master's debtors, but towards his master himself: therefore the man is unjust, who does not use mammon strictly for God's advantage, so to speak, but for his own. That *injustice* is either coarse, wicked, and fraught with punishment: such as is described after this parable, 10, 11; or else, the word *unrighteousness* being modified to suit the parable, it is refined, noble, and harmless. For as the term *just* is used according to Is. xlix. 24; so *injustice*, 2 Cor. 12, 13, note. Those goods, denoted by the term *mammon* are *another's*, in the same sense as spiritual and eternal goods on the other hand are our own, ver. 12. Moreover, whoever seeks and gains his own advantage from another's goods is *unjust*. Therefore, it is a wonderful indulgence, and, so to speak, an especial sufferance, that God allows, nay even advises us, to acquire friends for ourselves by means of his goods. He would be entitled to demand of us, his stewards, the disposal of his goods exclusively for his advantage, and without profit to ourselves; whereas he wishes us, with honorable discretion, to unite with this, or substitute for it, a regard to our own interest. So God most kindly waives his *just right*, comp. Rom. iii. 4, note. When we, improperly, that is eagerly, receive and embrace this right, we become guilty of *unrighteousness*, but of such as is not only not censured itself, but is even allied to commendable prudence. Oh how much more unjust and imprudent are they, who seek, in the goods of God, only their own gratification! All *unrighteousness* is doubtless sin against God; and so the *unrighteousness* ascribed to mammon, might be understood in the ordinary and bad sense: as Lightfoot, who compares the case of Zacchæus, shows the phraseology *מכּן שקר*, to be most common. But in this passage it consisted in the very act of the steward, whereby he acquired friends

for himself; and this forces us to adopt the latent meaning of *unrighteousness* given above. Moreover it is a frequent *catachresis* [the use of a word in an unusual sense] both sweet and full of meaning, by which a term for an evil thing is, notwithstanding, used in a good sense, for want of a more appropriate word. Thus *ἀλογον* *unreasonable* becomes *that which is not counted on*: *ἀχάριστον*, *ungrateful*, *that for which no adequate thanks can be rendered*: So, *ἐξέστημεν*, *we are beside ourselves*, 2 Cor. v. 13, *ἐσύλησα*, *I robbed other churches, taking wages of them*, 2 Cor. xi. 8, *κατενάρχησα*, *When I was in want I was chargeable to no man*; 2 Cor. xi. 9, and more directly in point here, *διὰ κενῆς*, Job ii. 3, ix. 17, *without cause*; 2 Kings ii. 10, *ἐσκήρυνας αἰτήσασθαι*, "Thou hast asked a hard thing;" strictly, *Thou hast hardened thy heart to ask*: *οὐ νόμος*, *where judgment was not to drink*, Jer. xlix. 12, *βιασταὶ ἀπράξουσιν*, *The violent take it by force*, Matt. xi. 12: *ἀναίδεια*, *importunity*, strictly *shamelessness*, Luke xi. 8. If this interpretation be regarded as forced, Mammon may be supposed to be called *unrighteous*, because it is not justly entitled to the name *goods*. *Because*—Jesus adds to the parable the reason of the steward's being so highly commended for prudence. *The children of this world*, (ch. xx. 34,) are those whose delight is in this darkened world, and its goods: *the children of light*, (1 Thess. v. 5; Eph. v. 8,) are they who, though living, in this world yet seek the blessings of the light which *the Father of lights* bestows, James i. 17. A sublime sentiment, well becoming the Divine lips of Jesus Christ. *Wiser*—The comparative: used loosely and in a modified sense: for the world's *wisdom* is not entitled to be called *wisdom*, in the positive. The force of the comparative is already in the *ὅπῃ ἤνθη* or *above*. *Than*—Gr. *ὅπῃ*, *above*. The children of light care little for this world. Hence, the children of this world easily surpass them in this respect, and secure the *commendation*; nor do the former, in fact, always use as much wisdom and vigilance even in spiritual matters. See Matt. xxv. 5. They are hardly careful enough; the worldly are more so than is necessary. [Hardly any child of light would expend either fifty measures of oil or twenty of wheat, to ingratiate himself with some saint; but the men of this world sometimes secure for themselves a friend or patron at great cost. *V. G.*] *In their generation*—[Gr. *εἰς τὴν γενεάν*, *as respects their generation*, that is, *unto*, or *towards their generation*; in their dealings with each other. *Trench.*] *Εἰς*, *as respects*, has a limiting force. [In truth, even a mere spark of the higher wisdom, surpasses the highest point of worldly wisdom. For the latter, whether in politics, war, trade, *literature*, or art, contemplates an object in all respects transitory: while the former

seeks that final result which alone is of most importance, though usually slighted, and utterly neglected by worldly men. *V. G.*] The profits of worldly wisdom are ended in a few years. The contrast is with *αἰωνίους*, *everlasting* habitations, in ver. 9.

9. [The true reading is *ἐκλείπη*, *it fails*, for *ἐκλίπητε*, *ye fail*. *Tisch.* also *Alf.*, who renders, *that when it fails, they* (the friends) *may receive you into the* (or their) *everlasting tabernacles.*] *Make—that when—they may receive*—All repeated from ver. 4. *Friends*—Each making not one friend merely, but several. See note on ver. 5. [A result by no means to be effected with money. *V. G.*] In this case, what is rare, the debtor loves the creditor. But, alas! what is it, not only to be destitute of such friends, but by violence and fraud, to make enemies, especially those who sigh and call for justice! *Of*—*Gr. ἐξ, by means of* the mammon. Not merely by the restitution of unlawful gains, but also by beneficence, almsgiving, kindness, gentleness, as Job, ch. xxxi. 20. *That*—Liberality alone is insufficient: yet this removes a great obstacle to entrance into the *everlasting habitations*. *Ye fail*—In death, when our stewardship is demanded, [Eccles. ix. 10.] *Fail*—*γῆ*, Sept. *ἐκλείπω*, said even of the just. But here he implies, according to the spirit of the parable, such an end of office and of life, as would be wretched, were not friends secured. *They may receive*—*The friends*, either in this life, or that to come. [They receive us with joy, if there before us; by giving us their prayers, while yet in this life. *Alf.*] The heirs of heavenly blessings will say, The Father hath bidden that these blessings be *ours*, (ver. 12;) we wish them to be yours also, because ye have benefited us. Many deprecate, and many approve the Divine sentence. See 1 Cor. vi. 2. [Doubtless not only those whom one may have benefited are indicated here, but all, without exception, who, before one dies, have passed to everlasting habitations, or who have their appointed place there. For all have a common cause. And benefits are best bestowed on the sons and servants of God. *V. G.*] If the friends had no concern in this matter, what need would there be of acquiring friends? *Everlasting*—This is contrasted with the *failure*. *Habitations*—So called because of their security, pleasantness, and the convenience of living *together*, as it were, in one common dwelling. He does not add *their* [habitations] as in ver. 4, because the dwellings are God's.

10. *He that is faithful*—The repeated mention of mammon indicates that this is in close connection with what precedes. And yet now the Lord commends, not *wisdom*, but *fidelity*. For *fidelity* begets and regulates wisdom. *In that which is least*—Theology comprehends the *greatest* and the *least* things. For hence the contrasted

word πολλῶν, in *much*, acquires also a superlative force, as ἄρ. *Unjust*—Contrasted with *faithful*.

11. *In*—That is, when so small a matter is concerned. *The unrighteous*—*The unrighteous mammon* is opposed to the *true riches*: and by a metonymy of the consequent for the antecedent, is used for that which is *least* and worthless; since, because of its worthlessness, it is entrusted and given even to *unjust* and faithless men; nay, to these especially, because they, with all their energies, seize upon and devote themselves to it, and regard it as their only good, ver. 25. Every thing great has, by means of men either lately or formerly, contracted some stain of injustice. How much injustice could the transference of ownerships through so many ages impart to tenures of property, though at present the possessors hold it in good faith? *Faithful*—Outward blessings are given to test them. *Ye have not been*—Gr. οὐκ ἐγένεσθε, *have not become*, having abandoned your former faithlessness. This is the signification of the verb γίνομαι. *The true*—Jesus speaks in a heavenly sense. *The true good* is the spiritual and eternal. Its value is not equally liable to the risk of dishonest management. This mammon sustains no loss. *Who*—That is, not I, nor my Father will. *Will commit*—In this life, where the danger of faithlessness is.

12. *That which is another man's*—In the outward goods of the world, in bodily nourishment. See 1 Cor. vi. 18; 1 Tim. vi. 7. In another sense carnal things, not spiritual, are called *our own*. 1 Cor. ix. 11. Nay, man has no title to any of God's blessings, even to those which are inferior and bestowed first, before he becomes *faithful*: but when he has become *faithful*, all things become *his own*, even the greatest and the highest. *That which is your own*—Which belongs to the sons and heirs of God: ch. vi. 20. 1 Cor. iii. 22. It is virtually the same as *the true riches*, ver. 11. *You*—He who fails of salvation might nevertheless have had it. *Shall give*—The verb *will commit* corresponds to the noun *the true*, ver. 11, and refers to this life alone, during which is the time of probation; the verb *will give* corresponds to the pronoun *that which is your own*, Gr. τὸ ὑμέτερον, and refers especially to the future life, wherein there is no danger of dishonesty. Wherefore, since in the one world faithlessness has place, but not in the other, the reason for not entrusting the true goods to those who have proved unfaithful respecting the unrighteous mammon, is their reality and worth, which must be exposed to no risk; and the reason for not giving their own goods to those who have proved unfaithful respecting another's goods, is the unworthiness of those destined to receive them as *their own*,—an unworthiness incapacitating

them for so important an heirship. No man can with one and the same earnest purpose administer both the *unrighteous* and the *true*; or enjoy with the same spirit both *another's* and *his own*.

14. *The Pharisees also*—He had addressed the disciples in the hearing of the Pharisees. *Covetous*—A class most ready of all to take offence. *They derided him*—The teacher of honesty. [Thinking themselves to be versed in such wisdom as to be able admirably to blend the service of God with that of mammon. *V. G.*]

15. *Which justify yourselves before men*—Ye do some just things, and thence ye imagine yourselves just, ye feign that ye are so, and are so regarded. *Knoweth* is in contrast with this. *Hearts*—The heart is the seat of justice and injustice. [This truth most effectually convicts the bad and confirms the upright. *V. G.*] *That which is highly-esteemed among men*—What seems to men mutually the height of justice. Comp. ch. xviii. 14, *every one that exalteth himself*. This is the connection of the subsequent words; Self-Justification before men, and loftiness of heart, nourish covetousness, ridicule heavenly simplicity, ver. 15, despise the Gospel, ver. 16, and relax the law, ver. 17; a fact shown by an instance most necessary to be cited to the Pharisees, ver. 18. The narrative of the rich man and Lazarus embraces all this.

16. *The law*—Supply the predicate *have taught*, answering to the expression, *the kingdom of God is preached*. [The Eng. Ver. supplies *were*; i. e. *stood, held good*, (*De W.*) but it is better to understand *ἐκπρόσσωπο, were preached*, from the following clause. The Law and the Prophets having been preached until John came, thence (through his agency) began the free preaching of Messiah's kingdom; and how great the result! *Every man presseth into it! Mey.*] *And every man*—Comp. ch. xv. 1. *Presseth*—With pious violence. Resolve the sentence thus, *Every man (pressing) enters into it by force*.

17. *And*—Although I, the Christ, am here, with the Gospel; yet I do not abrogate the law; Matt. v. 17, 18. He refutes the Pharisees who denied the obligation of the moral law under the Christian dispensation. For there is here no trace or mention of any transition from the Pharisees to the Sadducees. In ver. 16–18 the Pharisees' contempt and abuse of the law, and the perpetuity of the law itself are noticed; and to this the whole narrative of the rich man and his brothers is directed; comp. ver. 29. *To fail*—Gr. *πεσεῖν, διακίπτειν, ἔβη*, Josh. xxi. 45. *There failed not*.

18. [Omit *πᾶς, every one*. Tisch. (not Alf.) Read, *He that putteth, etc.*] *Whosoever putteth away*—The cause also of divorce either with him who divorced, or with the Pharisees and Judges, might be

"covetousness," ver. 14, for the sake of the profit accruing from a writing of divorcement. This abuse *then* prevailed extensively. [The exception of one put away for adultery did not apply here: for in that case the unfaithful wife actually separates herself from him. *V. G.*]

19. *Man*—This parable (for it is a parable, though possibly founded on facts) not only rebukes the abuse of outward possessions by covetousness and pride, but also a proud contempt of the law and the prophets: comp. ver. 14, etc. The rich man represents the Pharisees: Lazarus exemplifies the poor in spirit: the state of both in this life and the future is shown. *Purple and fine linen*—With a beautiful blending of colors.

20. [*Tisch.* (not *Alf.*) omits ἦν, *there was*, and δες, *which*. *Named*—Lazarus was known by his own name in heaven; whereas the rich man is not designated by any name, ver. 25, but has merely a pedigree in the world, ver. 27, 28. Even in a parable a proper name is appropriate: Ezek. xxiii. 4. However that there was really at Jerusalem at that time such a Lazarus, is recorded by Theophylact from a Hebrew tradition. [*Lazarus*—Heb. לִיזָרִי, is shortened for *Eleazar*, i. e. *God is his help*. *Mey.*] *Was laid*—Lame. His hunger and nakedness are contrasted with the rich man's fare and clothing. The character of Lazarus's soul is to be inferred partly from his own outward condition, and partly from the opposite character of the rich man. *Gate*—Of a great house: afar off, yet at such a distance that the rich man might be moved to pity, and Lazarus see his table. The contrast is *Abraham's bosom*. Comp. note Acts xii. 13.

21. *Desiring*—So far was he from loftiness of spirit, ver. 15. [Omit τῶν ψιγίων, *the crumbs*, *Tisch.*, *Alf.* Read, *to be fed with what fell*, etc. *Crumbs*—Lazarus's freedom from every worldly desire is hereby indicated. *V. G.*] *Moreover*—Gr. ἀλλὰ καὶ, *but even*. This particle, the words, *not only so*, being supplied in the preceding clause, usually emphasizes what follows. *The dogs*—literally so called. The destitution of the naked and outcast Lazarus is indicated. *The angels*, ver. 22, form a powerful contrast. *Came*—Not for Lazarus's sake, but for their own; as if he were a corpse. [This is incorrect, says *Stier*, and a mitigation is meant. Better *Trench*; the circumstance is given to set in the strongest light the cruelty and neglect of the rich man.] *Licked*—The structure of the dog's tongue and its saliva relieve a slightly diseased body; but aggravate the pain of one covered with ulcers. *Sores*, full of matter.

22. *Was carried*—[None can enter Paradise but *the just*, whose souls are borne thither by angels. *Targum* in *Mey.*] *Away*,

from a foreign place to his true country. *That he*—Gr. *αὐτὸν*, [not rendered in Eng. Ver.] his soul: Since Abraham also is designated with reference to the soul, although his *bosom*, and Lazarus's finger, as well as the rich man's tongue are mentioned. *Bosom*—Gr. *κόλπον*, as his genuine son, the coheir and table-companion of Abraham, who "sits down" in the kingdom of heaven, Matt. viii. 11. An abbreviated expression: For the bosom presupposes the banquet; the banquet, the kingdom of heaven. Lazarus attained the kingdom of heaven; nay more, the banquet: nay even Abraham's bosom: Lazarus afterwards, when in more intimate union with Abraham, is said to be *ἐν τοῖς κόλποις αὐτοῦ*, ver. 23, in the plural. The Jews called the happy state of the dead *Abraham's bosom*, and the *garden of Eden*, with which comp. ch. xxiii. 43. *Also*—Often two men die at once, who in life were neighbors. *Was buried*—Magnificently, [and therefore mentioned. The beggar's burial was so mean as to be unnoticed. *Euthym. in De W.*] This was the end of those "good things," which the rich man received: see ver. 25.

23. *Hell*—Gr. *ᾠδῆ*, *Hades*. Neither Abraham nor Lazarus was *ἐν τῷ ᾠδῆ*, in *Hades*, although Christ's death and descent had not yet occurred. *ᾠδῆς* and *Gehenna* differ. (1.) As whole, and part; (2.) As present, and future—after the Judgment day. (3.) As a receptacle of individuals, and that of all the wicked. *ᾠδῆς*, *Hades*, has a much wider meaning, than *Gehenna*. Comp. Gen. xxxvii. 35, [where *into the grave*, is to *Hades* in the Greek,] where Jacob is surely not despairing of his own soul or of Joseph's. In the distinction first stated, *Hades* and *Gehenna* are respectively regarded; in the third, the dwellers in each. Abraham was *in Hades* in the widest sense of the term, as used in the passage cited from Gen. But in Luke, *Hades* and Abraham's bosom are mutually contrasted. [The Lord speaks of Lazarus, who is at peace, without this dreary word, which names the world of the dead; but here, where it must be taken in its worst sense, it becomes prominent. *Stier.*] *Lifted up*—A mournful spectacle, from the depths. [*In torments*—Long before the last day; even before Christ's death. *V. G.*] *Abraham*—But not God Himself. Wherefore he cannot cry unto God, *Have mercy on me*. *Bosom*—Gr. *κόλποις*, plural, from the breast to the knees.

24. *He*—Gr. *αὐτὸς*, *himself*. He does not now employ the agency of servants, but is a beggar himself. *Father*—A glorying in the flesh: *Son*, ver. 25, answers to this. *Send*—Still the glutton despises Lazarus, still despises Moses: ver. 30. [Yet can we call it scornful to beg

a drop of mercy from his finger? *Stier.*] *That he may dip*—This verb does not always imply a great abundance of water: from it is derived βαπτίζω, *I dip*. Not even the slightest mitigation is granted. This truly is *the wine without mixture*. Rev. xiv. 10. Chrysostom observes, *The glutton's cruelty is unmingled with a drop of Divine mercy*. [He denied the crumb; he now wants the drop. *August*, in *Trench.*] *Tongue*—His tongue had especially sinned.

25. *Son*—Appropriately introduced, in answer to *Father Abraham*. The proper name is here omitted. For Abraham knew him as his son no longer. Joshua also called the wretched Achan *Son*, ch. vii. 19. *Remember*—The dead retain the memory of former events: see ver. 27. *Receivedst*—Gr. ἀπέλαβες, [implying *receipt in full*. *Alf.*] *Hast borne away*—According to thy desire. The rich man had not thought so during life. Prosperity and adversity are each costly: for the sowing time is in this life. *Thy good things*—εὖρη, Ps. xvii. 14. [Riches are the *good things* of reprobates. *Q.*] *In thy lifetime*—So the Sept. has ἐν τῇ ζωῇ αὐτῶν, *in their life*, in the same passage. *Evil things*—*His* is not added here. *But now*—An argument founded on justice, accounting for the condition of each. [For ἔδε, *he*, read ἔδε, *here*. *Tisch.*, *Alf.* Read, *How he is comforted here, and, etc.*] *He is comforted*—With respect to his former miseries: 2 Thess. ii. 16. He has no leisure to go to him. *Thou art tormented*—Without mitigation.

26. *And*—An argument from the impossibility of the case. *Beside*—This increases the reasons for refusal. Comp. ἐπι, ch. iii. 20, and ch. xxiv. 21, *beside all this*. *You*—Gr. ὑμῶν. Therefore there are many in hell. *Gulf*—The distance between Abraham's bosom and hell. *Fixed*—By this word the glutton's prayer is cut short. [In order that—Gr. ὅπως, giving the *purpose* of the *gulf*: not as Eng. Ver. *So that*. *Mey.* Once the gulf between you and Lazarus was not such. Would that you had crossed it then, by raising him! *Stier.*] *They which would*—If they could. *Pass*—Gr. διαβῆναι, διαβαίνω of one passing unrestrictedly: διαπερῶ, of one who is carried. *They—from thence*—Abbreviated, for *they who are there*, (come) *from thence*.

28. *Five*—Perhaps there were five Pharisees, who had especially ridiculed the Lord, ver. 14, who disregarded the law and the prophets, ver. 16, 29; and who resembled the sensualist, if not outwardly, at least inwardly. The Lord surely knew the disposition and also the number of such, ver. 15. It was the sixth brother who was now crying in hell: in contrast with those six, one, a seventh, Lazarus, of the seed of Abraham, reached Abraham's bosom. *Bratkren*—Living at

case. *Lest*—Gr. *iva μη*, *that they may not*. In hell the adage, *Companions the solace of the wretched*, etc., is not for the glutton. See, however, Ezek. xxxii. 31. Unmerciful before, he now manifests compassion, which does not however accord with the Divine compassion. He was worse amid his pleasures, than in the tortures of hell.

29. *Saith*—Abraham does not answer, whether Lazarus could be sent by him to the rich man's brother. Surely, no such gulf separates either heaven or hell from earth. [After *λέγει*, add, *δέ, but Tisch., Alf. Read, But Abraham*, etc.] *Moses*—A personification for the Law; an appropriate contrast to Lazarus. It is the same as if they had Moses in person. [We have, moreover, Christ's words and the writings of his witnesses, by whom also his resurrection from the dead is affirmed. *V. G.*] This narrative is designed to commend Scripture, which the Pharisees scorned, being *covetous*, ver. 14, *justifying and exalting themselves*, ver. 15, and despising the law, ver. 17., which feelings of the Pharisees Scripture totally destroys. Reference is here made to Moses and the prophets, especially as testifying of Christ Jesus, ver. 16, whom the Pharisees derided, ver. 14. *Let them hear*—Sternly said. No man is forced. We are saved by hearing the word with faith, not by apparitions. Herod, not desiring to hear, does not see a miracle. Men's state after death is discussed with little clearness and fulness in the Old Testament; and yet that should suffice to lead men to repentance. They err who think that the ungodly are to be won at last by a revelation of these mysteries.

30. *Nay*—The rich man in life was unacquainted with the plan of salvation; and the wretch, when deprived of his luxury, took with him to hell his contempt for Scripture. Hence he proposed a plan least in accordance with true theology. He thinks that the survivors will soon suffer like himself. Contemplate the living Lazarus; so there will be no need of Lazarus's appearing after death. The ungodly demand that the reality of invisible things be shown them in one moment, first of all, plainly, and without the exercise of faith: they avoid inquiry, faith, and patience. *One*—Lazarus, or some other. *From the dead*—Therefore the rich man had not believed, nor did his brothers believe, in a hell or a heaven. Professed Sadduceeism, as characterizing a sect, is not to be inferred from this; but practical atheism, with which not only the Sadducees, but the Pharisees also were tainted, with all their hypocrisy. They were really scoffers, ver. 14. And probably *five* individual Pharisees are distinctly denoted in ver. 28. *They will repent*—All know the necessity of repentance, even without apparitions: even the sensualist knew this in hell; though he did not comprehend that Moses and the prophets teach the same thing.

31. *Neither will they be persuaded though one rose from the dead—* Gr. οὐδὲ ἐὰν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται. *Not even if one, etc.* The rich man had said, *if one went, they will repent*: now the force of the antecedent is increased by substituting *rose* for *went*, while the force of the consequent is diminished by substituting *persuaded*, for *repent*. The invisible world furnishes many warnings, (Matt. xxvii. 53,) but these are not specifically designed to induce mortals to repent. Another Lazarus was raised to life, and yet they did not believe; John xi. 44, 53. Πείθεσθαι, *to be persuaded*, and ἀπειθεῖν, *to reject*, sometimes refer to the understanding, sometimes to the will: often to both.

CHAPTER XVII.

1. *Disciples*—As in ch. xvi. 1. *It is impossible—It is unusual*, ch. xiii. 83. *Come*—Especially through the Pharisees. [And their jeers, ch. xvi. 14. *V. G.*]

2. *Of these*—By this pronoun, Luke shows that “the little ones” were in the midst of them.

3. *Take heed to yourselves*—Not only give no offence to others, ver. 1, 2, or receive it from others who trespass against you, ver. 8; but also *take heed* lest ye be an offence to yourselves; Matt. xviii. 8. Comp. Gal. vi. 1, at the end. [*Take heed*—Not to be dismayed by them, nor unforgiving to their authors. *Alf.* Omit εἰς σέ, *against thee. Tisch., Alf.*] *Forgive*—So God deals with us.

4. *In a day*—Many improperly refer this to Prov. xxiv. 16, as if the just man fell seven times a *day*, and that, too, into *sins*. [Omit τῆς ἡμέρας, *in a day*, the second time. *Tisch., Alf.* Also ἐπὶ σέ, *to thee. Tisch.* (*Mill* has πρὸς σέ. So *Alf.*)] *Turn again*—Contrasted with *trespass*. *I repent*—To say so openly, is not only not disgraceful, but even profitable; the spirits of the offender and the offended are admirably healed. [In like manner, also, it is profitable to intercede with God, not only in a general way, but for the particular errors of which we are conscious. *V. G.*]

5. *Said*—Moved with the sweetness of his words, ver. 4, they wished to enjoy more richly the Divine favor. *The apostles*—Who had

especial need of great faith. *The Lord*—The name introduced here implies, that the request was a very weighty one. *Increase*—[*Give us more faith*, is more literal and better than Eng. Ver. *Alf.*] Thus recognising the Divine power of Jesus. Jesus discusses this petition in ver. 6, and ver. 7-10. *Faith*—Which surmounts stumbling-blocks, and forgives offences.

6. *If*—This *IF* itself arouses and enlarges minds striving for faith. [By exhibiting the efficacy of faith, faith itself is increased. *V. G.* For *εἴητε*, *had*, read *ἔχετε*, *have*. *Tisch.* not *Alf.*] *Sycamore*—*σπυρ*, which the Sept. render *συκάμυνοι*. The *mulberry tree*, common in Palestine. See 1 Kings x. 27. Sometimes the sycamore is distinguished from it. See ch. xix. 4. The wild fig is a tree *most deeply rooted*. *Be thou planted*—With thy roots, so as to remain in the sea. Some such effect as this is produced on believers themselves. *In the sea*—They were near the sea; comp. Matt. xvii. 20, 27. *It should obey you*—Metaphysicians term it the *obediential* power. The recognition of the Divine omnipotence, which faith apprehends, increases faith.

7. *Which*—That is, who *is there*? *But*—The Divine omnipotence is grasped by faith, ver. 6, but what is better the Divine *compassion* and pure grace, ver. 7, etc., comp. ch. x. 20. *Of you*—Men, or disciples. Bartholomew is said to have been a nobleman. *A servant*—Christ, whilst increasing their faith, seems to impair it. Lowly spiritual poverty underlies great faith and prayer, as well as a deep sense of our *unprofitableness*, and indebtedness. Ps. cxlvii. 11; cxliii. 2. *Plowing*—The whole day: whence follows supper. [*εὐθέως*, *immediately*, (rendered *by and by* in Eng. Ver.) is properly connected by *Beng.* with what follows; *Alf.* So *Tisch.*] Contrasted with *afterwards*, in ver. 8. Therefore we should render *forthwith sit down to meat*. Others [as the Eng. Ver.] render *will say forthwith, by and by*, with less strictness. For whether the master says this or that to the servant, he says it *forthwith*, as soon as he is come from the field. But those persons wish *forthwith to sit down to meat*, who, upon laying aside other duties, fancy that the highest faith ought to be bestowed upon them. But God is pleased with those who walk modestly, and make no arrogant demands. *Go and*—Ch. xii. 37, note. *Sit down*—Gr. *ἀνάπεσε*. Others read *ἀνάπεσαι*, in the middle. But both Aorists of this verb are common in the active, not in the middle.

8. *Till*—Even until, and so long as I eat.

9. [Omit *ἔσειψ*, *that*. *Tisch.*, *Alf.* Read, *the servant*. Also omit *αὐτῷ*, *him*. *Tisch.*, *Alf.*] *He did*—In plowing, or feeding cattle, [ver. 7.] *I think not*—*Meiosis*, [a softened expression.]

10. *When ye shall have done*—The apostles were considering too intently the obedience heretofore rendered, especially since they saw the scandalous hardness of others, ch. xvi. 14. The Lord calls them from such reflections. [*Say ye—Understand, So your faith shall become great.* When the obstacles to faith, among which rashness and self-confidence easily hold the first place, have been removed, faith grows of itself. For then the mere grace of the good Lord has free course. *V. G.*] *Ὅτι* [which has the force simply of quotation marks, and is usual only at the *beginning* of the language quoted] is here repeated, and seems twice to have the same force by *Anaphora*. [But the true text has it but once. *Tisch., Alf. etc.*] *Unprofitable servants*—The emphasis lies on the word *servants*, and every servant ought to confess himself *unprofitable*, because he is a servant (*slave*), who owes all things, who, if wanting in duty, deserves stripes; if he does everything, deserves nothing; he ought to think nothing done; no thanks are due to him, and it is not his part to demand anything great, either in work or reward. God, alone good, can do without our usefulness. Rom. xi. 35. Matt. xix. 17. David saith, *I shall be unprofitable in thy eyes*; 2 Sam. vi. 22, Sept. where the antithesis *to be honored* follows, not without mention of *servants*. [A strange reference. David seeks honor from lower maid-servants, through his own humility. *Stier.*] Wretched is he whom the Lord calls *unprofitable servant*, Matt. xxv. 30: Happy he who calls himself so. [*ἀχρεῖος*, does not properly mean *useless*, but *needless*; one who can be dispensed with. *A. R. F.* So *Stier*, etc.] There is here a *Metonymy*, the consequent is used for the antecedent. Say ye, *We are unprofitable servants*; that is, no more thanks are due to us, than if we had done nothing: Job ix. 21, x. 15. Even the angels may call themselves unprofitable servants of God. And a man's servant may call himself an unprofitable servant, though useful to his master. The reason is, I. The relation of the servant, in itself. II. Add in respect to God, his absolute blessedness. Acts xvii. 25. *Ἀχρεῖος*, *unprofitable*, is either used transitively, not profitable to another: or intransitively, of no profit to himself: and this again either of his own accord, as David says that he will be, (2 Sam. vi. 22, Sept. not in Hebrew,) or involuntarily, as a servant. *Was our duty*—As servants. The emphasis is on this word, rather than upon *we have done*.

11. *Through the midst*—On the borders where Samaria and Galilee join. [The *remembrance* of the Saviour's journey, from Galilee through Samaria to Judea, was deeply impressed on men by the following miracle. *Harm.*]

13. *Lifted up their voices*—Which their disease would scarcely

allow. The grateful Samaritan again used his voice piously, ver. 15. [Our double leprosy, of *ignorance* and *passion*, requires a double mercy; a Teacher to instruct, a Saviour to deliver. *Q.*]

14. *Priests*—More than one, because the lepers were more. *Show*—At Jerusalem, a long journey. Thus the Samaritan is brought to the faith of Israel. [Hence he is said in ver. 15, to have *returned*. *V. G.*] This command implies a previous cure.

15. [*With a loud voice*—Itself a testimony that the cure was wrought to the praise of God. For the voice of lepers is ordinarily hoarse. *V. G.*]

16. *A Samaritan*—Ver. 11.

17. [Render, *Were not the ten cleansed. Alf., Trench.*] An instance of omniscience.

18. *There are not found*—The nine. *That returned*—A part of the Predicate. [In returning home from Jerusalem, the deviation to reach Jesus would have been but slight; and yet they did not trouble themselves to come. *V. G.*] But the language plainly shews, ver. 15, that this *one* did not first go to Jerusalem, and then return to Christ, but came as soon as he was healed. *Ols., Trench.* The instant result of a thankfulness which carried him away; while the others went on coolly, as bidden. *Stier.*] *To give*—They ought to have done so of their own accord. *Stranger*—We might expect that he would be aided by association with the rest, who were under greater obligations to give thanks than he.

19. *Go thy way*—It was not then proper for a Samaritan to remain long with Him. [*Whole*—Not merely in body; for that healing he shared with the nine others. But his faith *saved him*, Gr. *σέσωξε*; it made him a child of God. *Calv. in Trench.*]

20. *When*—They ask of the *time*, rather than the *place*; making no question that this would be Jerusalem. The Lord's answer relates to both the time and the place, but differs greatly from what they supposed. Comp. ver. 37, ch. xix. 11, etc. [From ch. xvii. 20, to xviii. 14, is a continuous reply to that question; and what is stated, ch. xvii. 22–37, was repeated by the Saviour, Matt. xxiv. etc. *Harm.* It is a course full of danger, to extend the reach of our prudence forward to the future, to the neglect of the present. *V. G.*] *With observation*—*With* such pomp that one can gradually and successively observe the *πότε* and the *ὅδε*, the *time* and the *place*. Here are the correlatives: the messengers, whom these *observers* would have to say, *here or there*: and these *observers* themselves, who demand the *here or there*.

21. *Neither shall they say*—They who point out the kingdom. The verb, Gr. *εἰποῦσιν*, with no subject expressed, agrees with this sense.

The world does not recognize messengers of the kingdom. [Omit the second, *ιδού*, *lo. Tisch., Alf.* *Here—there—Here* includes the notion of the present time; *there*, that of future. *V. G.*] *For behold*—Ye ought to attend to it: Then you will see that the kingdom is at hand. This true *Behold*, is contrasted with the *Behold*, which is looked for in vain. *For behold* is no part of what *they shall say*. *Within*—Ye ought not to look to future times, future or distant places: for the kingdom is within you; even as the King Messiah is in your midst: John i. 26, xii. 35. *Within* is here used, not in respect of the heart of individual Pharisees, (although Christ indeed dwells in the heart of his people: Eph. iii. 17,) but in respect to the whole Jewish people. The King, Messiah, and therefore the kingdom, is here: ye see and ye hear. The Sept. has *ἐντός*, for *ἔνθα*, what is in a man; but in this passage he speaks of more than one. So the Sept. edition of Hervagius, Deut. v. 14, *ὁ ἐντός τῶν πυλῶν σου*, *He within thy gates*. Raphelius compares the words found in Xenophon; whatever property and men were *inside with them*, in the camp; Gr. *ἐντός αὐτῶν*. *Is*—The Present, appropriately, and with emphasis. It cannot be said, the kingdom *cometh*, but it *is here*: John iii. 8.

22. *Disciples*—Who comprehended it better than the Pharisees. *Shall come*—Jesus means that the time of the presence of the kingdom of God will have passed away, while the Pharisees are inquiring when it is to come. His reply embraces events further off, ver. 24, etc., as well as nearer events, ver. 31. *Ye shall desire*—Conditional language; for afterwards the Paraclete allayed that desire, but only in Christians: ch. xxiv. 49, 52. [Make use of what you have! *V. G.*] *One*—Such day, as ye have now in numbers, Matt. ix. 15: inasmuch as ye now see Me with your eyes (See on the name *Son of man*, the note, Matt. xvi. 13): and heaven is open, John i. 52. After his ascension, remains but *one* such day, and that the greatest, the last day: ver. 30.

23. [Omit *ἦ*, or. *Tisch., Alf.*] *They shall say*—The reverse of what happens in the kingdom of God, ver. 21. But it is thus that they speak in the papacy, attaching grace to places. The text treats especially of the Apostolic age. *Lo*, he is here, *i. e.* the Son of man, Jesus Christ. Not the false Christs and their followers are meant; but those who do not with truth point out the true Messiah. *Go not away*—Simply. [Not, *go not after.*] *Do not follow*—With ardor. Often eagerness impels one to that to which true reason does not guide. [A warning to all so called expositors, and their followers, who cry, *Lo, here! lo, there!* whenever wars or revolutions arise. *Alf.*]

24. *That lighteneth*—While it is lightening. It cannot be pointed out. *Part under heaven*—The earth is often called ἡ ὑπ' οὐρανὸν, *that which is under heaven*, in the Sept. of Job and elsewhere. So —In suddenness and extent. [Omit καί, also. Tisch., Alf.] *Day*—The last day: Matt. xxvi. 64.

25. *First*—Before he enters that glory, in which he shall come. *Be rejected*—Just as if he were not King. Again his passion is mentioned immediately after his glory. *This*—Living in this age. It is implied that the day of the Son of man would not be in that age.

26. *As*—The final scenes correspond with the deluge, in universality; with Sodom, in respect of fire. *Also in the days*—At first, the day of the revelation of the Son of man, ver. 30, is called *the Day of the Son of man*; then also those days, which precede it: the last days of the expectation: Heb. x. 13. Comp. the phrase, Ps. cxix. 84. *How many are the days of thy servant?* So also, before his coronation or nuptials, some time is assigned to the King or Bridegroom. See a similar plural, ch. ix. 51, and note.

27. [Comp. ver. 33. How greatly indeed do those who are wholly immersed in temporal concerns, differ from those who busy themselves wholly with this, that it may be given them to stand gloriously before the Son of man in the day of his appearing! *V. G.*]

28. *In the days of Lot*—Gen. xix. 14. *They were buying*—The world was already more motley in its employments in the time of Lot, than in that of Noah; how much more so in our times, when the arts of merchandize, navigation, war, the court, the school, the senate, etc., have been brought to perfection!

30. [For κατὰ ταῦτα, *even thus*, or *in this way*, read, κατὰ τὰ αὐτὰ, *in the same way*. Tisch., Alf.]

31. *In that day*—That on which the kingdom of God shall come. The day of the siege of Jerusalem is meant: comp. ver. 34, note: a day which has many relations in common with the last day. Comp. ver. 22. After the destruction of Jerusalem, Christianity was propagated with great freedom, ch. xxi. 28.

32. *Lot's wife*—Who did not do what is enjoined, ver. 31. The strict meaning of the words, Gen. xix. 26, weighed in the light of the various interpretations, (carefully enumerated by Wolf on this passage) amounts to this: Lot's wife looked back, and fled more slowly than her husband; and so, before reaching Zoar, she involved herself in that calamity of which the angels had warned her, a death like that of the people of Sodom: for the edge of the miraculous and fearful storm struck and killed the wretched woman, and her body was suddenly scorched, covered, discolored, battered, and changed;

so that she, not *running* as she ought, stopped altogether. Now that corpse, standing upright, and preserved, is called a pillar or statue: and a pillar not of sulphur, but of *salt* which is milder, though akin to sulphur. Comp. Deut. xxix. 22; Mark ix. 49. The Asphaltic Lake, the sea of salt, was similar. Had she fallen into the midst of the shower, she would have been at once wholly consumed; but as the fire played about her, she became rigid. Yet no doubt her corpse was either buried after a short time (as usual with those overwhelmed by snows, waters, and sands, and afterwards drawn out, or killed by Divine judgments, Lev. x. 5,) or else, when the salt melted, the body decomposed. Certainly, that pillar is not said to have been standing in the time of Moses nor in that of Christ: and here he says, *Remember*, not, *Look upon*. [Her slowness to give up all interest in earthly possessions ruined her. Remember her, and abandon all! *Mey.*]

33. *Shall have sought*—[Not *shall seek*, (*Eng. Ver.*); but *shall have sought*; i. e. *during his preceding life, Alf.* or, perhaps, *by striving to save his goods.*] Ver. 31, 32. [For *σῶσαι*, *save*, read *περιπορῶσαι*, *preserve*, or *obtain. Tisch., Alf.*] *Life*—We must understand this of the whole man, as distinguished from natural or spiritual life, which when alluded to, are more closely defined by the context and connection. *Shall preserve*—Acts vii. 19, note.

34. [Connection; at the final decision, what a parting shall there be! *Mey.*] *In this night*—[Not *that night*, as *Eng. Ver.*] He does not say, *ἐν ἐκείνῃ τῇ ἡμέρῃ*, *in that day*, comp. ver. 31: Matt. xxvi. 31. There are now, he says, those who shall reach those far different times. Comp. *here*, ch. ix. 27. The event followed in the same generation: Matt. xxiv. 34. [For *ὁ εἷς*, *the one*, read *εἷς*, *one. Tisch., Alf. So Beng.*]

36. [This verse, omitted in the best manuscripts, is doubtless an interpolation from Matt. xxiv. 24, slightly modified to suit the context here. *Mey., Alf.*, and is hence omitted by most Eds. *Tisch., etc.* So *Beng.* in larger Ed., but in *Gnomon*, and *V. G.*, he retains the verse, because of the difference in the words and in the order of verses, between it and Matt.] Matthew has two periods; of the *field*, and of the *mill*: Luke adds a third, of the *bed*: just as elsewhere Matthew has two sentences in following Jesus Christ, ch. viii. 19, 20; to which Luke adds a third, ch. ix. 61, 62. So the former has two; of *bread*, and of a *fish*, ch. vii. 9, 10: the latter adds a third, of an *egg*, ch. xi. 12.

37. *Where*—Where shall that occur, which is described in ver. 34, 35? *Where*—The Lord employs a circumlocution to indicate the

where, when interrogated on the calamities as, ver. 21, on the *kingdom*. [*The body*—The whole Jewish nation, gathered at Jerusalem on the feast of Passover. *V. G.* Add *xai*, also, before *of desol.*, the *eagles*. *Tisch.*, *Alf.* *The eagles*—The Romans. *V. G.*]

CHAPTER XVIII.

1. *And he spake also a parable*—On the preparation for those things to come. Comp. ver. 8. *To this end*—Gr. πρὸς τὸ, i. e. as *concerns* that important subject, prayer. *Always*—Night and day; ver. 7. [After προσεύχεσθαι, *to pray*, add αὐτοῦς, *they*. *Tisch.* *Alf.* *Render that they ought*, etc.] *To pray*—Two parables treat of prayer: this in ver. 1, etc., and the second in ver. 9, etc. The first opposes indolence; the second, confidence in ourselves: two noteworthy extremes! For the words, *to faint*, and *trusted in themselves*, ver. 1, 9, are contrasted; just as *proper confidence*, 2 Cor. iii. 4, and *to faint*, 2 Cor. iv. 1; Eph. iii. 12, 13, are mutually contrasted. *Not to faint*—The cry of the elect, ver. 7, accords with this. Ver. 39 gives an instance.

2. *God—man*—Certainly most men are habitually influenced by regard to one or other of these, and thus the *injustice* (ver. 6.) of judges is restrained. *Feared*—We usually *fear* power, and *regard* estimation.

3. *A widow*—One easily injured, and not readily protected among men. Such the *Church* appears to the world. *Avenge*—Gr. ἐξδίκησον, Hence the word ἐξδίκησις is used in ver. 7. [See note.] Ἀντιδικὸς *adversary*, and ἀδικία, *injustice*, are parallel words. *Adversary*—1 Pet. v. 8.

4. *Within himself*—Of his own accord. *Though*—etc. The creed of an *Atheist* in power.

5. *I will avenge her*—For my sake. [*Lest striving forever she weary me*, is the true rendering. *Alf.*] *Weary*—Gr. ὑπενεδζη, *beat black and blue*. An hyperbole fitly spoken in the person of the unjust and impatient judge. Refer to this the words εἰς τέλος, *to the end*, i. e. *continually*. For ἐρχομένη, *coming*, is as it were redun-

dant, and might be omitted, the idea remaining entire; its employment, however, makes the language sweet, expressive, etc. [See Appendix on *Ethos*.] The widow's importunity in seeking help was growing.

6. *Said*—After a fit pause, to sharpen attention.

7. *God*—The most just Judge. [This comparison of God to an unjust Judge would have been overbold on other lips than those of the Son of God. *Trench.*] *Avenge*—Gr. *ποσση την ἐκδίκησιν*, *effect the avenging of*. These words are presently repeated with the greatest force. *His own elect*—He speaks of those elect in particular who were then alive, and should escape through the destruction of the city.

Who cry—As in straits, to demand avenging. [Being destitute of every other aid. This was David's sacred anchor. Ps. lv. 17, 18.

Day and night—Individuals cry, some by day, some by night; but the cry of the whole body is undoubtedly continuous, and never ceaseth.

V. G. For *μαρποθυμῶν*, read *μαρποθυμῆι*. *Tisch.*, *Alf.*, and so, though in the margin of the larger Edition he judged it an inferior reading, *Beng.* in *V. G.* which follows the margin of the Second Ed.

E. B. Render, *And he in their case, is long-suffering*. This answers to the *always*, ver. 1, and amplifies it. Comp. also on the general dealing of God with men, 2 Pet. iii. 9, 15. *Alf.*] *Is long-suffering*—A striking reading, the force of the construction required by it is easily perceived. *The elect cry to God, but God is long-suffering*,

(*μαρποθυμῆι*) *in their case*. The verb of the former member of the sentence in the text passes into the participle *βοώντων*, *who cry*; the verb of the other member, *μαρποθυμῆι*, *is long-suffering*, remains unmoved. In my note on Mark iii. 27, I have gathered several examples of this construction, which has been assailed by many. Moreover in this passage is commended that *long-suffering* on the part of God, which so regards both the injustice of the wicked and the suffering of the saints (comp. Is. lxiv. 11, 12) [Ps. lxxxiii. 1, 2] as not immediately to end both, although men think that his wrath against the wicked and compassion towards the saints demand a speedy end. At length what is said of the just, Sir. xxxv. 22, (or xxxii. 18) is accomplished; *By no means shall the Mighty One be long-suffering in their case*.

8. *Speedily*—He will both avenge, and avenge *speedily*. *Nevertheless when the Son of man cometh, shall he find faith on the earth?*—*Nevertheless*, not so much the prayers of the pious, since their faith and cries shall be reduced wonderfully in number and extent, as the goodness and justice of God, shall hasten it. The words *πλην, nevertheless*, and the *ἀρα*, Lat. *num*, [an interrogative expecting an answer in the negative,] are remarkable for *Ethos*, [characteristic feeling;]

the interrogative form, avoiding the harshness of a negative assertion. For he shall come, before the faith of the godly fails. He does not say that faith shall be universal; nor does he say that there shall be no faith *on the earth*, loaded with iniquities and calamities; which was yet not wholly without faith, even at the time of the flood, Heb. xi. 7. It was right that there should be some to receive the Messiah, at his first coming, with faith: Luke i. 17. Much more then must there be faithful ones, to await him at his coming hereafter, [Ps. lxxii. 5, 7, 17;] Matt. xxiv. 31, xxiii. 39, xxv. 1, etc.; 2 Thess. i. 10: 1 Thess. iv. 17; 1 Cor. xv. 51; Heb. ix. 28; Rev. xxii. 20. *The Son of man*—To whom judgment is committed, John v. 22, 27. *Come*—From heaven. For the antithesis, *on the earth*, follows. The future verb *ἐρῆσει*, *shall find*, gives the participle *ἐλθών*, the force of a future, *cometh*, i. e. *shall come*, and he is speaking of his coming to *avenge* his saints: 2 Thess. i. 8: that is, of his manifest coming for the last judgment: as the title, *Son of man*, implies. Comp. ch. xvii. 24, 20. *Shall find*—Gr. *ἐρῆσει*, comp. ch. vii. 9. *The faith*, by which the godly trust in the Lord, and cry to him. *The hope of better times* is neither strengthened nor weakened by this saying. The worst time, and that most full of careless security, most destitute of faith, shall succeed the better time, and run on to the very *coming of the Son of man*.

9. *Also to certain*—Gr. *καὶ πρὸς τινας*. He had before spoken to *the disciples*, exhorting to perseverance in prayer: now he deters *certain persons* from rashness and perverse self-confidence. *Who trusted in themselves*—In themselves, not in the grace of God, when praying; ver. 10. The antithesis is *πίστιν*, *faith*, towards God, ver. 8. So, *trusted in his own righteousness*, Ezek. xxxiii. 13, Sept. *That*—For this is the very point in question, who in prayer is counted righteous. *Righteous*—Needing no justification, ver. 14. Contrasted with *a sinner*, ver. 13. *Despised*—Gr. *made nothing of*, as unrighteous. *Other men*—All and each: ver. 11.

10. *Went up*—From their own houses, ver. 14. The temple was on a height. Comp. *went down*, ver. 14. [Once going is certainly often of the greatest moment. *V. G.*] *To pray*—In prayer, (the subject of discourse from ver. 1,) the whole state of the soul is exercised. [Omit *ὁ*, *the*, before *εἷς*, *one*. *Tisch.*, *Alf.*] *A Pharisee*—*A Publican*—A marked example of each class.

11. *Stood*—[Comp. Is. lxxv. 5. *A. R. F.*] Confidently, in the usual place. Gr. *σταθεῖς*. This form, with a middle force, means more than *ἑστῶς*, *standing*, said of the Publican, ver. 13. [The Pharisee *stationed himself*, the Publican simply *stood*.] *With himself*—Gr. *πρὸς*

ἑαυτὸν, praying as one *dependent on himself*, giving ear to himself, as though he could bear no man next him. Comp. *in themselves*, ver. 9. *I thank thee*—By this formula the Pharisee seems indeed to praise God; [for it is right and proper to thank God for freedom from natural disadvantages, if it be done with truth and humility. *V. G.*]; but he is really congratulating himself only on his felicity: he speaks of himself alone. *Other men*—The Pharisee makes two classes of men; into the one he throws the whole human race; the other and better class consists, it seems, of himself alone. *Extortioners*—He fixes as the prime class of sinners that in which he thinks the publican is included; so that he may stigmatize him both with the others in his class and as an individual. An old poet agrees with this: *all are publicans, all are extortioners. This*—This is indeed *pointing with the finger*: Is. lviii. 9.

12. *I fast*—The Pharisee boastfully displays his righteousness: toward God, by these prayers; toward himself, by fasting; and toward other men, by tithes, etc. *Twice*—On the second and fifth days. *The week*—Gr. τοῦ Σαββάτου, *the Sabbath*; *Synecdoche*. [The chief day for the whole week.] *All*—He mentions his possessions boastfully.

13. *Afar off*—Not presuming to draw near. *Standing*—Gr. ἐστῶς, not *σταθεῖς*, *taking his stand*, ver. 11, nor falling on his knees, lest he should be looked at in praying. *Heaven*—In penitence, either fear or shame may predominate. Shame is more ingenuous than fear: ch. xv. 18, 21; Ezek. xvi. 52. Better is a heart melted, than one merely crushed with terror and fear. The sand into which the rock is crushed, retains its hardness; the heart from stone made flesh, pleases God as his work, and gives him greater glory. *Smote*—Through pain of heart. Where the pain is, there the hand goes. [For what is a penitent, but a man angered with himself? *August in Trench.*] Jer. xxxi. 19. *Breast*—The seat of conscience. *Be merciful to me*—He dares not mention God and himself in immediate connection. He trusted in the Divine mercy. [Both true penitents and hypocrites express themselves thus. In fact the latter steal from Scripture the *words* of devotion; and when they meet there with familiar formulas, seek refuge therein, however ignorant of their spirit. Thus they cite in excuse the dying thief seeking grace at the last hour; and Paul *glorifying in his infirmity*. *V. G.*] *A sinner*—Gr. τῷ ἁμαρτωλῷ, *the sinner*. He is thinking of none but himself.

14. *To his house*—Whether in the parable this is supposed to have been at Jerusalem, or where the parable was uttered. Comp. as to the *house*, ch. i. 56. *Rather than the other*—Gr. ἢ ἐξείνος, or ἢπερ ἐξείνος. [But this has no manuscript support. *Tisch.* reads ἢ γὰρ ἐξείνος, which is

hardly intelligible (*Trench.*); though *Win.* (p. 255) explains it as a strengthened interrogative; *This one went away justified—or (went) then the other?* *Mey.* and *Alf.* (after *Lach.*) read *παρ' ἐξείνον, above the other.*] In either case understand *μᾶλλον, rather*, as in ch. xv. 7; 1 Cor. xiv. 19. The Pharisee was not justified at all; for he *was abased*. [See, brothers, a great wonder. God is high; exalt thyself, he flees from thee; humble thyself, and he stoops to thee. *August.* in *Trench.*]

15. *Also infants*—[Rather, *Their infants also*—Gr. *καὶ τὰ βρέφη*. The people not merely came themselves, but brought, etc. *Mey., Alf.*] Thereby acknowledging Jesus' kindness. [These things occurred beyond Jordan, on his journey towards Jerusalem: Matt. xix. 1, 18. *V. G.*]

16. *Called unto him*—The more because of the disciples' rebuke, and with a loving tone and expression. *Them*—Great condescension: comp. ver. 19. With propriety he recommends *humility* to us in ver. 14. [Persevering prayer is victorious over evil; ver. 1, etc.: humility in prayer obtains mercy; ver. 9, etc.; but *simplicity* like that of children, gives close union and familiarity with God. *Q.*]

17. *A little child*—A *little child* can already partially use his reason, so as to *receive*; but *an infant* expresses even a lower degree, suited to the Saviour's *touch*, ver. 15, 16. [The society of the kingdom of heaven consists mostly of little children. *V. G.*]

18. *A ruler*—And he a youth, Matt. 19, 20. [It was not so much his high rank, as his wealth, that withdrew him, though a young man, from the Saviour. *V. G.*]

20. *Honor*—Even though a *ruler*: ver. 18.

21. [Omit *μου, my. Tisch., Alf.*]

22. [Omit *ταῦτα, these things. Tisch., Alf.*] *Distribute*—Thyself. This usually affords great joy to the godly.

23. [*He was very sorrowful*—The rich Zacchæus obtained in his joy, a richer reward, ch. xix. 6. *V. G.*]

24. [Omit *περίλυπον γένομενον, Tisch., Alf.* Read, *And when Jesus saw him, he said*, etc.; also for *εἰσελεύσονται, shall enter*, read *εἰσπορεύονται*, (after *θεοῦ*), *do enter*—*Tisch., Alf.*]

27. *Possible*—Zacchæus furnishes an example in ch. xix. 2, 9.

28. [For *πάντα, all*, read *τὰ ἴδια, our own, possessions. Tisch., Alf.*]

29. [Read, *house, or wife, or brethren, or parents*, etc. *Tisch. Alf.*]

30. *Time*—Gr. *καιρῶ*. This expresses something nearer, than if he had said *αἰῶν, age*.

31. *Took unto him*—Privately, Matt. xx. 17. *All things that are*

written—Jesus laid especial stress on what had been written. The Word of God, in Scripture, is the rule of all that shall come to pass, even in the life eternal. *The son*—Gr. τῷ υἱῷ, The Dative expresses the force of ἵ prefixed, that is, *as concerns* the Son of man: and involves the notion of the *Dative of advantage*. See end of ver. 33.

32. *He shall be mocked*—In jest. *Spitefully entreated*—In earnest.

34. *And, and, and*—An ascending climax. *This saying*—Uttered by the Lord. *Knew they*—They were shocked at it, as something new and strange: so in Rom. vii. 15, οὐ γινώσκω, *I do not recognize*, (*I allow not*, Eng. Ver.) They felt that something disagreeable was being said, Matt. xvi. 22; but that consciousness did not go far enough.

35. [*A certain blind man*—Concerning whose companion, see Matt. xx. 30, note. *V. G.*]

36. *It*—Gr. τοῦτο, *this*, this crowd.

38. *Son of David*—The blind man's faith is not impaired, because the Saviour was called *Jesus of Nazareth*.

39. [*So much the more*—It is good thus to repel interruptions of every kind. *V. G.*]

41. [Omit λέγων, *saying*. *Tisch., Alf.*]

43. *When they saw*—Jesus' miracle, and the holy joy of the man who had received sight.

CHAPTER XIX.

1. *Passed through*—Therefore Zacchæus lived in a remote part of the town, and that tree was in the town itself.

2. [*Zacchæus*—Heb. צַחִי, *Zacchai*, *pure*, as Ezra ii. 9; a common name in the Rabbinical books. *Mey.*] *Chief among the publicans*—A man of very high rank among his people; and whose conversion was probably followed by that of many. *Rich*—By means of this man that is remedied, which another rich man had caused by his example: ch. xviii. 23.

3. *He sought*—Therefore he had not known Jesus before by sight.

4. *Ran before*—Very eagerly. *Climbed up*—Outward ceremony

would not allow a man of rank to climb a tree; but faith conquers everything. *A sycamore*—The sycamore, a tree partaking of the nature of the fig and the mulberry; very tall. Comp. ch. xvii. 6, note. [Gr. *συκωμοπέαν*. This tree is of the genus fig, (*ficus*,) but resembles the white mulberry in leaf and general appearance. It is commonly known (after *Pliny*) as *Ficus Ægyptia*, the *Egyptian Fig*. *Win.* ii. 62.] *That*; supply *ὁδοῦ*, or *way*, *χώρας*, *place*. There is an ellipsis of *διὰ*, *through*, as in ch. v. 19, note. Some have supplied *διὰ*.

5. *Zacchæus*—Zacchæus could not but have wondered and rejoiced at being addressed by name. *To-day*—See ver. 9. *At thy house*—See again ver. 9. *I must*—For the sake of thy salvation. See ver. 10.

7. *They all murmured*—Most of them rather from doubt, than with indignation. [Comp. ch. xv. 2. *V. G.*] *He was gone*—And that, too, self-invited, an unusual course for him. [This is more significant than the eating with sinners, mentioned in ch. xv. 2, 5, 30. *V. G.*]

8. *Stood*—With deliberate and ready mind. *The half*—Gr. *τὰ ἡμίση*. The Plural. So the Sept. Josh. xiii. 31. *Taken anything—By false accusation*. A frank confession, a voluntary restitution. [*Fourfold*—According to the law. For Zacchæus was an Israelite, ver. 9. His Hebrew name accords with this. *V. G.* Zacchæus seems to have been influenced to this vow by the *immediate personal impression* which the presence of Jesus made upon him. *Mey.*]

9. *Unto him*—Gr. *πρὸς*. Yet not directly. Comp. *πρὸς*, Rom. x. 21. *This day*—*The day* may be denoted, whereon one heretofore lost begins to be Christ's. See Phil. i. 5; Acts ii. 41, xvi. 34. Comp. John iv. 52. *Salvation*—So in ver. 10, *to save*. The word accords with the name *Jesus*. *To this house*—Lately in bad repute. A household usually embraces the faith of its head. *He—Himself*, the head of the house. *A son of Abraham*—As even the Hebrew name Zacchæus shows.

10. [This verse justifies ver. 9. I am right in saying that *this day salvation is come*, etc., *for the Son of Man is come*, in order to seek; etc. *Mey.*] *That which was lost*—Gr. *τὸ ἀπολωλὸς*, both carelessly lost, and actually ruined. For the participle answers to the two verbs, *to seek and to save*. Hence the Saviour came to the sinner, to his house.

11. *He added and spake*—Therefore the following parable is very closely connected with what precedes; and with what follows, ver. 28. *Because they thought*—The Hebrews think that the Messiah will assemble in Galilee the brethren scattered in the world, and will lead

them to the city of Jerusalem, as the seat of his kingdom: that he will thus commence his reign, and will much frequent the Mount of Olives. The aspect of things at that time seemed to favor this. [Nor was their opinion essentially wrong; but they conceived of the event unseasonably. *V. G.*] The Lord gives them a correct view of the subject. See ver. 27, 41. *Appear*—Visibly on earth, in the city, and without human power.

12. *Noble*—Truly Jesus' nobility was highest of all. They did not suppose, however, that he had as much authority as he gives even to his servants. See ver. 17. [We may conclude, from the close connection of the discourse in Luke with what precedes, that this parable is distinct from the one recorded in Matt. xxiv. 14; Mark xiii. 34. *Harm.*] *Far*—In heaven. *Receive*—As if an Italian nobleman should seek, in the Imperial court of Germany, the sovereignty of his countrymen. *For*—*Himself* by his own power. *A kingdom*—To this refer *reign*, ver. 14, 15, 27. *Return*—From heaven, to his servants. Ver. 15.

13. *Ten*—To each servant a pound. *Occupy*—Gr. *πραγματεύσασθε*, *trade*. This precept accords in sense with that noted one, *be good bankers*. *I come*—*I come*, he says; not, *I return*. The second coming is much the more solemn of the two.

14. *Citizens*—As the people of Jerusalem were. *Hated*—See ver. 47. *Sent*—After his departure. *This*—They speak contemptuously.

15. *When he was returned*—This refers to Christ's glorious coming. *The kingdom*—The actual government. *To be called*—By his angels.

16. *Thy pound*—[Gr. *μῦν*, *a mina*, \$15.] The servant ascribes the power not to himself, but his Lord's property.

17. *Ten*—The reward given corresponds, not to the one pound given, but to the ten gained. This implies degrees of reward. Comp. ver. 19. *Cities*—A city for a pound; yet not even a cottage could be bought for a pound. [Ten *minæ* would scarcely have bought a house, and the superabundant recompense of grace is ten cities! *Von Gerlach* in *Stier.*] The grandeur and variety of things in God's kingdom is great, though they are yet unknown to us.

20. *Another*—Contrasted with the two former. *In*—*In* a napkin where it could not increase.

22. [For *λέγει δὲ*, *and he said*, read *λέγει, he saith*. *Tisch., Alf.*] *Out of thine own mouth*—To the ungodly, the inner causes of the Divine judgments are not revealed; but the means of conviction are merely adapted to their capacity.

23. *The bank*—Gr. *τραπέζαν*, *the exchange table*.

24. *Unto them that stood by*—The angels.
25. *They said*—In admiration, without envy.
26. *For*—The interruption, in ver. 25, is passed by.
27. *Enemies*—Now no longer *citizens*; for they *hated* him, ver. 14. *For those*, [read *τούτους*, *these*. *Tisch., Alf.*] Join this with *enemies*: comp. note 1. *For those* refers to ver. 14, and from it the name, *enemies*, is inferred. *Slay*—Implying degrees of punishment. Comp. ver. 26. *Before me*—A just spectacle.
28. *Ascending up*—To meet the fulfilment of the parable.
29. *When*—The several points in his journey are accurately noted. So in ver. 36, 37, 41, 45. *Of Olives*—See ver. 37. [Omit *αυτου*, *his*. *Tisch., Alf.*] Read, *of the disciples*.
30. [Add *και*, *and*, before *λυσαντες*, *loose*. *Tisch., Alf.*]
32. *Found*—To the increase of their faith and joy. [Disappointment was impossible in obeying this Lord. *V. G.*]
33. [*As they were loosing*—Publicly, without addressing any one. *V. G.*]
34. *They said*—In the words they had been commanded to use.
37. *He was come nigh*—To the city. *To rejoice and praise*—Hymns and rejoicings were united.
38. [*Saying*—The very thing predicted by the Saviour in Galilee, ch. xiii. 35, was here fulfilled. *Harm.*] *King*—It was a noble impulse in the people, [though his outward appearance was not kingly. *V. G.*;] yet they did not appreciate the significance of what they said. Comp. ver. 11, and John xii. 16. *Peace in heaven*—See note, ch. ii. 14.
39. *Of the Pharisees*—Troublesome meddlers. [Whatever is not common, and of daily occurrence, seems excessive to conceited and envious hypocrisy; but the Divine power cannot be checked. *Harm.*]
40. [Omit *αυτοις*, *unto them*. *Tisch., Alf.*] *The stones*—When power hath once gone forth from God, it does not return without accomplishing its purpose. Whatever be the object, it finds something to do. There were stones in that place. *Cry out*—Gr. *κροαζονται*. The Sept. translators use this tense of the verb.
41. *Beheld*—A new step of approach. The sight affected him. On that very spot the Roman siege afterward took place. See on Matt. xxiv. 15. [*Wept*—Behold the King of peace amid the very acclamations of his disciples! Jesus weeps over Jerusalem, and yet forces no man. *V. G.* But who shall endure the sword which goeth out of his mouth, when he shall appear on the white horse? Rev. xix. 11, etc. *Harm.*] *Over it*—Not *over* himself. Comp. ch. xxiii. 28.
42. *If*—Gr. *ει*, *ι*, which the Sept. render *ει*, Josh. vii. 7. *Thou*

hadst known—*The things which belong unto thy peace.* Comp. ver. 44. *Even thou*—After the example of the disciples, ver. 37. *At least*—Even yet, after so many acceptable days. *In this thy day*—A very remarkable day. See end of ver. 44; Ps. cxviii. 24. *In this*—After so many other days, when thou mightest have ensured thy salvation. *The things*—This depends upon *hadst known.* *Peace*—Contrasted with *enemies*, in the next verse. [The word includes heavenly peace; comp. ver. 38. *V. G.*] *They are hid*—Also by God's just judgment.

43. *Days*—Many: because thou regardest not the one day. Ver. 42. *And, and, and*—Three degrees of distress. *Keep thee in*—Titus built a wall, and prevented all egress.

44. *Shall lay even with the ground*—[Gr. ἐδαφιοῦσα; which has here also the meaning usual in the Sept. *to dash against the ground.* (Ps. cxxxvii. 9.) *Mey.* *Shall level thy buildings to the foundation, and dash thy children to the ground.* *Alf.*] *Thy children*—The then present time is denoted, extending to forty years, as in ch. xxiii. 28; Matt. xxiv. 34. *Within thee*—The people were assembled at the Passover, when the city was surrounded. [*One stone upon another*—Even in the very temple of the city. *V. G.* Then indeed shall the *stones cry out*, ver. 40; each saying; I too am from the walls of desolated glory; a witness that He whom this city rejected was and is her King. *Stier.* *Because*—The Jews have sought in various sins, various causes for the destruction of their city; the true cause is here indicated. *Thou hast not known*—Rom. x. 19; nor even wished to know, ch. xiii. 34. *V. G.*]

45. [*And*—A noble zeal follows his tears. *V. G.*] *The temple*—The stronghold of religion, where, upon seeing his zeal, they should have recognized the things which belonged to their *peace.* [Omit ἐν αὐτῷ καὶ ἀγοράζοντας, *therein and them that bought.* *Tisch., Alf.*]

46. *It is written*—See Matt. xxi. 13, note. [The reading is, καὶ ἔσται ὁ οἶκος μου οἶκος προσευχῆς. *And my house shall be an house of prayer.* *Tisch. Alf.*]

47. [*Teaching*—This especially became the King. *Daily*—Gracious "visitation!" *V. G.*]

48. *Were very attentive*—Gr. ἐξεπέματο, *hung upon.* "For his life is *hung upon*—[Eng. Ver. *bound up in*] the lad's life, Gen. xlv. 30. The constant attendance of the people hindered the approach of his enemies.

CHAPTER XX.

1. [Omit *ἐκείνων, those. Tisch, etc.* Read, *of the days, i. e. of this, His being in Jerusalem. Alf.* *As he taught*—He walked, taught, and preached the Gospel in the temple, as in a house wholly his own. *V. G.* For *ἀρχιερεῖς, chief priests,* read *ἱερεῖς, priests. Tisch., Alf.]* *With the elders*—These are not mentioned in ver. 19.

3. [Omit *ἓνα, one. Tisch., Alf.* Read, *a thing.] Answer me*—Corresponding to *tell us,* in ver. 2.

5. [Omit *οὖν, then. Tisch., Alf.]*

6. *Will stone*—It did not belong to the people to stone the priests and scribes for rejecting a prophet, however true: but often even the misguided zeal of the multitude accidentally subserves a good cause.

9. *Began he*—After the scribes had given him fresh cause. *People*—Whom it was necessary to guard against interruption on the part of the chief priests; [and the stumbling block of his approaching crucifixion. *V. G.* Omit *τις, Tisch., Alf.,* Read *a man planted, etc.]* *For a long time*—After the people's entrance into the land of Canaan; [between which and the destruction of Jerusalem by the Romans, more than 1,500 years intervened. *V. G.]*

10. *At the season*—Of fruits. *Beat*—A climax: *beat, and entreated shamefully, and wounded.* So also *they sent away, and they cast out.*

11. *Sent*—Gr. *προσέθετο πέμψαι, addressed himself to sending.* A Hebraism often found in the Sept.

13. *It may be*—Gr. *ἴσως.* *ἴσως* occurs once in the New Testament, and once in the Sept. for *קַי,* 1 Sam. xxv. 21. It denotes, in a human sense, an opinion, conjecture, or reasonable hope, as also profane writers use *ἴσως* for *perchance*; intrinsically, it denotes the all-wise sincerity of the Divine goodness.

14. [For *ἑαυτοῦς, themselves,* read *ἀλλήλους, each other.* Also omit *δεῦτε, come. Tisch., Alf.]* *Saying*—The Scripture, in true and impressive terms, portrays the men's very feelings whose depravity they themselves often do not realize. Comp. ver. 16. God, who estimates by the truth, and men, who flatter themselves, weigh sins very differently. *Let us kill*—Ch. xix. 47.

16. *God forbid*—So the Sept. render the Hebrew *הִלִּיחַ.* Their meaning is, *Far be it from us to kill the heir.* Comp. next verse, and John xii. 34. [Men often refuse to acknowledge the degree of wickedness with which God charges them. *V. G.]*

17. *He beheld them*—Gr. *ἐμβλέψας, he looked upon, to arouse their*

attention respecting themselves. The accent, the gesture, the expression often heighten the force of the words. *That is written*—See Matt. xxi. 42, note.

18. *That*—*That* great stone, long ago predicted in the Psalm.

19. [Transpose and read, *the scribes and chief priests*. Tisch., Alf.] *The same hour*—With increasing hatred. Comp. ch. xix. 47. *For*—Refer this to “*they sought*.”

20. [*Just men*—As if anxiously asking for conscience’s sake. He who is thus concerned, really carries away with him a clear reply. V. G. *That they might*—Namely, the chief priests and scribes. Mey.] *Words*—Gr. λόγου. The same case follows the verb in ver. 26, ῥήματος, word. *Power*—Of the Jewish rulers, and afterwards to Pilate.

21. *Rightly*—Strictly, inflexibly. [How much to be suspected are the praises of the world! Q.]

23. [Omit the clause, *Why tempt ye me?* Tisch., Alf.]

27. [*Deny*—Truth is of highest antiquity; error is a recent contradiction of it; although those in error frequently regard their own opinion as the more ancient. V. G.]

30. [Omit this verse, except the words *καὶ ὁ δεύτερος*, and the second. Tisch., Alf.]

31. *The seven also*—That is, the rest of the seven. [Omit *καὶ*, and, before *οὐ κατέλειπον*, they left; and punctuate thus: *In like manner the seven also left no children*, etc. Tisch., Alf.]

32. [Omit *πάντων*, of all. Tisch., Alf. Read, *Afterwards the woman died also*.]

38. [For *ἐν τῇ οὖν*, etc., read, *ἢ γυνὴ οὖν ἐν τῇ*, etc. Tisch. Alf. Read, *The woman, then, in the resurrection, of which of them is she wife?*]

34. [Omit *ἀποκριθεὶς*, answering. Tisch., Alf. *The children of this world*—Who are mortal; not even all the pious being excepted. V. G.] The contrast is, *the children of God*, ver. 36.

35. *Accounted worthy*—Truly a great honor. So ch. xxi. 36. *That world, and the resurrection*—Even before the resurrection there is an entrance into *that world*. *From the dead*—All shall rise; but the godly shall rise *from among* the ungodly, of whom no *resurrection* is proclaimed, but a more complete ruin, soul and body united. So Acts iv. 2.

36. *Neither*—Their body is so perfect, that they are subject neither to the marriage law nor to death, which gave occasion for the succession of brothers. That shall be a state more lasting than Adam’s. *For they are equal unto the angels*—An Ætiology [expression assign-

ing a reason] giving the reason of there being no marriages then. *Children of God*—Just as the angels. *Of the resurrection*—Which embraces immortality. In contrast with *die*, and an instance of *Ploce*. [That is, the repetition of a word to express some attribute of it.] *Being*—Resolve this into, *because they are*.

37. *Even Moses*—Not merely the rest of the prophets, but *even Moses*. *Calleth*—In writing out God's words concerning himself.

38. *All*—Abraham, Isaac, and Jacob, and all whose God is the God, but who are dead to men. *To men* they are dead; to him, God, they live. *For*—This is the very kind of conclusion where *therefore* might have been expected. But instead of it, *for* is written, as in Rom. iii. 28, [where *Beng.* reads $\gamma\alpha\rho$, *for*, instead of $\circ\delta\upsilon$, *then*: and so, *Alf.* (after *Griesb.* and *Lach.*); but *Tisch.* retains the $\circ\delta\upsilon$,] in this sense: Argument has been employed; "for" this point of truth was to be demonstrated. *Unto him*—To God, not to mortals. Moreover, they so live to God, as to enjoy God [1 Pet. iv. 6.] *Live*—with the soul: and shall live too with soul and body. The whole time of the soul's separation from the body is as a moment compared with the union originally intended, and destined to last for ever: and with God, to whom the future is not remote, nay, is present: Rom. iv. 17.

39. *Thou hast well said*—For this reason, too, the truth should be freely spoken, because, though it offend some, it is nevertheless approved by others.

40. [For $\delta\epsilon$, *and*, read $\gamma\alpha\rho$, *for*. *Tisch.*, *Alf.*]

41. [*How say they*—Commentators, teachers. *V. G.*]

42. *The Book of Psalms*—At that time, and long before, the Psalms were read in a collected form.

45. [*All the people*—To give public warning of dangerous men, is an imperative duty. *V. G.* For $\tau\omicron\iota\varsigma\ \mu\alpha\delta\eta\tau\alpha\iota\varsigma\ \alpha\upsilon\tau\omicron\upsilon$, *unto his disciples*, read $\pi\rho\delta\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma$, *unto them*. *Tisch.*, *Alf.*]

46. [*Which desire*—Often the intention corrupts a thing, not bad in itself. *V. G.*]

CHAPTER XXI.

1. *Looked up*—From his hearers [the disciples, ch. xx. 45. *Mey.*] to others. [Whatever thou doest, Jesus looks at thee also, thy action,

and intent. *V. G.* Beholding as attentively as then, the visible hand and the invisible heart, both of rich and poor. *Q.*]

3. [*Of a truth*—Gr. ἀληθῶς. Luke often coincides with Mark; but Mark loves Hebraisms more than Luke. Luke uses the Greek ἀληθῶς, *of a truth*, more frequently than the Hebrew ἀμὴν, *verily*. So the rest of the Evangelists constantly use the word *Rabbi*, but Luke never. As Paul was the Apostle of the Gentiles; so Luke, Paul's companion, wrote with especial reference to the Gentiles. *Harm.* A mistake. Luke has ἀληθῶς, *of a truth*, but three times; ch. ix. 27; xii. 44; xxi. 8; and ἀμὴν, *verily, amen*, eight times; ch. iv. 24; xii. 37; xiii. 35; xviii. 17, 29; xxi. 32; xxiii. 43; xxiv. 53.]

5. *Gifts*—Various costly memorials were dedicated to it for ever. See Josephus. [Such are in our day, banners, tombstones, and other similar things, usually hung up and erected in temples. *V. G.* Omit τοῦ Θεοῦ, *of God. Tisch., Alf.*]

6. *These things*—The Subject. The Predicate follows, which is subdivided into Subject and Predicate. *These things* are such, that *the days will come*, when, etc. So the Sept. 2 Kings i. 4: ἡ κλίνη ἐφ' ἧς ἀνέβης ἐκεῖ, οὐ καταβήσῃ ἀπ' αὐτῆς, *the bed upon which thou hast ascended there, thou shalt not go down from it.*

7. *But when*—Gr. πότε οὖν, *when therefore*; οὖν, a particle expressing wonder with assent. *Sign*—Both parts of the answer meet the question concerning the sign; ver. 11, 25.

8. *The time draweth near*—The time of the Messiah. This is truly the case in a general sense. Mark i. 15. The true Messiah has many characteristics, one of which is, the true time of both his Advents. But false Messiahs and impostors boastingly assigned a false time for the exaltation of Jerusalem by the kingdom of God, when its destruction was imminent: ver. 24.

9. *Wars*—Among equals. *Commutations*—Of inferiors against superiors, and intestine discords whereby the *constitution* of states is subverted. These are the preludes of *wars* beyond. In this chapter especially, Luke renders the Lord's words in different language from Matthew and Mark: ver. 15, 20, etc. So also, for their *wars and rumors of wars*, Luke says here, *wars and commotions*.

10. *Then said he unto them*—A short pause is shown to have intervened. Ver. 29.

11. [Add τε after σεισμοί, and place κατὰ τόπους after καὶ. *Tisch., Alf.* Read, *And there shall be great earthquakes, and here and there famines and pestilences*, etc.] *Fearful sights and signs*—*Hendiadys*, [that is, the use of two nouns for a noun and its limiting adjective; here for *fearful signs*.] These seem to have been in the lower region

of the sky. Comp. ver. 25, where greater signs follow. Not all omens are to be despised. See Josephus again.

12. *Before*—Gr. *Ἰπὸ*, here, denotes not so much the time (comp. Matt. xxiv. 9), as the importance of the events, as 1 Pet. iv. 8.

13. *It shall turn*—With a saving result: Phil. i. 19. *To you*—In Mark, ch. xiii. 9, it is *them*. The apostles were to act as a testimony toward *them*.

14. *Settle it*—Strive for this alone, that ye be not disquieted. [It is truly the best study to commit one's self to God. *V. G.*]

15. *I*—In Matt. x. 20, this is attributed to the Spirit of the *Father*; now Jesus speaks in accordance with his own exalted state. *I will give*—Being with you always. *A mouth*—Refer *gainsay* to this. Often the martyrs were gifted with speech, even after their tongue had been cut out, in Africa, Belgium, etc. [Comp. the observations on Mark xvi. 17. *E. B.*] *Wisdom*—To this refer *resist*. Wisdom is power. *Adversaries*—It is easy to be an adversary; it is not easy to *gainsay* or *resist*. [Transpose, and read *resist or gainsay*. *Tisch., Alf.*]

16. *Even*—[Eng. Ver. wrongly, *both*; Gr. *ἁπλῶς*.] *By parents*, not merely by strangers. [This declaration less properly refers to the parents of Peter or of John (Mark xiii. 3) than to those of the remaining apostles or disciples. *V. G.*] *They shall cause to be put to death*—Some: as James the brother of John.

18. *An hair*—A proverbial expression. *Perish*—Without the special providence of God unrecompensed, prematurely. Most, or at least some of the apostles outlived the destruction of Jerusalem. [It is better to understand *perish* in a Messianic sense; the *perishing* which is eternal shall not in the least degree touch you. *Mey.* True, not corporeally, but of the real and only *life* of Christ's disciples. *Alf.*]

19. *In your patience*—To which ye have been called. A paradox. The worldly seek their soul's safety by repelling force with force. Not so the saints: Rev. xiii. 10. [For *κτῆσασθε*, *possess ye*, read *κτῆσασθε*, *ye shall possess*. *Tisch., Alf.* So *Beng.* Render, *By your endurance ye shall possess your souls*. *Alf.*] *Ye shall possess*—In safety, (Matt. xxiv. 13,) with the enjoyment of what you are. *Souls*—Even at the sacrifice of all else. [Patience is the most useful of all things. By struggle and resistance is our worst course. *V. G.*]

20. *With armies*—Legions. *Know*—The siege will not be raised. The stubborn Jews, when the siege was now at its height, nevertheless thought that the siege would be raised.

21. [*Then*—Where all human wisdom fails, true Christians are aided by the word and guidance of their Master and Lord. *V. G.*]

Of it—The city: in which, meanwhile they were to “tarry:” ch. xxiv. 47, 49. *Who are in the countries*—Who inhabit the towns and villages: see on Matt. xxiv. 16. [Gr. ἐν ταῖς χώραις, meaning here rather, *on their farms, Mey., in the fields, Alf.*]

22. *Of vengeance*—Gr. ἐκδίκησεως, *of full vengeance, Matt. xxiii. 35.* Vengeance seizes those who do not flee; see ver. 28; Ex. ix. 19, 20. Whoever does not flee, when warned, and is thereby involved, let him suffer. This word is very emphatic, 2 Macc. vi. 14. *Which are written*—As in Daniel.

23. [Omit δέ, but. Tisch., Alf. *On the earth*—Not in the land, as Eng. Ver., but *on the earth*, opposed to *this people. Alf.*] Even outside of Judea. The same phrase occurs, ver. 25; but more forcibly, ver. 35. [The omission of the particle ἐν is favored as well by the margin of both Editions, as also by the Ger. Ver. *E. B.*] *Upon this people*—For despising so great grace from heaven. [The name *Israel* is avoided in this case. *V. G.*]

24. *Shall be trodden down*—Gr. ἔσται πατούμενη. This implies more than πατηθήσεται, *shall be trodden down*; it *shall be in a trodden down* and desecrated state: comp. note on 1. Tim. i. 9. The Derivation of the city’s ancient name *Jebus*, accords with this. So in Rev. xi. 2, etc.: “*The holy city shall they tread under foot forty and two months* ;” although there the angel speaks of a certain time of its degradation, and that a noted one; whereas in Luke all the *times* of its abasement are referred to. Indeed, however you explain the *forty and two months*, Jerusalem has already been longer than that trodden down by the Romans, the Persians, the Saracens, the Franks, the Turks; and it shall continue to be trodden until the *times of the Gentiles* be fulfilled. Moreover, the *times of the Gentiles* are the times allotted to the Gentiles to tread down the city: and these shall be ended when the Gentiles’ conversion shall be fully consummated: Rom. xi. 25; Rev. xv. 4; for indeed, the Gentiles, while treading down, are meanwhile unbelievers. The expression, the *times of the Gentiles*, is used as the *time of figs*, and the *time of the dead*: Mark xi. 13; Rev. xi. 18. We are not to infer from this that the temple and its emblematical worship is to be restored; yet many Christian worshipers will then be there, as even to-day there are some, and many of these too, Israelites: and in the same last time Gog and Magog shall assault it: Rev. xx. 9. *Until*—Tacitly concludes this part of the prediction. From this verse to ver. 27, are summed up all the times which are to follow the city’s destruction, down to the end of all things. *The times of the Gentiles*—Gr. καιροὶ ἐθνῶν, peculiarly theirs; αὐτῶν, *their*, is not used, but ἐθνῶν, *of the*

Gentiles, is repeated, to show the agreement of the event with the prediction. The article is not added. *The times of Israel*, which would have been perpetual, had Israel obeyed, Ps. lxxxi. 13-16, are interrupted by the *times of the Gentiles*. These latter had their own intervals, as in the Fourth and Twelfth centuries. Hence the plural, *καιροί, times*. A time of the Gentiles was fulfilled in the reign of Constantine; and then the treading down of Jerusalem abated; but only for a time. The times when the Christians held Jerusalem were brief intervals, if compared with those in which the Gentiles occupied it.

25. *Signs*—Different from those in ver. 11. *In the sun*—The language is to be taken literally: because the *earth, sea, and heaven*, are separately enumerated. [Those things mentioned in the first days of Creation, are here placed in inverted order: 1. The sun and moon with the stars; 2. The earth and sea; 3. The heaven. *Upon the earth*—See ver. 26, 35. *V. G.*] *Distress, perplexity, failing*—Form a climax. *Of nations*—With which are contrasted individual *men*, even Jews. See next verse. [For *ἤχούσης, roaring*, read *ἤχος, roar*. *Tisch., Alf.* So *Beng.* Read, *in perplexity at the roar of the sea and waves*; or (*Alf.*) *in despair on account of the noise of, etc.*] But the idea is not that *the sea and the waves roar*; but there is an *ἤχος, a roar*, of the sea, and a *σάλλος, agitation*, affecting the ear and the eye. Comp. Ps. xlv. 3, *the waters thereof roar and be troubled.* *ἤχος, roar*, is also neuter, as well as masculine. There are four clauses, equally implying terror. *And there shall be SIGNS in the sun, and in the moon, and in the stars:—And upon the earth DISTRESS of nations:—In PERPLEXITY at the roar of the sea and waves:—Men's hearts FAILING them.* The words *in perplexity* are more closely connected with what follows, than with what precedes, whether *ἤχος καὶ σάλλου, roaring and waves*, be the objective or temporal Genitive. The objective Genitive may seem, in this passage indeed, to render the construction strange and forced, because *ἀπορία*, if it denotes *want*, usually takes the Genitive of the thing wanted, as *want of food, of means, etc.* Similar phrases are not wanting as, *ἡ ἐξουσία ὑμῶν, POWER over you*, 1 Cor. ix. 12; *τὸ ὑμέτερον ἔλεος, the mercy shown towards you*, Rom. xi. 31; *ὁ φόβος τῶν Ἰουδαίων, fear arising from the Jews*, John vii. 13; *ταραχαὶ σκιάς θανάτου, terrors of the shadow of death*, Job xxiv. 17, where *ταραχαὶ, terrors*, answers to *מורא*, as *נהלה* is rendered by *ἀπορία, terror*, in Lev. xxvi. 16. If this does not satisfy, *ἤχος καὶ σάλλου, roaring and waves*, ought to be taken as Genitives of time, as *χειμῶνος, in the winter, νυκτός, at night, σαβ-*

βάτου, on the Sabbath. [Of the sea—For joy. Ps. xcvi. 11–13, xcvi. 7–9. *V. G.*]

26. *Fear and looking after*—*Fear*, of the present; *expectation*, of the future. Not even the righteous shall be altogether free from a kind of terror: comp. ch. xxiv. 37, 38. But soon they will recover themselves. *For the powers*—This is now not a mere sign, but one of those things which are coming on the earth.

27. [Coming—To judgment. See ver. 36. *In a cloud*—The singular. Comp. note on Matt. xxiv. 30. *V. G.*]

28. *When these things begin*—Comp. *the beginning*, Matt. xxiv. 8: Therefore refer *these things* to ver. 8, 9, 10, etc., and this passage treats of preparation for the nearer events; but in ver. 34, 35, he treats of the preparation for the last day. *Look up, and lift up your heads*—So as to perceive as soon as possible the event answering to your expectation, and to welcome it joyfully. Comp. ch. xxiv. 5. Job x. 15. In the Sept. “to lift up *the head*,” is expressed by *ἀνακύβαι*, also *ἄραι κεφαλήν*, Judg. viii. 28. *Redemption*—From many miseries, ver. 12, 16, 17. Deliverance from the miseries of the Jews. [Rather, *the completion of your redemption* by my appearing. *Alf.* While the Levitical shadows, with the City and Temple, existed, the kingdom of God, or the free exercise of Christianity, was as yet impeded. This is compared to the beauty of *summer*, ver. 30, 31: but old things must first be abolished. *V. G.*]

29. *The fig tree*—A common tree, and early in bloom. *All*—Good and bad trees.

30. *Of your own selves*—Even without instruction. This is also understood in the conclusion.

31. *The kingdom*—To which the old city must yield. [See ch. ix. 27. The wicked vine-dressers being slain, the vineyard was let to others: Matt. xxi. 41, 43. *V. G.* Christians should improve this hint, by viewing the resurrection of nature in the spring as a foretaste of the resurrection of the just, and a sign of the coming of the Sun of Righteousness. *Q.*]

32. [*This generation*—Forty years intervened between this discourse and the destruction of Jerusalem. *V. G.*] *Be fulfilled*—He is speaking of what was embraced in the question, ver. 7, and is discussed from ver. 8, to ver. 24; though not even is the addition, ver. 25–27, entirely excluded; for the beginning once made, the remaining events do not pause, but are continually coming to pass, and rolling towards the end.

34. *Lest*—*Be overcharged*—Gr. *μήποτε βαρηθῶσιν*. *βάρος* expresses drowsy torpor: Matt. xxvi. 43. *With surfeiting and drunk-*

eness—Gr. *κρανδύη καὶ μέθη*, is sickness produced by the previous day's drunkenness. *The cares of this life*—In planting, purchasing garments, gardens, houses: ch. xvii. 27, 28. *Unawares*—*Sudden*, unexpected, unforeseen. The same term occurs, 1 Thess. v. 3. Refer to this *for*, ver. 35. *Upon you*—With these are contrasted all the rest of the world, mere *dwellers on earth*. The character of the latter is expressed, ch. xvii. 27, 28. *That*—The last day. In contrast with *this*, ver. 32. The universality of its visitation harmonizes with this. See ver. 35.

35. *On all them that dwell on the face of the whole earth*—Sept. in Jer. xxv. 29, has *upon all the inhabitants of the earth*. Comp. *you*, contrasted with this, in ver. 34, where see note.

36. *Watch*—Mark xiii. 33. [For *οὐν*, therefore, read *δὲ*, but. Tisch., Alf.] *And pray always*—Ch. xviii. 1. *At every time*, whether *these things*, which are immediately to occur, are regarded, (ver. 31, 32,) *these nearer events, about to befall the city, or that day, the day of the Son of Man*: ver. 28, 34. This conclusion comprises the whole discourse concerning the city and the world. *To escape*—*Suddenly*. *Stand*—For the force of this word, see on Matt. xii. 25.

37. [*In the day time*—This refers to the days just preceding: comp. ch. xix. 47. For the Saviour, Matt. xxiii. 39, xxiv. 1, left the temple: a fact which Luke states later, as closely connected with ch. xxii. 1, 2; although in Matthew and Mark some of Jesus' discourse is placed between. *Harm.*]

38. *All the people came early in the morning*—Very different was their conduct a little after, ch. xxiii. 18.

CHAPTER XXII.

1. *Which is called*—Therefore Luke assumes that those to whom he writes do not all know what the Jewish Passover was. So John ii. 13. Add John xix. 40, 42.

2. [*And the chief priests sought*—Judas sought the same thing, ver. 6. Vile pursuit. *V. G.*] *For*—Giving the reason for their seeking suitable means. [Most pitiable fear, succeeded by atrocious joy, ver. 5. *V. G.*]

3. *Entered*—The time of the fact is stated in John xiii. 27. [The fearful event occurred before the day of unleavened bread: ver. 7, John xiii. 1. *V. G.* There may be one Judas or more in the holiest company. We need not therefore leave it. *Q.*]

4. *The chief priests and captains*—Different classes of men conspired; *σπαρτηγοὶ τοῦ ἱεροῦ, captains of the temple*, were the Jewish officers, in command of the soldiers on watch at the temple. See ver. 52. See Acts iv. 1, comp. 1 Macc. iv. 60, 61.

5. *They were glad*—As at a thing desired, and unexpected.

7. *Came*—Sosinus Perastianus of Cephalonia explains this of the *near approach*, not of the actual coming of the day of unleavened bread, in order to push forward the Passover to the Sabbath. But this *came* is much more limited in meaning, than *drew nigh*, in ver. 1. Therefore Luke, like Matthew and Mark, clearly indicates the actual arrival of the day of unleavened bread. [*Must*—According to the law. *V. G.*]

8. *Peter and John*—Peter was first in dignity; and yet John was the more intimate. [While both these were executing his commands, Jesus was able, the traitor being now excluded, the more to confirm the remaining nine in the faith. *V. G.*]

13. *Found*—With the joy of faith.

14. [*The hour*—At evening appointed for the eating of the Paschal Lamb. *V. G.* Omit *δώδεκα, twelve. Tisch., Alf.*]

15. *And*—Verses 15–18 describe a kind of prelude, as it were, to the Holy Supper. Comp. Matt. xxvi. 29. *I have desired*—For the disciples' sake, to whom he wished at length to reveal himself more openly in this very farewell; and for his own sake also, because he was immediately to enter into his glory. *This*—Peculiarly memorable. *Before*—Explaining *this*. [His enemies left him scarcely time enough: yet they were forced to delay their deed until after both the Passover banquet and several other events. *V. G.*]

16. *Until*—Then shall the heavenly feast be celebrated. See ver. 30. *It be fulfilled*—The Paschal Lamb, the type of the heavenly kingdom. *In the kingdom*—Ver. 18, 30.

17. *Took*—Gr. *δεξιόμενος. Δέχομαι* is said of that which is presented. Jesus acted as the Head of the family: He caused the cup to be handed to him. *Yourselves*—He seems first to have drunk himself. Comp. the preceding verses, (not also ver. 20.) Comp. Matt. xxvi. 26, note.

18. *For*—That is, Do not wait, until I drink any more here. *Drink*—An important body of manuscripts add *ἀπὸ τοῦ νῦν, henceforth*, corresponding to *οὐκέτι, not any more*, in ver. 16. [But the reading is

not sufficiently supported. *Tisch., Alf., etc.*] *Henceforth* is the expression in Matt. xxvi. 29.

19. *This*—*This cup* is said in ver. 20; but here *bread* is not added; because bread does not so well accord with the complex term [*my body which is given*] as *the cup* [with *the New Testament in my blood, which is shed.*] *Which is given for you*—As in the Old Testament, part of the same victim was offered to God, part eaten by the Israelites: so Christians receive, in the Lord's supper that one body, which Jesus Christ offered to the Father, *for*, that is, *instead of*, Matt. xx. 28. *Given*—To death. *Do*—*Eat*. *Do* does not convey here the idea of sacrifice. It is a wrong against the only Priest of the New Testament, to ascribe priestly power and dignity before God to the ministers of the Lord's Supper. *Remembrance*—See 1 Cor. xi. 25, 26, note. [In that first celebration, Jesus was still present, and therefore there was properly no occasion for remembrance. The *future* therefore is contemplated in this term. *V. G.*]

20. *Likewise*—Therefore we should neither separate nor confound the two parts of the Lord's Supper; as if the bread sufficed without the cup, or as if the blood were already received with the body. The ancients deemed it uncourteous to *drink bread*: nor is it for us to eat the Lord's cup. *The cup*—*He took and gave*. *The* refers to ver. 17, where the cup is mentioned with the wine. For a noun, when used twice, very often has no article the first time; afterwards takes it. Matt. ii. 1, 7; 1 Cor. viii. 1; Heb. ii. 8. *After supper*, not the Sacramental Supper: thus passing to greater and final events. *The New Testament in My blood*—This is equivalent to *My blood*, which is of *the New Testament*. Comp. note on 1 Cor. x. 16. So we read *the promise of the Spirit*, that is, *the promised Spirit*, Gal. iii. 14. *Which is shed for you*—This belongs to the Predicate, *blood*, (for the full cup is not *shed*, or *poured out*, but *drained*,) and is in apposition with the clause, *in my blood*; similar cases occur, 2 Cor. viii. 23, xi. 28, note; Rev. i. 5; Sept. Lev. vi. 8, other Ed. 15; Gen. xxi. 33; Deut. xxxiii. 16.

21. *But*—The contrast is between τὸ—*διδόμενον*, *which is given*, ver. 19, and *παράδιδόντος*, *that betrayeth*, in this passage. [*But notwithstanding this very declaration of love, in giving my Body and Blood for you, there is one here who shall betray me. Alf.*] *But* intimates that Jesus' delightful converse with his disciples [ver. 15–20], is soon to be broken off. [And, at the same time, he implies that he is forthwith to be withdrawn from them, by a traitor's agency, and that therefore his *remembrance* should be for the future celebrated by his disciples. *V. G.*] This particle proves that Judas was present;

and partook of the Lord's Supper. Comp. ver. 14. That this was a continuous discourse appears from the fact that Luke has not even employed here that formula so usual with him, *And he saith. The hand*—Which has taken the Holy Supper, and pledged its treacherous faith to my enemies. [On receiving the thirty pieces of silver. *V. G.*] So Ambrose said to Theodosius, *Wilt thou stretch forth those hands of thine, yet reeking with the blood of unrighteous murder, and with them take the most holy body of the Lord?* [*With me*—He does not say *with you*. Thus separating the traitor from the rest of the disciples, and showing that now he alone has to do with that wretch, as with an enemy. *V. G.*]

22. [For *xai*, and, read *δτι*, for. *Tisch.*, *Alf.* *As was determined*—What was determined or appointed, we may know from Scripture. See ver. 37; Mark xiv. 21. *V. G.*]

24. *And—also*—Not merely the traitor, *but also* the Eleven, annoyed the Lord. *A strife*—Fraught with danger. Comp. ver. 31. [This contention certainly occurred within the city: and to the words which Jesus spake to allay it, Luke adds, besides other things, the prediction of Peter's denial, which Matthew and Mark mention after his departure from the city. *Harm.*] *Which of them should be accounted*—By unanimous consent. *The greatest*—Gr. *μειζων*, greater, as the first, the second, the third, etc. The question concerned not merely the greatest.

25. *Benefactors*—So in 2 Macc. iv. 2, Onias is said to be *the benefactor of the city*. *Are called*—Gr. *καλοῦνται*. The Middle Voice; *call themselves*. They assume this title.

26. [*But ye*—Having humbled them by this address, he exalts them by that other in ver. 28. *V. G.* *He that is greater*—Gr. *ὁ μειζων*, i. e. really greater, not he who *would be* so; let him claim no more than the younger. *Mey.*] *Younger*—In age or discipleship.

27. *For*—He proves his statement by his own example. *I*—Jesus speaks in the first person, where he treats of serving; before, in the third person. *For whether is greater?* *Among you*—On equal terms. He appeals to the present. [*Serveth*—A clear allusion to *the washing of their feet by the Lord*. John xiii. 5, etc. *De W.*, *Alf.*]

28. *But*—Gr. *δὲ* [not rendered in Eng. Ver.] More shall be given you than you hope for; not some precedency among yourselves, but a kingdom to each. [The Lord well knows how to promote his people to honor. He revealed to them this very privilege, when the danger of its arousing their pride was less imminent. *V. G.* *Ye are they*—Whom the heavenly Father would have to know and behold my obedience. *Erasm.* in *Mey.*] *Temptations*—The disciples were

called after his *temptation* in the wilderness. Therefore Jesus Christ's whole life was full of trials [from Satan, the world, the Scribes, etc. *V. G.*] through which he entered into glory. So is it with believers. Christ also tried the disciples. [They stood firm at all points. John vi. 68. *V. G.* It is Jesus Christ himself, who, through all time, endures, in his church, the temptations of the world. *Q.*]

29. *And I—And in turn. I.* The sense is: I also will preserve you in your dangerous trials (comp. Rev. iii. 10) until ye enter the kingdom. But this is briefly expressed; for entrance into the kingdom presupposes preservation in trials. [Comp. John vi. 39.] *I appoint*—Now by these very words. The promise precedes the warning. See ver. 31. Flacius and Beza translate, *I covenant* to give. E. Schmidius, *I assign by will*. The word is appropriate to one dying. Heb. ix. 15, 16. [However the word *soon* has a wider meaning when applied to *the Father*. *V. G.*] *Unto me*—Who have *continued steadfast*. *A kingdom*—In a kingdom there is usually a royal and splendid style of living and food, with royal power and its exercise. Both are promised in the next verse. [Then indeed the question, *who is the greater*, will have been easily forgotten by all. He who regards so great blessings as these which are promised will easily disregard the world. *V. G.*]

30. *That ye may eat*—Not as attendants. See ver. 27. *At My table*—Contrasted with the landlord's table. See ver. 12. [For *sit*, read, *καθίσουτε, ye shall sit. Tisch., Alf.*] *Sit*—In My kingdom. See Matt. xix. 28. *Tribes*—Each, one tribe?

31. [Omit *εἶπε δὲ ὁ Κύριος, and the Lord said. Tisch., Alf.*] *Simon, Simor*—A most impressive Epizeuxis, [repetition for the sake of force.] Peter also had joined in the *strife*, ver. 24, which was hostile to faith, John v. 44. *Behold*—That is, the fact is in this instance clear from its manifest effect; which however, Peter did not suppose to have come from the Tempter. *Satan*—Not satisfied with Judas, ver. 3. *Hath sought you out*—Gr. *ἐζητήσατο*, [better than Eng. Ver., *hath desired*] from your shelter. Satan demanded that Peter should be given up to him, as Job was: but the Saviour repulsed him. The contrast is, *I have prayed*. *You—for thee*—Satan had perceived that Peter had great faith, but was also liable to fall, and he thought that, Peter once vanquished, all would be overcome. But Jesus, by preserving Peter, whose fall would have involved that of the rest, preserved them all. Indeed this whole discourse of our Lord assumes that Peter is chief of the apostles, and that the danger of the others will be less or greater, according as he stands or falls. But he was

first in faith, not in authority. Whereas Peter's pretended successor, after degenerating from the purity of the faith, and yet arrogating to himself alone the supremacy in faith and in power, fell wholly and miserably into the *sieve*. The other soldiers usually follow the foremost: the foremost are more endangered than the rest: the foremost need especially to be guarded by the care and prayers of themselves, and of the "watchmen." *Sift*—Gr. *σιδάσαι*. *Σίβιον*, a *sieve*: corn is shaken and tossed in a *sieve*: and men do so to cleanse it. But Satan sifted to destroy the apostles' faith, while bringing them into mutual collision, by exciting confusion without and within, in things high and low. *As*—As easily.

82. *Prayed*—A striking word. *I have prayed*, although thou, Peter, wert ignorant of what was being done. Jesus prayed for his disciples: therefore Satan could not *seek him out*. *That thy faith fail not*—He does not say, *that thou mightest not be sifted*. Though Satan sifted Peter, he did not entirely deprive him of faith. Satan sought to obscure Peter's faith: but the light of faith immediately shone out again in him after the *strife*, and after the denial. Peter, during his wavering, was secretly, notwithstanding, truly *Peter*: just as James and John, though their outward speech was refined, were nevertheless truly *the sons of thunder*. [*Faith*—Which pride is assailing, and Satan is endangering. *V. G.*] *When*—Gr. *πότε*, (John ix. 13.); *πότε* is used even of a short interval. Here it is indefinite. *Whenever*—Sooner or later. *Strengthen in thy turn*—In consideration of the fact that thy brethren are now endangered through thee: *ἐπιστρέψας*, *having turned*, is here to be construed as an adverb, like the Heb. *וּשׁוּב*. Comp. *turned*, Acts vii. 42. [But it seems better to give it the force, *having turned to God*. *Alf.*] *Strengthen*—What I now do to thee, do thou to those like thee, whom thou hast previously caused to waver. Peter did so not long after, Acts ii., iii., iv., and in both of his Epistles, where this very word is often repeated; 1 Pet. v. 10; 2 Pet. i. 12; iii. 16, 17; ii. 14. And you may often observe Jesus' words afterwards used by the apostles. *Thy brethren*—*Not our* brethren. For Peter's brethren were such in a very different sense from the Lord's brethren. The rest of the apostles were Peter's brethren, Matt. xxiii. 8: but as these afterwards did not need Peter's confirmation, it is to be understood of feeble believers.

83. *With thee*—These words are emphatic, especially as they stand at the beginning. Comp. Ps. xviii. 30. *Ready*—Peter is very self-confident. [Much readiness and uncommon courage had been necessary. One may reasonably suppose that Peter was so very self-reliant

with respect to those things which had been recently mentioned concerning the disciples, constancy, and the Lord's intercession (ver. 28, 32.) And doubtless both had their effect, but not that which he imagined. *V. G.*] *Into*—The heaviest trials are imprisonment and death. [But it was not becoming that Jesus should be imprisoned. Having once begun, he continued even until his last breath, amid the very bands of his enemies, and on the cross, openly to practice and teach virtue. *V. G.*]

34. *This day*—Although thou, Peter, mayest think thyself *ready*. [For *πρὶν ἤ*, before that, read *ἕως*, until. *Tisch., Alf.*]

35. *And he said to them*—This is intended to arouse the disciples' watchfulness, lest they rely on their own strength. *When*—Not, as often soever. For we read that the seventy were so sent but once, ch. x. 4; and the twelve but once, ch. ix. 8. [Comp. the note on Matt. x. 1.] *I sent*—The Lord fed them while present with him. *Purse and scrip*—On the difference between these words, see note on Matt. x. 9, 10.

36. [*But now*—When Jesus gave himself as a criminal into men's hands, it was not fitting to afford the disciples extraordinary protection against the world. Therefore he permits them to use the ordinary means of support and defence; informing them of the fact at this appropriate time. *V. G.*] *Scrip*—*Likewise he that hath a scrip, let him take it*. That is, no one will be your friend, many your enemies. [A concrete representation of the enmity which should exist between them and the world: and the opposition and conflict of their apostolic career. *Mey.*] *He who hath not*—Money [not as Eng. Vers., *He who hath no sword, Alf.*] wherewith to buy. *Garment*—Which is more necessary than a purse. *Buy*—The consequent for the antecedent. That is, Ye shall now find men not only not liberal, but altogether your enemies. Hence the apostles, from this time until the day of Pentecost, maintained not only privacy, but sometimes entire seclusion: John xvi. 32; xix. 27; xx. 10, 19. [*Sword*—Not to kill any one, but to restrain the sword of others. *V. G.*]

37. *This—yet*—Gr. *ἔτι τοῦτο*, still this last prediction, after so many others. (On the Gr. *τὸ*, Mark xv. 28, note.) *And*—This last step presupposes the rest. *The things concerning me*—Those written of Messiah as suffering: comp. ch. xxiv. 27, end. *Have an end*—Have reached a consummation. Just before we have *τελεσθῆναι*, be accomplished, i. e., consummated. Among men, this is an act; but in reality it is the consummation. *End*—Rom. x. 4.

38. *Here*—They had found them in the supper-room, or had brought them, see ver. 49. [For before they had not worn swords;

otherwise the Lord would have forbidden their use, when the disciples were sent, ver. 35. *V. G.*] *Two*—Comp. John vi. 9. *It is enough*—That is, there is no need of more than two swords. Jesus answered so briefly that the disciples might clearly understand his opinion, as to buying a sword, ver. 36. Comp. John xiv. 30. A phrase not unlike occurs, 1 Macc. ii. 33; Deut. iii. 26, *let it suffice thee*.

39. *As he was wont*—Thus the disciples did not at once notice anything new or striking. *To the mount of Olives*—A red cow used to be led forth to this mountain for sacrifice. [Omit *αβροῦ*, his. *Tisch.*, *Alf.* Read, *the disciples*.] *Followed*—Of their own accord.

40. *At the place*—The sight of the very place moved Jesus. [*That ye enter not*—Prayers are not merely recommended generally as a remedy for temptation; but the subject of prayer is herein indicated. *V. G.*]

41. [*Was withdrawn*—By deep emotion. *Stone's cast*—Near enough to be heard in the still night. *Mey.*]

42. *If thou be willing, remove*—Gr. *εἰ βούλει παρενεγκεῖν*. The infinitive is frequently used for the imperative in Greek. See note Rev. x. 9. And here, indeed, such an *Enallage* (change of mood) expresses Jesus' lowly reverence towards the Father, which an *Aposiopesis* (suppression) of the verb *remove*, will render still more marked.

43. *And*—The very appearance of the angel signified that He was drinking the cup, and that his prayer was granted. So utterly incapable is human reason of comprehending the depth of this agony that some formerly omitted this whole paragraph. When his *baptism* is mentioned with the *cup*, the *cup* signifies his inward suffering; for instance, his abandonment on the cross; the *baptism* denotes his outward suffering: comp. Mark x. 38, note. Where the cup is mentioned *alone*, his entire passion is understood, at least in such a way that the inward includes the outward suffering. *Strengthening*—Not by encouragement, but by invigoration. The same verb occurs, Acts ix. 19.

44. *Agony*—His greatest grief and anguish (comp. note on Matt. xxvi. 37) arose from the offering of that cup. The same word occurs 2 Macc. iii. 14, 16, 21; xv. 19. It properly denotes the mental distress and anxiety attendant on beginning a *contest*, and a difficult undertaking, even with the sure prospect of a favorable issue. *More earnestly*—[This occurred at his second and third departures. Therefore the angel appeared on his first prayer, and after each prayer we may suppose that the angel strengthened Jesus. *V. G.*] More earnestly with both mind and voice: Heb. v. 7. Therefore not only

the three nearer disciples, but also the eight others could hear him. *And His sweat became*—Gr. ἐγένετο, [Eng. Vers., *was*.] The intensity of his agony is shown. *Sweat*—Although it was cold: John xviii. 18. [That sweat was drawn out by the power received through the angel, by the struggle, by the fervor of his prayers, and his longing to drink the cup. *V. G.*] *As it were great drops of blood*—θρόμβοι, *clotted drops*, from θρέψαι, that is, πῆξαι, to fix or coagulate. θρόμβοι αἵματος, *drops*, thick and clotted, of real blood. The force of the particle, ὡσεὶ, *as it were*, falls on θρόμβοι, *drops*, not on αἵματος, *blood*, as appears from its having the epithet, and that in the plural, καταβαίνοντες, *falling down*. The blood flowing from the pores in smaller drops became clotted by its abundance. Had not the sweat been *bloody*, the mention of blood might have been entirely omitted, for θρόμβοι, *large drops*, even alone sufficiently expressed thick sweat. *To the ground*—On account of its abundance. Thereby the earth received its blessing. [This was not mere sweat (so *Ol.*, etc.) or why allude to blood? Nor was it blood, as ὡσεὶ, *as it were*, shows. But *bloody sweat*, drops of sweat mingled and colored with blood. *Mey.* So *Alf.*]

45. [And when he rose up—Resigned to the Father's will. *V. G.*]

46. *Rise*—A posture suited for overcoming drowsiness.

47. [Omit δὲ, *and*, before ἔτι, *while*. *Tisch.*, *Alf.*] *Went before them*—Some read προήρχητο αὐτῶν. But the same phrase occurs in Mark vi. 33, προήλθον αὐτοῦς, *outwent them*: by comparison with this passage, it appears that the traitor reached the Lord before his band.

48. [Said unto him—Amid the confusion, (comp. ver. 51, 52) Jesus's very wise conduct is worthy of observation. *V. G.*] *With a kiss*—The traitor with the utmost presumption abuses the most sacred token of love. Comp. note on Luke vii. 45.

49. *What would follow*—Contrary to the opinion they had heretofore held. [Omit αὐτῷ, *unto him*. *Tisch.*, *Alf.*]

50. *And*—Without waiting for the Lord's reply. See ver. 51.

51. *Said*—To Peter and the rest, Matt. xxvi. 52. *Suffer ye*—So Acts v. 38. *Thus far*—Go no further. So 1 Macc. ii. 33, *until now*; Lev. xxvi. 18, אלה ער. *Yet*—[Omit αὐτοῦ, *his*. *Tisch.*, *Alf.* Read, *the ear*.]

52. *Were come*—The servants had been sent; the priests had come voluntarily. *Captains of the temple*—The Jewish Captains of the watches in the temple. *Come out*—With sudden tumult.

53. *Your*—Not given you before, [although long ago awaited by you. *V. G.*] *The power of darkness*—John ix. 4; xiv. 30: *of dark-*

ness, that is, of *Satan*. The abstract for the concrete. [Better; only the darkness gives you courage and might to seize me. *De W.*] An allusion to the night time. [Perhaps there is an allusion also to the brief duration of the power of evil. *Neand.* But much more is this *thy hour*, O Jesus; thou who makest men's malice and the power of darkness, subserve thy great work. *Q.*]

55. *In the midst*—As the place admitted.

56. *By the fire*—Gr. πρὸς τὸ φῶς, *by the light*. Had he avoided this, he might have been better concealed.

58. *I am not*—While Peter denies himself, he denies his Lord; and while saying, *I am not*, he ceases to be. His very words disclose his alarm.

59. *Hour*—Once wounded, he did not recover himself in a whole hour.

61. *Looked upon*—By this one look, since there was no opportunity of speaking, Jesus fully aroused Peter's mind. Comp. John i. 42; of a look, which also Peter may afterwards have remembered. [After φωνῆσαι, *crow*, add σμερον, *this day*. *Tisch., Alf.*]

63, 64. [*Held*—All night. *V. G.* For τὸν Ἰησοῦν, *Jesus*, read αὐτὸν, *him*. *Tisch., Alf.*] *Smote, struck, smote*—Gr. δέροντες, ἔτυπτον, παίσας. Δέρειν, *to smite* the whole body; τύπτειν, *a part*; παίζειν, *to smite* with violence, giving pain. [No mortal, not even the vilest malefactor, ever endured such wanton abuse as Christ, the Just One, suffered. *Harm.*]

64. [Omit ἔτυπτον αὐτοῦ τὸ πρόσωπον καὶ, *struck him on the face, and*, *Tisch., Alf.* *Who is it?*—To not a few, who more eagerly desire to escape notice than that wanton rabble, it shall at last be said, THOU ART THE MAN: even though the matter be deferred until the last day. *V. G.*]

68. [Omit καὶ, *also*; and omit μοι ἢ ἀπολύσῃτε, *me, nor let me go*. *Tisch., Alf.*] *And if*—Comp. Jer. xxxviii. 15. *If I ask*—Truth, by questioning, easily confutes the insolent. [Ch. xx. 3.]

69. [After νῦν, add δὲ. *Tisch., Alf.* Read, *But hereafter*, etc.] *From this time*—Gr. ἀπὸ τοῦ νῦν, [not *hereafter*, as Eng. Ver.,] when ye will not let Me go. This itself was his path to glory. The absence of a conjunction renders the remark emphatic. *The Son of Man*—This is the last place where Jesus calls himself *the Son of Man*.

70. *Then*—They inferred it from what he had said of himself, ver. 69, and that very strongly. *Art Thou?* say they, not, *Shalt Thou be?* [Ver. 71. *We ourselves—have heard*—They themselves testify against themselves. *V. G.*]

CHAPTER XXIII.

1. [*The whole multitude*—One may compare this to a conflagration sweeping away everything on all sides. *V. G.*]

2. *We found*—A malicious expression. [Yet neither Pilate nor Herod found, ver. 4, 14, 22. *V. G.* After τὸ ἔθνος, add ἡμῶν. *Tisch., Mey., not Alf.*] *Nation*—λαός, *the people*, is applied to the Jews in contrast with the Gentiles; but ἔθνος, *nation*, to both. λαός, *the people*, is used in a political, and at the same time in a sacred sense: ἔθνος, *nation*, is used genealogically or physically: John xi. 50, 52. Comp. Rev. v. 9. *Forbidding*—As if hostile to Cæsar. *To Cæsar*—Nothing rendered them so devoted to Cæsar as their hatred of Christ. The transition from spiritual to political matters is very dangerous. *Saying*—Thus they illustrate the words *perverting*, and *forbidding*. From the name *Christ a King*, they infer as a consequence a double slander. Dismissing the latter, Pilate inquires into the former.

4. *And Pilate*—Pilate perceived that Jesus' profession of royalty was such as would not injure Cæsar. For he was now alone, deserted even by his disciples. [Again and again Pilate asserted Jesus' innocence; but in a peculiar manner three times in all, Luke xxiii. 4, 14, 22. Comp. Matt. xxvii. 24; John xix. 4. *Harm.*]

5. [Add καὶ, *and*, before ἀρχόμενος, *beginning*. *Tisch. not Alf.*] *From Galilee*—While exaggerating the matter, they afford Pilate a chance of escape.

7. *He sent*—Gr. ἀπέπεμψεν, *sent up*, as to his prince. Comp. v. 11.; or *sent him* to the upper part of the city.

8. *Herod*—The powerful seldom meet Jesus: and are usually the last to know the things of the Kingdom of God. The Christian faith was not originally propagated by worldly rulers. [Omit πολλὰ, *many things*. *Tisch., Alf.* *To have seen some miracle*—Wretched are they who seek in Christ nought save the gratification of sense. Such *gladness* as Herod's is not profitable. *V. G.*]

10. [*Stood*—i. e., *were standing*, after having brought him in. *Mey.*] *Vehemently*—Acts xviii. 28. Priests often have false zeal; courtiers, none at all: whence the latter often assail the truth more mildly than the former. Herod, at the time, could, and therefore ought to have set Jesus free.

11. *Set at nought*—He did not regard Jesus of sufficient importance to trouble himself about him, whatever charges the priests might

make. He thought that Jesus' wisdom and power had departed. *A gorgeous robe*—A royal vestment. [Such as he himself may be supposed either to have worn, or to have wished to wear. *V. G.*] Herod seems to have meant scornfully to indicate that he fears nothing from this king. But in reality he honored him unconsciously by the robe, as Pilate did by the inscription on the cross. [The elder Herod feared too soon: this one, when Christ's kingdom was close at hand, is now self-secure. The way of the world is perverse. *V. G.*] *Sent him again*—He could and ought rather to have dismissed him. [Therefore in sending back the innocent to Pilate, he involved himself in Pilate's guilt. Acts iv. 27. *Harm.*]

12. *Friends*—So that neither now desired to infringe on the other. *V. G.*] Judaism and Heathenism began to blend at the birth of Christianity.

14. *Before you*—Whence ye see that the case has been carefully tried. *I have found no fault*—Gr. οὐδὲν εὑρον, *I have found nothing.* Refuting the *we have found* of the Jews, ver. 2. Therefore *I* is in contrast with them, comp. John xviii. 38; and with *Herod*; see the next verse.

15. *Done*—Render, *there is nothing worthy of death done by him.* [So *Alf.*]

16. *Chastise*—With scourges. A Meiosis [mild form of expression.] Here Pilate began to grant too much, [and thus let the attainment of his purpose escape him. "Pilate was a facile man, with little firmness for truth. For he was afraid of being accused of setting free a traitor," says *Theophyl., Mey.*]

17. [Omit this verse. *Tisch., Mey., etc., not Alf.*]

22. [*This man*—Gr. οὗτος. Eng. Ver., less forcibly, *he.* Thus Jesus is compared with Barabbas the robber. *V. G.*]

23. *And of the chief priests*—Unmindful even of propriety, they joined in the cry of the rabble.

24. *Gave sentence*—Gr. ἐπέκρισε; that is, *he confirmed their judgment.* The priests had given the previous judgment. [Thus he who loves anything else more than truth, will sooner or later forsake truth. *Q.*]

25. [Omit ἀποῖς, unto them. *Tisch., Alf.*] *To their will*—That they might deal with them as they had wished or might wish. [Had some of those who wished to be called Christians the same power, what, think you, would happen? *V. G.*]

27. [*Mey., Stier., etc. reject xai, also.* But *Tisch., Alf.* retain it.] *Bewailed*—Either influenced by the common feeling, or by peculiar

emotion. *Κόπτεσθαι*, to beat one's self, refers to the gestures: *θρηνεῖν*, to weep, to the lamentation, and audible weeping.

28. [Not—for me—Already Jesus was going to his glory. He does not forbid their mourning for him in the way indicated, Zech. xii. 10. *V. G.*] *For yourselves—and for your children—behold—*It is indicated that the punishment is near at hand. [Doubtless that calamity threatened the infants especially, yet not so that the women who were lamenting Jesus might not experience it in their life. *Harm.*] Jesus himself too wept for the city, not for himself. See ch. xix. 41, xviii. 31, 32. [How many men and women, who might find very serious cause to weep for themselves, pass the present in security! *V. G.* He vouchsafes to their women a word he denied before king Herod. The first demand of Jesus from us is, not our *sympathy*, but that we suffer with him. *Stier.*]

29. *Shall say*—Your children. [For *ἐθήλασαν*, gave suck, read *ἐθρεψαν*, nourished. *Tisch., Alf.*]

30. *Then*—Then at last, more than now. *Shall they begin—*The barren shall begin, in answer to those by whom they were called blessed. The same shall be said afterwards also, Rev. vi. 16. *Fall on us, and hide us from the face of Him that sitteth on the throne.* So Hos. x. 8, Sept., *And they shall say to the mountains, Cover us; and to the hills, Fall on us. To the mountains—*Men have often been buried beneath mountains. It is fearful indeed when that which is dreadful in itself is desired as a shelter. See Rev. vi. 16.

31. *For*—By this adage Jesus either shows why he himself bids the daughters of Jerusalem to weep; or rather introduces the persons who desire to be covered by the mountains, stating the cause of their terror. Therefore *the green trees* may have represented the young, strong, and vigorous: *the dry tree* (comp. Is. lvi. 3; Ezek. xxi. 3; xxxi. 3, etc.) old, feeble, barren. A remarkable passage occurs in Joseph., B. vi. de B. J. ch. xlv. “When the soldiers were weary with killing Jews, and there appeared to be a great multitude of survivors, Cæsar ordered that those only should be slain who were armed and resisted, and that the rest should be seized. But the soldiers, contrary to orders, slew the old and feeble, but imprisoned the vigorous and serviceable.” Therefore, in this crowning disaster, they began disputing, as is usual, which was the more wretched. Favoring this view is the fact, that *ξύλον*, tree, denotes either a standing tree or the wood of a felled tree, which latter also must be either moist (for so Erasmus renders *ὕγρον*), or dry. Elsewhere indeed Christ is the tree of life in full vigor: men outside of him, are dry wood. See John xv. 1, 2. But he suffered far more severely than any Jew, after

the city was taken. [Rather, the general sense is, if they so treat the innocent and upright, what shall befall the ungodly (themselves)? *Mey.* And in a deeper sense, if his sufferings for redemption are *such*, what will be theirs, who will not be redeemed? As Rieger says, *God's wrath is heavier than Christ's cross. Stier.*]

32. *Others*—With whom Jesus was reckoned. Comp. ver. 39; and Acts xxvii. 1. Yet the Greek *ἄλλοι*, *others*, is more honorable than *ἄλλοι*, *other*; since the former expresses a greater dissimilarity. [Hence the rendering is, not *two other malefactors*, but *two others, malefactors. Alf.*] *Malefactors*—Construe this, not with *others*, but with *two*, (comp. ver. 33, 41.)

33. *Calvary*—[*the place of a skull*]—Places are often named from parts of the human body.

34. *Said*—This is Christ's first expression on the cross. There are seven such in the four Evangelists, no one of whom has recorded them all. Hence it appears that their four records are as it were four voices, which united, form one symphony; now a single voice sounds, now two, now three, anon, all in concert. The Saviour endured his crucifixion mostly in silence; but his seven utterances contain a recapitulation of doctrine designed to profit us in our last hours. For he regards both his enemies and a repentant sinner, and his mother with his disciple, and his heavenly Father. These seven expressions may also be compared with the seven petitions in the Lord's prayer. Even their very order conceals mysteries; and thence may be illustrated the steps of every persecution, affliction, and struggle of the Christian. *Father*—At the beginning and end of his crucifixion, he addresses God as *Father*. [And thus dies as the martyr of his own divinity. *Q.*] *Forgive*—Had he not uttered this prayer, the penalty might have begun during the very perpetration of this most heinous crime, as often in Moses' time. The sufferer's prayers prevent this, and obtain full pardon for the future with repentance for those who would accept it. [Who knows but those four soldiers received it? *Harm. Them*—His crucifiers. *What they do*—That they were crucifying, they surely knew, but *whom* they were crucifying they knew not. And truly that was awful ignorance; had it been removed, they would not have crucified the Lord of glory; yet even heavier guilt was incurred by him who sinned knowingly. *V. G.*]

35. [*The people*—Not the common rabble, as in ver. 48, but the Jewish people is here meant. *V. G.* *Beholding*—The people doubtless feasted their eyes with that fearful sight; for Luke states, that the rulers *with them*, namely, the people, derided the Saviour. But soon after, their propensity to scoff was checked, ver. 48. *Harm.*]

With them—His crucifiers. [Luke collects into one passage the insults heaped upon Jesus during his crucifixion, ver. 35–39. The very inscription was an insult in Gentile eyes. Therefore Luke mentions the vinegar also, offered him by the soldiers, earlier than the other evangelists. *Harm.* Reputable men do not usually mingle in such scenes; but wantonness and vindictiveness in this case took away all regard for dignity. No one ever suffered such insults as Jesus. See that you are thankful to him, and learn to endure insults, especially for his sake. *The chosen of God*—It is unfitting, say they, that *the chosen of God* should die upon a cross. *V. G.* But the true reading is, τοῦ Θεοῦ ὁ ἐλεκτός. *Tisch., Alf.* Render, *The Christ of God, his elect one. Alf.] He*—Gr. οὗτος, *this man*—Used demonstratively with contempt.

36. [Omit καί, *and*, before προσερχόμενοι, *coming to him. Tisch., Alf.]*

37. *And*—The soldiers ridicule the name *King*; the Jews and their high priests other things besides. [The soldiers made up this taunt from the inscription on the cross, and the jeers of the high priests. *V. G.*]

38. [Omit γεγραμμένη, *written. Tisch., Alf.* Read, *now there was also a superscription over him. So Beng.* Also omit γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, *in letters of Greek, and Latin, and Hebrew. Tisch., Mey., not Alf.] Now there was also*—The mention of his kingship joins the 37th and 38th verses. *In letters*—There are still three languages especially, to which they who learn and preach Christ, should devote their attention—Hebrew, Greek, and Latin. *Of Hebrew*—In John xix. 20, the Hebrew is placed first in order. Luke enumerates the languages in the order in which Pilate had arranged them. That order was [if one may conjecture, *Harm.*] *Greek, Latin, Hebrew.* John arranges them according to Hebrew custom, in the order of their nature and dignity. Both however adopt that order, in which Christ and his *cross* and *kingdom* were afterwards preached. The beginning was in Hebrew; at the last the Hebrews shall be first. The Latin never was first; nor will it, after the destruction of Rome, thrive very vigorously.

39. *Railed*—The severest trials do not bend every one. [Nay, indeed, so powerful is the disposition to sneer, that it betrays itself even in the agonies of crucifixion. *V. G.*] That this robber was a Jew, and the other a Gentile, may be inferred from the language of both, and from other circumstances; for the former, like a Jew, ridicules the name *Christ*; the latter alludes to the name *King*, like the soldiers, but in a better way. We may add, that the Lord, in promising

him blessedness, refers, not to the words of the promises made to the *fathers*, but to the beginnings of history, concerning *Paradise*. Nor is the repentant man's expression concerning the one God, an objection to this: for faith in *Christ* necessarily implies faith in the one God. Consider however the Hebrew term in ver. 43, *verily*, which nevertheless, does not necessarily assume that a Hebrew is addressed. Comp. Matt. xxv. 40. Hence the old opinion, that the penitent thief was a Gentile, remains plausible. I have said above, *it may be inferred*. [But the contrary is more probable. *Alf.* Omit λέγων, *saying*, and for *εἰ*, *if*, read οὐχί, *Tisch., Alf.* Render, *Art thou not the Christ? Save*, etc., said in mockery. *Mey.*] *Saying*—With furious impatience and rage.

40. *The other*—The painful cross greatly aided his repentance. Repentance on a bed of ease is rare. [For ἐπιτιμα ἀντῶ λέγων, *rebuked him, saying*, read ἐπιτιμῶν ἀντῶ ἔφη, *rebuking him, said. Tisch., Alf.* You see united here, penitence, faith, confession, prayer, reproof, and whatever is worthy of the Christian. The abuse of this most rare and precious example is fraught with danger; its legitimate use is most profitable. *V. G.*] *Dost thou not even fear*—Not to say, *desire*. [*Fear* is the beginning of spiritual improvement. *V. G.*] *Fear*—Therefore he himself was afraid. *Seeing*—This would have been sufficient cause of fear. *The same*—As He and I.

41. *Justly*—The penitent approves the penalty of his sin. *This man*—The penitent thief had seen and heard the course of the Lord's suffering, at least from the time he was led forth from the city: or he may even have seen and heard Jesus before. [Or we may suppose instruction from Christ to have been given him at this time. But in any case, now, when the apostles are not yet fully persuaded that Jesus will return, this man's *faith* is astounding. *De W.*] *Nothing amiss*—Nothing unseasonable.

42. [Omit Κύριε, *Lord. Tisch., Alf.*] *Remember*—He asks modestly. "Remembrance" is far-reaching. An exquisite prayer. *Lord*—He publicly addresses as *Lord*, Him whom his own disciples had abandoned. *Comest*—Hereafter, from heaven. In contrast with *to-day*. [*In thy kingdom*—Gr. ἐν τῇ βασιλείᾳ σου, not as Eng. Ver. *into thy kingdom. Alf.*] He acknowledges him to be such a King, as can, though dead, benefit the dead. Not even the apostles had at that time so clear a conception of Christ's kingdom. *Kingdom*—Frequent mention of his kingdom had preceded. See ver. 2, 3, 37, 38. Faith earnestly accepts the truth, perverted by adversaries.

43. [Omit ὁ Ἰησοῦς, *Jesus. Tisch., Alf.* Read, *And he said*, etc.] *To-day*—The repentant robber could hardly have expected

death on that day. But the breaking of the legs was made to subserve this end. Thus the Lord's promise was fulfilled. [The designation of the time, *to-day*, is not to be referred to the verb, *I say*, as if the robber were to await his entrance into Paradise for some long time. That the words were uttered on that day, is self-evident. Jesus never said, *To-day I say*; but he repeatedly said, *I say*. Therefore we must read, *To-day shalt thou be with Me in Paradise*. Thus are the Lord's power and grace, and his own immediate entrance into Paradise, declared. *V. G.* That was *salvation* indeed, ver. 39. *Harm.*] *With me*—Much more than did Jesus himself come to Paradise. [A fact which when communicated to them must have greatly consoled Mary, wife of Cleopas, Mary Magdalene, Jesus' mother herself, and the beloved disciple, against men's bitter taunts. *Harm.*] *In Paradise*—In which there are more fruitful trees than in Golgotha, and *immortality*; Rev. ii. 7, note. Jesus, in his severest agony, applies the grandest title to the blessed abode. Comp. note on ch. xvi. 22. This departure to Paradise differs indeed from the ascension to heaven, John xx. 17, but shows, notwithstanding, that his descent to *hell* is to be explained in a good sense.

44. [Add ἤδη, *already*, after ἦν, *it was*. *Tisch. Alf.*] *All*—Mid-day darkness from the sun obscured the whole upper hemisphere; and the moon, which was then in opposition to the sun, and not receiving the sun's light, left in darkness the lower hemisphere.

46. *Father*—The Father received Jesus' Spirit: Jesus receives the spirits of believers: Acts vii. 59. *I*—[Gr. παρατίθεμαι, *I commend*. *Tisch., Alf.*, etc., not as common text, παραθήσομαι, *will commend*; *Beng.* follows the latter.] *Will commend*—In the very act. [*Commend*—The act of death, strictly speaking; an actual *delivering up of His spirit* to His Father; comp. John x. 18. *Alf.* In trust, at death. At this most precious moment the atonement was made. *V. G.*]

47. [Render, *Truly this man was righteous*. *Alf.*] *Truly*—Before it seemed doubtful to the spectators: now he affirms it. *A righteous*—This avowal of his righteousness involves the endorsement of all Jesus' words, even of the doctrine of Jesus' divinity, ver. 46. Matt. xxvii. 54, inasmuch as this was the very subject in dispute even before Pilate. John xix. 7. Comp. Is. xli. 26, 23.

48. *Sight*—The mere spectators [who had before been incited by the high priests to cry, *Crucify Him*, but who now were very differently affected, *Harm.*] were now thinking saving thoughts, and were being prepared for the Pentecost, Acts ii.; but the perpetrators of the deed were mostly agitated. *That sight*—Of the cross. *The*

things which were done—At Jesus' death. The *sight* they had sought, was attended with an unexpected *sight*.

50. *Good and just*—Rom. v. 7. Every *good* man is also *just*; But the converse is not true. Luke mentions the whole [*good*] before the part [*just*]. Paul observes the difference between these words more strictly.

51. *The same*—He alone. [If anything wrong goes on without your consent, at least do not approve the act. *V. G.*] Nicodemus was a ruler indeed, but he is not called a *counselor*. *To the counsel*—See ver. 1. The phraseology resembles Ps. i. 1. *Deed*—Ver. 33.

53. [For ἐθήκεν αὐτὸν, *laid it*, read ἐθήκεν αὐτόν, *laid him*. *Tisch., Alf.*]

54. *That day was the preparation*—The term *preparation* is used as an epithet. *Drew on*—Gr. ἐπέφωσκε, *began to dawn*. The Sabbath began at evening: and yet it is said, *was beginning to dawn*; for even the night has its own light, especially at the full moon, as at that time. [Omit the second *xai*, and. *Tisch., Alf.*]

55. [Omit *xai*, also. *Tisch., Alf.*] *Beheld*—In order the more easily to anoint him the next day but one. *The sepulchre*—Ver. 53.

56. *Prepared*—They lived in Galilee; ver. 49. The service they rendered him is the greater, because performed away from home, and attended with greater cost and trouble. [You here perceive truly unwearied piety and zeal arising from faith; which very faith, however, forthwith became strangely obscured in those souls. *Harm.*] *Spices*—Which are dry. *Ointments*—Which are liquid. *The Sabbath*—The rest of the Sabbath was more important than that of the feast. [Christ's rest in the tomb claimed only this whole Sabbath, which is on that very account most worthy of consideration. What then took place in the invisible world will greatly benefit believers, so long as aught of them shall remain; nay, indeed to all eternity. *V. G.* Doubtless the rest of this Sabbath wrought most favorably upon those fearful but precious souls, nay, indeed upon the Saviour himself. 1 Pet. iii. 18, 19; Acts ii. 24, etc. *Harm.*]

CHAPTER XXIV.

1. [Omit *xai τινες σὺν αὐταῖς*, and *certain others with them*. *Tisch., Alf.*] *Certain*—Other women, not from Galilee.

2. *The stone*—Luke has not mentioned about the stone before; but assumes in the narrative itself that it had been rolled to the tomb's mouth. (Comp. John xi. 38.)

3. [Omit *τοῦ Κυρίου Ἰησοῦ*, of the Lord Jesus. *Tisch.*, not *Alf.*]

4. *Men*—Angels. See ver. 23. Comp. Matt. xxviii. 5.

5. *The living*—*Him*, who not only has revived, but is absolutely the Living, [*the Life* itself. *Ols.* The truth of the resurrection is most certain. *V. G.*] *Among the dead*—In the condition and place of the dead.

7. *The Son of man*—This is repeated from discourses uttered before his passion. But the Lord himself did not style himself *Son of man*, after his resurrection, but either spake in the first person, or expressly employed the name *Christ*. *Of sinful men*—The Gentiles.

10. *It was*—*Which*, [plur.] So Deut. xxvii. 9, and *Moses spake, and the priests—saying*. So 1 Cor. ix. 6. The names are given here as those of witnesses.

12. [*Tisch.* omits this verse; *Alf.* and *Mey.* retain it.] *Departed*—Gr. ἀπῆλθε πρὸς ἑαυτὸν, departed to his own home. As to the fact, comp. ver. 34; concerning the phrase, comp. note on John xx. 10.

16. *Were holden*—The contrast is in ver. 31, *were opened*.

17. *He said*—It is characteristic of wisdom, to enter easily into profitable conversation. John iv. 7, 8; Acts viii. 30.

18. [Omit *ὁ, the*, before *εἷς, one*. *Tisch.*, *Alf.*] *The one*—The other's name is not stated; yet he was also dear to the Lord. So too John i. 35, 40. The godly are mentioned not for their own sake, but for that of others. [Long ago *Origen* indeed regarded Peter as the companion of Cleopas; but in that event, either Peter would have spoken, or at least Cleopas would have appealed more distinctly to Peter's narrative, ch. xxiv. 24. Moreover, both these disciples are expressly distinguished from *the Eleven*, ver. 33. *Harduin* suspects that Cephias, Gal. ii. 9; 1 Cor. i. 2, 9, 15, was a different disciple from Peter; and from 1 Cor. xv. 5, that he was Cleopas' companion. But from 1 Cor. xv. 9, it clearly appears that Paul speaks of Kephias as an apostle. One may more reasonably ask, whether the *Simon* to whom the Lord appeared was not a different disciple from Cleopas' companion, and from Peter or Kephias, (as he is otherwise called,) since our Lord appeared to the latter before Peter returned to the rest from the walk mentioned in ch. xxiv. 12. Whichever view be correct, the Saviour undoubtedly appeared to the women first; then to some of the disciples not dignified with the name of apostles; at last to Simon Peter, who especially needed such a favor, and to the rest of the apostles, who, with Peter, should have entertained faith

before all the rest, and that too of a loftier character. *Harm.*] *Art thou only a stranger*—Jesus here seems to have retained the Galilean dialect, as Cleopas does not take him for a citizen of Jerusalem.

19. *Concerning*—This clause, after the description of the Subject (Jesus,) is explained in ver. 20; comp. ver. 14, and 18, end.

21. [*Were hoping*—Gr. ἠλπίζομεν, not *trusted*. A word of weakened trust, and shrinking from the avowal that they still believed this. *Alf.*] *Beside all this*—Heb. מן כל עמ. *Third*—Therefore after Jesus' death they seem to have entertained some hope on the first and second day, which however they abandon on the very day of its fulfillment. *Done*; Gr. ἀγεί, used impersonally.

24. [*Had said*—That the body was not in the tomb. *V. G.*]

25. *Fools*—In proportion to the sluggishness or activity of faith, the worse or the better is the mind, Gal. iii. 1; John i. 49. [A salutary reproof. *Slow*—We should be quick to believe where any word of GOD warrants faith. *V. G.*] *On the authority of*—[Gr. ἐπι, not rendered in Eng. Ver.] Ye have the words of the prophets, and yet ye do not believe. Very similarly διὰ, *because of*, is used in John iv. 41, 42.

26. *These things*—Which are to you grounds of doubt, are characteristic of Christ. *Ought*—Because foretold. *To suffer*—On this point of faith men's *slowness* is especially manifest. See Matt. xvi.

22. [*The Christ*—The Redeemer of Israel, ver. 21. *V. G.*] *To enter*—Which could not otherwise have been accomplished.

27. [For ἐαυτοῦ, *himself*, read αὐτοῦ, *him*. *Tisch., Alf.*] *The things concerning himself*—Namely, what had been written. They were doubtless the same passages which the apostles afterwards used especially to quote.

27. *He made as though he would have gone farther*—And he would have gone, had they not constrained him, and would perhaps have appeared to them in another way.

29. *Abide*—They besought him, from love, for his own sake, and from hospitality, not to venture on a journey by night.

30. *Took*—As was his wont. [Thus assuming among his disciples, as usual, the place, not of guest, but of householder, or host. *Mey.*]

31. [*Were opened*—Antithesis, *were holden*, ver. 16. *Mey.*] *He vanished*—This too declared his identity. Jesus' first appearances after his resurrection were of short duration, that there might be more room for faith.

32. *Did burn*—Gr. ἤν-χαιομένη, *was burning*. Intensely and long. [A most blessed feeling! *V. G.*] *Was*—They noticed it more after-

wards, than during the burning itself. *He spake to us*—Gr. ἐλάλει ἡμῖν, This means more than *with us*. [Omit *καί, and*, after *ὁδοῦ, way*. Tisch., Alf. *He opened*—Scripture is opened when the understanding is opened, ver. 45. V. G.]

33. *The same hour*—Of the night or the evening. They fear not now the journey by night, from which they had previously dissuaded their unknown companion, ver. 29. [*They returned*—Without delay. V. G.] *Gathered together*—As if on a sudden emergency.

34. *Saying*—He had appeared to both parties, so that thereby they who had seen him mutually confirmed one another. So Acts ix. 10, 12; x. 3, 10; Exod. iv. 27, 28. *Indeed*—They cast away their former doubt, but not completely; ver. 37. Mark xvi. 18.

35. *He was known*—Gr. ἐγνώσθη, *made himself known*. So γνηκ, Sept. Num. xii. 6, *I will make myself known*. So *I caused myself to be found*, Rom. x. 20.

36. [Omit *ὁ Ἰησοῦς, Jesus*. Tisch., Alf. Also omit *καί λέγει αὐτοῖς, Εἰρήνη ὑμῖν, and saith unto them, Peace be unto you*. Tisch. not Alf.] *Stood*—Before they perceived his entrance. *In the midst*—This is more significant than *into the midst*. *Peace*—A form of salutation, applied by the Saviour to higher things: Eph. ii. 17. *It is I, be not afraid*—Gr. ἐγώ εἰμι, μὴ φοβεῖσθε. This is the reading of most Versions, and of the manuscript of Wolf: and they are in consonance with ver. 38, 39. [But is not genuine. Tisch. Alf., etc.]

38. *Thoughts*—The Lord discloses their thoughts. [The general sense is: *why* have you not at once, without consideration, recognized me? for I am. Mey.] *Arise*—A well chosen phrase. Our thoughts are hidden from us, before they arise.

39. *I myself*—Jesus. *A spirit*—See ver. 37.

40. [Tisch. omits the verse; Alf. with good reason retains it.] *His hands*—Well known. Touch and sight assure the soul.

41. *While they yet believe not*—They doubtless believed, otherwise they would not have rejoiced: but a full exercise of faith was impeded by their joy. Strong emotion and earnest inquiry mutually embarrass each other.

43. *Did eat*—Voluntarily, without any necessity, therefore, he did not also drink.

44. *He said*—Namely, on the day of Ascension. See ver. 50, comp. Acts i. 2, 5, 9. [Add *μου* after *λογοί*, and read, *These are my words which*, etc. Tisch., Alf.] *Yet*—It was a sad thing to hear before it took place; but a most joyful one now that it has happened. [*Was yet with you*—For he had now been severed from them by death; nor was their former association renewed by his resurrection.

Mey.] *In the law*—Here we have the division of the Hebrew Scriptures. *The prophets*—Former and later. In reference to the former, the Prophets are put before the Psalms. Concerning the twelve especially, see Sir. xlix. 12. *The Psalms*—The Hagiographa, [Sacred writings,] in which the Psalms occupy the first place; a remarkable portion of the Scriptures, where also Christ and his kingdom are very fully discussed. See note on Heb. x. 8.

45. *Opened*—Many obstacles in our mind need to be removed until we understand. See Acts xvi. 14. He *opened* both by his power and his word. *The Scriptures*—How powerfully Peter not long after presented the Scriptures; Acts ii., etc., and how wisely too, Acts i. 16, 20.

46. [Omit *καὶ οὕτως ἔδει, and thus it behoved. Tisch., Alf.* Read, *It is written that Christ should suffer, etc.*]

47. *Beginning*—Gr. ἀρχάμενον. The accusative absolute, as in Acts x. 37.

48, 49. [Omit *δὲ, and. Tisch., Alf.*] *Witnesses—the promise*—John xv. 27, 26.

49. *I send*—The present. Comp. John xx. 17, note. *The promise*—That is, the Spirit who has been promised; Acts i. 4, ii. 38, notes. This was clear to them from his conversation with them, John xiv. 16, 17. For ἀποστέλλεσθαι, *to send*, is mostly used of persons; πέμπεσθαι, *to send*, of the person and the thing. The abstract for the concrete suits those early times of the church; comp. note on Matt. iv. 17. So, soon after, *power. Of my Father*—The Father promised and bestowed through his Son. [Omit the word Ἱερουσαλήμ, *of Jerusalem. Tisch., Alf.*] *Jerusalem*—For there they were to receive the promise. [Without this direction they would doubtless have left the city. *V. G.*] *Endued*—Suddenly and completely. We are naked without the heavenly power. They had heretofore been purified through the word, John xv. 3: now clothing also is promised. *From on high*—Whither Jesus ascended. The *height*, for *heaven*, is an expression from sacred poetry. See Eph. iv. 8, from Psalm lxxviii. 18.

50. [*And he led them out*—Mark and Luke expressly mention the ascension in its proper place; John (ch. xx. 17) and Matthew (ch. xxviii. 18, 20) only incidentally. He who believes Christ's resurrection believes all that follows it. Therefore the Gospel history properly extends to the resurrection: Acts i. 22; Rom. x. 9. *Harm.*] *Out*—To where he suffered. [A remarkable place was the Mount of Olives, Acts i. 12, and Bethany especially so, as regards all those things recorded in John xi. 1, etc., xii. 1, etc.; Luke xix. 29, etc.; Matt.

xxi. 17, xxiv. 8; Luke xxii. 89. Comp. Zech. xiv. 4. *Harm.*] *Lifted up*—The gesture of one praying or blessing. He did not now lay his hands on them. Comp. John xx. 22, note. *He blessed*—This blessing belongs to all believers; for the eleven, and those with them represented these.

51. [*While he blessed them*—The love of Jesus to his own continues unto the end (John xiii. 1). He parts from them, but to unite them more nearly to himself. *Q.* *Tisch.* omits *καὶ ἀνεφέρτεο εἰς τὸν οὐρανόν*, and *carried up into heaven.* *Alf.* retains it.]

52. [*Tisch.* omits *προσκυήσαντες αὐτόν*, *worshipped him*, and *Alf.* retains it.] *Worshipped*—In the attitude described, Acts i. 11. Christ is God. *Joy*—They no longer grieved for the sight of the Lord. This was a prelude to Pentecost. John xiv. 28. [Doubtless they rejoiced both for the past and in the promises for the future. *Harm.*] So of the Eunuch and Philip, Acts viii. 39.

53. *Continually in the temple*—Ch. ii. 37. *Praising*—Which is the fruit of joy. [*Tisch.* (not *Alf.*) omits *καὶ ἐλόγοντες*, and *blessing.*]

ANNOTATIONS

ON THE

GOSPEL ACCORDING TO ST. JOHN.

In this book* is set forth the history of the Son of God while he dwelt among men, and

I. Of his first DAYS : where the writer, premising a summary of the whole, - - - - -	Ch. i. 1-14
Records the testimony which John the Baptist gave after the Lord's baptism; and his drawing disciples for the first time.	
Here is noticed, what happened	
On the first day, - - - - -	15-19
Next day, - - - - -	29
Next day, - - - - -	85
The day following, - - - - -	48-51

* He is the chief Evangelist, the one whom we could least spare; [Comp. *Luther*: "John records fewer of Christ's works, which avail me not, but more of his words, which give life, than the others; hence John's Gospel is the unique, true Head-Gospel, and is far to be preferred to the others;" *Ernesti*: "John's Gospel is Christ's heart;" *Herder*: "It is all heart and soul, the *abiding* Gospel;" all in *L.*, who says, John's Gospel is distinguished by 1. Its plan and unity, as a connected whole; 2. The charm of the noble and kindred spirit in which John enters into and sets forth the facts; 3. The satisfactory answer it affords to several historical questions, which the others suggest, but do not satisfy; 4. The spiritual and living apprehension which John exhibits, of Christ's nature and teaching.] He assumes much that is recorded in the three former Gospels; *all the events which preceded the Lord's baptism*: first of all, the place of his nativity, comp. ch. vii. 42; also the name of the mother of Jesus; His temptation in the wilderness; John's own name, and that of his brother and of the other apostles; the circumstances which caused the Baptist to be imprisoned; also his death; the transfiguration, although John was himself present at it; lastly, the agony at the Mount of Olives, and Jesus prayer that the cup might pass from him. In modern expression, one may call John's book a *Supplement to the Gospel History*, as set forth by Matthew, Mark, and Luke And in this supplement, one may fix on *four divisions*, first chapters i.-v.: second, ch. vi.: third, ch. vii.-x.; fourth, ch. xi.-xxi.—*Harm.*

The third day, - - - - -	Ch. ii. 1
After this, - - - - -	12
II. Of the intervening two years occupied with journeys chiefly to Jerusalem.	
I. Journey to his first Passover, - - -	18
1. Acts in the city :	
1. Zeal for his Father's house, - - -	14
2. Power and wisdom of Jesus, - - -	23-25
3. Instruction of Nicodemus, - - -	iii. 1-21
2. Sojourn in Judea ; crowning testimony of John, - - - - -	22-36
3. Departure from Judea, through Samaria, to Galilee, where he heals the nobleman's son, - - - - -	iv. 1, 4, 43, 46-54
II. Journey to the feast of Pentecost, - - -	v. 1
Here are recorded acts	
1. In the city, - - - - -	2-47
2. In Galilee, before the second Passover, and subsequently, - - - - -	vi. 1, 4, 22-71 ; vii. 1
III. Journey to the Feast of Tabernacles, - - -	2-18
Here are recorded acts,	
1. In the city,	
1. In the midst of the feast, and at its close, - - - - -	14, 87-58 ; viii. 1
2. Afterwards, - - - - -	2-x. 21
3. At the feast of the dedication, - - -	22
2. Beyond Jordan, - - - - -	40-42
III. Of his last days, which were,	
I. Before the great week ; where we see	
1. Two days spent outside of Judea, Lazarus sickens and dies, - - - - -	xi. 1-6
2. Journey to Judea : raising of Lazarus ; counsel of Caiaphas ; sojourn of Jesus in Ephraim, commandment of adversaries, - - -	7-57
3. Sixth day before the Passover : supper at Bethany ; anointing of Jesus, - - -	xii. 1-11
II. In the great week, his third Passover, there was,	
1. On the first day, and afterwards, royal en- try into the city : desire of the Greeks ; obstinacy of the Jews ; testimony of Jesus,	12-50
2. On the fourth day, washing the disciples' feet ; indication of the traitor, and his de- parture by night, - - - - -	xiii. 1-30
3. On the fifth day,	
1. discourse,	
1. Before the Passover Supper, 31, 36-38 ; xiv. 5, 8, 22-31	
2. After the Passover Supper, followed by prayer, - - - - -	xv.-xvii.
2. Beginning of the Passion,	

1. In the garden,	-	-	Ch. xviii. 1-11
2. Before Caiaphas,	-	-	12-27
4. On the sixth day :			
1. Passion under Pilate :			
1. In the Judgment Hall,	-	xviii. 28-xix. 16	
2. On the Cross,	-	-	17-30
2. Death, -	-	-	30-37
3. Burial,	-	-	38-42
III. After the great week :			
1. On the very day of the Resurrection,	-	-	xx. 1
2. Eight days after,	-	-	26-31
3. Later, -	-	-	xxi. 1-25

CHAPTER I.

1. *In the beginning was the Word, and the Word was with God, and the Word was God*—This is thunder brought to us by the Son of Thunder; this is a voice from heaven, to which human conjecture objects in vain. By no reasoning could any orthodox believer better confirm this capital text, or more effectually refute Artemonism, than has Artemon's* modern follower himself, *i. e.* Samuel Crell, in maintaining through the whole of that book, which he has entitled, "The Beginning of John's Gospel restored out of Ecclesiastical Antiquity," that, instead of *θεός*, *God*, should be written *θεοῦ*, *God's*. [Crell's book is quite forgotten; and if such baseless conjectures ever demanded an answer, they do not now. We therefore omit so much of *Bengel's* comment on the first verses, as is mere controversy with Crell; and substitute the following sketch of the exposition of the term *λόγος*, *Logos*, *word*:

1. *Rendering*. The general meaning of *Logos* in every such connection, is THE WORD; said symbolically of the law-giving, creative, revealing activity of God. This is naturally suggested here by the obvious reference to Gen. i. 1, 3.

* Artemon, a heretic of the latter part of the second century, who interpreted Scripture history capriciously, stigmatized the doctrine of Christ's divinity as a new invention, claiming the Apostles on his side of the question; yet admitted the sinlessness and the miraculous conception of Jesus, and his superiority to all other prophets, through his righteousness. *Dorner*, i. 505, 6.

Many have seen in this but a bold personification of the *Wisdom* or *Reason* of God, as in Prov. viii. 22. But this sense of *Logos* does not occur in the New Testament, (so *De W.*), and is excluded by the reference to the history of Creation. (*Mey.*) Besides, the repeated *with God*, ver. 1, 2, compels us to distinguish the *Logos* from God; the words *became flesh*, ver. 14, cannot be said of an attribute of God; and the Baptist's testimony, ver. 15., in direct connection with this introduction, (comp. also such sayings of Christ as ch. viii. 58; xvii. 5,) shew clearly that John attributes *personal preëxistence* to the *Logos*. Similarly, every attempt to explain away this profound sense of *Logos* is inadequate; and most are ungrammatical.

Thus the fundamental thought of this introduction is that *the original, all-creating, all-quickenning, and all-enlightening Logos, or personal Divine word, became man in Jesus Christ. L.* So *Mey., De W., Neand., Alf., Thol., Ols.*

2. *Origin and History of the Idea.* (a.) John uses the term *Logos* without explanation, assuming that his readers know it to bear this sense. Accordingly, we find this conception of it not new with him; but a chief element in the development of the Old Testament theology. In the Mosaic account, God's revelation of himself in the Creation was, in its nature, *Spirit*, (Gen. i. 2,) in contrast with matter, and in its form, a *word*, (Gen. i. 4,) in contrast with every involuntary materialistic or pantheistic conception of the creative act. (*L.*) The real significance under this representation of the invisible God's revelation of himself by *speech*, became the germ of the idea of the *Logos*. With this thought all Judaism was pervaded; that God does not manifest himself immediately, but mediately; not in his hidden invisible essence, but through an appearance; an attribute, emanation, or being, called the *Angel of the Lord*, (Ex. xxiii. 21, etc.) or the *Word of the Lord*. Indeed, to the latter are ascribed as his work, all divine light and life, in nature and history; the law, the promises, the prophecies, the guidance of the nation. (Comp. Ps. xxxiii. 6, 9. cvii. 20; cxlvii. 18; cxlviii. 8; Is. ii. 1, 3; Jer. i. 4, 11, 13; etc., etc. Even such poetic personifications as Ps. cxlvii. 15; Is. lv. 11; contain the germ of the doctrinal personality of the Word.) *L., Mey., Thol.*

(b.) Another important element of Hebrew thought was the *Wisdom* of God. The consideration of it became prominent only after the natural attributes of God, Omnipotence, etc., had long been acknowledged. The chief passages are Job xxviii. 12, etc. Prov. viii. and ix. Even the latter is a poetic personification; but this is based on the thought that Wisdom is not shut up at rest in God, but active

and manifest in the world. It is viewed as the one guide to salvation, comprehending all revelations of God; and as an attribute, embracing and combining all his other attributes. This view deeply influenced the development of the Hebrew idea of God. At that stage of religious knowledge and life, Wisdom, revealing to pious faith the harmony and unity of purpose in the world, appeared to be his most attractive and important attribute; the essence of his being. One higher step remained; but the Jew could not yet see that *God is Love*. *L.*

(c.) In the Apocryphal books of Sirach, ch. i. and xxiv., and Baruch, ch. iii. and iv. 1-4., this view of Wisdom is developed yet more clearly and fully. The book of Wisdom (written at least 100. B. C.) praises Wisdom as the highest good, the essence of right knowledge and virtue, and as given by God to the pious who pray for it. (Ch. vii., viii.) See especially ch. vii. 22, etc., where Wisdom has divine dignity and honors, as a holy Spirit of Light, proceeding from God, and penetrating all things. But this book seems rather to have viewed it as another name for the whole Divine nature, than as a person distinct from God. And nowhere does it connect this *Wisdom* with the idea of *Messiah*. It shows, however, the influence of both Greek and oriental philosophy on Jewish theology, and marks a transition from the Old Testament view to that of Philo, etc. *L., Dorner.*

(d.) In Egypt, from the time of Ptolemy I. (300 B. C.) there were Jews in great numbers; their head-quarters being Alexandria; (Philo estimates them at a million in his time, A. D. 50. *Neand.*;) and there they gradually came under the influence of the Egyptian civilization of that age, a strange mixture of Greek and Oriental customs and doctrine. Aristobulus, about 150 B. C., seems to have endeavored to unite the ancient doctrines of Wisdom and the Word of God with a form of Greek philosophy. This effort, the leading feature of the Jewish-Alexandrian school, culminated in Philo, a contemporary of Christ; who strives to make Judaism, combined with, and interpreted by, the Platonic philosophy, do the work of the idea of Messiah, affording, by the power of thought, a complete substitute for it. This attempt to harmonize heathen and Jewish elements, while it led in him to a sort of anticipation of certain parts of Christian doctrine, explains how he himself vacillates between opposite and irreconcilable views. *Dorner., L.*

(e.) Philo represents the Absolute God as hidden and unknown; but surrounded by his *powers* as a king by his servants; and through these as present and ruling in the world. (These powers, *δυνάμεις*, are, in Platonic language, *ideas*, in Jewish, *Angels*.) These are different and innumerable; the original principles of things; the imma-

terial world; the type of which the material is an image. The two chief of these in dignity are the *θεός*, *God*, the creative power, and the *Κύριος*, *Lord*, or governing power, of the Scriptures. But all these powers are essentially one, as God is one; and their unity, both as they exist in God, and as they emanate from him, is called the *Logos*. Hence the *Logos* appears under two relations; as the Reason of God, lying in him, the Divine Thought; and as the out-spoken word, proceeding from him and manifest in the world. The former is in reality one with God's hidden being; the latter comprehends all the workings and revelations of God in the world; affords from itself the ideas and energies by which the world was framed and is upheld; and filling all things with divine light and life, rules them in wisdom, love, and righteousness. It is the beginning of Creation; not unoriginated like God, nor made, like the world; but the eldest son of the eternal Father, (the world being the younger;) God's image; the Creator of the world; the mediator between God and it; the highest angel; the second God; the high priest and reconciler. *L., Dorner.*

(*f.*) *Lücke* concludes that, such being the development of the doctrine of the *Logos* when John wrote, although there is no evidence that he borrowed his views from Philo, yet it is impossible to doubt the direct historical connection of his doctrine with the Alexandrian. (So too *De W.*) And *Meyer* thinks that if we suppose John's doctrine entirely unconnected with the Jewish and Alexandrian philosophy, we destroy its historic meaning, and its intelligibility for his readers. It must be admitted that the term *Logos* seems to be chosen, as already associated in many minds with a class of ideas in some degree akin to the writer's; and as furnishing a common point of thought and interest with those speculative idealists who constantly used it, while presenting them with new truth. *Neand., Ols., Thol.*

(*g.*) But any connection amounting to *doctrinal dependence* of John upon Philo is utterly contrary to the tenor of Philo's own teaching. For he even loses the crowning feature of Hebrew religion, the moral energy expressed in its view of Jehovah's holiness, and with it the moral necessity of a divine Teacher and Saviour. He becomes entangled in the physical notions of the heathen, forgets the wide distinction between God and the world, and even denies the independent, absolute being of God, declaring that, were the universe to end, God would die of loneliness and inactivity. The very universality of the conception, its immediate working on all things, would have excluded to Philo the belief that the whole *Logos*, not a mere part or effluence of his power, became incarnate in Christ. "Heaven and earth cannot contain me," cries his *Logos*, "how much less a human

being." And on the whole it is extremely doubtful whether Philo ever meant formally to represent the *Logos* as a person, distinct from God. All the titles he gives it may be explained by supposing it to mean the ideal world, on which the actual is modeled. At most, we can say that he goes beyond a mere poetic personification, and prepares the way for a distinction of persons in the Godhead. *Dorner*.

(h.) John's connection with the doctrines of the later Jews, though less noticed, is at least as important as that with Philo. In the Apocryphal books, as we have seen, the idea of the *Logos* was overshadowed by that of the Divine *Wisdom*. But it reappears, prominently and definitely, in the Targums, especially that of Onkelos. These were written, indeed, after John's Gospel; (Onkelos, the earliest, wrote not later than the 2d century, A. D.); yet their distinguishing doctrines certainly rest upon ancient tradition. They represent the *Word of God*, the *Memrah* מַמְרָה, or *Dibur* דְּבַר, as the personal self-revealed God, and one with the *Shekinah* שְׁכִינָה, which was to be manifested in Messiah. (*Mey.*, Comp. above a.) But it would be absurd to claim that John borrowed his idea of Messiah from the Jews; who in him looked for, not a spiritual revelation of God in clearer light, to save men from sin by suffering and love; but a national deliverer, to gratify their worldly and carnal desires of power; (*Neand.*) Not even for the divine *Word become flesh*, and dwelling among men, but for an appearance, a vision, a mere display; or at most an unreal, *docetic* humanity. *Ols.*, etc.

3. *Summary of the doctrine*—The *Logos* here is the real, personal God, the Word; who did not begin to be when Christ came, but *was* originally, before the creation, *with God, and was God*. He made *all things*, ver. 3; (Philo held to the original, independent existence of matter, the *stuff*, ὕλη, of the world, before it was framed.) He is holy light, which shines in moral darkness, though rejected by it. (Philo has no such height of mournful insight as this.) This *Logos* became man in the person of Christ, the Son of God. (Philo conceives of no incarnation.) Thus John's lofty doctrine of the Messiah is not in any way derived from Jewish or Gnostic speculations; but rests partly on pure Old Testament doctrine, and chiefly, on what he learned from Christ himself. His testimony to this forms the historical part of his Gospel. *L.*, etc.] *In the beginning*—John's style, especially in this passage, is pre-eminent for its simplicity, subtlety, and sublimity. *That Beginning* is meant, when all things began to be and were created by the Word, ver. 3. 'Εν ἀρχῇ, he says; that is, *In the Beginning*, as the Sept., Gen. i. 1, and Prov. viii. 23. *That The Beginning* of no later period is here meant, is proved by the

whole course of events; for the beginning of the Gospel was made, when John went forth, Mark i. 1: but the beginning here spoken of, is more ancient than the incarnation of the Word. In turn, none is *higher* than this. *In the beginning* of heaven and earth, *God created the heaven and the earth*: in the same beginning of heaven and earth, and the world, ver. 10, already *the Word was*, without any beginning or starting point. [But while adopting this phrase from Gen. i. 4, John elevates it, from its reference to a point of time, the beginning of creation, to the time of absolute pre-existence; *before any creation*, which is not mentioned until ver. 3. *Mey.* It is therefore here equal to, *before the world was*, ch. xvii. 5. *L.* Comp. xvii. 24; Eph. i. 4. *De W. August*, well reminds us that this *beginning* had no beginning. *Calv.*] The Word itself is simply eternal; for the eternity of the Word and that of the Father are described in the same manner. *He was*, when first was made all that began to be. Artemon maintains that John means the beginning of the Gospel; and thus explains the verse: *In the beginning* of the Gospel *was the Word*; and *the Word*, through his first ascension to heaven, *was*, in the same beginning, *with God*, etc. He attempts to support this explanation by the authority of some of the ancients, Photinus, and the like. This gives us no anxiety; error gave birth to error as much of old as to-day. Artemon throughout, contends that Justin Martyr first taught that Jesus was the Son of God before the world was made. But Justin praises that doctrine as new, not because recently invented, but because it had been unknown to Trypho, and such persons. We will bring forward in this place a single testimony of Ignatius, who in his Ep. to the Magnesians, § 8, says, "There is one God, he who manifested himself through Jesus Christ his Son, who is the *Eternal Word* of himself, and did not come forth from silence." The objections with which Artemonius meets this passage (P. ii. ch. 36, etc.) are so far-fetched, that they ought not to carry away the reader, but to confirm him. *Was*—Not, *was made*. See the distinction between these words, ver. 10, 14, 15; ch. viii. 58. The Father also is called *He that is*, etc., Rev. i. 4. The Word *was* before the world *was made*, in which he afterwards *was*, ver. 10. *The Word*—Gr. *λόγος*, Lat. *Sermo, Verbum*, or even *Logos*: that *Logos* of whom ver. 14 speaks. Whence is it that John calls him *The Word*? From the beginning of his first Epistle, says Artemonius, (P. ii. ch. 14 and 19,) it is plain that the expression may be more properly regarded as adopted from the Gospel into the Epistle. In both writings he names the *Logos* before he comes to the name *Jesus Christ*. But he so terms him, not in imitation of Philo, much less of Plato; but by the same

Spirit which taught the prophets of the Old Testament to speak thus. See Gen. i. 3; Ps. xxxiii. 6, Sept., *By the word of the Lord the heavens were fixed*: Ps. cvii. 20, Sept. *He sent his word*—Hence the very frequent title, *The Word of God*, in the Chaldee paraphrase: also Wisd. xvi. 12, xviii. 15. One and the same mystery in the Old and in the New Testament is expressed in similar terms. God is a Spirit, or eternal Mind: the Son of God is the Logos, the inmost and yet the most express Word of the eternal Mind. He who spiritually knows the spiritual nature of God, knows too the spiritual nature of his *Word*: and understands why he is called the Word even before he is called the Light and the Life; Comp. 1 John i. 1, etc. Hence just as the apostles, in speaking of Christ, often distinguish between flesh and spirit; so he, whom John terms Logos, the same is termed *Spirit* by Clemens Romanus, an apostolic man. *One Lord Christ, who hath saved us, although he was spirit before, yet was made flesh*, etc. The *Logos* is he, whom the Father has begotten, or uttered as an only-begotten Son, by whom the Father speaking makes all things; who speaks the things of the Father to us. Ver. 18 gives the reason why he is called *Logos*, and the actual description of what the *Logos* is. It is the only-begotten Son of God, who was in the bosom of the Father, and hath taken the part of his declarer. This clause, *in the beginning*, etc., was followed by an explanation with an emphatic addition (*epitasis*) in the two clauses that follow in this verse. *With God*—Therefore distinct from God the Father. *Πρὸς*, usually, *unto*, for *παρὰ*, *with*, as *εἰς* for *ἐν*, in ver. 18, denotes a perpetual tendency, as it were, of the Son to the Father in unity of essence. [This is at least doubtful. *L.*, etc. But *παρὰ* means *with*, the idea of *place* being prominent; while *πρὸς* refers rather to an inner relationship of nature. *Br.* in *De W.*] He was with God in a singular sense, for there was then nothing out of God: [The words are equivalent to ver. 18, *which was in the bosom of the Father*. *Theophyl.* in *L.*] Again, John speaks more absolutely here than in 1 Ep. i. 2, where he says, *The Eternal Life was with the FATHER*, in contrast with the manifestation made to believers, that they might become *sons*. Thus we dispose of the difference, which Artemon (P. ii. c. 18) tries to establish between the expressions of the Epistle and the Gospel. In Diss. ii., too, and throughout, he interprets the words, *to be with God*, of an ascension of Christ to heaven before his baptism. But this interpretation, when once the *beginning* is rightly explained, falls at once. If Christ, before his Passion, had trodden the way to life by such an Ascension, he would not have had it to say afterwards, *THOU HAST MADE KNOWN to me the ways of life*; (Acts ii. 28) and his whole journey, from birth

to that ascension, would have been of no benefit to us: but the plan of our salvation would begin only with the descent which followed. Thus the first two chapters of Matthew and Luke would lose their force. The words of Ignatius (Ep. to *Magnes*, § 6) are clear: *Jesus Christ, before the ages, was with the Father, and in the end appeared*: and of Hermas, *The Son of God is more ancient than the whole creation, so that he was present at his Father's counsels for founding the creation. God*—Not only was he *with God*, but also was *God*, Gr. *θεός*. The absence of the Greek article, especially in the predicate, does not weaken it, as meaning the true God. Sept., 1 Kings xviii. 24. And when the predicate precedes the subject, there is an *epitasis*, [an emphatic enlargement of the subject,] ch. iv. 24. Further, the same signification is confirmed in this passage, from the fact, that then there was no creation, in relation to which the Word could be called God; hence the word *God* is here used absolutely, [*θεός*, therefore, means strictly *God*; not merely *divine*, or a *God* in a lower sense; of which there is no instance in the New Testament, *L., Mey., Thol., De W.*] Artemon is hard pressed by this; and this fact, therefore, should make this reading (defended in my *apparatus*) [where *Beng.* shows that *Crell's* conjecture, *θεοῦ*, of *God*, for *θεός*, *God*, is unfounded. So *Mey.*, etc.] the more precious to us. In this stronghold of the faith, in this most sure centre, we stand unshaken, and fortify ourselves against all enticements which try to draw us off to everything but the subject. *Was*—Not *made* God, but true God. The Word was God, and that in the beginning. *The Word*—Said the third time, with the greatest force. The three clauses form a climax: the article, Gr. *ὁ λόγος*, marks the subject. [*ὁ θεός*, *God*, with the article would have meant *the Father*, as in the preceding clause, and ver. 2. *θεός*, *God*, without it, means God as a *nature* or *essence*, as here. *Thol.*] The Godhead of the Saviour had been openly declared in the Old Testament: Jer. xxiii. 6; Hos. i. 7; Ps. xxiii. 1; and its testimonies are taken for granted in the New Testament, for instance, Heb. i. Accordingly Matthew, Mark, and Luke make it their aim, to prove rather that the real man Jesus is the Christ. And when in consequence some at last had begun to doubt the Godhead of Christ, John asserted it, and wrote in this book a kind of supplement to the Gospels, as in the Apocalypse he wrote a supplement to the prophets.

2. *He*—[Gr. *ὁυτος*, Eng. Ver. *the same*,] *He* alone. The word *He* comprises the whole of the verse next preceding, as *He*, or *the same*, ver. 7., comprises ver. 6. *With God*—This is here repeated, and is now put in contrast with his subsequent mission to men.

This verse repeats, and sums up in a single statement, the three clauses stated severally in the preceding verse. This Logos, who was God, was in the beginning, and was with God. A striking antithesis; comp. ver. 14, and 1 John ii. 1.

THE WORD

Was in the beginning God,	Was made flesh,
With God:	And dwelt among us.

Moreover the very *congeries* of this second verse [*i. e.*, the fact that it sums up what goes before] manifestly supports this antithesis, the name Logos not occurring again, until ver. 14. [What does this verse *add* to the thought? John means to say, the original *Word* is *with God*, *i. e.*, in such intimate connection and union with him, that it may properly be called *God*, ver. 1. *L.*, and the connection of the phrases *in the beginning, with God*, expresses that the relation of the word to God was his first and highest. *Br. in De W.*]

3. *All things*—Gr. *πάντα*. A large word, denoting the *world*, *i. e.* the universe of created things, ver. 10. All things which are out of God, were made; and all things which were made, were made by the Logos. [Comp. Col. i. 16; Heb. i. 2. *Mey.*] Now at last “John the Divine,” passes from the *Being* of the Word to the *Being made* of all things. In ver. 1, 2, the condition of things is described before the world was made; ver. 3, in the making of the world; ver. 4, in the time of man’s innocency; ver. 5, in the time of man’s corruption. *By him*—Opposite to *without him*. [*Δι’ αὐτοῦ*, *by* in the sense, *by means of, through*. Christ is not said to have *created*, but the *Father by him*. *Ols.*] *Were made*—Gr. *ἐγένετο*. This in some measure is earlier than the *κτίσις*, *founding*, [rendered *creation* by Eng. Ver. in Rom. i. 20, and Rev. iii. 14] of all things, and evidently implies, as an inference, the making of all things out of nothing. Thus the phrase *all things* conveys the impression of something earlier than the completion of the whole *κόσμος*, *world*, and especially than that of mankind; to which John comes down in ver. 9, 10. *And without*—This sentence expresses something more than the next preceding, The subject is, *Not even one thing*: The Predicate is, *without Him was made, which was made*. And the *ὃ*, *which*, is evidently equivalent to *ὃ*, *what*, 1 Cor. xv. 10, *By the grace of God I am what I am*. *Not even one thing*—Gr. *οὐδὲ ἓν*. However superlatively excellent, *Which was made*—After its kind; Gen. i. 11, 21, 24. The Preterite *γένεον*, [*has been made*, often used in the sense of *is*,] implies something more absolute than the Aorist *ἐγένετο*, *was made*, though in Latin both are expressed alike. *All things, without any exception,*

were made by him. This John explicitly affirms, against the false philosophy which excepted matter from creation. *L., De W., Ols.* Comp. note on *Logos*, ver. 1, (3.)]

4. *In*—First, John says, *In him was life*: (comp. ch. v. 26.) Then he calls Him *the life*. So in 1 John i. 1, 2, first he calls Him *the Word of Life*, then *the Life*; and ver. 5, 7, God is said to be *Light*, and to be *in the light*. John especially imitates the expressions of the Lord Jesus. *Life*—The consideration next to that of *being*, is that of *life*. Then there is no death, then no nature without grace. [Comp. vi. 33; 1 John v. 11. etc. The sense is, All life, physical, moral, eternal, has its source and ground in the creative, divine word; *L., Mey.*, so that without his constant vivifying activity, all things would forthwith fall back into nothingness. *Calv.*] *And the Life*—The Subject: the Life, bestowing life on all things, which were alive. *Was the Light*—Light and Life together: ch. viii. 12: 1 Tim. vi. 16; Phil. ii. 15, 16. As on the contrary, *ἡσυχία*, *Darkness* and *death*. Yet quickening precedes illumination. *Of men*—All in the state of uprightness, from which the consideration of the *Logos* must not be severed. *Men*: nowhere does this mean *Adam and his wife*; so it denotes mankind. The evangelist here comes from the whole to the part—from those things which were made, or which were alive, to rational beings. In respect to each, the word *λόγος*, *Logos*, *Speech*, has an appropriate meaning. [The general sense is: through the creative energy of the *word*, consciousness and insight into highest truth were unfolded in humanity. *De W.*]

5. *And*—From this verse the doctrine of evil and its origin, receives much light. *In darkness*—This darkness is not said to have been made. For it is a privation, incurred by men. [This word expresses that state in which mankind lived from Adam's transgression down to the appearance of the true light. *V. G.* It includes all stages of intellectual and moral alienation from God; from simple blindness, ch. ix. 41, to wilful, obstinate, devilish resistance, viii. 41, etc. *Br.*, in *De W.*] In the darkness the glory of the Light is the more conspicuous. *Shineth*—Present tense, with the same force as in *lighteth*, ver. 9. It always *φαίνει*, *is shining*. The Light was always at hand, even in the Old Testament, to remedy darkness and sin. The same verb *φαίνει*, *shineth*, is said of the New Testament, 1 John ii. 8. *And—not*—Like *and—not*, ver. 10, 11. *The darkness*—*i. e.*, Men wrapt in darkness. *Comprehended it not*—Men, it seems, disliked the Light too much, were too deeply sunk in darkness. When they did not comprehend the *λόγον ἄσαρκον*, *The Word without flesh*, He was made flesh, ver. 14. [The sad, almost *tragic* tone, of these

words runs through the gospel, iii. 19; xii. 87, etc.; prevails in the first Epistle of John, and accords with the Apostolic view of the world. (Rom. i. 18, etc.) Further, this introduces the *special design* of John in this book; *i. e.*, to represent Christ the Light, *in conflict with the darkness of the Jews and of men in general*. Just as the Light of God, from the beginning, has not been received by the darkness prevailing among men, so Christ was not accepted by his own, ver. 11; ch. xii. 87, etc. *L.*]

6. *There was*—or *began to be*, Gr. *ἔγενετο*, not *ἦν*. Not *was*, the Evangelist says of John, but *was made*. The question is asked, how far the introduction to this book extends. Answer, There is no introduction: the treatise itself begins with the beginning of the book. For in ver. 6, the Evangelist already describes John's office of bearing witness of the Light: and in the first five verses, he records what before had always been the nature and principle of this Light. *So far*, then, the summary is evidently of things which preceded John; nor can these by any means be referred to the action of Jesus immediately succeeding John, as Artemon refers it, and *now* the Evangelist opens a more copious description of the recent events. Each is altogether in its right place. *A man*—God deals with men through their like, men; that they may the more readily take and accept. *Sent from God*—The definition of a prophet. Comp. Matt. xi. 9, 10. The Participle is here in immediate connection with the noun *a man*: and in mediate connection with the verb, *Began to be*. *From God*, ver. 33. *John*—That is, interpreter of the grace of God. Intimating this greatness of John, who is mentioned immediately after the preceding statements. Greater knowledge was brought into the world through John than had been in all previous ages.

7. *For a witness*—The evangelist again touches on this, ver. 15, and again, ver. 19. But with the fullest and most tender feeling he interweaves with this testimony of the Forerunner his apostolic testimony by most noble digressions, in which he explains the Baptist's office, and explains his brief declarations, partly before, partly after he records them; and sets forth the confirmation of his testimony. [Thus forming a kind of succinct introduction to our Lord's own speeches, which were to be set forth in this very Gospel. *Harm.*] What Matthew, Mark, and Luke call the *Gospel*, John usually calls *testimony* or *witness*: the former expresses the relation to the promise that went before: the latter, the certainty of his knowledge who announces it: the former is said of Christ manifest; the latter, of the Glory of Jesus Christ, the Son of GOD, risen from the dead: accordingly, in the Acts and Epistles of the Apostles, both are often em-

played. *Testimony* is of that which is ascertained through witnesses; which does not fall under the eyes at least of those who hear it; and yet is necessary to them: hence to it answers *faith*. Presently follows the explanation, *to bear witness of the Light*: and the *bearing witness* is treated of forthwith: the words, *of the Light*, are treated of, ver. 9. *To bear witness*—The sum of his witness was: *He, who cometh after me*, etc., ver. 15. [*Witness* here, *μαρτυρία*, as ver. 19, 32, 34, (*record*) is to be understood as *testimony to a fact*; not as instruction, in general; and this testimony that the word had actually come rested on a revelation from God to him. *L.*] *Of the Light*—John comprises under the title *Light*, what he has written, ver. 1–5. *To*—They need Testimony, who were in darkness. *All men*—To whom *he had come*. *Through him*—Might believe *through* John, not *in* John, but *in* Christ, ver. 12. [Understand, then, after believe, *in the Light*. Comp. ch. xiii. 86. How the Baptist prepared the way for faith in Christ is shewn by an example, ver. 35, etc. *L., Alf.*, etc.] The force of John's testimony extended itself even to the notice of Gentiles, Acts x. 37. *Through*—Gr. *διὰ*, in a higher sense, is said of Christ, 1 Pet. i. 21.

8. *He*—Some had suspected, that John was the Light: *ἐξεῖνος*, *He*, names him remotely, [*i. e.*, stands for the name John.]

9. [Render this verse, *The true light, which lighteth every man, came* (or *was coming*, *i. e.*, when John bore witness, ver. 7.) *into the world*. *L., De W., Alf.* So *Beng.* But the distance between *ἦν*, *was*, and *ἐρχόμενον*, *coming*, renders this construction of the words as a periphrastic form for *ἦλθε*, *came*, somewhat doubtful; (*Thol.*, etc.,) and others render variously.] *Was*—But *the Light* itself was *that true one, which enlighteneth*. The Effect shows the Subject, to whom the name of Light is applicable. *The true*—[Gr. *ἀληθινόν*, *i. e.*, *original, archetypal*, not *partial* nor *derived*. Comp. ch. iv. 23; xv. 1; vi. 32. *John* was but a *lamp*, v. 35. *De W., Alf.*, etc.] The declaration, *which enlighteneth*, etc., follows at once, an antithesis to John, a lamp, a witness. Comp. on *the Truth*, ver. 14, 17. *Which enlighteneth*—He proves by its effect, that this is the true light. It *enlightens*, the Present, in reference to the time, when *He came*, in contrast with the former time, ver. 5. *Every*—Every one, and wholly, so far as a man doth not withdraw himself: whosoever is enlightened, is enlightened by this Light. The singular number here [*Every*, not *all men*] has great force. Comp. Col. i. 28, Rom. iii. 4. Not even one is excluded. *Man*—Who is, of himself, in darkness: *every man* has a more august sound, than *all men*, ver. 7. John was *a man*, ver. 6. The Light, as light, is contradistinguished from man. *Coming*

into the world—Gr. ἐρχόμενον εἰς τὸν κόσμον. *Coming* is nominative, and depends on ἦν, *was*. A striking antithesis is thus presented: *was made, sent*, ver. 6, and *was, coming*. Here the Participle present, as often, has the force of an imperfect. Comp. ὤν, [literally, *being*, i. e., *was blind*,] ch. ix. 25. Notes: and elsewhere. Among the Hebrews a frequent periphrasis for *a man*, is הָבא בְּעוֹלָם, *one that cometh into the world*; but in the New Testament, and especially in this book, it is said of Christ alone, in a lofty sense. For *he was*, even before *he came*. Thus obviously, ch. iii. 19, *Light is come into the world*: ch. xii. 46, *I am come a light into the world*. Presently this, ver. 9, is followed by a repeated mention of *the world* and of *His coming*, ver. 10, 11. The Son is also said to be *sent* by the Father, but not in the same way as John. Moreover the Son *came*, being sent and given, Matt. xxi. 37; John iii. 16, etc.; ch. xi. 27; Rom. viii. 3, 32; 1 John iii. 8; iv. 9, etc. Therefore he was not first made Son after His mission, but was so evidently before He was born of a woman; Gal. iv. 4.

10. *He was in the world*—The evangelist adds this, lest any one should understand, *coming into the world*, as if before the Light had not been in the world at all. The world is mentioned three times in this verse; three times it is said of the human race, as in the previous verse, but not to the exclusion of the rest of created beings, at least in the first place. *Was made by him*—Gr. αὐτοῦ, masculine, as presently after, αὐτόν, *him*. It agrees in *sense*, though φῶς, *Light*, is neuter. There is in this verse a gradation; the duty of recognizing the Light, being urged upon the world, on the ground that *He was in the world*, but more on this; *and the world was made by Him*; or *began to be*. *And—And yet. The world—The name world in the sacred writings points out THE IMPIOUS VANITY OF THE HUMAN RACE.* [The love of the world hinders men from knowing its Maker, though he made it solely to make himself known! Q.]

11. *His own*—Possessions. From *the world*, the whole, the discourse descends to the part. Formerly Messiah's *own*, τὰ ἴδια, were whatsoever belonged to Israel, land, city, temple: οἱ ἴδιοι, *his own people*, the Israelites; Matt. viii. 12. But the time of his coming into the world and to his own is the same, after the coming of John; ver. 6, 7.

12. *As many as*—Even though before they had not been ἴδιοι, *his own*. [For he could not come into the world in vain; and though they who received bore no proportion to the whole, yet the Divine energy within these gave them power to overcome the world. *Os.*] *Received*—Gr. ἔλαβον, *took*. This verb differs from καταλαμβάνειν,

comprehend, ver. 5, and from *παραλαμβάνειν*, *receive or accept*, ver. 11. *Καταλαμβάνω*, *I comprehend*, or *take hold of*, that which is close by: *παραλαμβάνω*, *I receive, accept*, what is offered: *λαμβάνω*, *I take*, of my own accord. *Παραλαμβάνειν*, *to accept*, was for the Jews, to whom *the Truth* belonged; *λαμβάνειν*, *to take*, is for the Gentiles also; to whom *grace* belongs. In ver. 12 and 13, external differences are taken away most effectually. Gal. iii. 26, etc. *Gave*—The Glory of Christ, the Only-begotten. It is an act of Divine authority to make SONS OF GOD: as it belongs to the Light, to make children of light, ch. xii. 36. *Power*—The *power* does not precede the *γένεσιν τέκνων*, *begetting as children*, or *the adoption of sons*; as if they were two distinct things: but the adoption itself is this power, or dignity. A great fact! John viii. 36. [But it is better to understand *power*, Gr. *ἐξουσία*, as the *capability*, the *inner enabling*; for by being sons of God, John means an actual partaking of the divine nature. Comp. John v. 20. *L.*] SONS OF GOD—*To them that believe*—Two weighty truths are set before us, of which the former is elucidated, ver. 13; the second, ver. 14, where the manifestation of the Word in flesh is recorded rather as it was believed, than as it was accomplished: as the course of facts, down from ver. 6, proves. *To become*—Whereas Jesus is the Son of GOD. *The name*—*The name* of the Only-begotten. For to this is to be referred ver. 14. The connection is inferred from the kindred term *τέκνα*, *children, sons*. [The whole content of faith lies in the *name* of the Being believed in; the *uttered name* is the whole *confession* of faith. Comp. ch. ii. 28; iii. 18, etc. *Mey.*]

13. [Since the heathen as well as the Jews (comp. ch. viii. 33, 41. Matt. iii. 9. *De W.*) had the idea of a divine sonship, resting on human descent and the birth of the flesh, John defines this *becoming children of God* more closely, in opposition to that physical view. *L.*] *Who*—This is to be referred to *τέκνα*, *children*. For as the words *received* and *to them that believe*, correspond to one another, and denote the cause: so the effect is denoted in the words *to become sons*, and is further explained in this verse. *Not of blood*—Gr. *αἱμάτων*, *bloods*, Heb. רָמִים. The Hebrew language often has the plural, *bloods*, even when only one man is spoken of: but when the subject is *generation*, does not call it the *blood* or *bloods* of the parents. But for the commendation of a noble lineage, the term *blood* is frequent among the ancient writers, as in our daily use; and thence it is that *bloods* denote variety of origin, on the ground of which various prerogatives are either sought after in the world, or even enjoyed. *Nor of the will of the flesh*—Husband and wife are *Flesh*, and one *flesh*:

and the mutual *will*, $\gamma\alpha\rho\iota$, of the wedded pair, produces children, who being born of the flesh are flesh, and sons of flesh. John iii. 6; Rom. ix. 8. The term, *will*, is becomingly used as midway between holy *love*, and groveling *lust*. Nor does John use the gentler word, of which the flesh in itself is unworthy: nor the harsher, lest the children of holy parents should except themselves. *Nor of the will of man*—*The will of man* is contained in the will of the flesh: and yet is mentioned separately, as if it were the greater, and in a measure, the more guilty part. For Christ had a *mother*; but one who knew not *man*. Luke i. 34.

These three, *blood, the will of the flesh, the will of man*, bring to the sons of men *ἰξουοίαν*, *power, rank*, noble, but natural and human. For, indeed, on these three the Jews used to lean, being wont to boast either of their *ancestors*, Abraham, Isaac, Israel, Juda, Benjamin, Levi, Aaron, David, etc., or of both *parents*, but especially *fathers*, and fancied that owing to these they could not but please *God*; but John declares that these very things have no value. *But of God*—To natural generation of men is opposed generation of God. And although the one is in reality single, like the other, yet the former, having here a threefold expression, implies a threefold relation in the latter also. We are therefore taught, that they became *Sons of God*, who are born, not as the sons of men, (such as they also were by original descent,) after man's manner, but *of God*: that is, 1, Not of blood, but of *the heavenly* and supreme *Father*, from whom the *whole* blessed and holy *family is named*: [Eph. iii. 15.] 2, Not of the will of the flesh, but of that *love*, whose Son is himself *the first born* of every creature; Col. i. 13, 15, [literally, *the Son of his love, who is, etc.*] and of that *will*, which hath begotten us as the *first fruits* of his creatures; James i. 18. אב, *father*, אבה, *he willed, he loved*, are kindred words. 3, Not of the will of men, but *of the Holy Spirit*. A like antithesis occurs, Luke i. 34, 35. These are indeed sons of God, and of such sons Adam was a type, since he was begotten not of blood, nor of the will of the flesh, nor of the will of man, and hence, in a peculiar sense, was *of God*; Luke iii. 38. Also Isaac, Gal. iv. 23, 29, but John speaks of sons of God in a higher sense. *Were born*—This mode of speaking of regeneration is not a mere peculiarity of this evangelist, but a doctrine frequent and prominent in the writings of the Prophets and Apostles. Believers are sons of God by a *generation* strictly so called, deriving life from himself, reflecting his character, shining in his image: how much more so *the Only-begotten One*, ὁ μονογενής? They are such by *adoption* through this one. In all ways God claims us for himself.

14. [*Word*—Here John repeats this name, in this sense; the same who before was the Word, the Life, the Light, was now made flesh. He did not cease to be what he before had been; but became what he had not been before. *V. G.* After saying that *men* were made *sons of God*, he tells us that the *Son of God* was made *man*. *Euthym.* in *L.*] *Flesh*—Flesh (besides that, said of us, it denotes our corrupt nature, estranged from the Spirit of God, ver. 18) denotes the human body, or, as here, the man himself, named from his visible part. Comp. 1 Tim. iii. 16, [and viewed especially on the side of his weakness and mortality. In becoming man, says *Luther*, he has assumed our pitiable nature, *as it now is*; and hence, with it, all human infirmities and accidents, and even the necessity of death. *Thol.*] *Was made*—Not *was*. [It is not said here, *another man was made, sent by God, whose name was Jesus*, comp. ver. 6; but *the Word was made flesh*. John, before he was born of Elizabeth, had no existence: but the Word *was*, before his mother Mary—before Abraham—before the world at all was made: and in his own time the Word *was made* flesh, *i. e.*, assumed human nature, yet so, that there were not two Messiahs, but one; not two sons of God, but one. *V. G.*] Nowhere in the whole range of literature will any passage be found under the sun, wherein the distinction of the words *εἶμι*, *to be*, and *γίνομαι*, *to become, be made*, is more carefully observed than John i. Read from the beginning the whole context, from ver. 1 to 30, and you will acknowledge this. *And dwelt*—From this to the end of the verse there are four sentences; of which the fourth, by *Chiasmus*, [a cross reference of pairs of words or clauses,] refers to the first; the third to the second; a very appropriate arrangement. 1. *And dwelt among us*; 2. *and we saw his glory*; 3. *the glory as of the Only-begotten of the Father*: 4. *full of grace and truth*. *Dwelt among us*—*Σκηνή*, *a tabernacle*; whence *σκηνώω*, *He tabernacled, dwelt*, as in a tabernacle, *with us*; truly, but not long, giving us the view of himself. The verbs accord in sense; *ἐσκήνωσεν*, *dwelt in a σκηνή*, our word *scene*, and *ἑθεασάμεθα*, *we beheld*, as in *a theatre*. He who dwelt was *ὁ λόγος*, *the Word*: the flesh his tabernacle and temple: Heb. ix. 11; John ii. 21. The same letters are in *שְׁכִינָה*, *shekinah*, and *σκηνή*, *scene*, tabernacle. [This seems to be the *technical* word for the dwelling of God among men. Comp. Lev. xxiv. 11, 12; Ezek. xliii. 7, etc.; *L.*; and is here chosen as implying the fulfilment of the promise that God should dwell with his people. *Mey.*] *Us*—Men who are flesh. *We beheld*—We apostles, especially Peter, James, and *John*, Luke ix. 32. The apostles commonly speak of that which they had seen, in the plural number, and this tends to confirm it more strongly: 1 John i.

1; 2 Pet. i. 16. Paul, 1 Cor. ix. 2, and John the Baptist, ver. 82, speak in the singular. *His glory*—His Godhead, ch. ii. 11. *As*—Gr. ὡς, which here does not compare, but declares. For he, the very λόγος, *Word*, is the Only-begotten. *Only-begotten*—Implying the reality and unity of Divine generation. The reference is chiefly to the baptism of Jesus Christ; ver. 84, Matt. iii. 17, although with propriety John omits the narrative of Jesus' baptism, which has been sufficiently described by the other Evangelists. Comp. Matt. iii. 14. *Of*—Gr. παρὰ. Construe with μονογενοῦς, *Only-begotten*: not merely the Only-begotten, but even the Only-sent by the Father: ch. vi. 46; ch. vii. 29. [He is called the *Only-begotten Son*, as he, *out of whom* or *apart from whom*, the Father has no sons. *Mey.*] *Full*—Not πεπληρωμένος, *filled*, which, however, in another point of view, is said of Jesus, Luke ii. 40. [We must construe thus, *The Word dwelt with us full of grace and truth*: as this was properly the very point to be indicated in this verse: for the *being made flesh* is repeated from the previous verses. *V. G.*] *Grace and truth*—All this is repeated, ver. 17: Grace alone is named, ver. 16, [without which we could not have endured *his glory*. *V. G.*] *Truth* is *grace* clad in a promise, and put forth. Heb. חֶסֶד וְאֱמֶת, *goodness and truth*, Ex. xxxiv. 6. Thence Ps. xxv. 5, etc., 10. xxvi. 8, xxxiii. 4, 5, xxxvi. 6, lxxxv. 11, lxxxix. 2, 3, 6, 9, 15, 25, 34, 50, xcii. 8, xcvi. 3, c. 5, cxv. 1, cxvii. 2. Add Rom. xv. 8, 9; Col. i. 5, 6. This grace and truth is by nature unknown to sons of wrath, and the false: but it falls to us in the beloved Son, in whom the Father is well pleased, Matt. iii. 17. It is called *grace in truth*, Col. i. 6; 2 John 3; and *the true grace*, 1 Pet. v. 12.

15. *Bears witness*—From this point the testimony of John is described more at length; and the passage, from ver. 15 to 28, though containing two paragraphs, falls entirely on *one day*: for ver. 19 does not say *on the following day*, or any like expression: and the discourse, ver. 29, etc., delivered by John on the following day, refers rather to the former part of the passage, than to the latter. Moreover, subsequent days are so closely connected with this *one day*, that the baptism of the Lord, and his sojourn in the wilderness, cannot be considered as intervening or following this, but as having preceded it. Therefore John, when he testifies of him, and cries out, *This was He of whom I spake*, either had Jesus before his eyes, after he had returned from the wilderness, comp. ver. 29, 36, or at least had heard striking reports concerning him. *Cried*—This has the force of a present, as ver. 19, *this is the testimony*: because it is connected with μαρτυρεῖ, *bears witness*, and this itself, in turn, is put for the past

tense. Some compare with this passage Aristides, who says, *this city joins in confessing, and cried out, (τέρας.)* John cries with confidence and joy, as becomes a great preacher, ver. 23, that all might hear and believe, ver. 7. *Saying*—After the baptism of Jesus. *This*—Jesus. Before the Lord's baptism, John had spoken indefinitely of Christ coming after himself, and had not himself known Jesus by sight; but in his baptism he first recognized him, and immediately bare witness that *this* Jesus is Christ, the Son of God. [*Was*—Not is; because of the reference back to the time of his former testimony. *I meant this one. Thol.*] *I spake*—Before the baptism of Jesus. Matthew, Mark, and Luke describe what John the Baptist said before the baptism of Jesus: but John the Evangelist records what John the Baptist said after the baptism of Jesus, yet so that, at the same time, he himself refers also to what had been said before. In ver. 15 the expression is, *ὃν εἶπον, whom I said, not περὶ οὗ εἶπον, of whom I said*: hence there is no need of viewing the *whole* discourse which follows, as uttered by John before the Lord's baptism. Enough that he said, *after him comes One much mightier, ισχυρότερος*. The other words, *is preferred, etc.*, are added by the Evangelist as promulgated by John the Baptist after that baptism. The language is concise here as often, with this sense: *I said there is one to come after me*. And this is he who cometh after me. This is he, saith he, who is preferred before me. (A similar form of speech occurs, Deut. xxxiii. 18, where similarly, under the heading, *And to Zebulon he said*, that also which he spake to Issachar is stated.) But, in ver. 30, it is *περὶ οὗ, of whom*: and in the same passage the *εἶπον, I said*, now denotes that which John the Baptist, at the very time of the baptism, and immediately after and previously. *Was preferred—made*—Gr. *γένονεν*. This is said not of his divine nature, but of his office as Christ: and is said again, ver. 27, and a third time, ver. 30, where he is called *ἄνθρωπος, a man*. This is the sense: *He who was behind me is now before my face, and has outstripped me, and left me behind him*. Jesus obtained the priority in his baptism, [wherein he was proclaimed by GOD himself Son of GOD, before he had a disciple. *V. G.*] ver. 31, 34; ch. iii. 30; comp. Phil. iii. 13, where *ὀπίσω, behind*, and *ἔμπροσθεν, before*, are contrasted: nor does *ἔμπροσθεν* ever mean *before* in time; in which case nothing would be implied in this clause but what is in the following: but it means *before* in *position*, and here, in *rank*. *Γίνεσθαι or εἶναι, to become, or to be*, with an adverb, often gives the verb the meaning of a noun: ch. vi. 25; Acts xiii. 5; Eph. ii. 13; 2 Thess. ii. 7; 2 Tim. i. 17; Rom. vii. 3; ch. xvi. 7. So 2 Sam. xi. 28, *ἐγενήθημεν ἐπ' αὐτοῦς*; Acts v. 34, *ἔξω ποῖσαι*. *For*—The sense is,

He who was coming after me outstripped and left me behind, because he was far before me. The foundation of his *precedence*, so to speak, in office, is the infinite excellence of his person. [*Before me*—Nay, even before Abraham; yea, the world. *V. G.*] A parallel expression: *I am not worthy to unloose his shoe's latchet*, ver. 27. [Thus this testimony, given by John, whose authority was great even with Jews, and at the very beginning of Christ's ministry, is the clearest possible proof that the glory of Jesus was beheld and recognized by his own, ver. 14. *Lampe.*]

16. *And*—Gr. *xai*, [for which *Tisch.*, *Alf.*, etc., read *δτι*, *for*. The following words are those not of the Baptist, but of the Evangelist, (so *Mey.*, *De W.*, *Alf.*, *Thol.*, *Ols.*, etc.,) who proceeds to confirm from his own experience the witness of the Baptist. *L.*] The Evangelist assures us that the event corresponded to this prediction of John the Baptist, and the priority of office fell to Christ; for this language is the Evangelist's. The Baptist would not plainly have called Jesus *the Christ*, ver. 17: moreover, *fulness*, ver. 16, refers to *full*, ver. 14; [hence ver. 16 *seems to be a continuation of what is begun in ver. 14.* *V. G.*] *All we*—Not all *beheld*, ver. 14, but all *received*—Apostles and the rest *received*, Jews and Gentiles. *Received*—The accusative is understood, *all that is to be received of his fulness, and grace for grace.* *Grace for grace*—Gr. *χάρις ἀντὶ χάριτος*. Each grace, though, when given, large enough, is, as it were, overwhelmed by the accumulation and fulness of that which follows. [This is unquestionably the true explanation of this unusual expression. So essentially, *L.*, *Mey.*, *Thol.*, *Ols.*, *De W.*, etc.] See an instance, ver. 51. A very similar use of *ἀντὶ* occurs in *Æschyl. Agam.*, [154] *ὄνειδος ἦξει τὸ δ' ἀντ' ὄνειδος*; [*this reproach comes in exchange for reproach*; hence this is not a parallel use of *ἀντὶ*.] and Book VI. of *Chrysostom*, concerning the priesthood, ch. xiii., where he makes his *Basilus* speak thus: *σὺ δέ με ἐκπέμπεις, ἐτέραν ἀπ' ἐτέρας φροντίδα ἐνθεῖς*; *thou dost send me away imposing one anxiety for another*: where, without removing the former and lesser care, a new one had yet been thrown upon it, and that one so great as to overshadow the former, and seem, not to be added to it, but to *take the place of it*. The Hebrews use *על*, *upon*, as *שבר על שבר*, *destruction upon destruction*: *Jer. iv. 20*; *comp. xlv. 3*; *Ez. vii. 26*; *Ps. lxi. 27*.

17. *The law*—Which produces *wrath*, and has a *shadow*, [so *Rom. iv. 15*; *Col. ii. 17*. The opposites of *grace* and *truth*. *Thol.* The *law* is contrasted with *grace*; in so far as it merely *obligates, condemns*, and excites the want of *grace* without satisfying it, with *truth*; as it affords, not indeed *untruth*, yet only the type and preparation for its

full revelation in Christ. *Mey.*] moral and ceremonial. *Was given*—No philosopher employs words, and observes their distinctions so accurately as John, especially in this chapter: afterwards he says, *ἔγενετο, came*. The law of Moses is not his; grace and truth are Christ's. *Grace*—The conjunction is elegantly omitted; for there was room for both an adversative and copulative, [and Eng. Ver. supplies *but*.] The law gives way to grace and truth, ch. iv. 23. The *grace* has just been set forth, ver. 16: the truth afterwards, ver. 18, [comp. 2 John 3.] *Jesus*—John after once mentioning the incarnation, ver. 14, never afterwards uses the noun *λόγος, word*, in this sense in this whole book: comp. 1 John i. 1, 3, where also he begins with the name *λόγος, word*; but afterwards names him *Jesus Christ*. *Came*—Into being. The world had never known, nor possessed grace before.

18. *God*—Whom grace and truth exhibit as love. *No one*—Not even Moses, much less those more ancient than Moses; not Jacob, nor Isaiah, nor Ezekiel: not even the angels saw him as the Son did. See note on Rom. xvi. 25, etc. *Hath seen*—*No one hath seen*; no one hath declared: *The Son hath seen, the Son hath declared*, ch. iii. 32. [For *υἱός, son*, which *Tisch., Alf., etc.*, with the common text, retain, *Tregelles* reads *θεός, God*, a striking variation, found in several of the best manuscripts and authorities. This reading may be explained by *Chrysostom's* view of the text; that since the absolute knowledge of God belongs only to the Son, by virtue of his essential kindred and unity with the Father, John adds the word *θεός, God*, to point it out. *Thol.*] *Who was*—Gr. *ὁ ὢν*. Comp. v. 1, and still more, John vi. 62; 1 John i. 2. So *ὢν* for *was*, ch. ix. 25. So Heb. *pr*, *that sucked*, Song Sol. viii. 1. *In the bosom*—[Gr. *εἰς τὸν κόλπον, into the bosom*; i. e., *who* having placed upon the bosom, remains there. *Win.* 434, similarly *L.*] Ch. vi. 46; Prov. viii. 30; Zech. xiii. 7. *The bosom* here is divine, fatherly, fruitful, kind, secret, spiritual. Those are said to be in the loins, who are to be born: those are in the bosom, who have been born. The Son was in the bosom of the Father; because never unborn. The highest degree of unity, and the most intimate knowledge are denoted by immediate sight. *He*—Gr. *ἐκεῖνος, that one*; indicating excellence and distance. [Its force is rather *He* and no other. *L.*] *Hath declared*—Both by his words and by his appearance.

19. *The Jews*—Matthew, Mark, and Luke rarely use the name *Jews*; John very frequently. The first three wrote for Jews, as their first readers: John, for believers of the Gentiles. [John usually means by the term the *Jews, the opponents of Jesus, as a body, v.*

15; ix. 22; xviii. 12; otherwise, he adds something to qualify it, viii. 31. *De W.*] *From Jerusalem*—That home of religion. *Priests and Levites*—The testimony of John to the rulers is interwoven with his testimony to the people. This embassy, sent forty days at least after the baptism of Jesus, indicates, that the preaching of John began not long before the baptism of Jesus. Otherwise the embassy would have been sent earlier. *To ask*—In the public name, ch. v. 33. *Who art thou?*—With thy baptism, [a question relating rather to his office than his person. *Lampe.*] ver. 25.

20. *He confessed*—The truth. Comp. ver. 8; ch. v. 33. [The reiteration here implies great stress on this confession; possibly because of errors on the part of later disciples of John; *Ols.*, or else to shew the vast importance of his testimony. *Alf.*] *Denied not*—Whilst he denied himself, he did not deny Christ. [The common text reads $\text{o}\ddot{\upsilon}\chi\ \epsilon\iota\mu\acute{\iota}\ \epsilon\gamma\omega$, *I am not*, and so *Tisch.*; but the true order is $\epsilon\gamma\omega\ \text{o}\ddot{\upsilon}\chi\ \epsilon\iota\mu\acute{\iota}$, *I am not*, with the emphasis on the word $\epsilon\gamma\omega$, *I., L., Alf.*, etc., not *I am he*, but another whom I know. *Mey.*] *I*—By expressly limiting his language to his own case, he affords some ground for the thought that Christ is not far off. *The Christ*—They had suspected that John was the Christ.

21. *Thou*—John had said, *I am not the Christ*. They continued to inquire of the subject: they might better have asked about the predicate, *Who is the Christ? Where is He?* But John presently leads the conversation to this. *I am not*—He was a second Elijah; he was not the Tishbite himself, of whom they enquired. [For the popular expectation was that Elias in person should appear; and his denial applies simply to this. But had the question been, *Art thou come in the spirit and power of Elias?* he must have answered *yes*. Luke ii. 17. Comp. Matt. xi. 14; xvii. 10–13. *L.*] He turns all from himself, that he may confess Christ, and bring the enquirers to Christ. *The Prophet*—That one spoken of, Deut. xviii. 15, 18. The article refers to the promise of the prophet, who was to teach all things; and to the expectation of the people. Yet they supposed him not only to be distinct from Christ, but even inferior to Elias, as is evident from the gradually descending climax here, and in ver. 25: although the people afterwards regarded the prophet as the same as Messiah the King, ch. vi. 14, 15; and again, as a different person from Christ, ch. vii. 40, 41. *Art thou*—They enumerate all whose coming had been foretold.

22. [*Who art thou*—The conjectures of rumor are exhausted; and hence they now demand a positive declaration. *Thol.*] *May give an answer*—An answer had been demanded by the people, and especially

the Jewish chiefs. *Of*—Every man ought to know himself, [and, if he enters upon any undertaking in particular, he ought to be ready to give a reason for it. *V. G.*]

23. *I the voice*—Concise language; *I am he*, of whom it has been said: *the Voice of one crying*. [This is taken from Isaiah xl. 3, where in the Heb. the words *in the wilderness* belong to what follows; but in the Sept. and here, as in Matt. iii. 3. Luke iii. 4. Mark i. 3, to what precedes. By *making straight the Lord's way*, John means *preparing hearts* by repentance for his coming. Matt. iii. 2, etc., *L.*] John was also himself crying. *Make straight*—*Prepare, make straight*. Luke iii. 4, note. *The prophet Isaiah*—Formerly, saith he, there were *prophets*: now the kingdom of God is nearer.

24. [*Tisch.* (in former Editions) and *Alf.*, omit *of*, so that the meaning is, *and they had been sent by the Pharisees.* (*Alf.*) But *Tisch.* (1859) now restores the *of*, agreeing with Eng. Ver.] *Of the Pharisees*—Who magnified Jewish baptism; and acknowledged the baptism of John to be a thing of great moment, not to be administered save by one sent of God. The evangelist is wont to set down certain parentheses as it were, concerning causes, place, occasions, ends, effects, hindrances, of things, actions and speeches, and similar judgments, by means of which the matter in hand may the more clearly be understood, ver. 28, 45; iii. 24; iv. 8; vi. 4; vii. 5, 39; viii. 20, 27; ix. 14, 22; x. 22, 23; xi. 13, 30; xii. 33.

25. [*Why*—By what right, or what calling? A general purifying of the people was expected in Messiah's time; Ezek. xxxvi. 24, etc., xxxvii. 23, etc.; but the right to baptize (the symbol of sifting and purifying, *Thol.*) must, it seems, be given only to Him or his appointed prophets, those who were expected to return as his heralds. *L.*]

26. [Omit *δὲ*, *but*. *Tisch.*, *Alf.* *But*—The antithesis implied in this word, is to be found in the superior excellence of Him who came after John. He it was that baptized with the Holy Ghost. *V. G.*] *In the midst of you*—Especially at the time of His baptism. *Standeth*—Gr. ἕστηκεν, *Hath taken His stand*. *Ye know not*—He addresses the inhabitants of Jerusalem, who had not been present at Jesus' baptism: and stirs them up to desire to know him.

27. [Omit *αὐτὸς ἐστίν*, *he it is*. Also, *ὃς ἐμπροσθέν μου γέγονεν*, *is preferred before me*. *Tisch.*, *Alf.*, *L.* Read, *There standeth among you, (whom ye know not,) He that cometh after me, whose shoes, etc. To loose the shoe's latchet, or bear the sandals, Matt. iii. 11, was the duty of a slave, perhaps too of the disciples of Rabbins. Thol.*]

28. [For *βηθαβαρᾶ*, *Bethabara*, read *βηθανία*, *Bethany. Tisch.*,

Alf., L.] In Bethabara—Therefore they had come a long way, ver. 19. *Beyond*—In respect to Jerusalem. *Where*—Where he used to baptize.

29. [Omit ὁ Ἰωάννης, *John. Tisch., Alf., etc.* Read, *he seeth, etc.*] *Coming unto him*—After His baptism, as we have seen, [and indeed not on the very day of His baptism, on which Jesus was immediately led into the wilderness (Matt. iv. 1.) In this place, it seems, Jesus began to walk publicly, ver. 36, 43, after returning from the wilderness in triumph, Jesus came to John in such a way, that John could point him out close at hand: and yet Jesus did not begin conversation with him. *V. G.] The Lamb of God*—He calls him *the Lamb*, innocent, for sacrifice: which renders active and passive obedience, 1 Pet. i. 19. The article ὁ, *the*, implies the prophecy which refers to him under this figure, Isa. liii. 7. [*Beng. adds, also under the type of the Paschal lamb. Moreover the passover itself was then near, ch. ii. 13. But the reference is not to the Paschal lamb, but to Is. liii., when compare also ver. 4, 5, 6, 12. For the leading idea in the passover has nothing to do with taking away sin. L., Mey., De W.* So *Alf.*, who adds that this does not affect the fact that Jesus was the true Paschal lamb, as was afterwards revealed. 1 Cor. v. 7.] *John*, through divine instruction, calls Him *the Lamb of God*: although at that early time the exact understanding of this appellation would escape, if not John himself, at least his hearers. [Having first asserted his knowledge of the exalted nature of the person of Jesus Christ, namely, of the Word which was made Flesh; next John describes *His office* and *His chief gift*. In like manner Jesus Christ first presented Himself to be acknowledged by the disciples as Son of God; afterwards He instructed them of *His sufferings*, etc. *V. G.] Of God*—The Lamb of God, given and approved by God; and of whom He himself bears this witness: This is the only Lamb, this the only victim pleasing to Me, Heb. x. 5, etc. So Ps. li. 17, *Sacrifices of God*, those which God owns, Luke ii. 26, *the Lord's Christ*. Chrysostom has, "John says, ἀμὸν ΚΑΙ ΟΤΙ αἶρει, x.τ.λ., the Lamb, and that He takes away," etc. The Vulgate has *Ecce Agnus Dei, ECCE qui tollit*, etc. *Behold the Lamb, behold Him who takes away*. Both understood the words ὁ ἀμὸς ὁ αἶρων, *The Lamb, he that takes*,—not together, as substantive and adjective, but as nouns in apposition. And this second clause was added by either the Baptist, or the Evangelist, as ch. iv. 25. The Lamb of God first took the load of sin from the world upon Himself, then rolled it from Himself. [The same verb, *take away*; 1 John iii. 5. *V. G.] The sin*—The singular number, with the article, gives great

force. The one plague, which seized all. He bore the whole; He did not so bear one part, as not to bear the rest. The same singular number is used in the midst of Plurals, Isa. liii. 6, 8, 12. *Sin* and *the world* are equally wide.

80. *A man*—Great, peerless. *Before*—Ver. 15, note.

81. *I knew Him not*—By sight, like you, ver. 26. [But he means that he *knew not* his Messianic dignity, not his person; ver. 28. *Thol.*, and this does not exclude personal acquaintance with Jesus, or knowledge of his personal merit. *Br.* in *De W.*, etc. The point is the emphatic statement that his knowledge of the Messiahship of Jesus was of Divine origin. And all that he may have thought or expected of him before, in view of his birth and character, (Comp. Luke i. 39, etc.,) was no *knowledge* in comparison with this Divine testimony. *Neand.*] When I said, *There cometh after me*, see Matt. iii. 14, notes. This manifestly tends to prove that John was instructed of God to testify of Christ Jesus. *That*—Expresses not the sole, yet the primary end, why he came baptizing with water; Acts xix. 4. *Baptizing*—This connects the words of John the Baptist, after the parenthesis of the Evangelist, presently to be observed.

82. *Bare record*—As of a fact seen by himself and not by the people. What follows [comp. ver. 34] belonged to his testimony or *record*; what is said in ver. 29, etc., [comp. ver. 15, 27,] belonged to his demonstration from the record. The Evangelist interposes this as a parenthesis in the midst of the connected words of the Baptist, [not as a parenthesis, but to give especial prominence to this testimony which follows. *Mey.*, *Thol.* *The Spirit*—Not to be identified with the *Logos*, *Word*, ver. 1.; for the *Word* became *flesh*, ver. 14, which could not be said of *Spirit*. *Mey.*, *L.*] *From heaven*—Construe this with *καταβαίνων*, *descending*. *The descent*, at least in its last and lowest part, was as definitely directed to Jesus, as its *abiding* on him. *Abode*—With some stay.

83. *I knew him not*—Before I saw the Spirit descending. *He that sent me*—God.

84. *I saw*—The Spirit descending. *And*—Thence *bare record*, or *I became a witness*. *The Son of God*—And so the Messiah. Referring to what is stated: Matt. iii. 17. [Namely, how Jesus in his baptism, was proclaimed *Son of God*, and in his temptation asserted himself to be *the Son of God*: thus this very truth, that he is *the Son of God*, is explained more at length in these first verses. Also these verses have here an appropriate place, to designate that Person, of whom John the Baptist bare record, by the mission divinely entrusted to him. The events which precede the appearance of John the Baptist, such as the nativity and baptism of Christ, etc., the Evangelist

has most dexterously interwoven with the rest. *Harm.* Thus it is evident that, at the very beginning of Christ's ministry, his glory as the divine Mediator was abundantly revealed to Israel. *Lampe.*]

35. *The next day*—Great days! The first that of the testimony to Jesus as *Messiah*, ver. 15, etc.; the second, that of the same testimony, and together with it, that to his passion, ver. 29, etc.; the third here, that of the three disciples joining him; the fourth, that of the winning over of Philip and Nathanael, ver. 43, etc. Add ch. ii. 1, 12. This Evangelist shows a singular care in marking time. *Two*—To be witnesses. [One was Andrew, ver. 40; the other probably (certainly, says *Mey.*) the Evangelist himself. *L.*, etc.]

36. *As he walked*—He was not now coming to John, ver. 29: for this would not have been becoming oftener. To have done so once was condescension enough.

37. *Followed*—Voluntarily, behind him. The very beginning of the Christian Church. At the beginning Jesus invited disciples with a sweetness as of milk. [1 Cor. iii. 2. You will not find that he appointed fixed hours for instructing disciples; but all his conversation afforded continued instruction and uninterrupted training, taking occasion now from a marriage; now from great danger on the water; now from household need; again from a sick man; or from some lapse on the part of the disciples. Constantly as it were on the corners of the roads, he taught, reproved, bent, bore with, admonished, tried, strengthened, established them, and opened out to them one part after another of the truth, and freed them from one false conception after another, from the beginning of his ministry, even to his ascension. *Harm.*]

38. *What seek ye*—He knew they were seeking him. He means therefore, *What seek ye with Me?* not, *Whom seek ye?* By this question he touched their hearts. He showed that he knew they were seeking something; and he gives them an opportunity to ask what they would. *Rabbi*—They early give this title to Jesus: ver. 49. [In after times, the title *Lord*, one more expressive of his Messianic dignity, seems to have been customarily given him by the disciples, ch. xiii. 13. *L.*] And the interpretation added, shows that the disciples at the beginning assigned it to him in the full sense of its grandeur. *Where dwellest thou*—Gr. *ποῦ μένεις*, as we ask, *where do you stay?* where hast thou thy *μονή*, abode? They desire intimacy.

39. [For *ἴδετε*, see, read *ὄψεσθε*, ye shall see. *Tisch., Alf.*] *Saw*—They might have seen proofs of the Messiah in his dwelling; which was simple, peaceful, neat, quiet, and frugal, without any beggarly array of vases and books, (comp. 2 Kings iv. 10,) in a word, worthy

of him and him alone. *Abode*—Constancy becomes disciples. *Day*—Happy day! [Omit *δὲ*, and. (Eng. Ver., for.) *Tisch.*, *Alf.*] *Hour*—Andrew made haste, though it was evening, to tell the glad tidings to his brother. [These incidents preceded sunset by two hours. *V. G.* For John seems always to reckon by the Jewish method, making twelve equal hours from morning to night. *Alf.*]

41. *Findeth*—With the festival freshness of those days beautifully corresponds the word *findeth*, which is frequently used here. *First*—Perhaps both sought Simon, but by different roads. [*First* is Gr. *πρῶτος*, an adjective, agreeing with *he*, *οὗτος*, not an adverb. *He was the first to find.* So *L.*, *Alf.*] *Brother*—He afterwards became superior to Andrew, who, perhaps, was the elder; ver. 44. *We have found*—Ver. 45. A great and joyful *εὕρημα*, *discovery*, expected by the world for about forty centuries. They had learned from John, that he was near. *Which*—An addition of the Evangelist, ver. 42.

42. [Omit *καί*, and, before *ἤγαγεν*, *he brought*. Also *δὲ*, and. *Tisch.*, *Alf.*] *Beheld*—An effectual look. *Simon, son of Jona*—[For *Ἰωνῆ*, *Jona*, Read *Ἰωδνῶν*, *John.* *Tisch.*, *Alf.*] No one had told the Saviour these names. Hence by this address by name he took complete possession of Peter; comp. ver. 48. *Cephas*—Peter was afterwards, especially when in Syria, called by this name also, which is Syriac.

43. [*Following*—Namely, following the day mentioned, ver. 39; and the fourth from ver. 19, etc. *Mey.* Omit *ὁ Ἰησοῦς*, *Jesus*, *Tisch.*, *Alf.* Read, *he would*, etc.] *Would go forth*—And went forth, ch. ii. 1. By comparing with this ch. ii., especially ver. 11, it is evident that the word *go forth* is important. *He went forth* to act, to carry on his work.

44. *Bethsaida*—This seems to be mentioned, because Nathanael's native region was near, ver. 45, ch. xxi. 2. [*Andrew and Peter*—Andrew was the elder brother. He did not take ill the great honor done to Peter; but he came next to him. *V. G.*]

45. *Findeth*—Philip, when called, immediately gains others. *Nathanael*—It is probable that he was admitted among the apostles, and was the same called *Bartholomew*, a second name derived from his father, Tolomæus, as Simon from Jona, Bar-Jona, James and John from Zebedæa. For Judas also was called *Lebbæus* or *Thaddæus*. Certainly at Matt. x. 3, he is joined to Philip; and at John xxi. 2, Nathanael is put down among the apostles, immediately after Thomas; comp. Acts i. 13, and it would seem, that his name must have been submitted to the lots cast for the apostleship, Acts i. 23, had he not been already among the apostles. He was certainly just as dear a friend of

the Lord, as a friend can be dear to a prince who yet is not employed on his embassies. *Saith*—With a loud, ver. 48, and a joyous voice. [*Moses*—John v. 89, 46. *V. G.*] *We have found*—Peter, Andrew, and Philip. [*Of Nazareth*—Which was the residence of Joseph and Mary, and was hence considered by the mass as the native place of Jesus. Ch. vii. 41, 42. *L.*]

46. *Can there any*—There were then many worthless characters there. Comp. as to that whole region, ch. vii. 52. Yet Nathanael's question is more modest and cautious, than if he had made a positive denial. Christ did not owe his merit to his native land on earth. He came from heaven. *Good*—But how great a *Good*, Christ! ch. vii. 12. *Come and see*—The best remedy against preconceived opinions. Philip now makes the same reply to others, which Jesus the day before had made to the disciples. *See*, i. e., *you will see*. Often an imperative after an imperative has force of a future; Gen. xvii. 1; Amos v. 4.

47. *Of him*—Not directly to him. *Indeed*—An affirmation showing intimate knowledge. *An Israelite*—Worthy to see the angels of God descending, as Jacob did, ver. 51; comp. Gen. xxviii. 12. No creature could bear the name, *Israel*, unless given of God; so comprehensive is it: *the guileless, ἄδολοι*, are worthy of it. [Guilelessness is a pre-eminent virtue truly. *V. G.*] This speech contains a proof: 1, of his omniscience; 2, of his benignity. Nathanael had been hasty; ver. 46. The Lord shows himself a *Good* to him.

48. *Whence*—Jesus does not answer this question, but shows that he knows even more of Nathanael. *Fig-tree*—An emblem of peace and gospel security. [1 Kings iv. 25; Mic. iv. 4. *A. R. F.*] *Saw thee*—With the Divine eye. Nathanael is reminded of the meditations which he had then had, those of a true Israelite and without guile. [O thou Israel without guile, people that liveth by faith, before I called thee through my apostles, while thou wast under the shadow of death, and didst not see me, I saw thee. *August. in Thol.*]

49. [Omit καὶ λέγει αὐτῷ, and saith unto him. *Tisch., Alf.*] *He answered*—A deliberate swiftness to believe brings a sumptuous portion: slowness is censured, Luke xxiv. 25. *Thou art the Son of God*—Ch. vi. 69. Now Nathanael himself confesses more than he had heard from Philip; and retracts his doubt of the *goodness* of Jesus. *The Son—the King*—Confessing the person and office of Christ. *Thou art the King of Israel*—And so my King too, since thou dost acknowledge me to be a genuine *Israelite*.

50. [Add ὅτι, that, before εἶδον, I saw. *Tisch., (not Alf.)*] *Saw*—The repetition is a confirmation, ch. iv. 17, 18. *Believest thou*—

Others read it without the interrogation, *thou believest*; but it is required by the sentence following, which has no *οὐν*, *then*, nor any such particle. *Thou shalt see greater things than these*—The same figure occurs, Luke xxii. 52. At the same time it expresses the admiration of the Lord at the prompt faith of Nathanael; as Matt. viii. 10, at the faith of the centurion; and the Lord shows by a new proof, that Nathanael is intimately known to him, and confirms his faith. *Greater*—On which see the following verse, and ch. xxi. 25. [To him that hath is given. There is perpetual increase in divine gifts, works, and testimonies: ch. v. 20, 35; xiv. 12. Improve the beginnings; otherwise you are wanting to yourself by delay. *V. G.*] *Shalt see*—This word contains Nathanael's abode with Jesus. [See—That thou mayest also believe more greatly. For having as yet heard little, he believed little. *Euthym.* in *L.*]

51. *Verily, verily*—Matthew, Mark, and Luke, in the speeches of Jesus Christ, usually put down *ἀμήν*, *amen*, or *verily*, once, John twice. The others indeed do so in those passages, which are not parallel; but yet in parallels too, Matt. xxvi. 21, 34; John xiii. 21, 38, hence it appears that the Saviour either always prefaced *ἀμήν*, *amen*, once, or, as we rather think, always twice. At the time of Matthew, Mark, and Luke, it was not yet full time to record it: when John wrote, the time had come. But why twice? Jesus spake in his Father's name and his own: add the note on 2 Cor. i. 20: and his word is truth with the Speaker and with believers, 1 John ii. 8, in fact and in word. Matt. v. 37. They are *λόγοι ἀληθινοὶ καὶ πιστοὶ*, *sayings true and faithful*: comp. Rev. xix. 11. A Hebrew epizeuxis, [repetition for emphasis,] as Ps. xli. 13, lxxxix. 52, lxxii. 19: as כָּאֵךְ כָּאֵךְ, *very, very*. *You*—To thee and the rest. [*Alf.* (not *Tisch.*) omits ἀπὸρτι, (*ἀπ' ἀρτι*,) *hereafter*.] *Ye shall see*—Answering to *thou shalt see*, ver. 50. Great faith, and a profession on the part of one, secures greater gifts for others also. *Heaven opened*—That is, ye shall see wonderful signs, which will show, that heaven is open. The Lord has descended from heaven, and now dwells on earth; and therefore his heavenly messengers will have much to do, for they will attend their Lord. *Open*—Gr. ἀνεψήρα, *laid open*. The præterite strictly, comp. Matt. iii. 16, and continuing also to the future, John iii. 13; Acts vii. 56; Rev. xi. 12. [When Christ became man, and began to preach, heaven opened, and abides open; and never, since, at Christ's baptism in Jordan, it was opened, has it closed, nor will close, though we see it not with the bodily eye. Christ means: You are now citizens of heaven, and your citizenship is the heavenly Jerusalem, and you are in the fellowship of the dear angels, who ceaselessly ascend and de-

scend upon you. *Luther in L.*] *The angels of God*—Ministering servants of the Only-begotten Son of God. *Ascending and descending*—*Ascending* is put first: therefore the angels will stay awhile on earth. Jacob saw a similar vision, Gen. xxviii. 12. How much more the guileless Israelite under the New Testament! *The Son of Man*—See note on Matt. xvi. 13. [Thus we see that from the beginning Jesus did not conceal his own glory. For he not only accepted the splendid confession of Nathanael, but immediately added what implied that, from the first, he counted it no robbery to be equal to God. *Lampe.*]

CHAPTER II.

1. *The third day*—After the promise, ch. i. 51. Now its fulfilment is exemplified. [Between that day, on which Nathanael was won and the marriage-feast, one day intervened; on which, as may be reasonably supposed, the number of the disciples received some accession. *V. G.* Nor was this time too short for accomplishing the journey from Bethabara to Galilee (and especially to Cana.) *Harm.*] *Marriage*—Christ does not abolish but sanctifies human society. Even water can quench thirst, but at a marriage the Lord gives wine. On any other occasion this would have been unnecessary. Mark the great affability of the Lord. At the commencement of his ministry, while alluring his disciples to future glory, he participates in a marriage-feast, though his way thence to the cross lay through rugged paths. [*Cana of Galilee*—Still so called, *Kana el Jeltl*. It is eight or ten miles north of Nazareth. *Rob.* It was the native place of Nathanael, ch. xxi. 2. *Mey.*] *The mother of Jesus*—John never calls her *Mary*; but assumes that the name is known from the other evangelists: comp. note on ch. vi. 67, vii. 42, xxi. 2. *There*—As a relative or intimate friend.

2. [*Jesus*—And he went. For he came to sanctify all life, its joys as well as sorrows. *Trench.*] *Disciples*—There were now more disciples than those who had invited Jesus and his disciples seem to have thought: therefore the wine was exhausted the more speedily;

but Jesus most liberally compensates them with vessels of wine about equal in number to the companions he had brought. *His*—Hence may be inferred the piety of those who invited him. [But the invitation was certainly not because of Jesus' public character; but of some relationship or acquaintance. *De W.*]

8. *Wanted*—How many days the nuptials lasted, on what day the Lord came and the wine failed, is unknown. *They have no*—The wedded couple. She means this: I wish you to withdraw, that the rest also may withdraw, before the scarcity become evident. In this view of Mary's meaning, Jesus' reply not only does not seem harsh, but most affectionate. [More probably, Mary, having now heard John's testimony, and seeing Jesus surrounded by the disciples, clearly recognizes, for the first time, the *Messiah* in him, and infers his power to work miracles. *L.*]

4. *What is there to me and thee?*—[Eng. Vers., *What have I to do with thee?*] Thy thoughts and mine, saith he, differ. Similarly the disciples are disciplined, ch. vi. 6; ch. xiii. 7. *Woman*—Gr. *γυναίκα*. He does not say, *Mary*, nor *mother*, but *woman*; a name holding a middle place, especially becoming the Lord, ch. xix. 26; and perhaps peculiar to him. The Lord regarded the Father above all things; not even did he know his mother, according to the flesh: 2 Cor. v. 16; comp. note on John xx. 13. Especially was the title *mother* unsuitable to the expression, *What is there to me and thee?* However, the Greek *γυναίκα*, having no synonym in our language, has a more respectful sound than *woman*, Germ. *weib*, as distinguished from *femina*, *female*, Germ. *frau*; and *woman* is used for *mother*, Is. xlv. 10. *Is not yet come*—The same word occurs, ch. iv. 47, viii. 42. *Hour*—Of doing what you intimate, that is, withdrawing. His hour of assisting was surely come. [He rather means, the fixed time for manifesting forth his glory. ver. 11. *L.*]

5. *Saith*—Mary had not yet seen a miracle wrought by Jesus: ver. 11; but from his own reply she wisely inferred, that this was now to be done. *Whatsoever he saith unto you, do it*—She perceives that he is about to do something; therefore she commits the whole management, which devolved on her, with the servants themselves, to him. Comp. Gen. xli. 55, *What he saith to you, do.*

6. *Water-pots*—Broad rather than high: for they were *lying*, *κείμεναι*, [Eng. Vers., *set*]; and they were capacious, long, broad, and deep, suited to draw from, ver. 8. *The Jews*—Who frequently washed. [Especially before eating, Matt. xv. 2, etc. These may have been emptied by use before the meal. *Thol.*] The Evangelist did not write among the Jews, ver. 13; v. 1. *Firkins*—About nine gallons, 2 Chron.

iv. 5, Sept. *Held*—(Heb. כרס) *three thousand baths*. *Historia Beli*; v. 2, *twelve gallons of wheaten flour, and forty sheep, and six firkins* (baths, Gr. μετρηται) *of wine*. With these seventy priests were abundantly fed, besides women and children. See the same passage, ver. 9. Nor is it doubtful but that much remained. According to this the 15 firkins in Cana could have furnished enough drink for more than 175 men, and to at least as many women and children, for feeding whom 360 gallons, and 100 sheep, would be needed. I say purposely, *according to this*, and also presently after, refer the words, *for feeding whom*, to the words *more than 175*, not to 175; and thereby the meaning of the word *more* itself is much enlarged. Comp. 1 Esdr. viii. 22 (20).

7. [*Fill*—The moment of the miracle seems to lie between this and the following verse. The servants poured in water, they drew out wine. *L., De W.*]

8. *They bare*—That is, *they drew and bare*. Beautiful obedience. [*Made wine*—He who made the wine at this wedding, does the same thing every year in the vines. Just as the water which the servants put into the water-pots, was turned into wine by the Lord, so that which the clouds pour down is turned into wine by the same Lord. It excites no wonder in us, because it occurs every year. *August. in L.*]

9. *The governor of the feast*—Who was directing the whole feast: skillful in deciding a question of taste. [*Which had drawn the water*—not *which drew*, as Eng. Vers. *Trench., Alf.*] *The water*—The article marks the subject. *Knew not—knew*—The governor's ignorance proves the goodness of the wine: the servants' knowledge the reality of the miracle. *Calls*—It is not added, *to himself*.

10. *Saith*—So that those present might hear: see the preceding verse. *Good*—Therefore the bridegroom, in the governor's judgment, had furnished wine good enough, but Jesus gave better. *Have well drunk*—[So Eng. Vers. properly renders with *De W.*, etc., though others understand it to mean, *when men are well drunken*. So *Beng.* The language of the governor of the feast is half sportive. *L.*] Merely the governor's remark is repeated, and the Jewish custom: *drunkenness* is not approved. *Thou hast kept*—He speaks as one ignorant of what had occurred, ver. 9.

11. [Omit τῆν before ἀρχῆν. *Tisch., Alf.* Render, *This wrought Jesus as the beginning of miracles. Mey., Alf.*] *This*—Christ's early miracles are stated with remarkable fullness; because the beginnings of faith rested on them. [And indeed the first miracles, here and ch. v. 8; Matt. viii. 13; He did not work by his *hand*, but by *words*:

that it might be manifest, that his power was divine. Men sometimes have a natural force, so that even severe bodily infirmities yield to their hands. But Jesus' power was different; since, when afterwards He stretched out his hands, or used other forms in miraculous cures, he did so for the sake of those who are benefited, Mark vii. 33, etc., ch. viii. 23. *Harm.*] *Beginning*—Whence now it might be supposed, that more would follow. *And manifested*—And thus *began to manifest his glory*. Previously he had not wrought miracles. [He, it seems, taught before showing signs. When he made this beginning of signs, his teaching had been previously begun with his disciples, whose teaching faith was confirmed by this very miracle, and with others through John the Baptist, as well as through Jesus himself: John i. *Harm.* *His glory*—Words which could be used of no being less than the Son. For others would have manifested *another's* glory; only he his own. *Trench.* On this *glory*, see ch. i. 14. *Alf.*] *Believed*—More fully, ch. i. 50. Even at a marriage-feast an increase of faith is to be sought. Thenceforth the disciples were prepared to accept whatever their Lord should do and say. *Disciples*—*His mother* had previously believed: Luke i. 45.

12. *He went down*—From Cana, [in the country, to Capernaum, on the lake-shore. *Alf.*] *And*—A holy family. His *brethren* are put before his *disciples*. The privileges of his brethren would have been great, had they used them. [These are first mentioned here: and Joseph is not now added. One may reasonably suspect that Joseph died between Jesus' twelfth and thirtieth years, and that his brethren were not Joseph's own children (for Jesus, as he was reputed the Son, so was he regarded as absolutely the first-begotten of Joseph) but Mary's sister's sons. *Harm.*] *Not many days*—He accustomed them to traveling; and his journey to Jerusalem was at hand. See next verse. [Manifestly by this phrase (comp. Acts i. 5; xiii. 31) this continuing is distinguished from his *abode* at Capernaum. That preceded—this followed John's imprisonment. *Harm.*]

13. *The Passover*—About the Passover Christ's office was especially fruitful.

14. *Oxen, and sheep, and doves*—Used in sacrifices. *Sitting*—In the very act of negotiation: [business was the more brisk, as the Passover was at hand. *Harm.*]

15. *A scourge*—Admirable zeal! *Of cords*—For so scourges were formerly made. Moreover no material injured the body less than this. Nor is it said, that he inflicted a single blow on the men: He accomplished his purpose by terror. [The *scourge* was not used to force them to go; for his human arm was nothing against so

many; but rather as a symbol of God's judgment soon to fall on the corrupters. *Neand.* This cleansing of the temple is different from that recorded Matt. xxi. 12; etc., the one occurring at the commencement, the other at the close of his ministry. *Mey., Alf.*

16. *My Father*—Wonderful authority! [The Saviour proved himself on this occasion Lord of the temple, and all its feasts; therefore men had no reason to wonder, either if then he did not tarry until the end of the feast, or if afterwards he did not attend all the feasts, or if he failed to be present at the beginning of the feast. *Harm.*]

17. [*Answered*—To his act; i. e., it gave them occasion to demand his testimonial of authority for such a violent procedure. *L. Omit δὲ, and. Tisch., Alf.*] *Remembered*—Comp. ver. 22, ch. xii. 16. Concerning the time of remembrance, also ch. xiv. 26. [For *ἔφαγέ με, hath eaten me up*, read, *καταφάγει με, eateth me up. Tisch., Alf.*] *Zeal*—*hath eaten me up*—So Sept., Ps. lxxix. 10. Indeed his enemies afterwards killed Jesus for his *zeal for his Father's house.* *House*—See ver. 16.

18. *What sign*—And yet this very act was a sign, which Jesus had miraculously wrought. [How many armed men, think you, would be required, immediately to drive all the buyers and sellers from any market-place? *V. G.* And hence indeed that act was the more remarkable, since Jesus, having just come from his baptism, was still a stranger to the inhabitants of Jerusalem. *Harm.*] They require signs to be proved by signs. They showed the same perversity, ch. vi. 30; Matt. xxi. 23.

19. *Destroy*—For this very deed, the cleansing of the temple, they afterwards destroyed the temple of his body. Matt. xxi. 23, 46; xxvii. 40; xxvi. 61. *Destroy*—That is, *if you destroy*; or rather, *you will destroy.* A similar use of the imperative occurs, Ecclesiastic. xxx. 9, xxxiii. 26, *Soothe your little son*, etc. *Temple*—Jesus' body to be raised again, is the Godhead's temple and abode. Therefore Jesus is Lord of the temple at Jerusalem, which was the type of Jesus' body. *This*—Doubtless Jesus supplied what the Evangelist adds, ver. 21, by a nod or gesture, unobserved by the Jews. *I will raise it up*—A word appropriate to both the stone, buildings, and the temple of his body. It recurs at ver. 22. This is splendidly said, I can do what I will with the temple of my body; ch. x. 17, 18, and so also with this temple of stone and wood. He puts off those demanding a sign; comp. ch. viii. 28. Yet even at that time he wrought miracles, ver. 23. [Such seems to be the true exposition of this much disputed saying. By *this temple*, Christ means *his body*; calling it by that name, because the temple was the shadow and type of the

body of Jesus, and of his church. In crucifying his body, the Jews destroyed their temple, their whole typical economy. In raising up his body, he built up the temple of God in his church, in a new, spiritual, and glorified form. *Stier.*, so *Alf.*]

20. *Building*—By Herod the Great, and afterwards. *And wilt thou*—They seem to have taken Jesus' words the more literally, because he was called a *workman*. Mark vi. 3, comp. Matt. xxvi. 61, xxvii. 63. Stupidity often aids malice. [But *Semler* properly remarks that their question does not show malice. *L.*]

21. *Of the temple of his body*—That is, of the temple, which was Jesus' body; compare ch. xi. 13. [Neither disciples nor Jews understood Christ's word *at the time*; but he was scattering seeds of truth for the future, ver. 22. *Mey.*]

22. *Was risen*—His Resurrection, not his glorification, is cited because the sign was fulfilled by his Resurrection. Comp. *I will raise*, ver. 19. *Remembered*—*Faith* and *memory* mutually aid each other here; and ch. xii. 16, xvi. 4: they also work together; Matt. xvi. 8, 9; Ps. cvi. 18; comp. ver. 12. [Omit *αὐτοῖς*, unto them. *Tisch., Alf.*]. *The Scripture and the word*—Concerning the raising of the temple; both divine.

23. *In the feast day*—The people being collected, ch. iv. 45. *Believed*—As those in ch. viii. 30; xii. 42. *Miracles*—The evangelists record more miracles in Galilee, than in Judea and Jerusalem: ver. 1 and chap. iv. 46. For in Galilee he wrought very many: Matt. xi. 20; and those wrought in Jerusalem were then very well known of themselves.

24. *Did not commit himself*—He did not descend to too great familiarity with them, (Sept. Job xxix. 24. *If I laughed on them, they believed it not.*) He did not reveal to them what it was not yet full time to reveal. [Rather, he did not account them true disciples, *disciples indeed*, ch. viii. 32. *Euthym.* in *De W.* In fact he left the city, when the passover was either not yet, or scarcely, concluded; because those men were already meditating the plots, which broke out more openly, ch. v. 16, 18; vii. 1; for it was not yet time to encounter their hatred. Doubtless Nicodemus *came to him* by night, because he surmised this. *Harm.*] The contrast is, *ἐπίστευσαν*, many *believed*, ver. 23. *Himself*—Of himself he knew all men. *Knew*—John often uses *to know*, of Jesus knowing all things, without human information, ch. iv. 1; v. 6.

25. *Of man—in man*—This is said of the whole human race; in the preceding verse, of the individuals embraced in it. *He*—Himself, without other testimony. *What*—To wit, *treachery*: every man is

deceitful. John employs a euphemism [that is, a mild expression for something bad.] In man exists what is human; in the new man, what is divine, christian, spiritual. [John often makes prominent the immediate, supernatural knowledge of Jesus. Comp. ch. i. 48, 49; iv. 19; vi. 61, 64; xi. 4, 15; xiii. 11; xxi. 17. *Mey.*]

CHAPTER III.

1. *There was*—Eleven conversations of Jesus are recounted in detail by John: the first of these now begins. *A man*—One of those of whom see ch. ii., at the close: but considerably better than many. [There can be no doubt of the sincerity of Nicodemus in his inquiries. He seems to have had his attention attracted to Jesus, by his miracles, (comp. ch. ii. 23,) and perhaps he had before been watching for the signs of that kingdom of God, heralded by the Baptist. *L.*]

2. [For τὸν Ἰησοῦν, *Jesus*, read αὐτὸν, *him*. *Tisch., Alf.*] *By night*—Christ always receives those who come to him. *We know*—I, and those like me; *the rulers* rather than the *Pharisees*, ch. xii. 42. To this plural answers the plural, ver. 7. Nicodemus states the Antecedent as the consequent; therefore I wished to confer with Thee. He wished to hear of heavenly and sublime things, ver. 12; [but Jesus brings him down to first principles. *V. G.*] *Miracles*—Ch. ii. 23.

3. *Except a man*—The expression is indefinite; Nicodemus, however, rightly applies it to himself. Comp. ver. 7, *ye*. The sense here is: That opinion of thine, Nicodemus, respecting Jesus is not sufficient; you must absolutely *believe*, and submit to the heavenly ordinance, even *baptism*. Comp. Mark xvi. 16. [Rather, *My doctrine is not of doing or leaving undone*, but of *becoming*; of a change in nature. *Luther in Thol.*] This doctrine was necessary for Nicodemus. Accordingly Jesus began here, as Nicodemus indeed had furnished occasion. *Be born*—This is stated first in a figure, in hard language, to convict Nicodemus of ignorance; it is afterwards, when he has been humbled, literally explained, ver. 15. [Comp. 1 John v. 1.] The same truth is here expressed, which Matt. iii. expresses by the word *μετανοιας*, *repentance*. For this word does not occur in all

John's Gospel. [Beware of thinking that the work of faith is accomplished without trouble: for it is a creation from above. Beware on the other hand, of regarding regeneration as more difficult than it is: it is simply accomplished by faith. *V. G.*] *From above*—Gr. ἀνωθεν, [Not as Eng. Ver. *again*; but *from above*, i. e., *from heaven*, of God. *L., Mey., De W.*] Comp. ver. 2, 7, 11, 31. *Above*—Whence the Son of man hath come down. *Cannot*—Nicodemus himself had not appreciated what he had said, (ver. 2.) *To see*—Even now, and after this life, [with understanding and clear perception; *Stier.*] *To see* with enjoyment. *The kingdom of God*—[Nicodemus was aspiring after this; yet ignorant of the importance in this respect of faith in Jesus. *V. G.*] He who sees Christ, sees this. The new birth and acquaintance with him have the same source.

4. *How*—This *how* and *why* often obstruct faith: ver. 9, ch. vi. 52. Nicodemus *marvels*, ver. 7. It is well that he asks simply. *Be born*—Nicodemus should have added *from above*: that he omits: therefore he says, *a second time*. [Not *misunderstanding* the ἀνωθεν, *from above*; but receiving no idea from it at all. *Mey., etc.*] *Old*—Not merely adult. Nicodemus therefore, being an old man, asks for his own sake; and had come to Jesus, who was much younger. *Can he*—Gr. μή δύναται, *Surely he cannot?* Nicodemus objects spiritedly, [and in such a way, that his words appear to border on derision. Hence Jesus makes his next answer a little more distinct, as well as somewhat more paradoxical and severe. *V. G.*]

5. [Except—Nicodemus doubted the *possibility*; ver. 4; Jesus reiterates the *necessity*, which presupposes the possibility. *Thol.*] *Of water and the Spirit*—Jesus renders his remark the more difficult, in order to discipline Nicodemus, and at the same time states the difference between heavenly and natural birth: and he defines the former by communion with *himself* and with *the Spirit* (for he speaks of himself and of the Spirit also at ver. 11. Comp. 1 Cor. vi. 11.) No one can enjoy God without the Son and his Spirit. *Water* denotes the *baptism* of John in view of Christ Jesus, ver. 22, 23; by omitting which baptism the colleagues of Nicodemus, ver. 1, despised the counsel of God, Luke vii. 30, whereas the Jews nevertheless were accustomed to baptism: Heb. ix. 10. And Nicodemus himself appears to have thought too lightly of John and his baptism, since he had wrought no miracle. Comp. ver. 2. Nor is communion needful with Christ only, but also with his *Spirit*: Acts ii. 38. And because the same Spirit glorifies Christ, therefore the mention of water being soon after omitted, the *Spirit* alone is mentioned, of whom we are to be born again: nor does he say at ver. 6, *that which is born of water is*

water. Therefore the necessity of regeneration first, and of baptism second, is here confirmed (comp. a similar *and*, ch. vi. 40 :) otherwise there would be but little hope for infants dying without baptism. Comp. on *water* and *the Spirit*, Tit. iii. 5. *Enter*—Answering to *enter* of the previous verse. He speaks more sternly: comp. *see* ver. 3. He cannot *enter*, much less *see*. He must *enter* a house, who wishes to ascertain its inward structure. That which is not born, uses neither *eyes* nor *feet*.

6. *Flesh*—True *flesh*: but also mere flesh, void of spirit, opposed to spirit, of an old creation. *That which is born*—This being neuter, sounds more general, and denotes the very first elements of new life: comp. Luke i. 35, or even the entire body of the regenerate: comp. John vi. 37, 39. Afterwards it is expressed in the masculine, *every one that is born*, ver. 8; signifying matured birth. *Spirit*—That which is born of the Spirit is spirit: he who is born of the Spirit is spiritual. [Like produces like. That which is fit for God's kingdom cannot come of the flesh; but of the Spirit alone. *L.*]

7. *Ye*—Thou, and those in whose name thou hast spoken (ver. 2.) *Ye*, Jesus says; not, *we*.

8. *The Spirit*—Strictly; Gr. τὸ πνεῦμα. [*Beng.* would render the verse; *The Spirit breatheth where it will, and thou hearest its voice, but knowest not whence it cometh, and whither it goeth! So is every one that is born*, etc. This is literal, and makes good sense, the emphasis falling on *Every one*. But all recent commentators adopt the more common rendering of Eng. Ver. Yet the usual arguments are not conclusive. The word οὐτως, *so*, does not require us to understand a comparison between *different* things. Nor does the last clause become superfluous, on *Beng.*'s view, if proper emphasis is observed. On the other hand, *breatheth*, (πνεῖ,) *will*, (θέλει,) *voice*, (φωνή,) seem more appropriate to *Spirit* than to *wind*. But the interpretation on *Beng.*'s view, is difficult; and the authority for the common rendering is overwhelming; including *L.*, *Mey.*, *De W.*, *Thol.*, *Stier.*, *Alf.*, *Ols.*, *Robinson*, *Schleusner*, etc.] For He, not the wind (concerning which, however, comp. Eccles. 11, 5,) has a *will* and *voice*: and of him *we are born*, and he who is born of him is such as he is. Not the person born again would be directly compared with the wind, but the Spirit himself. *Where*—*Where*, *whence*, and *whither*, above the flesh, earth, and nature. The things opposed are, *flesh* and *spirit*; earth and heaven; nature and grace. *Breatheth*—Gr. πνεῖ, [*bloweth*, Eng. Ver.] In the word and sound of the Gospel; 1 John v. 6. *Thou hearest*—Even now also, while hearing Me, thou hearest, on *earth*, the voice of the Spirit. Comp. "*earthly* things," ver. 12. *Whence*—From

heaven, from above. *Whither*—To heaven. Comp. the *heavenly things*, ver. 12. *So*—As the Spirit himself, whom thou hearest, and yet knowest not. For what the Spirit doeth of himself, that he doeth also in him who is born of the Spirit. The Spirit quickens a man. He in whom the Spirit breathes, in his turn breathes of the Spirit, and sends forth the *voice* of the Spirit, his *will* being freed through the Spirit.

10. *A master*—Gr. ὁ διδάσκαλος, *the master*. A teacher of very many hearers, experienced, and somewhat better than the rest, who are altogether corrupt: ch. x. 8, notes. The article is emphatic. Nicodemus was the only one of all the Jewish teachers who had come to Jesus Christ, and could teach Israel the knowledge of him; and indeed he afterwards acted the part of a teacher of Israel, defending *the Just One*, both by his opinion, ch. vii. 50, and by his act, ch. xix. 39, in which two passages the Evangelist repeats the notice of this interview by night. *These things*—Which make Israel divine.

11. *Verily, verily, I say unto thee*—This is said thrice to Nicodemus. [*We*—I, with John the Baptist, and all the prophets.—*Luth.* in *Thol.*] *Do know*—Jesus does not associate with himself John or any other man: ch. i. 18, vi. 46. He speaks of himself and of the Spirit. Comp. on the Son, ver. 32. On the Holy Spirit, ver. 8, 34, ch. xvi. 13, [also ch. v. 30.] *We speak*—That only. [*Ye*—Rulers of that period among the Jews. *Thol.*] *Receive not*—[*In faith*. *V. G.* But the difficulty was the exceeding slowness of Nicodemus to understand Christ's words. He means: although what we declare is the sure truth of God, yet ye accept not our testimony to it. *L.*] The plural, as in ver. 2, *we know*.

12. *Earthly things*—To Jesus Christ's heavenly perception, the things necessary to be done on earth, are earthly;—to us, grovelers, they appear in the highest degree heavenly. The whole style of Scripture is full of condescension. Regeneration is from heaven, not however in heaven: it is indeed on the verge of heaven. [But this is metaphorical. *Earthly* means easy to comprehend; *Heavenly*, difficult to comprehend. *To a master in Israel*, such doctrine as *the new birth* should be easily intelligible, being in substance accessible in the Old Testament. But ver. 14, etc., belong to another class of truth, new, remote, and such as might be difficult even to a master. *L.*] *How*—The reason of the silence of Scripture on many topics. *Heavenly things*—The inner principles of the kingdom of God, ver. 8; *Wisd.* ix. 16. He does not, at ver. 13, so much speak of, as intimate heavenly things. *Shall ye believe*—The less anything seems credible to reason, the more heavenly it often is.

13. [This verse proceeds to affirm that no one has risen to the knowledge of these heavenly truths, so as to reveal them, but this Son of Man himself; who yet, though he has descended, abides also in inmost union with the Father in Heaven. *L.*] *And*—You will see that this is properly stated, if you change the interrogation at ver. 12, with some reflection, into an absolute expression. In the preceding and present verse we are characterized as of ourselves strangers to heaven. Without faith in My words and in Myself, saith Jesus, ye cannot understand or attain to heavenly things. The antecedent is put for the consequent. Similarly *καὶ, and, (for)* is used ch. xii. 35. *No man*—Earth-born. Angels are clearly not excluded: ch. i. 52. Believers do not ascend, but are drawn by the Ascending [Saviour] after himself, whom they have put on in their baptism. [Hence appears the absolute need of faith. *V. G.*] *To heaven*—He speaks especially of the heaven of the Divine majesty. *But*—Here, having changed the perfect of the verb *ἀναβέβηκεν, hath ascended,* into the future, understand *ἀναβήσεται, shall ascend:* comp. ch. vi. 62. Nowhere before His passion has the Lord spoken more clearly of His ascension, than here, and in the parallel passage, ch. vi. 62; where he likewise refers to His ascension, as something much more difficult of belief than those things which then seemed so incredible to his hearers. On the whole, the two conversations, ch. iii. and vi., strikingly resemble each other: the one treats of the beginning, the other of the nourishment of the new life, each instinct with heavenly truth. The objection made to the Saviour is the *how*. He insists on the *whence*, and the *whither*. *He that came down from heaven*—The Son of man, having assumed human nature, whereas he had before been in heaven as the Son of God, began to be on earth. Therefore he alone, saith Jesus of himself, can of himself ascend, and will ascend to heaven. Prov. xxx. 4. *Which was*—[Gr. *ὁ ὢν, better than which is.*] *Who was* in heaven, and with God, before the creation of the heavens, ch. i. 1, notes. Thus, we see, he both descended and will ascend. Comp. evidently *was*, ch. vi. 62; so *who was* [Eng. Ver., *which is.*] ch. i. 18. Frequently *ὢν, being,* is used of past time: ch. ix. 25, xix. 38; Luke xxiv. 44; 2 Cor. viii. 9.

14. *And*—Often Christ, after mentioning his glorification, alluded to his passion. *Moses*—This is the first mention of *Moses*, recorded of our Lord. *The serpent*—As that serpent was one without venom, to counteract poisonous serpents: so the man Christ was a sinless man, to counteract the old serpent. [So *Alf.* As the brazen serpent was made in the likeness of those which spread the poison, so Christ was made in the likeness of sinful flesh.] *In the wilderness*—Where

there was no other remedy. *Be lifted up*—On a cross towards heaven : ch. xii. 32. [*Lifted up*—First in crucifixion, then in exaltation. Yea, there is before me an exaltation, but (says Jacobi) it will take the form of most profound abasement. *Stier.* Jesus did not yet, at this early time, speak distinctly of his suffering on the cross ; see ver. 16. *V. G.*] *Must*—For with this purpose he descended from heaven.

15. *That*—The goodness of the Son in ver. 15, and of the Father in ver. 16, is described in the same words. [The Son's grace, and the Father's love are extolled. *V. G.*] Comp. ch. vi. 37, notes, ch. x. 28, 29. *Whosoever believeth*—Now Jesus begins to speak more plainly. *Faith*, to those in need of salvation, is what looking upon the uplifted serpent was to those needing a cure. *In him*—As lifted up. The cross is the ladder to heaven. [Omit *μη ἀπόληται ἀλλ'*, not *perish but.* *Tisch., Alf.*] *Should not perish*—By the poison of sin. *Eternal life*—By regeneration and faith. In every instance, *eternal life* is mentioned early in the Saviour's discourses, and occurs for the first time here. He takes it for granted as very well known from the Old Testament : ch. v. 39. See Dan. xii. 2 ; Luke x. 25.

16. [What follows, to ver. 21, seems to be a continuation of the words of Jesus, added by the Evangelist. *Thol.* This appears from the fact that the reference to Nicodemus is dropped, and the thoughts of the prologue, ch. i. 1–18, are taken up. *Ola.*] *Loved*—The Son knows the Father, and the Father's love : and alone bears the best witness of him : comp. ver. 35. *The world*—All men under heaven, even those about to perish (comp. *δέ, moreover,* Eng. Ver., and, ver. 19,) with whom he had otherwise been angry : ver. 36. But for this, unbelief would not properly be a fault fatal to unbelievers ; they were required to believe that the Son of God was given for their sake also ; therefore he was given for their sake. Comp. by all means ch. xii. 47. *Gave*—[To be crucified. *V. G.*] really in truth, and in earnest : Rom. viii. 32. And Christ gave himself, Gal. ii. 20, really and in earnest. *In him*—As having been given by God in love.

17. *To condemn*—Gr. *κρίνει, judge.* Although men accuse God of this. *To judge*, is by judgment to abandon to deserved destruction.

18. *Is condemned*—This word is used *to suit human ideas.* The unbeliever already has that, which he suspects the Son of God of bringing upon the world. [Such an one has *already, by not believing,* chosen his own miserable portion. *De W.*]

19. *Condemnation*—That is the cause of judgment. [Rather, *this is, not the cause, but the condemnation ; it consists* in this, that men, who receive not the light, are condemned to the darkness they love better. Comp. 1 John v. 11, ch. xvii. 3. *L.*] *The light*—After life,

light is mentioned, as in ch. i. . The Light, Christ. See what follows. In ver. 19, Light, the person, is praised: afterwards, in ver. 19, in contrast with darkness, which is not personified, and in ver. 20, 21, the discourse treats of Light indefinitely in the thesis, but so that, in the hypothesis, it answers chiefly to the hypostatical [personal] Light. *Loved*—They did not repay the Divine love with love, ver. 16. *Rather than*—The comparison is by no means inappropriate. The loveliness of the light amazed them; but they were bound by the love of darkness. Comp. John v. 35. A similar comparison occurs, ch. xii. 43. *Evil*—Gr. *πονηρά*, *malicious*. This is something worse than *φᾶνλα*, *vile*, ver. 20.

20. *Doeth*—Gr. *πρασσων*, but, *Ποιῶν*, *doeth*, ver. 21. Evil is restless; it is more busy than truth. Hence they are denoted by different words, as ch. v. 29. *Should be reprov'd*—Gr. *ἐλεγχθῆ*. Convicted of being such as they really are; against the sinner's will. Opposed to this is *may be made manifest*, ver. 21. *His deeds*—Gr. *τὰ ἔργα αὐτοῦ*, *the works of him*, referring to him who flees from the light, is ingeniously put first; then in ver. 21, *αὐτοῦ τὰ ἔργα*, *his works*, concerning him who knows that *he* will not be ashamed.

21. *That doeth*—*Ποεῖν*, *to do*, is often used of a steady occupation; as with the Latins, *mercaturam facere*, *to carry on trade*. *May be made manifest*—Even Nicodemus subsequently acted *more openly*. *Works*—*Wrought*—Gr. *ἔργα*, *εἰργασμένα*. Kindred words. *In God*—In the light, by his power and love, from whom cometh all *truth*.

22. *Into the land of Judea*—From the metropolis of the Jews. [He did not however stay there long, (comp. on the word, *διςτριβε*, tarried, ch. xi. 54; Acts xvi. 12, xx. 6,) and that because of the Pharisees, who were even less favorable to Jesus than to John, ch. iv. 1. *Harm*.] *Baptized*—Ch. iv. 1, 2. John did not repel those who came voluntarily, while Jesus was baptizing: but still he did not now invite them.

23. *Ænon*—From *ρυ*, *a fountain*. *Salim*—Gr. *τοῦ Σαλείμ*. The article in the masculine indicates some region. *Much*—As the rite of immersion required.

24. *Not yet*—Here the Evangelist assumes what the others had written of John the Baptist's imprisonment. *For*—Therefore John ceased to baptize when he was imprisoned, not before.

25. *Then*—Gr. *οὖν*, *accordingly*. There is reference to ver. 22; comp. ver. 26. *A question*—A dispassionate one: not a quarrel. *Between*—Gr. *ἐξ*. *On the part of*—The question was raised by John's disciples. [For *Ἰουδαίων*, *the Jews*, read *Ἰουδαίου*, *a Jew*. *Tisch., Alf.*] *Jews*—Those who now resorted not to John, but to Jesus; while

John's disciples contended that purifying should be sought from John. *Purifying*—From sins. [It is thus no new thing for men to dispute about repentance, instead of performing it in love. Q.] Mark i. 4; comp. Eph. v. 26. A word common among the Jews. Comp. Heb. ix. 13, 14; 2 Macc. i. 36, ii. 16. John nowhere employs the terms, *a baptism, a baptizing, the Baptist*; see ver. 5; nay, even for Levitical baptism he uses *purifying*, ch. ii. 6.

26. *Came*—John's disciples were not so constantly with him as the apostles were with Christ. *He that*—They do not name Jesus; they speak of him as of one far less known than was right.

27. *Cannot*—Gr. *ὁ οὐδέν*. How can I dare, saith he, to bind men to me? *A man*—*I*, saith John, *who am but a man*. *Receive*—*Take* to himself. *Anything*—Much less the name of Messiah. [A man can of himself receive nothing of heaven or of God. *Euthym.* in *L.*] *From heaven*—That is, from God. This use of a general for a specific term implies modesty.

28. *Before him*—Him of whom ver. 26 treats. So ver. 30. John did not openly call Jesus the Christ: but he so spake of him, that he might easily be recognized.

29. *He that hath*—Or whom the bride follows. All come to Jesus: hence it is clear, that Jesus is the Bridegroom. See Song of Solomon. *The friend*—Loving and beloved by the Bridegroom. The derivation of the name John accords. It is the part of a friend to rejoice. *Standeth*—As his attendant, *Heareth*—*Hearing* him speak with the bride, ver. 32, 34. These two participles belong to the subject: the predicate is *rejoiceth*. *Voice*—By which the Bridegroom testifies his presence, ver. 32. This *voice* sweetly attracts the bride. *Joy*—Without sadness and envy.

30. *Increase: decrease*—So that all are to come hereafter, not to me, but to him: Josh. iv. 14. Not even death was to hinder Christ's increase; whence the Evangelists speak of his death far otherwise than of John's.

31. *He from above*—These words, even to the end of the chapter, the Evangelist seems to have appended, in accordance with the Baptist's feeling: comp. notes, ch. i. 7. [So *L.*, *De W.*, (who, however, supposes the passage based on remarks of the Baptist;) *Thol.*, *Ols.*] Moreover this proposition, *He who comes from above is above all*, already clear by means of the kindred terms, *ἀνωθεν, ἐπάνω, from above, above*, soon becomes clearer by the opposite, *he who is of the earth*. *Above all*—In dignity, power, and speech. Therefore he is also above John. John is embraced in the term *all*, ver. 26. *Who is of the earth is earthly*—Gr. *ὁ αὐτὸς ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν*. A *Ploce*, [repetition of

the same expression in a different sense:] the former used of natural birth, the latter of disposition and state; which latter is followed by a corresponding mode of expression. The contrasted proposition forthwith corresponds, having also three members. It is not said, *He that cometh from the earth*: because he was also *on* the earth; but, *He who cometh from above, who cometh from heaven*, to the earth: for previously he was in *heaven*. *Is of the earth*—The contrast to this is, *is above all*. *Speaketh of the earth*—Whence the inhabitants of the earth the more readily hear him. The spiritual excellence of a teacher is not to be estimated by the pleasure of his hearers. [The Baptist himself then, even in his office of forerunner, is of no importance, in comparison with his Lord. *L.*]

32. [Omit the first *xai*, and. *Tisch.*, (not *Alf.*)] *He testifieth*—That is much more weighty than *He speaks*. *No man*—So ardently does John desire Christ's supremacy, that instead of that which his disciples say, *all*, ver. 26, John says, *no man*: comp. ch. xii. 38. *Receiveth*—A form of faith. There must be a *receiving*, not a mere *bodily coming*.

33. *He that hath received*—As John. *Hath set to his seal*—Hath set his seal to, and as it were subscribes to that very fact; he acknowledges for himself and has avowed to others, that God, in whose word he trusts, is truthful; and assigns the glory to him: Rom. iv. 20; comp. 1 John v. 10. See on *sealing*, Nehem. ix. 38. It is called *ῥητολογία*, *profession*, in the Epistle to the Hebrews. A metaphor from contracts. *God*—Whose word is the word of Messiah: see the following verse: ch. xii. 44.

34. *Hath sent*—From him. [Omit *ὁ Θεός*, *God*, in the last clause. *Tisch.*, *Alf.* Read, *For not by measure giveth he the Spirit* (unto him.)] *For not by measure*—There is one bestowal of the Spirit, made by Christ; under which we are embraced who receive a measure, Eph. iv. 7; John i. 16. In order that we might be able to receive a measure, there must be some one who shall take, and first receive without measure, to baptize the rest with the same Spirit: nay, even we shall hereafter have it without measure: 1 Cor. xiii. 10, 12. The Hebrews remark that the Spirit was given to the prophets in measure; *Even the Holy Spirit*, say they, *which rests on the prophets, rests only in measure*. *Even the words of the law, which was given from above, were only given in measure*. Further, since Christ received the Spirit without measure, he expresses the words of God most perfectly.

35. *All things*—See ver. 29, 36. Both the Bride (ver. 29) and the Life (ver. 36) are Christ's. *Into his hand*—He, therefore, who does

not submit to the Son, and does not receive through faith from the hand of the Son, does not experience the Son's grace. The same expression occurs, ch. xiii. 3. Afterwards, *under his feet*: 1 Cor. xv. 27.

36. *Hath*—The present including the future. See on ch. v. 24. [Thus the *life* given by Christ is a *present* possession of believers, to be completed and glorified at his appearing. *Mey.*] *Shall not see*—Future, including the present. *Wrath*—For he has no experience of *the love* wherewith the Father loves the Son, and those alone who believe in the Son. *Abideth*—Gr. μένει. Others read μνεῖ, *shall abide*, but see ver. 18. *Condemned already*—The wrath of God *abideth* on him: there is no need of its finally *coming*.

CHAPTER IV.

1. *Knew*—Even though no one told him. *Had heard*—Comp. ch. iii. 25, 26. *The Pharisees*—Who were likely to be displeased at it; ch. i. 24. For the Pharisees were anxious to make proselytes, Matt. xxiii. 15, [and expected in the Messiah worldly splendor, and entire cordiality towards them, as the protectors of the Theocracy and the law. *L.*] *More*—See again ch. iii. 26.

2. *Jesus*—So the Vulg. Gr. Ἰησοῦς αὐτός, *Jesus himself*. *Baptized not*—To baptize, a ministerial act: Acts x. 48; 1 Cor. i. 17. John, his minister, baptized with his own hand; John's disciples, it seems, baptized none. But Christ baptizes with the Holy Spirit.

3. [Omit πάλιν, *again*. *Tisch.*, not *Alf.*]

4. *Go through*—In the very passage he did great things. *Through Samaria*—An admirable arrangement, especially at that early period. What Jesus afterwards forbade the disciples, Matt. x. 5, he himself here avoided. The Samaritans went out to him, ver. 30; nor, except when pressed, did he give them two days, ver. 40. Nay, he even so regulated his conversation with the Samaritan woman, that he imparted his grace to her only at her request, ver. 15. [He adopted a similar method towards the Gentiles: Matt. xv. 21, etc.; Mark vii. 24, etc. *Harm.*]

5. *Sychar*—Formerly called *Sichem*; afterwards by the change of

a single letter, *Sichar*, שִׁיחַר, *wages*, namely of Jacob's expedition: Gen. xlviii. 42. Thus Jacob was able to bequeath to Joseph this region, over and above the land divinely promised. To this derivation, ver. 36 seems to allude, *μισθόν*, *wages*. For such derivation is not disregarded: ch. ix. 7. *Gave*—Jacob had dwelt there, ver. 12; and had given it as an estate to Joseph, out of special love.

6. [*Jacob's well*—Still known and honored as such. *Mey*. It stands at the mouth of a valley enclosed by high mountains; and has Gerizim, the mount of blessing, on the left, and Ebal, that of the curse, on the right, to one entering the plain. *Schubert in Thol.*] *With his journey*—He had made a long journey on foot. *Thus*—According to the convenience of the place, such as it was, without display, alone, as one manifesting no expectation of the Samaritan woman, but wishing, out of mere weariness, to rest. The popular and affable character of Jesus' life is worthy of admiration; this very feature the early Christians imitated. It was also fitting that at that time, Christ should not openly present himself to foreigners, but as it were, casually; Matt. x. 5, xv. 23, etc. *ὄρω*, *thus*, is to be explained by the word to which it is joined, as ch. viii. 59; Acts xxvii. 17; 2 Pet. iii. 4; Sir. xxxii. 1, *καὶ ὄρω ἄδιδισον*, *sit so at the banquet, as to attend to nothing else*. So here, *he sat so, as he sat*. Chrysostom explains it, *simply, and as it chanced*. *On*—Gr. *ἐπι*. *Upon* (the well was enclosed with a wall or curb); or at least, *near*: as Mark xiii. 29, *ἐπὶ θύρας*, *at the doors*. *About the sixth*—Mid-day. The reason why Jesus was weary; why the woman sought water, and the disciples bread.

7. *Of*—Construe with *a woman*. [The outward conveniences of ordinary life serve to advance God's kingdom. *V. G.*] *Give me to drink*—At the seventh subsequent change in the conversation, reckoning from this address, which would appear indifferent until just as the disciples come, Jesus wonderfully leads the subject to that consummation, *I am the Messiah*, ver. 26; which the apostles were so long in learning, [ch. xvi. 31.] In fact the tree is longer in growing than the ear of corn. So also he led on the nobleman to faith by two remarks, ver. 48, 50.

8. *For*—Had the disciples been present to draw, Jesus would not have asked the woman. [*His disciples*—The twelve had not yet been chosen; yet they probably accompanied Him on this journey. Not only two, but all, entered the town; the novelty of which fact seems to have stimulated the men to listen afterwards more readily to the woman. *V. G.*] *To*—Gr. *ἵνα*, *in order that*. *That they might buy*

food. When afterwards sent to teach, they did not enter 'he Samaritan towns to do so.

9. *How is it*—Frank simplicity appears in the Samaritan's first words. *A Jew*—She inferred this from his dress or dialect. *For—no*—Introduced by the Evangelist, to explain the Samaritan's surprise. The Rabbinical maxim accords with this: *To eat a Samaritan man's bread, and to drink his wine, are unlawful. Dealings with*—All intercourse between the Jews and Samaritans is not denied, (comp. the previous verse,) but intimacy.

10. [*Jesus*—Forgetting his thirst, and seizing the opportunity for words of awakening. *De W.*] *If thou knewest*—Her ignorance is a hindrance; but its disclosure shows the Lord's compassion, and awakens a desire in the woman's heart. *The gift*—*The gift* is the living water. [Rather, *the gift of God* here, is the interview with Jesus, which his providence gives her. *Mey.*] *Who it is*—He speaks in the third person, modestly. It is his, who saith this, to give the living water. Afterwards he discloses, *who it is*; ver. 26. *Thou wouldst have asked, and he would have given*, that is, not only would you not wonder at my asking, but even you would voluntarily have asked of Me. The pronoun *ὄν, thou*, used in this place particularly, rather than with the verb *ἤδεις, hadst known*, forms an emphatic contrast to *αἰτεῖς, askest*. John commonly uses the imperfect tense with the particle *ἄν*, where the sense requires that time: *ἐπιστεύετε ἄν, had ye believed*; *ἠγαπήτε ἄν, ye would love*, ch. v. 46, viii. 42, ix. 41, xv. 19, xviii. 36. But the Aorist has the same force as the Pluperfect, *οὐκ ἄν ἐτεθνήκει, had not died, οὐκ ἄν ἀπέθανε, had not died*, ch. xi. 21, 32. The meaning therefore, in ch. xiv. 2, 28, and here, ch. iv. 10, might seem doubtful, *εἶπον ἄν: εἶπον ἄν, I would say, or I would have said*; *ἐχάρητε ἄν, ye would rejoice, or ye would have rejoiced*; *ἤτησας ἄν, ἔδωκεν ἄν, thou wouldst ask, and he would give*; or, *thou wouldst have asked, and he would have given*. But, since, though he does not, he might have written, *ἔλεγον, ἐχαίρετε, ἦτε, ἐδίδου*, we understand the Aorist as a Pluperfect, as also at ch. xviii. 30, *οὐκ ἄν παρεδώκαμεν αὐτόν, we would not have delivered Him up*: Gal. iv. 15; *ἐδώκατε ἄν, ye would have given*. The Lord says, therefore, *Thou wouldst have asked of Me, before I said to thee, Give Me to drink*. And, he had said, *Give Me to drink*, that, conversely, the woman might learn to ask of Him the living water. *He would have given*—Gr. *ἔδωκεν ἄν*. The force of *ἄν*, is,—*provided that thou hadst asked*. *Water*—Similarly Jesus draws an allegory from *bread*, ch. vi. 27; etc., and from

light, ch. viii. 12: which in nature are the first, the simplest, necessary, common, and salutary things. *Living*—Which is *living*, and therefore life-giving; ver. 14: ch. vii. 38. *Living water* is here used in a nobler sense, than at Lev. xiv. 5, מים חיים, *running (living) water*.

11. *Sir*—Gr. *Kύρῆ*, *Lord*. She had not called him *Lord* before: now she so calls him, because, though yet unknown to her, he speaks reverently of God, ver. 15, 19. So ch. v. 7, a man who knew not Jesus, calls him *Lord*. They in some way felt his dignity. [*Living water*—By which she understands only water fresh from an earthly fountain. *L.*]

12. *Greater*—Who mayest demand, or canst bestow greater things. Comp. ch. viii. 53. *Our Father Jacob*—So the Samaritans had persuaded themselves: but falsely, Matt. x. 5. *Jacob*—Who was thoroughly skilled in pastoral life and the procuring of water, and was of ample fortune. *Us*—In the person of Joseph; ver. 5. She speaks thus falsely, assuming that Jacob was their father. *Drank*—The patriarchs used water rather than wine. The woman means this: The patriarch himself was content with this water, and asked no better. *And his cattle*—Oxen and sheep. Of course the men-servants and maid-servants, who generally feed the cattle, also drank. The well therefore was abundantly supplied and ancient.

14. *Shall never thirst*—Is then he, who once has drunk the water, which Christ gives, free from all thirst? Truly that water, of itself, has perennial virtue; and when thirst returns, it is man's fault, not the water's. But the drinking of natural water can allay thirst only for some hours afterwards. *But*—Comp. ch. vi. 27. *Shall be*—Gr. *γενήσεται*, *shall be made*. From water *shall be made* a fountain, as a tree from a shoot. The fountain thirsts not. *Fountain*—[Not as Eng. Ver., *well*.] The contrast to *πηγή*, *fountain*, is *φρέαρ*, *the well*, ver. 11. In believers there is a spring: the Roman Pontiff is not that spring, from which alone is to be derived faith, holiness, blessedness, and Ecclesiastical validity. *Of water springing up*—The fruitfulness of believers. *To spring up*, applied to water, a delightful expression. *Unto*—All things come from God, and tend to God. *Life*—Life eternal (on which comp. ver. 36,) the confluence of such fountains; nay, the ocean. May I attain it! [Thus this second clause, *but the water*, etc., is not merely the denial of thirst; but carries out the contrast to thirst beyond the analogy, to the spiritual gifts of his kingdom. Comp. ch. v. 24, 25. *L.*]

15. *Give me*—The woman asks for the water, as the Jews asked bread, ch. vi. 34, for bodily nourishment. The matter has now reached that point, that the woman to whom the same word had been said before, says,

Give, ver. 7. *Hither*—With toil. She wishes to have that fountain at home.

16. [Omit ὁ Ἰησοῦς, *Jesus*. *Tisch.*, *Alf.* Read *he saith*.] *Saith*—Now he opens the way for giving to the woman, who begs for water, a better kind than she had asked. [Thus the oft-disputed connection with the preceding verse is simply that Jesus begins to fulfil her request, ver. 15, by convincing her of sin. So *Alf.*] *Husband*—The woman seems to have thought, that she is desired to call her husband, so that he may help her in drawing and carrying home the water, ver. 15, promised, ver. 14. But Jesus by this remark opens her inmost conscience, causes repentance, and elicits confession, ver. 29. Nor does he say this altogether abruptly; but those words, *Neither come hither*, ver. 15, and *Come hither*, ver. 16, correspond. In that place, which the woman thinks to avoid hereafter, the living water is given her.

17. *Well*—Truly. The Lord speaks at once most impressively, and most courteously. This plain assertion quite convicted the Samaritan woman.

18. *Five*—Five marriages included nearly the woman's whole life: and by their mention he clearly recalled her whole life to her recollection. *Husbands*—He means *husbands*, as appear from the subsequent contrast. Whether they all died, or whether she lost some of them in other ways also, her own conscience, aroused by the Lord, declared. *Is not*—This sixth marriage was unlawful, or else not consummated; either desertion, or some other hindrance on the part of one of the parties, had prevented it. To her husband the woman is not said to have announced anything, at ver. 28.

19. *I perceive*—From Thy knowledge of the most secret things.

20. *Our fathers*—The woman forthwith avails herself of this opportunity to propound a difficulty, which she seems to have lately felt on a religious question, and eagerly desires the prophet's instruction. The Lord meets such minds. A desultory question is not always censurable. By *our fathers*, the woman means not merely *nearer* ancestors, but even the patriarchs. Even against the Jews themselves the Samaritans relied on their antiquity. The Jews in turn, appealed to the Fathers, ch. vi. 31. *In this*—The woman pointed to Mount Gerizim. *Worshipped*—The whole of religion can be reduced to adoration.

21. [*Tisch.*, *Alf.*, put γυναίκα, *woman*, after μου, *me*.] *Believe Me*—Christ often said to the Jews and his disciples, *I say unto you*, ver. 35. In this passage alone, to the Samaritan woman, he says, *Believe Me*. They were more bound to believe than she. The modes

of expression are adapted to their respective degrees of religious privilege. *The hour*—It is called *the hour*, not because that whole time is short, but because its beginning is nigh: ch. v. 25, xvi. 2. *Neither, nor*—He does not say, *both there, and here*; but, *neither there, nor here*. [Gr. *oûre—oûre*. Hence the sense is: *Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem. Alf.*] The Samaritans were not compelled to go to Jerusalem, Acts viii. 14, and what need was there afterwards of the *Crusaders*? What need is there of *pilgrimages*? Here distinction of places, which the ancients had strictly observed, is utterly abolished. Num. xxiii. 27; 1 Tim. ii. 8. If a distinction remains, these words intimate that we should worship elsewhere, rather than at Jerusalem. *Ye shall worship*—Ye Samaritans and Jews [and all mankind. *Stier.*] He fitly uses the second person, not the first; and there is a *Protherapia* [anticipatory caution], and, as it were, correction of his next remark, which is in the first person, to suit the woman's apprehension. *The Father*—He admits the woman most familiarly into the stronghold of the faith. Comp. Matt. vi. 9. The contrast is ver. 20, 21.

22. *Ye know not what*—He shows under how great ignorance they labor; wherefore he also adds, *the Father*, which the woman had not added. Although *what*, since it is not repeated in the following clause, seems to denote not the object of worship, but the form, thus: Ye know not what worship ye practise; we know what our worship is. *We*—He speaks as an ordinary Jew; being yet unknown to the Samaritan woman. *Salvation*—Truly so. The signification of the name *Jesus*, whom the woman calls a *Jew*, ver. 9. Comp. ver. 42. *Is*—For such was the promise: that the Saviour and the knowledge of him would originate with the Jews, and from them would extend to others. [Jesus speaks more boastfully of the Jews to foreigners than to Jews. *V. G.*]

23. *But*—Jesus is not satisfied to have preferred the Jewish worship, knowledge, and religion, to Samaritanism, *but* he further shows, that a worship superior not merely to that practised on that *mountain*, but even to that practised at Jerusalem, is at hand. *And now is*—This [not in ver. 21] is now added, lest the woman should think in the meantime she must seek a dwelling in Judea. It was soon after fulfilled, ver. 39, 41. *The true worshipers*—As the Samaritans, ver. 41. *In spirit and in truth*—Herein is contained a testimony to the Holy Trinity. The *Father* is worshiped in the Holy *Spirit*, and in the *Truth* accomplished through *Jesus Christ*. They who worship the Father, as sons, in *Spirit and Truth*, are independent of place, and of all such circumstances. [*In truth*—Not merely sincerely, but so

that the worship is in harmony with its object, with the character and attributes of God. *Mey.*] *Seeketh*—For they are rare. The same word occurs, *Ezek.* xxii. 30.

24. *A Spirit*—When God is called a *Spirit*, we must imagine a Being not only without body and place, but also having spiritual attributes, truth, wisdom, holiness, power, etc. To this nature of God our worship should correspond: and to the living God living gifts should be offered: *Heb.* ix. 14; *Rom.* xii. 1. A profound and striking conversation with an ordinary woman, whom he had scarcely seen. He did not communicate loftier truths to his disciples.

25. *Saith*—With joy at the truth she had learned, and with the desire and hope of knowing it fully from the Messiah himself. [Or perhaps she will say, all this may be true, but I cannot comprehend it. It belongs to those things of which Messiah, whom we are expecting, will inform us. *L.*] *Which is called Christ*—The evangelist adds this, as an interpretation. Chrysost. on the passage, *Whence did the Samaritans expect the Christ, since they admitted the authority of Moses alone? From Moses himself.*

26. *Saith*—He hastened to say the whole before the coming of his disciples. John did not hear the conversation; but wrote it afterwards, at the Spirit's dictation, *ch.* xiv. 26. *I*—Nowhere did he speak of himself more directly, even to the disciples.

27. *Upon this*—The time was most fitly apportioned to the conversation. *Marvelled*—Wonder promotes progress. *With the woman*—In that place. *What seekest thou?*—They could not easily suppose that Jesus had conferred a spiritual benefit on a Samaritan woman.

28. *Left*—Either to fill her vessel afterwards, or forgetful of lesser things, through joy; as well as to run more quickly. The woman disregards the water as Jesus did bread, *ver.* 32. [At once, and spontaneously, faith, and its joy and certainty, are applied to lead others also to the discovered good. *V. G.*]

29. *All things*—Doubtless the woman frankly explained these to the citizens, although most of them were previously known. *Is not*—She herself has no doubt; but she invites the citizens to make his acquaintance until they say, this is *indeed* the Christ, *ver.* 42.

30. [Omit *οὐν, then. Tisch., Alf.*] *They went out*—They readily assented to her request, or even left their lunch. Others might have thought it beneath them, so readily to go forth from home and their city gate. [And indeed they would have had many plausible objections; was it probable that just at that instant, and in that very place, the long expected Messiah had appeared to such a woman? *V. G.*]

31. *Meanwhile*—Between the woman's departure and the arrival of the Samaritans.

32. *But he*—He therefore dispensed with refreshment, his spiritual ardor taking away hunger. *Ye know not of*—This increased their wonder and eagerness to learn. A most sweet enigma!

33. [What wonder that the woman did not understand *the water*, ver. 11, just as the disciples themselves did not understand *the meat!* *August.* in *Thol.*]

34. *Meat*—With which my appetite is satisfied. *Finish*—Jesus had not yet reached the midst of his time of action, and yet he is already thinking of the *end*, so earnestly did he act. The same verb occurs, ch. v. 36. On the work itself, comp. ch. vi. 38, 39, *end*. *Work*—A work, one, great, and embracing Israelites, Samaritans, and all nations.

35. *Four months*—Gr. τετραμήνος. Very few copies have τετραμήνον. Τετραμήνος is used in the common gender, as δίμηνος, *two months*, ἕξμηνος, and ἑξάμηνος, *six months*. *There are yet four months and then cometh harvest*—*And* is equivalent to *until*: as ch. vii. 33, xiv. 19; Gen. xl. 13, 19; Jonah iii. 4. These are the four months, the latter part of *Nisan*, the whole of *Ijar*, the whole of *Sivan*, and the earlier part of *Thammuz*. [Corresponding to our April, May, June, and July. *V. G.*] The wheat harvest, which is called actually *the harvest*, differs from the barley harvest. The one began about the Passover, the other some time later, Exod. ix. 25, 31, 32, to wit, in Palestine, about Pentecost, Exod. xxxiv. 22. Moreover, the harvest was later in Galilee than in Judea. And so the feast ordained by Jeroboam was *later*, 1 Kings xii. 32; comp. Lev. xxiii. 34. And they were mostly Galileans, to whom it is said, *Say not ye!* Finally, in that year in which this was said, the first day of *Thammuz* was the 13th of June, which was very early, for the next year Pentecost itself fell on the 6th of June, when wheat harvest commences. In fact, therefore, the wheat *harvest* of the Galileans, *in the fourth month* after this discourse, began quickly enough in the month *Thammuz*. *I say to you*—This formula here indicates that his discourse is figurative. The contrast is, *say ye*, who look more on outward things. So ver. 32. *Fields*—The Samaritans are described as ripe for believing, ver. 39, who were seen on *the plain*, ver. 30. The natural harvest, he says, is farther off than the gospel harvest. [*Already*—Gr. ἤδη, which ends the verse. *Tisch.*, with the most ancient authorities, joins it to what follows; *already he that reapeth*, etc. But *Alf.* well objects, 1st. That punctuation must rest not on manuscript authority, but

criticism; 2d. That the sense requires this word to be joined with ver. 35.]

36. [*Tisch.* (not *Alf.*) omits *xai, and*, at the beginning of the verse.] *And—And* now. The New Testament time is the harvest. *He that reapeth*—The harvest itself speedily follows the whitening of the fields. *Wages*—The fruit itself: great compensation for labor, great gain: Matt. xviii. 15. *Receiveth*—Already, at the present. *Fruit*—Many souls. [*That*—Because it is unto life eternal, *both he that soweth, etc. L.*] *He that soweth*—The sowing in Israel brought on a harvest in Judea, in Samaria, and throughout the earth. *Together*—In the same *life eternal*: not the one without the other: Heb. xi. 40.

37. *That saying*—The subject is, *the true saying*: the predicate is, *appears*. [Herein this true saying *stands, holds good*, and that in its fullest, highest sense. *Stier., Alf., etc.*] A proverb current also among the Greeks. *One*—Most wisely has a succession been established in the divine economy: each earlier event is a sowing in relation to a future harvest. Often the sower and reaper are the same. But because of the intervening period, the same person becomes in a measure distinct from himself. Certainly each one is a sower as respects his successors, and a reaper as respects his predecessors; but the distinction chiefly contemplated here is that between the Old and New Testament ministers. *Another*—Do not ask, why Messiah did not come sooner. The reply is ready. The sowing precedes by a long interval: the harvest gathers quickly. The divine economy has its appointed delays. Comp. Rom. v. 6, notes.

38. *I*—The Lord of the whole harvest. *Sent*—I have begun to send (ver. 2) you to the Jews, intending to send you throughout the world. *Others*—The prophets. [And especially Christ himself. He has prepared the Samaritans to receive their word, and their labor will be light in comparison. *Mey.*] *Ye*—He does not say, *we*, but *you*. Christ is the Lord. *Labor*—The results of their labors: Neh. v. 13.

39. *Believed*—Wonderful readiness! They had not yet seen Jesus; comp. ver. 40. The woman must have testified with great power [among those thirsting souls, hitherto inexperienced in such things. *V. G.*]

40. *To tarry*—Always, or at least a long time. *He abode*—We do not read that the Samaritans were then baptized. Nor was it yet time for the church to be formally established outside of Judea. Many of them were probably baptized afterwards; Acts viii. 16. *Two days*—He once therefore passed the night there. With a single

draught of the living water they were supplied unto everlasting life; ver. 14. So too the Ethiopian, Acts viii.

42. *No longer*—Gr. *οὐκ ἔτι*, Eng. Vers., *not*. The true progress of faith. *Ourselves*—Augustine admirably remarks on this passage: [They believed] “first by report, afterwards by his presence. Thus those who are abroad, and are not yet Christians, are dealt with to-day. Christ is announced by Christian friends; that woman, that is, the Church proclaiming him. Men come to Christ, and believe through that report. He remains with them two days, that is, He gives them the two precepts of *love*: and many more believe in him, and more implicitly, since He is indeed himself the Saviour of the world.” Hence it appears in what sense that trite quotation should be understood: *I indeed would not believe the Gospel, did not the authority of the Catholic Church admonish* (others read, *move*) *me to do so*. For in this passage Augustine is not teaching, but opposing the Manicheans. [Omit *ὁ Χριστός*, *the Christ*. *Tisch.*, *Alf.*] *Of the world*—Not merely of the Jews. Faith frees from party zeal: they believe in Jesus, since he is *the Saviour of the world*, having ceased boasting of their *fathers*, ver. 12.

43. [The reading is, *after the two days*; ver. 40. *Alf.*, etc.] *He departed*—The departure of Jesus was useful to the Samaritans, considering their customs, which in many respects differed from those of the Jews. [*Tisch.* (not *Alf.*) omits *καὶ ἀπῆλθεν*, *and went*.]

44. *His own country*—John assumes it as a fact known, from ch. i. 46; xix. 19; and from the other evangelists, that Nazareth was Jesus' *country*. And hence he infers, from Jesus' testimony, why he went into Galilee at large, and not to his own country, Nazareth. [But *πατρις* means *the country* of his home, not the city; Galilee, not Nazareth. *Mey.*, *De W.*, etc. It is best to understand the *γὰρ*, *for or now*, as explanatory of what follows; the Galileans indeed *received him* well this time, but only because of the miracles he had wrought at the feast in Jerusalem. *De W.*, *Thol.*, *Alf.*, etc. *Hath no honor*—Jesus was anxious, not for his own honor, but for men's salvation. How can he be saved who lightly esteems Jesus? *V. G.*]

46. [*Tisch.* and *Alf.* omit *ὁ Ἰησοῦς*, *Jesus*. Read, *So he came*.] *Where*—By that very miracle faith was awakened in the nobleman. *Whose son*—His only son, as the article seems to imply.

47. *Out of Judea*—The nobleman also, doubtless, had seen or heard what Jesus had done at Jerusalem: ver. 45. *That he would come down*—Cana was situated higher.

48. *Except*—Jesus intimates, that he can give life to the nobleman's son, even though absent: and he requires the nobleman to be-

lieve it, and not to demand that Jesus should accompany him, with a view to his seeing the cure at the bedside. *Ye see*—Ch. xx. 29. *Ye will not believe*—That is, disease has fallen upon thy son, that there might be an opportunity for miraculous aid, which not having seen, ye do not believe: comp. ch. xi. 4; ch. xi. 40; the address to the nobleman is given, in somewhat inverted order. *If thou believest, thou shalt see the the glory of God*—The nobleman, who seems to have been a Jew, showed the Jewish disposition to make faith dependent on miracles. This is indicated by the second person plural. But at the same time that a miracle is promised, faith is also first required; and while required, is awakened: comp. ch. x. 37. The reply, composed of a certain semblance of repulse, and a tacit promise of aid, accords with the suppliant's feeling, made up of faith and weakness.

49. *Come down*—The suppliant's weakness is twofold, as though the Lord must needs be present, and could not equally revive the dead. And yet even before the parent went down, his son was restored to life.

50. [Omit the first *καί*, and. *Tisch., Alf.*] *Liveth*—In contrast with *ere my child die*, ver. 49. [Certainly these are not words of *information* merely; of knowledge from afar; but words of power; *at this moment, through my will, he is made whole. De W.*, etc. Note then a double miracle wrought by this word of Jesus; on the distant body of the son, and on the invisible heart of the father. *Q.*]

51. *Now*—He was therefore hastening to see those things which he believed: yet the trial of his faith lasted till the next day. He believes even his servants before he sees. *Servants*—Who themselves also afterwards believed. *Met*—Because the patient had so quickly recovered, they desired to know what had happened, and to gladden their master. Their joy was mutual. Doubtless the servants said, *At this seventh hour our master spake with Jesus. Liveth*—They announce the fact in the same words which Jesus had used.

52. *Hour*—The more carefully Divine works and blessings are considered, the more nourishment faith requires. [For *καί εἶπον*, and they said, read *εἶπον οὖν*, they said therefore. *Tisch., Alf.* *Yesterday*—He seems to have trusted Christ's word fully, and to have gone *slowly* home; for though the cities were not many hours apart, he reached there only the next day. Maldonatus quotes Is. xxviii. 16. *He that believeth shall not make haste. Trench.*] *The fever*—This disease usually retires slowly. *Amend*—Gr. *χομψότερον ἔσχε*, became better. A delightful word of one recovering, especially a boy. He thought that only the risk of death had been overcome; but the fever is afterwards said to have been entirely removed.] *The seventh*

—Immediately after mid-day; nor is it credible that either the nobleman or his servants delayed. Therefore he had come by a long route to Jesus. *V. G.*]

53. [*And his whole house*—What can be imagined pleasanter than such tidings? *V. G.*]

54. *The second*—He had wrought miracles at Jerusalem, ch. ii. 23. This, therefore, is *the second*, which was wrought in Galilee, when he had come thither out of Judea. [This indeed is John's method, to classify his incidents by threes. He relates three miracles *wrought* in Galilee: first, at the marriage, ch. ii.; the second, on the nobleman's son, in this passage; the third, in feeding five thousand men, ch. vi. Three also in Judea: the first at the feast of Pentecost, on the impotent man at Bethesda, ch. v.; the second, after the feast of tabernacles, on the blind man, ch. ix.; the third, on the dead man Lazarus, before the Passover, ch. xi. So also after the Ascension, he has described, in all, three appearances of the Saviour to the disciples: ch. xxi. 14. *Harm.*]

CHAPTER V.

1. *A feast*—The following authorities recognize this feast as Pentecost: Epiphanius, Chrysostom, Cyril, Euthymius, Theophylact, the old Gospel harmony published by Ottomarus Luscinius, Lyranus, Stapulensis, Erasmus, in his paraphrase, Maldonatus, Calvin, Piscator, Bullinger in his Acts, p. 4; comp. Hunnius and E. Schmidius, also Brochmand. Add Pflacher. And that this was *Pentecost*, I have proved, as I hope, in my *Ordo Temporum*. [The Passover would be called *ἡ ἑορτή*, *the feast*; see ch. vi. 4, and so some copies read here; (and *Tisch.* 1849;) but the common reading, *ἑορτή*, *a feast*, is right. *Tisch.* (1859.) *Alf.*, *Mey.*, etc. And from ch. v. 1, to vi. 4, would then be an entire year, which seems improbable. It is impossible to determine what feast is here meant, with probability. *L.*, *Thol.*, *Alf.*, etc.]

2. *There is*—John wrote before the destruction of the city. [This is very doubtful; nor can the use of this tense be pressed so far. *Alf.* and *many.*] *There is*, saith he, not *there was*, a pool. Even then his hearers remembered the treasury, a place in the temple: ch. viii. 20. Those of the ancients agree with this, who say

that this book was published 30, 31, or 32 years after our Lord's ascension. *The sheep-market*—Gr. προβατικῆ. Many understand πύλη, *gate*: and indeed ἡ πύλη ἡ προβατικῆ, *the sheep-gate*, occurs, Neh. iii. 1, 32; xii. 39. But though the gates of Jerusalem are frequently mentioned in the Old Testament books, and the gates of Rome, in Roman history, yet nowhere or seldom is the noun πύλη, *gate*, omitted. Nonnus has ἐν ἐνὸδρῳ προβατικῆ, *in the sheep-pool*; where προβατικῆ with the penultima lengthened, is equivalent to a substantive. Camerarius understands χώρα, *place*, or some such word. So Chrysostom, in B. ii. concerning the Priesthood, ch. iv. § 120, uses τὴν ποιμαντικὴν, *the Pastorate*. It is credible, that near the sheep-gate was a pool, likewise by itself named from the sheep; for often sheep bathe in a pool: Song of Sol. iv. 2. Thus κολυμβήθρα ἐπὶ τῆ προβατικῆ, *a pool by the sheep-market*, which the Greek Text has, the order of the words being elegantly varied, is equivalent to κολυμβήθρα προβατικῆ, as the Versions and Fathers explain it. *A pool*—About baths there is often some divine help. *In the Hebrew tongue*—This book, therefore, was not written in Hebrew; otherwise this adverb would be superfluous. They were therefore Hellenists, for whose sake John wrote in Greek, and perhaps sent this book from Jerusalem to Asia. Comp. ch. i. 38, 41, 42; ch. ix. 7. [*Bethesda*—i. e., רחמי, *place or house of mercy. Mey.*] *Porches*—Built by the sick, or for their sake near the pool.

3. *Lay*—Therefore many were always there, such at least was the case with this sick man whom the Lord healed; for he had no one to put him in, ver. 7. [Omit πολὺ, *great*; also ἐδεχομένων τὴν τοῦ ὕδατος κίνησιν, *waiting for the moving of the water. Tisch., Alf., Mey.*] *Moving*—By which the mud was stirred up.

4. [This verse is not genuine. *Tisch., Alf., Mey., Thol., Ols.*] *Angel*—To many that event has doubtless at certain seasons seemed purely natural, because it took place *at certain seasons*. *At certain seasons*—Gr. κατὰ καιρὸν. Were they at equal intervals? Were they especially about *Pentecost*? Who knows? *Went down*—Past time. Therefore this phenomenon had ceased before John wrote. *Was troubled*—Gr. ἐταράσσεται; [and so many copies; but in *Tex. Rec.* the active ἐτάρασσε, *Eng. Ver. troubled.*] By the passive verb is expressed the phenomenon as it appeared to the eyes of all, though they knew not the angel's act. *First*—To him that hath shall be given.

5. [For δαδνεῖα, *an infirmity*, read δαδνεῖα αὐτοῦ, *his infirmity. Tisch., Alf.*]

6. *Lie*—He seems by this time to have habitually relinquished the attempt to anticipate others. *And knew*—Though no one informed

him. *He saith*—Voluntarily. Christ gives both an opportunity for seeking aid, and the aid itself.

7. *Answered*—Concerning his wish to be cured, he answers nothing. The surer and nearer the hope is, the greater is the wish: when the hope is small, the wish is dormant. *I have not*—He was a man very needy, and apparently uncultivated. See ver. 11, notes. *To put*—To take me up quickly, to set me down gently. *Before me*—Love would have prompted all the other sick unanimously to give him the precedence; but all were eager to be cured. [Would that there were as great an anxiety for the healing of the soul! *V. G.*]

7. [Many similar phenomena to this *troubling* have been observed. A daily and repeated rise in the water, at the fount of the Virgin, (which *Robinson* identifies as Bethesda,) was noticed by *Woolcot*, (*Biblioth. Sac.* i. 24,) but instead of *the angel*, the Arabs substitute a dragon writhing in the depth. It would seem then that *De W.* is right in calling the trust of the sick in the troubling of the water, *superstitious. Thol.*]

8. *Rise*—Jesus heals the sick man, without his entering the pool. He was therefore greater than the angel. *Take up*—This work, which was more conspicuous on the Sabbath, tended to the greater glory of God in Jesus Christ; [as well as to remove from the Jews, especially from their doctors, the error concerning the Sabbath. *Harm.*]

10. *Said*—An unseasonable interruption.

11. *Said*—And indeed, as the fact showed, he had a right to say it. Jesus, with healing, gave the man discernment.

12. [Omit *οὐν*, then. *Tisch.*, *Alf.* Read, *They asked him*. Also, omit *τὸν κλῆββα τὸν σου*, *thy bed. Tisch.*, *Alf.* But these words must be understood. Note the malicious cunning of these men! They say not, *Who healed thee?* But, *Who bade thee take thy bed?* They are in search, not of something to honor, but of something to blame. *Grot.* in *Trench.*]

13. [For *ἰαθεὶς*, *healed*, *Tisch.* (not *Alf.*, etc.) reads *ἀσθενῶν*, *sick.*] *Wist not*—Being intent on carrying his bed, and perplexed by the interruption. *Had conveyed himself away*—The Sept. use this verb for *παρ*, *depart*, and *πῶρ*, *turn*. Jesus shunned confusion. *Matt.* xii. 16, etc. [But *Alf.* renders it, *escaped his notice*, or *passed on unobserved.*] *A multitude*—Many witnessed the cure.

14. *Afterwards*—Either on the same or another day, or a Sabbath. *In the temple*—The participation in public worship affects him, who had been long ill, more than the rest. *No more*—Therefore the man had previously sinned; nor was he free from great danger of future sin. *Comp.* ch. viii. 11. This admonition, some time after his cure,

was now the more necessary. *A worse thing*—Something more grievous even than infirmity for thirty-eight years. *Come unto*—From a new, and that a heavier visitation of God's wrath. [A more terrible disease, or even the loss of the kingdom of Messiah. *Mey.* An awful glimpse of the severity of God's judgment. *Trench.*]

15. *Told*—He wished to please the Jews, who had questioned him, ver. 12: nor yet did he report to them with evil intent; for since he had said at ver. 11, *He that made me whole*, and also said, *Take up, the former* of which was favorable to Jesus, *while the latter* might seem prejudicial; and since the Jews had rather caught at *the latter of these*, ver. 12, the man himself here dwells more on *the former*.

16. *And sought to slay him*—Gr. *καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι*. More modern copies have inserted this here from ver. 18. [*Tisch., Alf., L.,* etc., omit these words.] *The attempt to kill* is contrasted with *persecution*, properly so called.

17. *My Father*—In what sense Jesus said, *My Father*, even the Jews themselves understood better than the Photinians: ver. 18. Here is stated the main point of Jesus' discourses, which John afterwards records: and especially those statements are to be observed, which Jesus has sometimes made voluntarily as the texts of fuller discourses; as ch. vi. 27; vii. 37; viii. 12. *Hitherto*—From creation, without any Sabbath interval. For he is not bound by the Sabbath: He lacks not perpetual rest. Did he not work, where would be the Sabbath itself? *Worketh*—Well said of the Divine works. *And I*—The Father works not without the Son: the Son not without the Father: ver. 19. It is this proposition that is explained from ver. 19 to 30, (whence ver. 19 is repeated at ver. 30,) and is confirmed and vindicated, ver. 31, etc.

18. *Therefore*—On account of that with which they should have been satisfied. They make his very defence a ground of greater accusation. *The more*—There is a gradation: lately they persecuted; now they further seek to kill him. *Had broken*—By act, ver. 8, and by word, ver. 17. *His Equal*—*his own Father's own Son*: Rom. viii. 32. The Only-begotten alone can say, *My Father*: of the Only-begotten alone the Father saith, *My Son*. Not only has Jesus very often repeated the names of Father and Son, but has even mentioned the strict equality and unity of the Father and himself: *and I*: ver. 17, *We are in unity*, etc.; ch. x. 30, 38. All these declarations conjointly the Jews assailed. *Said*—Jesus actually said what the Jews supposed. [Just as two men, of whom one is father of the other, are of equal nature, so he alone, whose own Father is the Su-

preme God, and who is the Supreme God's own Son, is equal with God. *V. G.*] But this, they, sad to say, regarded as blasphemy.

19, 20. [A beautiful apology, says *Luther*, which makes the case worse. Jesus states yet more strongly the very things which offended them. *Thol.*] *Verily, verily I say unto you*—This affirmation is thrice used in this discourse, ver. 24, 25. *Nothing of himself*—This is a glory, not an imperfection. *It cannot happen that the Son should do anything of himself, or that He should judge, will, testify, or teach anything apart from the Father*, ver. 30, etc.; ch. vi. 38, vii. 16, 17, 28, xii. 49, xiv. 10, or that he should be believed in, and seen apart from the Father; ch. xii. 44. These declarations proceeded from his deep sense of unity with the Father, by nature and by love. The Lord defended the work, which he had done on the Sabbath, by his Father's example, from which he does not depart. So of the Holy Spirit, ch. xvi. 13, where also a contrast follows very similar to this passage. But the devil speaketh of his own, ch. viii. 44: and it is characteristic of a false teacher to come in *his own* name, and to speak or act from *his own* heart: ch. v. 43; Num. xvi. 28, xxiv. 13. *These*—All *these*, and these alone: [which are entirely unexposed to censure. *V. G.*] *Likewise*—Forthwith.

20. *Loveth*—He who *loves*, hides nothing. *Showeth*—In heaven. *Comp. seeth*, ver. 19. He shows that the Son may do so also. This showing is characteristic of intimate unity. With this is compared Psalm xlv. 4, *Thy right hand shall show* [Eng. Vers., *teach*] *thee terrible things*. *Will show*—By doing them. The Father at once *showeth* and *doeth*, and the Son *seeth* and *doeth*; not at different times. *Works*—Jesus more frequently calls them *works* than *signs*, because in his own eyes they were not miracles. *Ye*—Who now hate will honor with admiration and faith. This was effected especially at Lazarus' resurrection, John xi. 43, 45.

21. *For*—He declares what are those *greater* works: *quicken* and *judging*. From his *judicial* power flows his power to *quicken*, whom and whenever he will. Consider the *γάρ, for*, ver. 22. But the *quicken* of the dead is a proof of his *judicial* power, not yet manifest. Consider the *γάρ, for*, ver. 21. And so *quicken* the *dead* excites admiration more than *judging*. These two, *quicken* and *judging*, are set forth at ver. 21, 22; and, inversely, ver. 24 discusses the exemption of believers from condemnation, which itself presupposes a *judgment*: ver. 25 discusses the *quicken* of some of the dead; a *marvel* indeed, which, however, the general resurrection is to exceed. [Thus Jesus is speaking of his resurrection power in a moral and spiritual sense, up to ver. 27; and in ver. 28, 29, he

speaks of the actual, general resurrection of the literally dead, as the consummation of his work of quickening and judgment. *Mey.* So *L.*, *Alf.*, etc. This explains Christ's allusion, ver. 28, 29, to the resurrection as the *higher stage* of spiritual quickening. Comp. ch. vi. 54. In the words of *Kling*, Thus the resurrection of the dead appears, not as something *done to them* from without, but, like Christ's resurrection, as their own loftiest achievement, proceeding from the profoundest depth of their new life. *Thol.*] *Raiseth up*—This twofold remark has the following force: *As the Father raises the dead* (whom he will) *and quickens them: so also the Son* (raises the dead) *whom he will, and quickens them.* *The dead*—In body: for bodily death is properly contrasted with disease, ver. 5: and life eternal, which is entered through the resurrection of the body, with the *judgment*, ver. 22. [This reference of these words to the dead *in body* confuses and weakens the whole passage, not until ver. 28, is that thought introduced. *Mey.*, etc. See above.] *Whom he will*—The effect never fails to follow his will. A universal assertion, as ver. 22, 23.

22. *For the Father judgeth no man*—The Father does not judge alone, nor without the Son: yet he does judge; ver. 45; Acts xvii. 31; Rom. iii. 6. Nor does the word *δέδωκε*, *hath committed*, here oppose this: comp. ver. 26 with verse 21. *For*—The Son decides by his own *judgment* whom he will quicken. [And for this the dead are raised, that they may be judged. *V. G.*] *No man*—To this refer *all men*, in the next verse.

23. *All men*—Rom. xiv. 11. *Should honor*—Either willingly, escaping judgment through faith: or unwillingly, feeling the wrath of the Judge.

24. [*Verily, verily*—This solemn introduction to this verse, and ver. 25, mark them as those of leading weight in this discourse. *L.*] *My word*—This twofold statement has the following force: *he who hears* (the word of Him that sent me, and) *my word, and believes* (on me, and) *on Him that sent me*, etc. *Hath*—Jeremiah, the patriarch of Constantinople, in his letter to the people of Tübingen, writes: *He hath eternal life, and doth not come into judgment. Dost thou see? He hath this immediately, not he shall have. Is passed* agrees with this. The unbeliever is *already condemned*; ch. iii. 18. *From—unto*—A great leap.

25. *The dead*—Literally, in body, as Jairus' daughter, the young man at Nain, and Lazarus: ch. xi. 23, who were restored after these words had been said: comp. Matt. xxvii. 52, etc. There follows a gradation; *all*, ver. 28; where *the hour*, the time that *now is*, is not repeated; [but the mention of graves is added, which, since Jairus'

daughter and the young man were not yet in the grave, is in this ver. omitted. *V. G.* But the reference is not to those named above, whose resurrection was to *natural* life; but of those raised to *the life* here spoken of; ver. 24. *This time* continues until his appearing. *Mey.*] *Shall hear*—Gr. *ακούσουρα*. Middle: also at ver. 28; a rare form. [*Voice*—His call to life; for he quickens by his word. *De W.*]

26, 27. [Ver. 25 *assumes* that the Messiah has the same fullness of life and judgment power with the Father; and these two verses make the thought prominent. *L.*]

26. *To have in himself*—Ch. i. 4.

27. *Because he is the Son of Man*—No article is added here. *Because he is Son of Man, power has been given him of judging.* This man saves men: this man judges men: Dan. vii. 13, etc.; Acts xvii. 31; Heb. ii. 5, etc. [The sense is, *because he is*—not *the Son*—but a *Son of Man*. This is not the same as, *because he is man*; for *Son of Man* denotes but the relative humanity, the human appearance, of him who is Son of God. *De W.*]

28. *Marvel not at this*—Those are great and marvelous sayings from ver. 21, but greater and more marvelous are the things which follow; *this* is to be referred to what precedes. Jesus knew the feeling of wonder which had just now arisen in the mind of the Jews. *The hour*—See note on ch. v. 21. *The voice*—1 Thess. iv. 16.

29. *The resurrection of life*—*Life-giving*. [Omit *δὲ*, and. *Tisch., Alf.* Read, *life; they that*, etc. *Evil*—Dost thou wish to know whether thy lot will be life or condemnation? Examine thou thy course of action whether it be good or bad. But remember to examine thine accounts, not according to thine inclinations, but according to the truth of the case. *V. G.* *The resurrection of damnation*—It would be inappropriate to term it the *resurrection of death*, yet it is opposed to *the resurrection of life*. Therefore sinners shall indeed rise again, but from death to death. Their resurrection shall not be a regeneration, but an abortion. *V. G.*]

30. *Do*—Supply, *and judge. As I hear*—From the Father. Comp. ver. 19; *seeth*: [ch. xvi. 13.] *I judge*—Supply, *and do. But the will*—Which is just. [Omit *Πατρός*, *Father. Tisch., Alf.* Read, *of Him that hath sent me.*]

31. *If I*—Alone. Which is impossible; comp. ch. viii. 16 with ver. 13. [In giving the testimony to himself in the preceding passage, Jesus knew that the Jews purposed casting it in his teeth, with the reproach of ch. viii. 13. For he who witnesses to himself is suspected of self-seeking, and disbelieved. Hence he *anticipates* here

what they were about to say, and answers it, ver. 32, etc. *Euthym.* in *Mey.*] *True*—*True* testimony, that is, strong, incontrovertible.

32. *Another*—Of whom, see ver. 37. The plurality of persons is here shown. Comp. *that One, he, ἐκεῖνος*, and *this One, him, τούτῳ*, ver. 38; and *another*, used of the Holy Spirit, ch. xiv. 16. *Beareth witness*—At present; ch. viii. 18.

33. *Ye*—He shows how the Jews strive to fix their hopes anywhere, rather than on Christ himself. I. *Ye*, says he, surmising that John was the Messiah, sent to him, asking the truth; and indeed, John, when that opportunity was afforded him, testified to the truth, that not he, but I am the Messiah. II. *Ye* likewise think, that you have in the Scriptures eternal life, and that nothing more is needed: therefore you are wont to search them; and not without reason; for indeed they are they which testify of me. Here the Lord approves what is commendable, both concerning John and the Scriptures; but he shows that error and abuse on the part of the Jews were mixed therewith; and he openly testifies, that his own authority and his Father's is of itself greater, while the testimony of John and of the Scripture concerning himself, the Christ, is something subsidiary. Observe the similar form of both paragraphs:

ver. 33, etc. <i>ye</i> : <i>and he bear witness</i> : <i>but I</i> : <i>but</i> : <i>ye were willing for a season.</i>		ver. 39, etc. <i>ye</i> : and <i>which testify</i> : <i>honor</i> : <i>but</i> : <i>ye will not.</i>
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Nor is the paragraph respecting Moses, ver. 45–47, dissimilar: *Ye rest your hope in Moses: but he is, with me, against you.*

34. *From man*—Even though it be John. [The matter is not to be finally referred to man. Whatever I am, I am independently of the favor of human authority. *V. G.*] *Testimony*—Honoring me (comp. ver. 41) in your eyes. *These things*—Concerning John. *That*—His earnest wish for men's salvation. *Ye*—Who esteemed John so highly. In contrast with *I*, your own interest is at stake.

35. *Light*—Gr. ὁ λύχνος, *the lamp*. The article enlarges the meaning, and alludes to the Old Testament prophecies concerning John. Comp. Ecclesiastic. xlviii. 1. *Elias arose as fire, and his word burned as a torch*. Otherwise this title is insignificant, applied to Christ himself. *Burning*—Intensely, (comp. the passage above concerning Elias,) and quickly burning out. *And a shining*—And also denotes concomitancy: while it burned it shone; no longer. *To rejoice*—Without penitential sorrow, and without coming to myself. A

choice word. They should have used, not enjoyed John. The Jews treated the means as an end. They greatly err who seek in the word and ministers of God only the gratification of outward or inward sense, and not Christ himself, [who, when they are delighted with the gifts of ministers, seem to themselves religious and devoted, and yet do not follow their instruction. *V. G.*] *Ye were willing for a season*—Your willingness was of short continuance. *Light*—Ye were attracted by his brightness, not by his warmth, [and in this ye would rejoice, without its proper uses of illumination and conversion. *L.* So the Athenians sought amusement in Paul's preaching, Acts xvii. 19-21. *Mey.*] *His*—Without going forward to me, the Light, the Fountain of joy: ch. viii. 56.

36. *Greater*—Than that testimony which John bore to me. The lamp does not lend light to the sun, when he has arisen. *To finish*—To do, even to the end. *The same works*—A suitable and emphatic repetition.

37. *Himself*—Independently of the works. *Hath borne witness*—Past time. That testimony is recorded ch. i. 32, 33. [But a past reaching over into the present; *hath* ever and still *doth*. Comp. ch. xx. 29. *L.* And the witness thus given by the Father is the inner witness, the *learning of the Father*, ch. vi. 45; comp. viii. 47, xviii. 37. *Thol.*] *Neither*—In the beginning of verses 36 and 37 is described the testimony concerning Jesus Christ: at the close of 37 and in 38 is described the Jews' unbelief. *His shape*—This accords with the first chapter of Ezekiel, where is fully described *the appearance* of the likeness of the glory of God, seen by Ezekiel, who soon after also *heard the voice* of God, ver. 28. And that whole chapter was the Haphtara [Scripture lesson for the day] of the feast mentioned in the first verse. [They had never seen or heard him as the prophets had (as Ezek. i. 28), much less as Christ. Comp. John i. 17, vi. 46. *V. G.*]

38. [*Word*—His inward revelation in the conscience. *Ols.*, etc.] *For*—Therefore, those who believe, in hearing the Son, hear the Father; ch. vi. 45; and in seeing the Son they see the Father; ch. xiv. 9; although before they had not heard nor seen him, ch. i. 18: and they have abiding in them the word of the Father, which is the same as the word of the Son.

39. *Ye search*—[Not as Eng. Vers. *search*.] Hafenreffer, in his edition of the New Testament, Greek and Latin, translates, *Ye inquire into the Scriptures*. He has taken care that no one understand *search* as an imperative. Of the ancients, *Athanasius* also recognizes it as an indicative, and *Nonnus*. Wherefore Cyril need not have

feared that he was or should be alone in giving that explanation. Brent says, that there are very judicious interpreters who adopt the indicative; and the whole structure of the discourse certainly confirms it: comp. ver. 33, etc., and especially, *because ye think*. [So *L., Mey., De W.*] Jesus approves their examination of the Scriptures, in which matter they were not deficient, since at that very feast they read much of them publicly; just as he approves of the sending to John, ver. 33, and their high estimation of Moses, ver. 45; but he adds, that no one of these of itself suffices. Wherefore this explanation does not injure the sense: and they who adopt the indicative search the Scriptures with at least as much diligence as those who adopt the imperative. This clause, *Ye search, and ye will not come*, Paul has rendered by synonymous expressions, 2 Cor. iii. 15, 16. Some one has demanded similar instances of the second person plural indicative, beginning a period. See therefore ch. vii. 28, xii. 19; Matt. xxii. 29, xxiv. 6, xxvii. 65; 2 Cor. viii. 9; James iv. 2, 3. On the other hand, the imperative occurs with *ὁμῆς*, *ye*, Matt. xxviii. 5; Mark xiii. 23. The imperative, *search ye*, occurs, Isa. xxxiv. 16. Christ's hearers (even had they not heard the testimony of *John*, who was greater than the prophet, and had not read *the Scriptures*) might have derived faith from Christ's discourse alone. [And the assertion was true. Never was there a people who searched their Scriptures more diligently than the Jews at this period. On this search rested all their religion. But the letter mastered the spirit; learned curiosity crowded out spiritual life, then as often. *L.*] *The Scriptures*—Of Moses, ver. 46, and of the prophets. *Ye*—This is joined with *think* rather than with *search*, contains the *proof*, and is put as it were by Anaphora [repetition of the same word in the beginnings of clauses]: comp. the notes, ver. 33. So also *ye*, ver. 45. *Ye think ye have*—[Or, *ye imagine that in them (emphatic) ye have*, etc. *Alf.*] In contrast with *that ye might have*, ver. 40. Akin to this is that clause, ver. 45. *Moses*—*In whom ye trust*. *In them*—From the mere fact that you search them, you think that you have life. *Life*—Why dost thou deny, O Socinian, that the hope of eternal life was known to the ancients? *And they—and ye will not*—A double Epicrisis [an addition to a sentence to elucidate the subject]: the one approves the search and trust of the Jews; the other points out their defect. *They*—Gr. *ἐξείνα*, joined to the *αὐταῖς*, *in them*, expresses something more remote. Life is to be had nearer in Christ than in the Scriptures.

40. *Come*—As the *testimony of the Scriptures* concerning Me demands. [*That ye might have life*—What follows below is more se-

vere: *If ye believe not that I am He, ye shall die in your sins. V. G.]*

41. [*Honor*—Jesus had here spoken great things of himself. Now he states why he does so; that he might bring wretched souls to the blessed knowledge and love of God. *V. G.] From men*—Even from those by whom the Scripture was written: comp. ver. 34, concerning John, who was greater than the prophets; from whom, nevertheless, Jesus did not receive testimony.

42. *I know you*—By this ray he penetrates his hearers' hearts. He means this: *I know* the Father, ver. 32; and *I know* that you are strangers to him. Jesus said this most compassionately. I grieve, he says, not for My sake, but for yours. *The love*—By which I am recognized as the Son of the Father's love, ver. 20, and which would teach you to seek glory from God alone. [Things divine are distinguished from things foreign to God, only by this love: ver. 43. *V. G.] In you*—Gr. ἐν ἑαυτοῖς, *in yourselves*. This expression is emphatic, and contains the reason why the Jews need to be referred to the men, who in Scripture testify of Christ.

43. *Ye receive Me not*—By faith. *Another*—Any false Christ and Antichrist. From the time of the true Christ to our age, sixty-four false Messiahs are enumerated, by whom the Jews were deceived. So says *Schudt*.

44. *Honor one of another*—Each one of you thinks that he is righteous, as you mutually think of yourselves: and ye do not strive to be approved by God alone. Comp. Rom. ii. 29. *The honor*—Which belongs to the sons of God, ch. i. 12. *From Him who is God alone, the only God*—[This is right; the Eng. Ver., *from God only*, is ungrammatical. *Mey., Thol., Br.* in *De W., Alf.*, etc.,] ch. xvii. 3. *Seek not*—This agrees with the article *of, who*, implied in λαμβάνοντες, *receiving*, that is, *who receive*.

45. *Do not think*—A new argument against the Jews' unbelief, and one especially adapted to his conclusion. *I*—Alone, just as if Moses were on your side. *I am a reconciler*. *You*—Who do not believe in Me. *Moses*—That is the writings of Moses. Luke xvi. 29; 2 Cor. iii. 15. *In whom ye trust*—[Or, *have rested your hopes. Mey.]* ver. 39.

46. *Ye would have believed*—It did not help the Jews to say, We believe, that all things which Moses wrote are true. Complete faith was demanded. *Wrote of me*—Everywhere.

47. *His writings*—In contrast with *words*. A writing previously received, is often more readily believed than discourse heard for the first time. *My*—Speaking heavenly things, compared with Moses.

CHAPTER VI.

1. *After these things*—John intimates, that here the history of many months is to be sought from the other Evangelists. [The feeding of 5,000 men is the only miracle between the baptism and passion of Christ, which John describes in common with the other Evangelists; by this very fact confirming their narrative. However he sets forth some things, not noticed by the rest, ch. vi. 22–70; and especially, the intimation of the intervening Passover (ver. 4), which if neglected, the leap from the preceding Pentecost to the following Feast of Tabernacles would have been too great (as it would have passed over an interval of a year and a half), nor could any harmony of the Evangelists have possibly been constructed. This is the only Passover, between the Lord's baptism and passion, at which he did not go up to Jerusalem, John vii. 1, 2, etc. *Harm.*] *The Sea of Galilee*—The whole sea: *the Sea of Tiberias*, a part.

2. [Omit *αὐτοῦ*, his. *Tisch.*, *Alf.* Read, *the miracles*, etc.]

3. *Went*—Not after the arrival of the people, but meanwhile, while the people were approaching. *He sat*—He did not summon the people to him; but graciously received them.

4. *Nigh*—There was a great concourse of men at that time of the year: ch. xi. 55. [*The Passover*—A year before his passion. *V. G.*]

5. *Come*—While the people were coming, Jesus already provided food: comp. ver. 6; moreover he fed the people, immediately before dismissing them: Matt. xiv. 15. *Philip*—It is the part of a good teacher sometimes to call forth from the whole band of disciples, one who needs it. Perhaps too, among the disciples, Philip had charge of the provisions.

7. [*Sufficient*—Yet far, far less will satisfy them all; for He who made them all of nothing, can also feed them out of nothing. *Q.* Omit *αὐτῶν*, of them. *Tisch.*, *Alf.*] *A little*—Sept. *βραχὺ μέλι*, a little honey, 1 Sam. xiv. 43.

8. *Brother*—Peter, therefore, at that time and place at which John wrote, had been better known than Andrew, either because he was older, or because he survived Andrew.

9. *A lad*—Therefore the weight of five loaves was not great, especially as fishes were added. *One*—[Lad, not rendered in Eng. Ver.] There was no other supply. *Barley loaves*—*Barley* loaves seem to have been smaller than wheaten. Judges vii. 13. Doubtless the taste of barley bread was perceived by all who were then eating.

What are they—A depreciatory expression. *Who are ye?*—Acts xix. 15.

10. [Omit δὲ, and. Tisch., Alf.] *Make to sit down*—The faith of the disciples and of the people is tested. *Grass*—Convenient for sitting. *The men*—Their number was estimated without the women and children. *Distributed*—Through the disciples. *As much as*—Referring to the loaves and fishes. *They would*—Comp. Ps. cxlv. 16.

11. [For δὲ, and, (the first) read οὖν, then. Also omit τοῖς μαθηταῖς, of δὲ μαθηταί; to the disciples, and the disciples. Tisch., Alf.]

12. *That nothing be lost*—The Lord easily makes; but wishes not the things made to be carelessly destroyed.

13. [*Gathered*—Jesus will have nothing lost, and each apostle fills his pilgrim basket with the fragments. *Mey.* Note, a reference to the twelve tribes of Israel also, the type of the church, to be fed with the bread of life to the end of time. Alf.]

14. [Omit ὁ Ἰησοῦς, Jesus. Tisch. (not Alf.) Read, that he did.] *Miracle*—*That Prophet*—Ch. iii. 2; ix. 17.

15. [*Come*—The transition from a spiritual impulse to temporal affairs, is very easy. V. G.] *Take*—Forcibly. *A King*—To make him a king, belonged to the Father, not to the people; nor was it yet time. [This they wished to do, governed by their political hopes of Messiah. It furnishes a reason why Jesus will not have his miracles noised abroad promiscuously. Thol. And this very circumstance is perhaps the reason of our nowhere reading that Jesus, during his stay on the earth, entered Bethlehem, David's native town, even though that town was very near Jerusalem. Harm.] Jesus, to avoid the people, already at that time often changed his place. [Alf. omits πάλιν, again, (not Tisch.)] *Again*—Comp. ver. 3. *Himself alone*—Having desired the disciples to cross over. *Himself* is elegantly redundant. Ch. xii. 24.

17. [Alf. renders: *They were making for the other side of the sea, in the direction of Capernaum.*]

19. *Or*—The Holy Spirit knew, and could have told John, precisely how many furlongs, but in Scripture he imitates popular modes of expression. [*And they were afraid*—The dark night, the boisterous wind, the stormy sea, and the nearness of the supposed spirit, affrighted them. V. G.]

21. *They willingly received*—Gr. ἡθέλον λαβεῖν, they were willing to receive. A concise expression: supply and received. *Immediately*—A new miracle.

22. *Saw*—[Alf. renders well: The people, having been aware that there was no other ship, and that Jesus did not, etc.] This is repeated

with a slight change of the words, after ver. 23 (which does not depend on *ὅτι*, *that*, but forms a parenthesis) at ver. 24, and is connected with *ἐνέβησαν*, *they took shipping*. [Omit *ἐκεῖνο, εἰς ὃ ἐνέβησαν* of *μαθηταὶ αὐτοῦ*, *that whereinto his disciples were entered*. *Tisch., Alf.* Read, *none other but these, save one.*]

24. [Omit *καί, also*. *Tisch., Alf.*] *They also*—In contrast with Jesus, whose route the people observed directly; that of the disciples indirectly. *Ships*—[Eng. Vers., *shipping*.] These just before, the apostle termed *πλοῦδρια*, *small vessels*. Both names are true. *Capernaum*—Ver. 17.

25. *When*—In so short a time, so great a distance? The question *when?* includes *how?*

26. *I say*—The people themselves did not know their own character as Jesus now exhibits it. Up to this time Jesus had collected hearers; now, in the midst of his ministry, He institutes a choice, by a figurative discourse concerning his passion, and the reception of its benefit by faith. *Not because ye saw the miracles*—They had not yet been led by the miracles to faith: ver. 29, etc.; otherwise faith, not the desire of food, would have prompted them to seek Jesus. *Miracles*—Performed on the sick; and the loaves; ver. 2, 14. *Ye did eat*—The people, anxious for food, wished to receive it daily in the same way; and were now no longer, as in ver. 2, drawn to him by the sight of his miracles, but rather by the desire of food. *Comp. Matt. xiv. 20, note*. The barley harvest immediately succeeded the Passover; and immediately before the harvest, provisions are usually dearer. Therefore, at that season of the year, his service to the five thousand had been especially appropriate.

27. *Busy not yourselves about*—[So *Alf.*, better than Eng. Vers., *labor not for*,] or *trade not in*. So *τὴν θάλασσαν ἐργάζεσθαι*, *trade by sea*, Rev. xviii. 17. *Labor, saith he, for the everlasting food: just as you earnestly seek me for the sake of bread*. Jesus does not answer the Jews' *When?* ver. 25: and so, often, in his discourses, he regards rather those things which the succession of circumstances and the state of souls require, than the unseasonable interruptions of speakers. *Not*—Very similar things are contrasted, ch. iv. 10. *That perisheth*—Ver. 12; 1 Cor. vi. 13. Bodily food perisheth; therefore it confers not immortality. *Which*—*Meat*. Ye should not, saith he, ask from me bodily food, but spiritual. It is first set forth as *meat*, ver. 27; next as *bread*, ver. 32; then expressly, *the flesh and blood of Jesus Christ*, ver. 51, 53. *Shall give*—Ver. 51. *For*—This *Ætiology* [enunciating both the proposition, and its reason] relates to *μένουσαν*, *which endureth*. [That is *endureth* forever, *for Him hath*, etc. But

it is more natural to refer the *γὰρ*, *for*, to the preceding clause: *the Son shall give it, for him hath, etc. L.*] *God the Father*—Therefore Jesus Christ is the Son of God. *Sealed*—Hath indicated and distinguished him by this very miracle, ver. 14; and by his whole testimony, which required in turn to be sealed by *the faith* of the hearers: ver. 29, ch. iii. 33. *By a seal*, that which is genuine is approved, and all that is false is excluded.

28. *What shall we do*—What work do you desire us to perform? ver. 27. [So much they understand from his words, that he requires a moral activity of them. *Thol., Mey.*] *The works of God*—Works approved by God, and uniting us to God.

29. *The work of God*—That work which is approved by God: comp. ch. iv. 34. Jesus opposes the singular number to the plural of the Jews, who had said, *the works of God*, ver. 28. He retains, however, their term. [Thus the multiplied and various works of the law, which were a shadow of Christ, are now reduced to a single means of salvation. *Q.*] *The work of God*, is used in another sense, Rom. xiv. 20. *That ye believe*—The thing is plainly stated, and afterwards described successively in metaphorical and in plain language.

30. *Thou*—They speak thus by way of contrast with Moses, who gave them the manna, and had this *sign*; and they demand of Jesus something greater and more heavenly; which they do not think can be given by him, nor do they recognize Jesus as a greater than Moses. *Sign*—*The seal*, mentioned at verse 27, they do not recognize. *We may see*—That thou art sent by God. And yet they had seen, ver. 14, 26, 36. *Thee*—Jesus had said, ver. 29, *on me*. It is often the same to say, *I believe in Thee*, and *I believe Thee*: but here the Jews impair the Lord's sentiment. *What dost thou work*—They reply to the Lord with his own word, *to work*. *Thou commandest us*, say they, *to work: what dost thou work thyself?*

31. [The extracts of *Lightfoot* and others, from the Rabbinical writings, help to show the force of this verse. The Jews viewed Moses as so peculiarly a type of Messiah, that they said: *As was the first redeemer (Moses), such shall be the last Redeemer (Messiah.)* And again: *The first redeemer caused manna to come down for them, and so shall the last Redeemer cause manna to come down as is written*; Ps. lxxii. 16. Besides, the Jews gave especial weight to the miracle of manna, and called it the *bread of heaven*; Ps. lxxviii. 24. *L.*] *Did eat*—They seem to speak more moderately than if they were to say: *Moses gave us a sign, therefore our fathers believed him: do thou also give, and we will believe thee*: comp. next verse. *He gave them bread*

from heaven to eat—Sept. Exod. xvi. 4, *bread from heaven*; Ps. lxxviii. 24, *had given them the corn of heaven*; Exod. same ch. ver. 15, *hath given to eat*. If that *small round thing*, Exod. xvi. 14, was true bread, Num. xi. 7, why should not also circular loaves be true bread? *From heaven*—*Heaven*, contrasted with earth, is taken in the widest sense in the psalms; whence manna is also called *the bread of angels*, or *of heavenly beings*: but Jesus places in contrast the highest heaven. With reference to this he himself seven times saith, that he has come *from heaven*: ver. 32, 33, 38, 50, 51, 58, 62.

32. *Verily, verily I say unto you*—Very forcible, especially in this passage, since the Jews had opposed to him, *what was written*, ver. 31. *Moses gave you not the bread from heaven*—Understand here also, *the true*. It was not Moses who gave you or your fathers the manna; and the manna was not that true bread from heaven, which is incorruptible. Exod. xvi. 20. *Giveth*—In contrast with *gave*. Now the bread *was present*: comp. ver. 33. *True*—Which, whosoever tastes, he will no longer seek any other sign; for in bread the taste itself is a test, and its *truth* shall hereafter be made manifest: ver. 39. *The truth* and *the life* are often here mentioned.

33. *That which cometh down*—[The Eng. Vers., *he which cometh*, is wrong. *Alf.*, etc.] Repeat, *the bread*; comp. ver. 41, 58. *Unto the world*—Not merely to one people, or to one age, as the manna fed one people of one age, ver. 51.

34. *Lord*—They speak with some reverence, as at ver. 25; and even faith itself might have arisen in them, from ver. 35, but they soon recede from faith: ver. 36, 42. Those declarations are especially to be observed, by hearing which the Jews were inclined to believe: ch. vii. 40, viii. 30. *Evermore*—To this refer the close of the next verse. *This bread*—They still suppose that he speaks of bodily nourishment; and they seek this: ver. 26.

35. [Omit δὲ, (the first) *and*. *Tisch.*, *Alf. I*—Gr. ἐγὼ, with strong emphasis. *Mey.*] *I am*—To those who seek him, he offers himself immediately. *Of life*—Both living, ver. 51, and life-giving, ver. 54. *He that cometh to Me*—So ver. 37, 44, 45, 65. The parallel soon follows, *he that believeth on Me*, ch. vii. 37, 38. *Shall not hunger*—Understand, *ever*, from the end of the verse. *Shall never thirst*—He alludes to that, which he afterwards discusses more fully, concerning drink, ver. 53.

36. *I said unto you*—*He said* so, ver. 26. As I said that you were, saith he, such ye still are: *Ye both have seen Me*, and have not believed: ye see, *and believe not*. What they had said at ver. 30, is refuted: *work a miracle, that we may see it, and we will believe*.

37. *All*—A most impressive word, and, in connection with what follows, most worthy of consideration; for, in Jesus Christ's discourses, that which the Father hath given to the Son himself, is termed, in the singular number and neuter gender, *all*: those who come to *the Son* himself, are described in the masculine gender, or even the plural number, *every one*, or *they*. The Father hath given to the Son the whole mass as it were, that all whom he hath given, may be *one*: that *whole* the Son develops individually in the execution of the Divine plan. Hence that expression, ch. xvii. 2, *that ALL which [πᾶν δ] THOU HAST GIVEN Him, HE SHOULD GIVE TO THEM (αὐτοῖς,) eternal life*. In the Greek style of the New Testament, especially of John, wherever fastidious minds would call the construction improper, an elegance truly divine, and never harsh to the Hebrews, usually underlies it. This especially applies to the present passage. For this reason, the 37th verse has two members, which are presently discussed, the same words being repeated; and indeed the former, at ver. 38, 39, where *the all* is mentioned with *the Father*; the second at ver. 40, where *the every one* is mentioned with *the Son*. The former, by means of *δτι*, *for*, and the latter, by means of *γάρ*, *for*, are connected with ver. 37. [The general sense is: If ye will not yourselves believe, go your ways; nevertheless I know what I am preaching. It sounds strange to you that I am the Son of God, and the object of faith. Nevertheless there shall yet be some to believe. *Luther in Thol. Giveth Me*—By means of that *drawing*, ver. 44. The present tense. Afterwards the past, ver. 39, referring to their preservation. The Father *giveth* to the Son: the Son *chooseth*, that is, gives as it were to himself; ver. 70. Believers are given; it [the true bread] is given to believers; ver. 32, 65. *To me*—Gr. *πρὸς ἐμὲ*. The emphasis rests here; elsewhere it is usually written *πρὸς μὲ*. *Shall come*—Only that *all* shall come unto Me. Jesus says those things, which if the Jews would receive, they would be really believers: and, now that their unbelief has been really proved, he offers them faith: and what he had before said figuratively, he now declares plainly. *I will in no wise cast out*—This signifies not merely a first reception, but a lasting preservation, through all changes and steps, even to the resurrection—that goal, which takes for granted all previous to it; ver. 39, 40; ver. 44, 54. There is a Litotes [a stronger meaning than the words literally convey:] *I will not cast him out*, but by all means will preserve him; ch. x. 28, etc., a passage closely corresponding to this. Comp. *ἔξω, out*, ch. xv. 6.

38. [*For*—For how could I cast him out? since I am come only to accomplish the will of God, and his will is, not to *cast out*, but the

blessed opposite, ver. 39. *Mey.*] *I came down*—This remark, in many respects, proceeds from his personal union with the Father. For *His descent from heaven* refers to his nature, prior to his birth from Mary according to the *flesh*.

39. *And*—*The will*, mentioned in ver. 38, is here more fully declared. [Omit *πατρός*, *the Father's*, *Tisch.*, *Alf. Beng.* incorrectly retains it. Read, *of Him that hath sent me.*] *Of the Father, who hath sent Me*—Such is the oldest reading. At ver. 39, mention is made of his *being sent*; and at ver. 40. *The Father's* name is appropriately placed first: for, (ver. 39, and compare, ver. 38,) *the sending* properly corresponds to *the will* of the Father; but at ver. 40, the name of *the Father*, and the name of *the Son*, properly refer to one another. [*The correlatives are at ver. 39, the sending (of the Father,) and the care of Christ; and at ver. 40, the Father's will, and salvation in the Son. Not. Crit.*] The chief varieties of readings noticed in *the introduction* do not affect the main argument of this note. *All*—See note on ver. 37. *Hath given Me*—They are given to the Son, to whom faith is given. Comp. the next ver. *I should lose nothing*—To *loss* is opposed *everlasting life*, ver. 40; ch. iii. 15, etc. *Of it*—[Gr. *ἐξ αὐτοῦ*, not rendered in Eng. Ver.] *Of all that, which the Father hath given Me. Raise it up again*—To life, ver. 33. So ver. 40, 44, 54. This is the end, beyond which there is no danger. The Saviour vouches for all things previous to it. He gives a *sign* in this ver., and ver. 62, but a sign to be hereafter, whereas the Jews were importuning him for a present one, ver. 30. *The resurrection*, which presupposes *death*, is often here mentioned, because the Lord himself was still to *die* and *rise again*: comp. note, ch. xi. 25, etc. But afterwards the apostles rather set before believers his glorious coming again.

40. [For *δὲ*, *and*, read *γάρ*, *for*. *Tisch.*, *Alf.*] *For this*—*Of him*—See notes on ver. 37, 39. [*Seeth*—Gr. *θεωρῶν*, *beholdeth, discerneth*. This is more than the mere *seeing*, ver. 36. *Mey.*] *Seeth and believeth*—The Jews *saw*, but did not *believe*, ver. 36. Those who beheld Christ had a great opportunity for believing; and those of them who believed were preëminently blessed. Matt. xiii. 16. *Everlasting life*—Even before the last day, of which the mention *immediately follows*, as at ver. 54. Human reason transposes these two. *I will raise up*—The Future, as at ver. 44; and ch. xv. 8. *I*—Gr. *ἐγὼ*. This pronoun, not used at ver. 39, is now employed: there the preceding verb is also in the first person; but here, in the third person, as ver. 44, 54.

41. *Murmured*—Jesus however knew this: ver. 43. *The bread*—

They seize upon the allegorical language, they neglect the explanation added in *plain* words.

42. *We know*—Joseph was dead; but his memory remained. [They object to his denial of earthly origin. They thought the Messiah was to be of unknown descent, ch. vii. 27, *without father, without mother, without genealogy*; Heb. vii. 3. *L.*] *How*—So ver. 52. [For *ὄν*, then, read *νῦν*, now. *Tisch., Alf.*] *Then*—On this very account they should have thought, that there was in Jesus something higher.

43. [Omit *ὄν*, therefore. *Tisch., Alf.*]

44. *No man*—Jesus, before removing error from minds, usually rebukes the perverse disposition of the erring. This is his aim, ver. 44–46: and at the same time, having passed over what was unseasonable in the Jews' interruption, and having quieted their murmuring, ver. 43, he continues to discuss those very truths, which he spake at ver. 40. Nor yet does he omit to confirm his descent from heaven: He only does not answer the question, *How?* *No man can*—The Jews relied on their own strength: this Jesus refutes, and teaches them the need of regarding the drawing of the Father. *Come to me*—To come to Christ, is, by faith to comprehend and recognize his heavenly mission, and to commit one's self to him. *Except*—He therefore does rightly who comes to me, saith Jesus; for by the very act he follows the Father's drawing. *Draw*—The Father hath sent the Son to us; and draws us to the Son, making us hear and see by the power of his love. See next ver., and 65. [The expressions, *to give us to the Son*, and *to give it to us to come to the Son*, are the same, ver. 39. *V. G.* If the poet could say, every man is *drawn* by his pleasure; with how much greater propriety may we say, that men are drawn to Christ, when they are allured to him by truth and blessedness? *August. in Thol.*] Peter affords an instance of such a drawing, ver. 68; so Paul, Gal. i. 15. The same word occurs in the Sept., Song of Sol. i. 4; Jer. xxxi. 3.

45, 46. [These verses explain the *drawing*, ver. 44. *Mey.*]

45. *Written*—He refutes the Jews who perverted *Scripture*, ver. 31, etc. Isa. liv. 13, *all thy children shall be taught of the Lord*, (Sept., *all thy sons*.) *All*—Hence is inferred soon after the *every one*. *Taught of God*—Comp. presently after, *παρὰ, from*. The correlatives are, *every one who hath heard and learned*; and *taught*. The former implies the act; the latter, the state resulting from it. *Every man*—And he alone. [Omit *ὄν*, therefore. *Tisch., Alf.* Also for *ἀκούσας*, *hath heard*, *Tisch.* (not *Alf.*) reads *ἀκούων*, *heareth*.] *Of*—The Father concerning the Son. Matt. xi. 27.

46. *Not that*—By the addition of this statement it is intimated,

that the Father is heard, when the Son is heard; and seen, when the Son is seen, and then only; ch. xiv. 9. *Hath seen*—Understand, and hath heard. Comp. the preceding verse, *who hath heard* (and hath seen.) But because to see is a more intimate perception than to hear, the seeing is beautifully ascribed to the Son, the hearing to the believer. Comp. ch. i. 18. *He which is of God*—So ch. vii. 29.

47. [Omit εἰς ἐμὲ, on me. *Tisch., Alf.*] *Hath*—Present. Where the bread of life is, there life is; even before the last day, ver. 40.

48. [*I am*—Since he that believeth on me hath everlasting life, ver. 47, hence, *I am the bread of life*. *De W.* Christ is life in all respects, and everything is life in him. *Q.*]

49. *Your fathers*—Of whom ye have spoken, ver. 31. *Your*—*Your*, he saith, not *our*: thus showing that he has a higher origin than they had supposed: ver. 42. *Did eat manna in the wilderness*—Their own words are retorted on the Jews; see ver. 31. *And died*—Gr. καὶ ἀπέθανον, [Eng. Vers. not so forcible, *are dead.*] *And yet they died*, and that by a terrible death.

50. *This*—Namely, *bread*. *A man*—Any one. *And not die*—Spiritually, as this food refers to spiritual life: the resurrection of the body being added.

51. *The living*—This participle both increases the weight of his discourse, and declares that he is not speaking of ordinary bread. *My flesh*—A new step in the discourse. The intensive δὲ, *indeed*, [not rendered in Eng. Vers.] and the *I will give*, in the future, accord with this: for heretofore flesh had not been mentioned in this discourse. So also is ver. 53, of blood. The Father giveth *the true bread*, ver. 32, which is Christ himself, ver. 35. Christ giveth *the living bread*, his own flesh. The discourse concerning *the bread* is rather allegorical, suited to the preceding miracle: that concerning *the flesh and blood* is literal. [The words ἣ ἐγὼ δώσω, *which I will give*, are omitted by some manuscripts and editors; not by *Tisch.*, (1859) and *Alf.* Jesus means that, not his living bodily substance, but his life given to die, is nourishment. *Thol.*, etc.] *For the life of the world*—And so, *for many*, Mark xiv. 24. Jesus skillfully framed his words so, that at the time, and always, they would indeed apply literally to the spiritual enjoyment of himself; and yet that afterwards the same words should of consequence appropriately express the most sacred mystery of the Holy Supper, when that should be instituted. For he applied to the Holy Supper the very thing set forth in this discourse; and so important is this sacrament, that it may be easily conceived, that Jesus, as he foretold Judas' treachery at ver. 71, and his own death in this verse, so also foretold, one year before,

the Holy Supper, of which he most surely thought while speaking these words: in order that the disciples might afterwards remember his prediction. The whole discourse, concerning his flesh and blood, contemplates Christ's passion, and with it the Holy Supper. Hence arises the separate mention of *the flesh* and of *the blood* so invariably: for in his passion the blood was drawn from his body, and the Lamb was slain.

52. *Strove*—Not only murmuring now, as at ver. 41. *The Jews*—Note the successive steps: *the Jews* here; *the disciples*, ver. 60, 66; *the apostles*, ver. 67. *How*—*How* again: comp. ver. 42. Jesus replies to neither *how*, but continues his own discourse and saith, *thus it must be*: ver. 53. *Flesh*—Again they fasten on that statement, which seems especially hard.

53. *Except*—The Jews questioned the possibility: Jesus replies as to the necessity: for in fact the latter implies the former. [*No life*—Nay but *death*, spiritual and eternal; nor can life come into your being, save through that eating and drinking. *Mey.*]

55. [For *ἀληθῶς*, *indeed*, read *ἀληθής*, *true*, twice. *Tisch.*, *Alf.* Read, *is true meat*, *is true drink.*] This statement is opposed to the doubt of the Jews. *Meat, drink*—By which the believer is as truly fed, as food and drink feed the body, ver. 56, end.

56. *He that eateth*—He who eats and that which is eaten, come by the act into intimate union.

57. *Hath sent me*—Refer this to, *he that eateth me*, through faith. Jesus' *meat* was to do the will of Him by whom he was sent, ch. iv. 34; *the believer's meat*, is, to eat Christ, and to feed on him, by the Father's will. *And I*—The *as* has its conclusion in the clause, *so he that eateth me.* *By the Father*—For I am in the Father. *He that eateth me*—Who live through the faith: ver. 29, 35, 40, 64. For this reason, because the Father hath sent his Son, we eat his flesh and believe in him.

58. *This*—That is, *I myself*, ver. 57. *Bread*—His discourse returns to those things set forth in ver. 32. [Omit *ἐμῶν*, *your*. Read, *the fathers*. Also omit *τὸ μάννα*, *manna*. *Tisch.*, *Alf.*]

59. *Said he—as he taught*—Comp. ch. viii. 20, vii. 28.

60. *Hard*—There are doubtless many things from which the carnal nature cannot but shrink in this discourse, which is, of itself, most delightful. His discourse is difficult, not harsh: whereby the evil are dismayed; but true disciples are proved, disciplined, and established. Hardly anywhere can you see a passage where the Lord spake more sublimely, even in private converse with his apostles. Let us piously admire it. *Who can*—Peter spoke differently, ver. 68. *Him*—[Eng.

Vers., *it.*] They seem to mean : *who can hear Jesus ?* Comp. ch. x. 20. This is the crowning point of their misery, to refuse to hear.

61. *In himself*—Without intimation from without. *Doth this offend you ?*—*Enallage* [change of expression]: for, *are ye offended at this ?* Christ's passion was to the Jews a stumbling-block.

62. *If then*—[Eng. Ver., *what* and *if.*] After *εάν*, *if*, understand the conclusion, *what shall be ?* [or, *what will ye say, if, etc.* *Euthym.* in *L.*] That is, there are far greater things to follow: if ye do not believe this, how would you believe those, if I should tell them? (A similar passage occurs, ch. iii. 12.) And yet, when ye shall see that, ye will acknowledge that what I have spoken is true; and ye will wonder, not at My doctrine, but at your own dullness: ch. viii. 28; Matt. xxvi. 64. *Ascend*—See on ch. iii. 13, note. *Before*—Before he descended.

63. *The spirit*—Not Christ's Godhead alone, nor the Holy Spirit alone, are meant, but *the spirit* generally, in contradistinction to the *flesh*. *That, which is spirit, is life-giving.* *The flesh*—He does not speak here of the corrupt flesh, concerning which no one doubts, but that it profits nothing: nor yet does Jesus take from his own flesh the power of giving life; otherwise he would set aside his whole discourse, which certainly refers to his flesh, ver. 51, 53–56, and the whole mystery of the incarnation: but the sense is, *mere flesh profiteth nothing*, namely, such as the Jews supposed that flesh to be, of which Jesus spoke. Comp. 2 Cor. v. 16. He speaks supposing a condition, and that impossible, *if He were mere flesh*; as also he speaks, ver. 38, of his own will. Comp. note on ch. v. 31, 19, 22. [Christ's flesh *profiteth nothing*, in the sense in which they understood it; as torn on the cross, not as quickened by the Spirit. *August.* in *Thol.*] The flesh is the vehicle of all Divine life-giving power, in Christ and in believers; and Christ, after he was put to death in the flesh, and quickened by the Spirit, especially manifested his power; 1 Pet. iii. 18; John xii. 24; xvi. 7. *Profiteth nothing*—For quickening. Where the life is not from God, there is no real profit. *The words*—And the things comprehended in them. [General sense; *These words of mine*, so far from being just cause of offence, are rather spirit and life, (*i. e.*, they convey the Divine Spirit and the life that is in me,) but the fault rests with you, for many of you believe not. *Mey.*] The correlatives are, *the words* and *to believe*: ver. 64. [For *λαλώ*, *I speak*, read *ελάλησα*, *I have spoken*, *Tisch., Alf.* So *Beng.*] *Have spoken*—He does not say, *I speak*, but *I have spoken*. For already they were disaffected, ver. 60, 61. *Spirit*—Although they speak of *the flesh*. *And*—And therefore.

64. *But there are*—Ye yourselves are to blame. *Some*—Who also disturb others. *Believe not*—And so therefore distort into a carnal sense what has been spoken in a spiritual sense. *From the beginning*—The very time of this discourse is marked, although Jesus, even before that time, had always *known*. This discourse was delivered a year before his passion; but the choice of the twelve apostles did not precede it by a whole year. Therefore the beginning was then. *Who*—Of the large number of his disciples. *And who*—Of the twelve disciples. Judas therefore was already cherishing that unnatural feeling, from which the betrayal afterwards arose. Even then he did not believe, and with many other disciples, took offence at Jesus's discourse. The bad are soon bad; the good are soon good. John has carefully marked the steps of deadly wickedness in Judas, ch. xii. 4; xiii. 2, '27; xiv. 22; and had a marked aversion for him.

65. *Given*—By the drawing of grace. [Omit *μου, my. Tisch., Alf. Read, the Father.*]

66. *Many*—Thus the more select number was cleansed; [and this, *in the very place* (Capernaum we may suppose) where he had before remained longest. *Harm.* Then spiritual guides may be deserted, without blame to them. *Q*]. A promiscuous multitude is not so important as is sincerity. [This was a most important purification. *V. G.*]

67. *To the twelve*—John assumes that their names, and even the title *Apostles*, are known from the other evangelists. *Ye also*—It was nearly so. It was well that the decision depended on this moment. Otherwise Judas might have carried away the rest with him. [But the question is one, not of suspicion, but of trial. *L.*] *Will ye?*—Jesus compels no man, and by this very fact attaches his own the more closely to him.

68. [Omit *ὄν, then. Tisch., Alf.* *To whom*—It is well for one, if nothing else slips into his mind, even though it see the door open. *V. G.* *To whom*—Dost thou drive us from thee? Then give us thy second self! *August. in Thol.*] *The words*—The disciples, though as yet they do not comprehend the special doctrines of Christ's discourses, yet understand their general basis. A most noble instance of faith implied in faith expressed. The whole of the phraseology, *the words of eternal life—we believe—the Son of God*, is repeated from ver. 63, 64, 65. So Martha, ch. xi. 27, maintains her faith in Jesus Christ, although she did not yet perceive the grounds of the resurrection.

69. *We*—Whatever others may determine. *We believe, and are sure*—Gr. *ἐγνώκαμεν, we know*, according to Jesus' words, *knowledge*

follows *faith*: 2 Pet. i. 5. They err who demand *knowledge* first: it follows *faith* and obedience: ch. vii. 17. *We are sure*, that is, we hold it fixed and settled. [For ὁ Χριστός ὁ υἱός, *that Christ, the son*, read ὁ ἅγιος, *the holy one*; also omit τοῦ ζῶντος, *the living*. Tisch., Alf., Mey., etc.]

70. [Omit ὁ Ἰησοῦς, *Jesus*. Tisch., (not Alf.)] *You twelve*—Gr. τοὺς δώδεκα. The article has great force. *I have chosen*—There is therefore a *kind of election* from which one can fall away. *Of you*—From among so few. *One*—This indefinite disclosure excited all the rest, and proved the truth of their confession, made by Peter, but excluded Judas, though he did not contradict that confession. Here Judas should have repented. [The wretch had been offended, ver. 61. Wherefore that, *To whom shall we go?* did not after this suit him. He doubtless did go, but to the chief priests. V. G.] *Devil*—Not merely evil to himself, but even dangerous to others.

71. *Of Simon*—The other evangelists are silent as to the name of the traitor's father: John supplies it. [For Ἰσχαριώτην, read Ἰσχαριώτου, Tisch., Alf. Read, *Judas, Son of Simon of Kerioth*. Alf. So Beng.] The article is opposed to the reading, Ἰσχαριώτην: for in that case it would be Ἰούδαν Σίμωνος τὸν Ἰσχαριώτην, not τὸν Ἰούδαν Σίμωνος Ἰσχαριώτην. The article is placed between the name and surname. I have mentioned at Matt. x. 4, but not approved of, the derivation given by *Ludovicus de Dieu*. Both Judas and his father were surnamed *Iscaiot*. [Alf. (not Tisch. 1859) omits ὄν, *being*. The wonderful contrast is stronger without the word. Mey.]

CHAPTER VII.

1. *Walked*—For several months after his second passover [ch. vi. 4.] *The Jews*—Who believed not. *To kill*—Through the hatred conceived against him, from the Pentecost of the previous year (ch. v. 18), which revived at this feast of Tabernacles, and afterwards broke out more furiously. *Harm*; ver. 19, 30, 44; viii. 40, 59.

3. *His brethren*—First cousins. [Or perhaps sons of Joseph and Mary. Alf., etc. They seem to have first believed after Christ's resurrection, Acts i. 14; 1 Cor. xv. 7. Mey.] *Depart*—To remain.

Hence—From this obscure place in Galilee. *Into Judea*—They send the Messiah from Galilee to Judea; and then from Judea to Galilee, ver. 52. *Thy disciples also*—By this very expression they show, that they are not his disciples, ver. 5. There were many disciples of Jesus in Judea, especially at the feasts. *May see*—At the feast, in Jerusalem.

4. *And seeketh*—An affirmative statement, as is clear from the verb *show*, which is inferred from this clause. *No man* includes *every man* and *not*: *every man* belongs to both parts of the sentence: *not*, to the former part; in this sense, Every man, who does anything, does it not secretly, *but* so that he seeks *himself* to be openly known. *Kai, and*, for *but*, as is common. *Diasyrmus* [mocking, disparagement.] *Himself*—In contrast with that, which he himself doeth: so, *Thyself*. *If*—This particle is often more, not less forcible than *since*. *These things*—*These* miracles, which Thou doest. *To the world*—To all. Seek a larger theatre of action, say they, especially at the feast time.

5. *Not even*—[Better than Eng. Ver., *neither* :] so few believed! Only by Divine aid was faith in Jesus of Nazareth established: the very members of his family opposed him.

6-8. [The sense of Christ's answer is: *My time* to shew myself to the world *is not yet come*; *But you* can shew yourselves *always* without danger, for you, as disbelievers, belong to that world, and it cannot hate you. *Me, however*, since I am not of the world, *it hateth*, etc. *L.*]

6. [*Not yet*—Jesus knew that, at the beginning of the feast, the Jews' hatred would be more violent than after some days. *V. G.*] *Always*—There is no need that your time *should come* at last.

7. *The world*—On which see ver. 4. [But here the word *world* has a moral force; *unbelieving humanity*. *Mey.*] *You*—Being of the world. *Me*—Comp. v. 1. *It hateth*—Men regard Christ's followers either with the greatest love, or with the fiercest hatred. Those who please all men always, should suspect themselves. *I testify*—Christ's especial work. Thus he had testified, ch. v. 33-47. *Evil*—From the Evil One; 1 John v. 19. [That the works of the world are evil, the worldly themselves all confess; but there is no one that does not try to except himself. There is added the detestable evil, hypocrisy; namely, they wish to appear very far from hating Jesus Christ. *V. G.*]

8. [Omit *ταύτην*, *this*. *Tisch., Alf.* Read, *the feast*. Also for *οὐκ*, *not-yet*, read *οὐχ*, *not*. *Tisch., Alf.* So *Beng.*] *Not*—Not now with you (ver. 10,) as you advise, *that I may be seen* in the highway and in

the city. Hence *he abode*, ver. 9. Ἀναβαίνω, *I go up*, is to be taken strictly in the present, [*i. e.*, *I am not now going up*. So *L.*, *Alf.*, etc.] Comp. *not*, Matt. xi. 11, where also the past tense should be strictly understood. So *not*, for *not yet*, Mark vii. 18, etc.: comp. Matt. xv. 17. He who was not present on the first day of the feast, did not seem to be present at all. The Lord afterwards went up to the feast, but as it were unknown, and not so much to the feast, as to the temple; ver. 10, 14. There was now properly, but one going up, set before the Lord, namely, to the passover of his passion: concerning this he speaks enigmatically. *Time*—Wisdom observes the time. His remark, *yet come*, respecting the time for going up to the feast is at ver. 6: but as to his time of suffering, apparently in this verse: comp. v. 30. This journey to the Feast of Tabernacles was his last journey but one to Jerusalem.

9. [For ἀυτοῖς, *unto them*, read ἀυτὸς, *he*. Tisch. (not *Alf.*)] *He abode*—He did not wish to go up with those who were not believers: yet did not, on their account, avoid the feast itself.

10. *When*—Gr. ὡς. The particle here does not compare, but declares.

11. [*Jews*—The same mentioned, ver. 1. They sought him only to seize and slay him. Ver. 25. *L.*] *He*—Truly no feast is a feast without Christ.

12. *Murmuring*—Their speech not venturing openly to break on either side. Comp. ver. 13. The same word is used, ver. 32. *Among the people*—*the people*—Gr. ὄχλους, *peoples*; and ὄχλου, *people*. A change of number. The plural accords with the *much murmuring*: on all sides numbers were speaking of Jesus. The singular agrees with the opinion as to his deceiving *the rabble*. *Some*—From Galilee especially, as appears from the subsequent contrast of *the Jews*.

13. [*No man*—Of those favorably inclined. *Enemies* had no reason to conceal their views. *L.*, *De W.*, *Alf.*]

14. *The midst*—This Feast of Tabernacles is fully described: The beginning, ver. 10, etc., the middle here, and the end, ver. 37. The feasts afforded opportunities for improvement. *He went up*—The first day of the feast had been the 11th of October, as I have observed in the *Harm.*, and therefore the third day of the week; for on that twenty-ninth year of the Dionysian era, the Sunday letter was B. Therefore the Sabbath occurred in *the middle* of the feast; and on a Sabbath the audience was crowded, beyond that on the other days of the midst of the feast, and his speech concerning the Sabbath was seasonable, ver. 22. *Into the temple*—Directly, so as to go nowhere else first.

15. [For καὶ ἐθαύμαζον, and *marveled*, read ἐθαύμαζον οὖν, *marveled therefore*. Tisch., Alf.] *Letters*—That is, literary pursuits. For he taught, ver. 14. *Having never learned*—He had needed no school. It was characteristic of the Messiah. [Their feeling is merely curiosity as to the *source of his learning!* They care not to ask at all what his doctrine is. Mey.]

16. [Add οὖν, (after ἀπεκρίθη,) *therefore*, (after *Jesus*.) Tisch., Alf.] *Is not mine*—Not acquired by any labor on my part in *learning*. *Who sent me*—Therefore, saith he, it was unnecessary for me to learn after the manner of men. The Father hath taught me: ch. viii. 28.

17. *If any man*—A most reasonable and pleasing condition. Understand *therefore*. The Father's doctrine and the Son's are the same. He, then, who is conformed to the Father's will, shall know of the Son's doctrine. *Will—His will*—[Alf. renders, *If any man's will be to do his will*, etc.] A sweet harmony. The heavenly will first arouses the human will: then, the latter meets the former. *Will*—Known from the prophetic Scriptures. *Do*—A very sound method of learning the truth. [No one ever denied that some knowledge of the truth is required in him whose will is to be reformed. For instance, Christ here cites his doctrine propounded to the Jews. Why could they not more fully know and embrace it as Divine? Because of their perverse will. I am pained to find that the sentiment that knowledge of the truth is promoted by a good will, is abused. Other things being equal, the will is doubtless corrected by a knowledge of the truth. But this declaration of the Saviour, and all Scripture, testify that obedience of the will affords a nearer access to truth. The familiar axiom, "The fear of the Lord is the beginning of wisdom," is superior to every learned subtlety. Nor can I deem their design ridiculous who profess that they write to sway the will rather than to inform the intellect. A greater or less degree of knowledge being supposed, it may, nay, ought to happen that the foolish should be roused to investigate the truth partially known to them, and faithfully to overcome the obstacles presented. To him that hath, it is given. He who begins with the fixed principle of obeying God, will surpass in the knowledge of the truth, as far as it conduces to salvation, many who, though learned, are unwilling to give themselves to God. Ambrose says, "Understand not to believe, but believe to understand. Understanding is the reward of faith." E. B.] *He shall know*—He will exert himself to know; or rather, he shall attain the knowledge; comp. ch. viii. 12, 28, 31, 32; xii. 35, 45; x. 14; Matt. vii. 24; 1 Cor. viii. 3. *To know the Lord's ways*,

is the privilege of those alone, who do righteousness. Isa. lviii. 2. Comp. the future middle *shall know*, ch. viii. 28, 32; xiii. 7, 35; xiv. 20; Rev. ii. 23. *Of the doctrine*—The article has a relative force at ver. 16. *Of God*—*From God* and of God, ver. 16.

18. *He*—Most sure characteristics. A syllogism; He who speaks of himself, seeks his own glory, being false and unrighteous; but Jesus seeks not his own glory, but that of the Father, by whom he was sent. Therefore Jesus speaks not of himself, but is true and worthy of belief. *His glory that sent*—Two things are here included; that he was sent; and that he seeks the glory of Him who sent him. The latter is the test of the former. *The same*—He only. *True*—And to be so esteemed. *Unrighteousness*—*Falsehood*; comp. ver. 24, *true*, righteous.

19. [*Did not*—Here Jesus assumes the offensive, and exposes the unjustifiable hatred of his foes. *Mey.*] *Moses*—Whom ye believe. *You*—Not *me*. *The law*—There is much mention of the Law here; ver. 23, 49, 51; appropriately so: for שמחת תורה, *the joy of the law*, completed in its public reading, is on the day following the last day of the Feast of Tabernacles. The eighth day, according to different views, was either part of the Feast of Tabernacles, or a distinct feast. The former view prevails in John: and in the same feast, every seventh year, the Law used to be read: Deut. xxxi. 10. *None*—Ye accuse me of violating the law, ver. 21, etc. But ye all violate it. *Why me*—As though I had violated the Sabbath. *Seek*—[*Eng. Ver.*, not so well, *go ye about.*] Ye seek to kill me. Therefore ye fulfil not the law. Therefore ye do not God's will. Therefore ye cannot know my doctrine, because ye are altogether unlike me, and hate me.

20. [Omit *καὶ εἶπε*, and *said*, *Tisch.*, *Alf.*] *Said*—At Jerusalem there seem to have been some lying in wait to kill him, and others privy to the fact, ver. 25; and those who speak here seem to having been farther removed from these, and yet not better at heart. Jesus shows that he knows them better, and he penetrates them with this ray. *Thou hast a devil*—The foulest form of reviling. Possessed, mad. They think that the secret design to murder could not have become known to Jesus himself except through a devil.

21. *One*—Out of countless works, which ye know not, [the healing of the man at the pool of Bethesda. *V. G.*] *I have done*—On the Sabbath, ver. 23. *And*—Involves a relative meaning; I have done *one* work, at which ye *all* wonder. Since in no other work of mine ye perceive anything censurable, ye should think well of this one also. *Ye marvel*—With doubt. Such a marveling as in Acts ii. 7, 12.

22. *Therefore*—This is presently explained by the *not because*: Comp. ch. viii. 47, x. 17. A similar expression occurs, Mark xii. 24, where the force of the particle *ὅτι*, *because*, is hidden in the participle. *Gave*—Gen. xvii. 10; Ex. xii. 44; Lev. xii. 8. *Not because*—By this clause the dignity of circumcision is exalted, in respect to the Sabbath, than which it is older and is therefore entitled to precedence.

23. *That not*—*So that* the law be *not* broken; or else, without violation of the law. [Gr. *ἵνα μὴ*, *that* the law be *not* broken. So, correctly, Eng. Vers. *The law* is that requiring circumcision on the eighth day. *L., Mey.*] *The law of Moses*—The law of the Sabbath, which is not violated by circumcision. *At me*—As if I have broken the law of the Sabbath. *Are ye angry*—*Χόλος*, *anger*, in Homer, as Eustathius observes, denotes also a *lasting anger*. This anger of the Jews had now continued sixteen months; but it blazed out afresh when they saw Jesus. *I have made an entire man sound*—Gr. *ὅλον ἀνδρῶπων ὄντην ἐποίησα*. [Eng. Vers., *I have made a man every whit whole.*] It is not the man's whole body which is contrasted with the parts circumcised; for a consequence, when an admission is made, does not thus proceed from less to greater. It is lawful to circumcise a part, therefore it is lawful to cure the whole body. But it is the whole man, body and soul, ch. v. 14, whose healing is a benefit much greater, and, so much more becoming the Sabbath and sanctioned by the law, than the outward act of circumcision regarded by itself, or than circumcision, even though it be regarded as a sacrament. For circumcision is a mean: healing of the soul is an end. [Besides circumcision is accomplished not without a wound; healing therefore better suits the Sabbath. *V. G.*] *I have made*—By supreme power.

24. *Judge not according to the appearance, but judge righteous judgment*—On that Sabbath, which occurred among the days of the Feast of Tabernacles (the Sabbath moreover had fallen this year on the fifth day of the feast), the book Ecclesiastes was read, a great portion of which is this very precept as to avoiding superficial and maintaining right judgment. [Judgment is given according to appearance, or (what is the same) according to the flesh; ch. viii. 15, when the letter is taken independently of the sense. Christ himself judges according to truth. Isa. xi. 3, 4. *V. G.*] *The*—[*Judgment*, Gr. *τῆν*; not translated in Eng. Vers.] *The true judgment* is the only one. This is the force of the article.

25. *Them of Jerusalem*—Who knew what was going on in the city.

26. *Boldly*—Ps. xl. 10. *Indeed*—The people might have doubted whether the rulers would assert that Jesus is the Christ; but recover-

ing from this doubt, the people begin to affirm concerning that assertion. *Know*—In mind, and by word of mouth. [Omit ἀληθῶς, *very*, before ὁ Χριστός, *Christ. Tisch., Alf.*]

27. *Howbeit*—They trusted human authority, in rejecting Christ: yet they do not trust human authority, in acknowledging Christ. Here may be observed the Jewish prejudices. This was the reasoning of the Jews; the *Christ's parentage is unknown; Jesus' parentage is not unknown: therefore Jesus is not the Christ.* The Lord answers at ver. 28. *We know this man*—Ch. vi. 42. *No man*—That really happened in the case of this true *Messiah*, next ver. Ch. ix. 29. For they did not now know even his country. Ver. 42. Whereas Jesus was born at Bethlehem. [Some one may fancy, that it is an idle question, whether Christ's extraction be known or unknown; but a false opinion on a very slight point might really prove an important obstacle to faith. One may observe the same of various unsound maxims, by which the world suffers itself to be held. *V. G.*]

28. *Cried*—Very earnestly for men's salvation; and because of the great number of his hearers. Christ cried by no means often; Matt. xii. 19. Wherefore the cries which he did utter were for weighty reasons. See soon after ver. 37, xi. 43, xii. 44; Heb. v. 7; Matt. xxvii. 50. *Both me*—Some suppose irony to be used here; but you will find that our Lord never spoke ironically. The Jews' speech had had two parts, *this man and Christ*: in reply to which, at ver. 27, our Lord's has also two parts, the *both me*, and *of myself*. The former is concessive, and leaves the knowledge of Jesus and his birth, viewed from without, about where he found it; for he is never wont to mention it himself; comp. 2 Cor. v. 16; but he denies that they have a correct knowledge of himself as sent by the Father; comp. ver. 33, etc., and ver. 36, ch. viii. 14. *Of myself*—And yet I am not come *of myself*, as ye suppose. *True*—This *truth* is more important than that *indeed*, in the question at ver. 26. [*True*—Not in the sense of truthful, but real; *a sender in highest reality. Mey., Alf., Thol., etc.*] *Whom ye know not*—Supply the clause which follows, *for I am from him, and he has sent me.* The very demand of the Jews concerning Christ, expressed at ver. 27, was realized in Jesus.

29. [Omit δὲ, *but. Tisch., Alf.*] *I am from him*—This denotes eternal generation; from which his sending follows as a consequence. There are two points: the first refers to *both me*, the second to the *whence*. *I am*, in this verse and in the preceding, refers to the *is*, which occurs twice in ver. 27.

30. *Not yet*—Ch. viii. 20.

31. [Omit τούτων, *these. Tisch., Alf.*]

32. The 45th verse refers to this; where the Latin translator himself has "ad pontifices et Phariseos," *to the chief priests and Pharisees*. *The Pharisees* are placed first in ver. 32; for these were more violent, and by them the chief priests were instigated.

33. [Omit *αὐτοῖς*, *unto them*. *Tisch., Alf.*] *Yet*—He continues the discourse, which they had interrupted after ver. 29. [*A little while*—Truly: for scarcely half a year elapsed from this discourse to his passion. *Harm.*]

34. *Ye shall seek me*—Me, whom ye now see, and despise. These words are a kind of text to the discourses of this and the following chapter, ch. viii. 21, etc. Such a text occurs also, ch. xvi. 16. *And ye shall not find me*—Afterwards he speaks more sternly, *ye shall die in your sin*, ch. viii. 21. *Whither*—[Eng. Vers., *where*: see remarks on *I am*, below.] Namely, to heaven: ch. iii. 13. The Lord sometimes uttered a discourse, such that a certain meaning of it was, at the time, apparent to his hearers: a deeper one subsequently. Comp. with this passage, ch. xiii. 33. Such a discourse also occurs, ch. xiii. 16; comp. ch. xv. 20.

34, 36. *I go*—[Eng. Vers., correctly, *am*, Gr. *εἰμι*.] Assuredly I grant, the Saviour says, *where I am*, in ch. xii. 26, xiv. 8, xvii. 24, in which passages there follow, *shall be*, *may be*, *may be*. But here *whither I go* should be read, because here there follow, *come* and *go*, and the Lord in repeating this statement, addressed to the Jews, saith, *I go my way*, ch. viii. 33. Also *εἰμι*, *I go*, is employed in prose, Sept., Exod. xxxii. 26, *let him come unto me*; Prov. vi. 6, *go to the ant*. This remark was necessary, as *εἰμι*, *I go*, is rejected, as a poetical form by some. Nor indeed is this observation unprofitable. The Lord said *whither I go*, some time before his departure, *where I am*, on the very week of his passion, among his very last words. All the passages lately pointed out prove this difference of phraseology: nor does the passage, John xiii. 33, 36, oppose this; for at ver. 33 his former remark to the Jews is quoted; and at ver. 36 the question of Peter is referred to, *Lord, whither goest thou?*

35. *Whither*—They afterwards say more rudely, *Will he kill himself?* ch. viii. 22. *Dispersed*—Gr. *διασπορᾶν*, *dispersion*. So the Sept., Deut. xxviii. 25, xxx. 4. *Of the Gentiles*—Gr. *τῶν Ἑλλήνων*, *of the Greeks*. In other words, the Jews outside of Palestine. [But *Ἕλληνες*, *Greeks*, will not bear this meaning. It is simply mockery; *Will he*, if rejected by the Jews, *go where the scattered exiles are, and teach Greeks?* *L.*, etc.] They think that they will find him out by means of letters, wherever he may dwell among Jews.

36. *This saying*—They remember his saying better as expressed in rhythm. Comp. ch. xvi. 17.

37. *In the last*—This was the seventh day: not the eighth, since it had its own proper feast. This seventh day was an especially solemn one in the Feast of Tabernacles; Lev. xxiii. 34, 36; Num. xxix. 12, etc.; Neh. viii. 18; 2 Chron. vii. 8, etc. Jesus also himself made this a *great* day; nor did there remain before the Lord's passion another day of so great solemnity, and celebrated by so large a crowd. He therefore used the opportunity. [The antitypes of the Passover and Pentecost appeared in Christ's sacrifice, and in the outpouring of the Holy Spirit at Jerusalem, before the complete abolition of types. Thus also we may here observe an antitype of the Feast of Tabernacles, in this very feast which the Saviour so gloriously illumined, repeating at Jerusalem that remarkable promise (Zech. xiv. 16, 17, referring to Jerusalem), and comforting believers' minds by its abundant fulfilment, there to be immediately expected.

Harm.] *If any man thirst*—[There are not wanting to-day, those who think that this passage treats of the miraculous gifts of those who received the apostolic teaching. Nor indeed can any one justly contend that these are not referred to. Comp. ver. 39, etc. Yet I am unwilling that this universal and most solemn promise should be so restricted that you are to think that those gifts of the Holy Spirit are excluded, for which every soul that is weary of vanity thirsts. Indeed the passage, Zech. xiv. 8, comp. ch. xiii. 1, clearly teaches that, at the same time, these gifts of the Spirit are indicated, which every one needs, to bring him to a true rest and a better life. *E. B.*] An appropriate expression, even on account of that rite, when on that last day of the feast they used to draw water from the fountain of Siloah, and to pour it upon the altar of the whole burnt-offering. [*To thirst* is the first mark of a soul panting for salvation, and a most sure characteristic. *V. G.*] *Let him come*—Rev. xxii. 17. [*And drink*—The matter must be brought to this. Many come to Jesus, but through their own fault, fail to experience that fulness of joy, which would otherwise follow their near approach. *V. G.*]

37, 38. *If any man thirst, let him come unto me, and drink*—*He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water*—A new and plausible punctuation is proposed, *If any man thirst, let him come unto me; and let him that believeth in me drink*, etc. But the Chiasmus would be rather harsh, *Let him that thirsteth come: let him that believeth drink*. Now the sense remains unbroken, and flows spontaneously, thus: *If any man thirst let him come to me, and he shall drink; he that believeth on me, shall be*

satisfied from my abundance. Comp. ch. vi. 35. An imperative after an imperative has the force of a future, as presently at ver. 52, *search and ye shall see*, [Eng. Vers., and *look.*] Nor is the construction of the following words thereby injured. The subject is, *He who believes on me*: the predicate is, *As the Scripture hath said, rivers of living water shall flow out of his belly.* Only the copula, *is*, or rather *shall be*, should be supplied, almost as at ch. vi. 39, xvii. 2; Luke xxi. 6. But in this passage the sentence is continued by the quotation, and the believer is compared to the Lord of believers himself, of whom the promise treats.

38. *He that believeth on me*—*To believe* is not parallel to the verb *thirst*, but to *come*; ch. vi. 35. To this refer *they that believe* of the next verse. *As the Scripture hath said*—Scripture says much of the promise of the Holy Spirit, under the figure of water: Isa. xii. 3, lv. 1. 3; Ezek. xlvii. 1, etc.; Joel ii. 23, which Jesus here expresses in words suited to the present occasion. But especially pertinent to this passage is Zech. xiv. 8, *Living waters shall go out from Jerusalem*: for that very chapter of Zechariah had been publicly read as the Haphtara [Lesson] on the first day of the Feast of Tabernacles, which Jesus, when he had come in the middle of the feast time, on the last day repeats at *Jerusalem*. He had not been present at the reading on the first day: He had not learned *letters*, ver. 15, therefore his quotation of the lesson should have moved his hearers the more. *Belly*—*בטן*, the inmost recess, most capacious and most fruitful. The allusion is to the jars in which, on the last day of that feast, water was borne from the fountain Siloah through the city to the sanctuary; for they had a large belly-like interior. *His*—Messiah's. This is the fountain from whose abundant *flow believers receive*, ver. 39. *Living water*—Zech. as quoted above.

39. *Spake he*—Jesus. *Was not yet*—Gr. *οὐπω γὰρ ἦν*, [Eng. Ver. *was not yet given.*] *To be*, for *to be present*: Matt. ii. 18; Gen. xlii. 36. Comp. by all means 2 Chron. xv. 3. The *for* is to be referred to *should*, and this to the future *shall flow*. [The Evangelist does not deny the eternal existence of the Holy Spirit; nor that he was actively manifested in particular instances; in the inspiration of the prophets, (2 Pet. i. 21,) and the sanctification of the pious, (Ps. li. 13,) during the Old Testament period; but merely affirms that his abiding and controlling agency had not yet assumed its place in the church. *De W.* Omit *ἄγιον*, *Holy*. *Tisch., Alf.*]

40. [Omit *πολλοί*, *many*. *Tisch., Alf.* Read, *some of the people*. Also for *τὸν λόγον*, *this saying*, read *τῶν λόγων*, *these words*. *Tisch., Alf.*]

41. [For, ἄλλοι δὲ, read ἄλλοι, For *but some said*, read *others said*. (Alf. and Tisch., ed., 1849.) Tisch. now reads *of δὲ, but some said*.]

42. *Hath not*—And yet indeed this very prophecy was realized in Jesus. Why had they not perceived it? especially when admonished of the fact, Matt. ii. 1, etc. Thirty-two years were not a time beyond memory, especially as a new reminder intervened in his twelfth year, Luke ii. 42. *Out of Bethlehem*—This John assumes as known of Jesus from the other evangelists.

43. *A division*—So ch. ix. 16; x. 19. A division is generally manifold; on one doctrine or on many; of the good from the bad, or of the bad from the good, or of the good from the good, or of the bad from the bad.

44. [No man—They were restrained invisibly. *Euthym. in Mey.*]

45. *They*—*The chief priests*, whom at ver. 47, the Pharisees interrupt.

46. *Like*—A characteristic of truth, convincing even the ignorant, rather than their masters. [The more ignorant often feel the virtue of Christ's word more readily than the most sagacious. *V.G.* Mark how the power of Jesus' words not only restrained their hands, ver. 44., but even made every excuse or subterfuge on their part morally impossible. *Mey.* His life is lightning, his words thunder. *August.* in *Thol.*]

47. [Omit οὐ, then. Tisch., Alf.]

48. *Have any*—This is their inference: Men should not believe in him, in whom the rulers do not believe. Fanatics of to-day, especially the Romanists, argue and bluster in a similar way. *Of the Pharisees*—Who know the law.

49. *This*—Said contemptuously. *The law*—Often *the law* denotes among the Hebrews what we call *the Bible*; 1 Cor. ix. 8. *Cursed*—These wretched men blustered much: whence arises the Metonymy of antecedent and consequent: that is, they are accursed; they believe in him, they remained accursed.

50. *Saith*—Often those who had been timid when out of danger, in actual danger prove to be defenders of the truth. [For νυκτός, *by night*, read πρότερον, *before*. Tisch. But Alf. omits both. Comp. ch. xix. 39.] *Being one*—This clause is connected with *saith*.

51. *Law*—Which ye suppose that ye alone know: ver. 49. *Judge*—That is, teach us to judge. *Man*—Any one, and this one. *It hear*—Understand, *he who judges*. [This rule, that a man should be heard before he is judged, is so obvious that it may be comprehended even by a little child; notwithstanding men of the highest authority often violate it. Much of the injustice with which the world abounds,

if this were duly considered, would be banished. Indeed nowhere is this less observed, than where Christ's cause is at stake. *V. G.*]

52. *Whether*—Gr. *μή*, translated by asking the question, *art thou*. They are sensible of the justice of his remark to them; wherefore they do not answer it: they only out of the conclusion itself arouse hatred toward Nicodemus, and assail him, as though all Jesus's disciples were Galileans, and Galileans only. *Art thou also of Galilee*—So the *Lat.* and that according to the mind of the Pharisees. The more modern Greek copies seem to have fastened on *ἐκ τῆς Γαλιλαίας*, of Galilee, instead of *Γαλιλαῖος*, a Galilean, from the words immediately following. *Look*—That is, *you will see most easily*. They appeal to experience, which however was not universal. [The common saying recurs to them afresh (comp. ver. 27;) which, however unimportant it might seem, occasioned signal injury when perverted. Out of the amazing multitude of those who perish, you will hardly find one who does not impair the efficacy of saving truth in himself, through being carried away by some falsehood at the outset. *V. G.* For *ἐγείρεται*, *arisseth*, *Tisch.*, read *ἐγήγερα*, *hath arisen*, (not *Alf.*)]

53. [On the reading, see ch. viii. 1, note.] *And every man went unto his own house*—Ant. Blackwall thinks that these words should form the beginning of the next chapter. If any change is to be made, end the 7th chapter with *of Olives*, so that the conclusions of *the days* in the action, and of *the divisions* in the text, may coincide. A trifling matter; yet the old division is most conveniently retained, that Jesus' departure to the Mount of Olives may be connected closely with his entry into the temple on the next day.

CHAPTER VIII.

1–11. [*Tisch.*, *Ols.*, *Mey.*, *L.*, *Thol.*, *Neand.*, etc., agree that the passage, ch. vii. 53, to viii. 11, is *no part of John's Gospel*. *Alf.*, though undecided, is strongly inclined to reject it. Yet it is certainly a traditionary document, dating from the Apostolic age, and containing (says *Calvin*) nothing unworthy of the Apostolic spirit. Hence, though *not John's*, it may with some confidence be accepted as a true

history. *Mey.*] *Jesus—sin no more*—The wisdom and power evinced by Jesus in the history of the adulteress are so great, that it is strange that this remarkable portion of the Gospel history should at present be regarded by many as uncertain. It is also omitted in the Codex Ebnerianus, but only from verse 3; and at the end of John's Gospel it is so supplied, and attached to verse 2, that it is readily apparent, that the transcribers, while acknowledging this portion as genuine, simply omitted it from public reading. John Lami, in his book on the Learning of the Apostles, describing the Florentine Greek manuscript of the four Evangelists, says, "There are Iambic verses written at the end of the Gospel of John. An index of the nineteen chapters precedes. The tenth chapter had been omitted, and the account of the adulteress is told out of its regular order, in front; though her history is extant in the Gospel itself. The writing is of the twelfth century." *Went*—As one who had no *home*. Comp. ch. vii. 53. *Unto the mount of Olives*—That mountain, where they were afterwards to take him; ch. xviii. 2; whereas they had only attempted it, but in vain, at ch. vii. 30.

2. *Came*—As expected. *He taught*—Hence his interrupters were the more troublesome: ver. 3.

3. *Taken*— $\epsilon\omega\sigma\tau$, Sept. *καταλαμβάνειν*, to take, but at Num. v. 13, and more frequently, *σὺλλαμβάνειν*, to take.

4. *Master*—Implying, the reason why they seek his decision. *In the very act*—Such disgraceful acts are often committed about the time of feasts. Comp. ch. vii. 37. What follows confirms the truth of this narrative; as the mention of darkness at ver. 12, compared with this verse, which treats of adultery, a work of darkness. And ver. 15, treating of judgment, compared with ver. 11.

5. *To stone*—Either this woman was betrothed, or else the expression of the Scribes and Pharisees is abbreviated, with this sense: *Moses ordered* to punish adulteresses; Deut. xxii. 22, etc.; and our ancestors have decided that punishment to be *stoning*. *Therefore*—Gr. *οὐν*, [Eng. Ver., *but*.] This particle makes their question appear more crafty, than if they had said in open contrast, *but*.

6. *To accuse*—Of violating the law. [If he should decide for *stoning her*, they could accuse him to the Roman authorities; or perhaps to the people, of contradicting himself; Matt. v. 31, 32. *Dieck*, in *L.*; if against it, to the Sanhedrim, for contradicting Moses. *Mey.*] They were aware of Jesus' leniency towards the guilty, as he had not come into the world to execute judgment. *But*—Men at leisure, when in deep thought, are wont at times to make various gestures, which also resemble persons writing; and omit these when anything

serious occurs. The Saviour uses a very different gesture, and that more than once here, when the case has been now submitted to him by the Scribes and Pharisees. *Stooped down and with his finger wrote on the earth*—Once God wrote the Decalogue in the Old Testament; once in the New Testament, Christ wrote: moreover he wrote with his finger; for Wisdom itself did not use a pen: he wrote too on the earth, not in the air, not on a tablet; he wrote, or drew, either the letters composing words, perhaps the very words mentioned at ver. 7, or else lines and strokes, having no distinct meaning; the characters in either case, when his finger rested, either remaining or disappearing. Comp. Dan. v. 5. Writing is usually employed for future remembrance. Therefore it seems necessary to interpret this action from the following words: Moses wrote the law: I also can write; nay, the law of Moses was my writing. Ye, Scribes, write judgments against others; I also can write against you, ver. 26. Your sins have been written in your heart; and your names in the earth: Jer. xvii. 1, 18. (What if he wrote the names of the accusers?) This writing of mine ye do not now understand; but *hereafter* what I have written shall be displayed to the whole world, when the books shall be opened, and all your crimes shall be disclosed. Therefore Jesus, first, by this silent act fixed the wandering, hasty, and careless thoughts of his adversaries, and awakened their conscience; second, he intimated, that he had not then come to conduct legal trials, and that he preferred to do what would seem to the unseasonable accusers an idle act, rather than to devote his attention to a case of that kind; (to this the ancient Gloss refers, *He wrote on the earth, μή προσποιούμενος, not claiming*, signifying that this is not his business; for which more modern copies have *καὶ προσποιούμενος, and claiming*;) that the time when he himself shall act as Judge of this case, of these actors, and of all men, the unjust and just, and that, for all things, is not now, but shall be hereafter; that in the meantime all things are recorded in the books; that hereafter the earth will not cover the guilt of hypocrites. Isa. xxvi. 21; Job xvi. 18. For *writing* is usually employed for remembrance against the time to come: Exod. xvii. 14; Ps. cii. 18. Evidently this action of Jesus Christ bears some resemblance to that ceremony usually employed in the case of an adulterous woman: Num. v. 13, 17, 23, etc.; but there is also a dissimilarity: for the law refers to a woman suspected, but this passage, to a woman caught in the act; and in the law, the woman drinks the letters written by the priest in a book, and washed out with water, together with the water and dust from the ground; but the letters which Jesus wrote on the earth itself, the woman could not drink

with water, much less without water. Hence it is clear that, in this action of Jesus, as regards the accused, there is something as it were broken off and left in suspense, that he may seem to intimate, that he is indeed the Judge, but that his judgment shall be accomplished not now (wherefore he dismisses the accusers only wounded for the present), but hereafter; and that then also this adulteress shall be punished or acquitted.

7. *When they continued*—For *δέ*, so, there is in most of the *Latin* copies *ergo, therefore*. This is according to John's custom; who, however, in this paragraph more frequently employs *δέ*, which often occurs in this gospel even elsewhere: for instance, in ch. ix. *He that is without sin*—*Ἀναμάρτητος, without sin*, if the termination be regarded, is, either one who cannot sin, or one who hath not sinned. Sept. Deut. xxix. 19: *let not the sinner destroy the sinless (ἀναμάρτητον) with him*, comp. 2 Macc. viii. 4, xii. 42. The witnesses were usually *first* in the act of stoning. [Hence *τὸν λίθον, the stone*, with the article. *V. G.*] These witnesses had all incurred guilt, worthy of punishment, either by that very act, or by similar crimes. [Thus *without sin* means, without sin of this kind, unchastity. *L., Mey.*]

9. *Beginning with the elder*—[*Eldest* in years; not the *elders* of the people. *Mey.*, etc. But the whole clause is simply equal to, *from first to last*, i. e., *every* one of them. *Thol.*] These had been most conscience-struck. Great was the force of Jesus' words, [disclosing men's most secret thoughts. *V. G.*] *Alone*—Not one of the accusers remaining. Others, who also were of the Pharisees, remained, as appears from ver. 3, 13.

10. *And saw none but the woman*—The preposition *πλὴν, but*, nowhere employed by John, betrays a gloss unknown to the ancients: the force of which he has everywhere expressed differently. *Those*—They had now fled far away.

11. *Go*—He does not add, *in peace*; nor does he say, *Thy sins are forgiven thee*; but, *sin no more*: ch. v. 14. [But dost thou, Lord, show favor to sinners? Nay: note what follows; *go, henceforth sin not*. The Lord did condemn, then, not the woman, but the sin. *August.* in *Thol.* He reformed the culprit, without acquitting her of crime. *Ambrose* in *L.*]

12. *Again*—As at ch. vii. Jesus usually begins his discourses with the doctrine of salvation: then, when men contradict, he adds a proof. *The Light*—An expression appropriate to the *morning*, and opposed to the works of darkness, such as *adultery*. *Of the world*—The whole world. [*Light*, says *Augustine*, reveals both itself and other things. It bears testimony to itself, opens sound eyes, and is its

own witness. *L.*] *He that followeth*—By this very expression he shows, that adultery is by no means sanctioned by him, although he did not condemn the adulteress.

13. *Said*—With undisguised eagerness. *Of Thyself*—They bring against the Lord his own words, comp. ch. v. 31, but in a perverted sense. *True*—An abbreviated expression. A man can speak the truth of himself; but that is not usually deemed sufficient testimony. But the Jews, in order to contradict him more strongly, pretend that Jesus' testimony is not even true.

14. *Though*—He does not speak conditionally, but affirms, that he bears witness of himself, ver. 18. After showing them many things, he demands of his hearers, what he had not before so demanded. [See ver. 18, note. The apparent contradiction to ch. v. 31, is explained by remembering that there it accorded with his design to follow the usual course of men, and rely on the testimony of others; while here he follows the higher principle, that the divine can receive testimony and proof only from itself. Moreover his testimony to his own consciousness of his divine mission (comp. ch. vii. 29) is in accordance with the witness of his works, (ver. 36,) which presuppose that consciousness. *De W.*] *I know*—True testimony proceeds from sure and established knowledge. *Whence, and whither*—The doctrine concerning Christ can be reduced to these two heads. The former is discussed at ver. 16, etc.; the latter at ver. 21, etc. *Ye*—It is your fault that ye do not perceive the truth of my testimony. You need that I should tell you, what no one of mortals can tell you. *I come*—To be distinguished from *I came*. By *I came*, Jesus signifies that he always knew; but *I come*, that the Jews do not know even now.

15. *After the flesh*—And so by *appearance*, ch. vii. 24. [In contrast with *from above*, ver. 23. *V. G.*] *I do not judge*—Comp. ver. 11.

16. *My judgment*—The same principle holds good of judgment as of testimony: ver. 14, 17; ch. v. 30, etc. *The testimony* is concerning God and the Son of God; *the judgment*, concerning man. *True*—Not according to the flesh, ver. 15. *I am not alone*—Even in judging. Comp. ch. v. 19. *He that sent me*—By this very expression he intimates whence he came.

17. *In your law*—To which ye refer, ver. 5. *Of two men*—How much more that of God and of the Son of God? Since these witnesses are said to be *two*, the argument is of the same nature. See respecting these two, Zech. vi. 13, at the end. *True*—indisputable.

19. [*And*—Here the two that bear witness are expressly mentioned: the testimony of a third (the Holy Spirit) is added. *V. G.*] *Where*

—They ask, *where*, in order to know whence Jesus has come, having been *sent* by the Father. [But their question seems to be mere mockery; *where then is this second witness, this Father of thine? Not here! Mey.*] *Neither me*—Jesus does not at once answer directly the Jews' question, *Where is thy Father?* but follows up the discourse he had begun; at the same time, however, preparing the way for a reply. For he shows the perversity of their question, and teaches them, that they must first know the Son, whom they see and hear in the flesh, if they wish to know the Father. For when the Son is known, the Father is known: comp. ver. 16, ver. 18, where the Son is named before the Father. Add Matt. xi. 27, and below, ch. xiv. 9. He shows plainly where the Father is, at ver. 23. And also here, when asked respecting the Father, he answers concerning himself; soon after, in turn, when asked as to himself, he answers concerning the Father, ver. 25, 27, because Himself and the Father are one. *Also*—Comp. ch. xiv. ver. 7, 9. *Ye should have known*—So that it should be unnecessary for you to ask where he is. This passage contains the clearest testimony as to the unity of the Father and of the Son; wherefore at ver. 20 it is described as something wonderful, that they did not understand Jesus.

20. [Omit δ Ἰησοῦς, *Jesus. Tisch., Alf.* Read, *spake he.*] *In the treasury*—Where one might easily have been taken; where there was a very great crowd of men. *As he taught*—The characteristics of Jesus' teaching may be here considered, especially as set forth by John. Christ, the Teacher, *one, true, and good.* *One*, Matt. xxiii., of the highest dignity, ver. 8; power, ver. 9: and authority, ver. 10. He is *the true* teacher, John vii.; for he was sent by God, and teaches the truth. He is *good*; apt to teach, 2 Tim. ii. There are three kinds of teachers in Matt. xxiii.: *Prophets, Wise Men, Scribes.* He did not himself bear the title of Scribe, but left it to his disciples, Matt. xiii. 52. He had no need of learning, John vii. 15. Only once He read, Luke iv. 17, *He found the place.* Only once he wrote, John viii. 6. Therefore he did not write books in his own name, as the apostles, nor did he use books to assist him; yet he dictated some epistles, Rev. i. There remain the two titles, *Wisdom* and *Prophet*, Matt. xii. 41, 42. The name, *Prophet*, is otherwise greater than that of *Wisdom*. In Christ, the name, *Wisdom*, is in some measure nobler than *Prophet*. He prayed, ever following the Father's commands. He sweetly drew disciples to himself: 1, as in John i. 38, etc.; comp. ch. viii. 30; 2, in Luke, etc. He taught them in order, first, of his own person, of himself as the Christ; 1, in the presence of the people; 2, in the presence of his adversaries; 3, privately, also con-

erning his passion and resurrection; he taught them first in plain language, afterwards by parables, Matt. xiii.; first at a marriage feast, afterwards on other occasions. He taught *the people* in one way, *the Pharisees* in another way, *John's disciples* in another, *his own* in another. He taught concerning the fasting of John's disciples, concerning John's baptism, Matt. xxi., concerning the tribute money, etc. He taught by works rather than by words, Matt. xi. 1, etc. He taught also by gesture and look, Luke xx. 17. He avoided notoriety, Matt. xii. He taught by questioning: he taught those who questioned. He also observed a mutual distinction among the disciples. He taught in one way before the resurrection, in another after it. His prediction of his passion was; 1, enigmatical; 2, plain. His farewell address followed, finally his departure itself; 1, at his passion; 2, at his ascension. He ceased not, until he said, *Now ye believe*, John xvi. 31. He confirmed his teaching out of the Scriptures and by miracles. He desired the disciples to learn experimentally, John xvi. 22, 23, (at the beginning.) He chose his opportunities wisely, John iv. In a short interview, he taught Nathanael, and the Samaritan woman, what the disciples had taken several years to learn. To the higher class of hearers he propounded lofty truths; John iii. He opened his subject gradually: John xvi. 4, 12, xi. 13. He did not state all things in the plainest way, but concealed them in appropriate enigmas. Many err by indiscriminate clearness. Let not our style change the usual order of teaching: if in any instance it differ let it not run into philosophical aphorisms, but betake itself to Holy Scripture. Moreover, Christ did not remain in one place, nor always with the same persons. See John iv. 44. He had the powers of a good teacher, and exhibited them sweetly and gently; Matt. xi.; Luke iv. He sent forth twelve disciples, afterwards seventy. He gradually taught them to pray; Luke xi. 1; John xvi. 24, etc. *No man laid hands on him*—Though they attempted it, none took him.

21. [Omit *ὁ Ἰησοῦς*, *Jesus. Tisch., Alf.*] *Again*—For he had said so at ch. vii. 33, etc., when they had plotted against him, as here. *Sin*—The Singular: one complete ruin, arising from unbelief, through which all sins flourish, ver. 24. Here the emphasis is on the former word *sin*, afterwards [at ver. 24] on the verb *ye shall die*, which stands first. [Thus the force is here, *In sin shall ye die*, carrying it with you to death and judgment. *Stier.*] *Ye shall die*—By death of every kind. *I go*—Ver. 22, ch. xiii. 33, 36.

22. *Will he kill Himself?*—A most wicked thought: nay, the Jews were about to kill him. They mean, that they can find him anywhere. [Rather embarrassed by his declaration, which they understood well

enough, they meet it by retorting on him, with most bitter sarcasm, his saying, ver. 21, *Ye shall die in your sins*; if, namely, you become a self-murderer, you shall indeed go where we cannot come! *L.*]

23. *Ye*—Again Jesus passes by their question; and proves what he said, ver. 21; comp. ch. iii. 13. *From beneath*—From the earth. [Not merely by birth, but because the *birth from above*, ch. iii. 7, etc., was strange to them. *Mey.*] *I*—He shows whence he is, and hath come, and whither he is about to go; from the world to the Father. *Of this*—By this addition, it is shown that there is also another world: ch. ix. 89.

24. [*For if ye believe not*—Believers cleave to Christ, and, through him attain to that which they could not reach otherwise. *V. G.* *That I am*—Gr. *ὅτι ἐγὼ εἶμι*; i. e., the Christ. The ellipsis renders their ignorance, ver. 25, more explicable. *L.*] *Ye shall die*—The Jews had neglected the weightier words of ver. 21: all the rest they had seized on at ver. 22: therefore now those weightier words are repeated.

25, etc. *Who art Thou?*—They refer to that expression, *I am* (He.) They ask the question, but with so perverse a mind, that they do not intend to believe on him, when he tells them. [Omit *καὶ*, and. *Tisch., Alf.*] *Saith*—Not, *he replied*. The Lord does not meet the Jews' interruption directly; but he meets the fact itself plainly, and so as to advance his own discourse. A similar question and reply occur at ch. x. 24, etc. *Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but He that sent me is true; and I speak to the world those things that I have heard of him.* [The reading is *τὴν ἀρχὴν ὅ τε* (not *ὅτι*) *καὶ λαλῶ ὑμῖν*, (*Tisch.* adds an interrogation mark); and is to be translated: *Essentially that which I am also saying to you, (De W.)*; or, *In very deed, that same which I speak unto you. Alf.* If read as a question, the meaning is, (Do you ask) *that which also I say unto you from the beginning?* They ought to know already what they ask, for it had been the subject of all his discourses. *Mey.* *Beng.*'s rendering cannot be supported.] All these words form one complete paragraph, of which each member is double-membered, so that they most aptly correspond thus: *In the beginning, since I also speak to you, I have many things to say and to judge concerning you: But He that sent me, is true; and I speak to the world those things that I have heard of him.* Every word in this passage both can and ought to be taken literally. I. *Τὴν ἀρχὴν*, *beginning*, is not here equivalent to *ὅλως*, *altogether*, but used literally, *in the beginning*. See note on Cor. v. 1. II. *ὅτι* is *because, since, inasmuch as*. [But the true reading is

ὅτι, that which, or whatsoever. See above.] So ver. 45, but because, *ὅτι*, I tell you the truth, ye do not believe me. Let the same particle be weighed at ver. 22, 43; ii. 18; xi. 47; ver. 56, etc. III. *Καί*, near the beginning, and not at the very beginning of a clause, has the force of *even, also*; and here it intensifies the force of the present tense and indicative mood in the verb *λαλῶ*, I speak; comp. with it *καί*, then, better even, 1 Cor. xv. 29. Phil. iii. 8. IV. *Λαλῶ*, speak, not merely *have to speak*, not merely *have spoken*, but also *do speak*. V. *Ἑμῖν*, to you, is the dative of advantage, that is, I speak of myself, who I am, that ye may believe and be saved. Hardly any point has perplexed expositors more than the period after this *ὁμῖν*. VI. *Many things—of you*—Because of your excessive unbelief. This was the chief point of Jesus Christ's complaint of the Jews everywhere, and especially here, where he begins to make mention of his departure. VII. *I have to speak and to judge*. To this appertains the *τὴν ἀρχὴν*, beginning, and it has thus somewhat more force than *πρῶτον*, first. Now first there was afforded by the Jews to the Lord, the best possible reason for speaking and judging of themselves, after they had heard so many testimonies, and yet had not believed. Similarly *νῦν*, now, is employed, Luke xi. 39, in an argument, for which an important opportunity had been given. Comp. the *ἤρξατο*, began, Matt. xi. 20. This completes the first member in the whole of which the same is said, as at ch. vi. 36, I said to you that ye also have seen me, and believe not; and at ch. x. 25, etc., where to the same question the same answer is repeated, only in other words. VIII. There follows the second member beginning with *ἀλλ'*, but in which he plainly enough intimates *who he is*. IX. *He that sent me is true*—That is, *Although you are so incredulous, that your incredulity furnishes me the strongest reason for judging you; yet He, who hath sent me into the world, is true. Your unbelief does not set aside his faithfulness*. X. *And I speak to the world those things which I have heard of him*, that is, I speak these things, which He that is true hath committed to me, to save you, not to judge you; the sum of which is, that I have been sent by him: I speak these things alone, not others which would pertain to the judging you; ch. iii. 17; ch. v. 45; ch. xii. 47. XI. *To the world*—An abbreviated expression, that is, *These things, before unknown to the world, I have brought into the world, and speak in the world, that they may be distributed by my witnesses throughout the whole world, now a stranger to the faith, but destined to believe whether you will believe or not. I do not regard your obstinacy*. Out of the four divisions of this paragraph designated at the beginning of this note, the first and fourth, the second and third,

unite in a most appropriate *Chiasmus*, [cross reference of pairs of clauses.] In the first member, both the first clause, *I also speak to you*, and the second, *I have many things to say and to judge of you*, and their mutual connection, should be regarded. For the words in contrast are, *I also speak*, and, *to you*: corresponding to, *I have to speak and to judge*, and, *concerning you*. The second member is easy to perceive, when regarded by itself; but its relation to the first, they who regard the sense less than the words, do not at once perceive. These will observe, that the Jews' *unbelief* is designated in the first member; *but*, that Jesus' unshaken perseverance in setting forth saving *truth*, is *rather* exhibited in the second member, and at the same time the truth itself concerning Jesus, *who he is*, is cursorily introduced. Comp. by all means the whole of ver. 28. *I might justly begin my discourse*, saith he, *now even more than heretofore, by pronouncing a judgment on your unbelief, before introducing the other subjects: but I continually speak not so much severe things of you, as saving things of myself*. Very many take separately these words, *in the beginning since I also speak to you*: and indeed Stark has thus explained the words, *In the beginning, I said, what I still say to you*: which had before been Hemming's explanation, from whom Brent differs little. Others generally in this way: *I am he, whom in the beginning I said to you I was*; an interpretation which, however easy a sense it introduces, will yet be found on comparison to make many departures from the words of the text.

27. *They understood not*—By this *Epicrisis* [explanatory addition] John intimates his astonishment at the Jews' unbelief and blindness, as at ch. xii. 37. *The Father*—The Father *had sent* him, ver. 26; and had they known the Father, they would have known *who* Jesus was, ver. 25.

28. [Omit *αὐτοῖς*, unto them. *Tisch.*, not *Alf.*] *Ye have lifted up*—On the cross. *Then*—Not before: 1 Cor. ii. 8. *Shall ye know*—From the fact, what now ye believe not on my word; ver. 24. [For while, during his earthly life, even his disciples were slow of heart to believe, yet at his death came the Holy Ghost, offering to every man an eye to behold his glory, and removing the hindrances to faith. *L.*] We read the event, Matt. xxvii. 54; Luke xxiii. 47, etc.; Acts ii. 41, xxi. 20. *And*—The connection is this: *I am* (which at some future time ye shall know,) *and I do nothing of myself*, etc. From this to the end of ver. 29 there are four sentences: The first begins, *and I of myself*; the second, *and he that*; the third, *hath not left me*; the fourth, *for*. Of these the second and third are parallel; and also the first and fourth. *I do*—Understand, *and I spoke*.

[Omit *μου, my. Tisch., Alf. Read, the Father.*] *As—these things*—A similar expression occurs, Num. xxxii. 31. *I speak—These things, which I speak, I speak.* Understand, *and I do.* The one is to be supplied from the other.

29. *And—And therefore.* [Omit *ὁ Πατήρ, the Father. Tisch., Alf. Read, he hath.*] *Hath not left me*—The præterite signifies that he is never at any time abandoned. The *always* corresponds to this. *For—Comp. ch. xv. 10. Those things that please him*—The argument, by which the Jews were led to believe in Jesus Christ, serves also to prove the whole authority of Holy Scripture, and of the Christian religion. Always, everywhere, in every way, he requires of all, and teaches all, all those things, which are pleasing to God, and worthy of God. *Always*—The Lord spake these things most sweetly.

30. [*Believed—This was, as it were, the tender bud of faith, but a fierce conflict between good and evil followed. V. G.*]

31. *Ye—Who have begun to believe, though the rest believe not. Ye continue—Acts xiii. 43. Indeed—It is not enough to begin. So in deed; ver. 36. Are ye—Already: only continue.*

32. *The truth—Of me, as sent by the Father; of yourselves, as my disciples indeed. The truth—Known, concerning me; and I myself. For the Son makes free, ver. 36. Comp. ch. i. 12, and he is the truth, ch. xiv. 6. Shall make free—We ought not to wonder, that Jesus suddenly threw in this statement, which the Jews would contradict. For always, according to his own infinite wisdom, he said especially that which would assail men's prejudices, and benefit them most; though men would thence take occasion to dispute with him. Freedom is the exemption of the sons of God from all adverse power, [namely, from sin and its slavery, ver. 34; and from death; ver. 51. V. G.]*

33. *Abraham's—They appeal to him anew at ver. 52. [That seed which is destined to possess the earth, (comp. Gen. xxii. 17, xvii. 16,) and knows no slavery. Mey.] Were never in bondage to any man—They speak of their own age; for their forefathers had served the kings of Egypt, and of Babylon. Free—They seize upon this one expression: they do not object to the truth making free. So also at ver. 22, they mutilated the preceding words of Jesus. It was a mixed crowd. Some of them were favorably disposed towards Jesus; others were hostile. Some of them, moved by his preceding words concerning faith, had begun to aspire after faith, but at this point went back.*

34. *Answered—Jesus replies in inverse order to the two-fold objec-*

tion of the Jews, and first concludes his remarks on *freedom*, then discusses the portion concerning Abraham's children, from ver. 37. *Committeth*—*He who habitually committeth sin*, is opposed to *the truth*. [Not merely *he that sinneth*, which would apply to all. *Alf.*] *Is the servant*—By the very fact, 2 Pet. ii. 19; Rom. vi. 16.

35. *Servant*—Gr. δούλος, *slave*. *Slave*, in position: *slavish*, of ignoble disposition, and so committing sin. [The Jews to whom the rank of *sons* had been freely offered, yet became, through sin, mere *slaves*. They had then no abiding place in God's house, but must be excluded from Messiah's kingdom. *L.*, etc.] *In the house*—*In the house of the Father*. *The Son*—The Only-begotten. Comp. next ver. The article here has more force than in the contrasted word, *the servant*. *Abideth*—In the house. The allusion is, as the question relates to Abraham, to Gen. xxi. 10, xxv. 5; comp. Gal. iv. 22, etc.

36. *The Son*—The Only-begotten.

37. *But*—Ye cherish sin, the design of killing me. *My word*—The word of truth and of freedom. *Hath no place*—Unbelievers have an antipathy to Christ and his word. Comp. next verse. The correlatives are: a man should *abide*, ver. 31: the word should *have place*.

38. *I speak*—Understand, *and I do*. See soon after. [Omit μου, *my*. *Tisch.*, *Alf.* Read, *the Father*. Also, for ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν, *have seen with your Father*, (*Tisch.* omits ὑμῶν,) *Alf.* (not *Tisch.*) reads, ἤκούσατε παρὰ τοῦ πατρὸς, *have heard from your Father*.] *And*—This follows from the general sentiment, assumed in the former half of the verse; each one imitates his own father. *Ye do*—Understand, *and ye speak*: although *I speak* is more suitable here concerning Jesus; and *ye do*, concerning his adversaries. The one member is to be supplied from the other. So Mal. i. 14, *which hath in his flock a male, and voweth and sacrificeth a corrupt thing*. [The Greek καὶ ὑμεῖς οὖν, *and ye accordingly*, (by the same rule, *Alf.*,) *and just so ye*, after my example of dependence on my Father, *do*, etc., is bitterly ironical. *Mey.*]

39. *Abraham*—They attempt to defend what they had said, ver.

38. They feel that Jesus is speaking of another father of theirs. *Ye would do*—² *Av* [a conditional particle having the force of *would*] is understood, as at ix. 33.

40. *To kill—a man*—Jesus usually calls himself *the Son of Man*; but here, he calls himself, *a man*: for to this passage corresponds his calling the devil *a man-slayer*, at ver. 44. Therefore the word *that*, seems to refer to *me*, rather than to *a man*. *The truth*—Which is precious, otherwise unknown to men, and hated by you. Often *the*

truth and *the life* are joined, a lie and death. The former are peculiar to Christ and believers; the latter, to the devil and the ungodly; ver. 44. *Not*—Not this, but what was altogether different, and worthy of a lover of the Christ. See below, ver. 56.

41. *Of your father*—His name is not yet stated: but soon after, when the Jews presume to call God their father, he is expressly called *the devil*: see verses 44, etc. [Omit *οὐν*, then. Tisch., Alf.] *Of fornication*—A new outburst of Jewish unreasonableness. They insist that they are not illegitimate. [L., Alf., understands this of *idolatry*, or spiritual fornication. (Comp. Deut. xxxi. 16; Ezek. xvi. 15, etc.; and esp. Hosea ii. 4. L.) And so Stier, who thinks the Jews, as well as Christ, are speaking of spiritual paternity, and De W., who makes the sense, *our Sonship to God is defiled by no idolatry*. But this seems a little forced. Better Mey., *we are not born of fornication*, (as you seem to suppose, denying Abraham to be our father;) *we have one father*, (not two, the real and the putative, as children of adultery,) and he, if not Abraham, as you assert, then *God*. *Speech*—Gr. *λαλεα*, is the uttered word, that which is spoken, (Mark v. 37;) while *λόγος*, *word*, is the thought-word, the contents of the speech. The Jews understood not *what Jesus had said*, (from ver. 34,) and why? Because they had no ear, no capacity for *his doctrine*. See ver. 37. L.]

42. *Ye would love*—Ye would not persecute me with such deadly hatred. *I proceeded forth*—Hereby is intimated the source. *I am come*—Gr. *ἦκω*, [Eng. Ver., *came*.] Hereby is intimated the destination. [*Children of God* would gladly hear and understand *the Son of God*. L.]

43. *Why*—To this particle presently answers ver. 44. *Because*—By this clause the one immediately preceding is explained. Comp. *ὅτι*, *what*, ch. xi. 47, ix. 17. *My speech*—Which is most true. *Ye cannot hear*—By reason of your innate hatred. A similar *epitasis* [an emphatic explanation] occurs, 1 Cor. ii. 14.

44. *Ye*—A most open refutation. *And*—And therefore. *The lusts*—Which from the beginning he has been unable to accomplish, as respects the Son of God. *Ye wish*—Gr. *θέλετε*, [Eng. Vers., *ye will*,] strenuously. *From the beginning*—Ever since he knew anything of human nature. *And—in—when*—Two sentences, expressing two contraries; to each of the two, *ὅτι*, *because*, is added. *Stands not*—Gr. *οὐκ ἔσκησεν*, [not *abode not*, as Eng. Vers. In apostasy from the truth, *he stands*. Alf.] The præterite and the theme itself, *ἵστημι*, *I stand*, imply this: he did not attain to fixedness in the truth: (A similar expression occurs, Rom. v. 2, *wherein we stand*) that is, he was a liar from the beginning, as he was a murderer; for this clause does

not precede, but follows, the mention of his lust for murder. *Is no—There was truth in him ; but there is not now.* Moreover, when first the truth ceased to exist in him, it was by his own fault ; the lust of murder had place in him, and he determined to destroy man for that very reason, because man was in the truth. Hence it is evident that the devil sinned not long before man's sin, and that the devil was created not long before he sinned. *A lie*—Scripture is wont to designate thus severely, not only a voluntary lie, but even error itself. Rom. i. 25 ; 2 Thess. ii. 9, 11 ; 1 John ii. 21, 27. *Of his own*—The origin of evil. The contrary is true of Christ ; ch. vii. 17. *His father*—Gr. ὁ πατήρ αὐτοῦ, [Eng. Vers., *the father of it*, is wrong. *Thol., Mey., Alf.*, etc.] The article ὁ, *the*, has this force ; and *therefore*. The word αὐτοῦ, *of it*, or *of him*, may be (with violence) referred to ψεῦδος, *lie*, of which he treats in the next clause ; but it should rather be referred to the noun, ψεύστης, *a liar*, which must be repeated in an indefinite sense. For sometimes a relative expressed or implied refers to another similar subject. 1 Tim. ii. 15, *shall be saved*, namely, *woman*, indefinitely, although the *she* is to be referred to *Eve* in the previous ver. So Job i. 21, *Naked came I out of my mother's womb, and naked shall I return* THITHER. Thus *the devil* is here said to be *both a liar himself and father of every liar*. For the opposition is plain between God and the devil, and between the sons of God and the sons of the devil. A liar is the devil's son. It is not *the lie* that is here said to be the devil's offspring.

45. *I*—This pronoun is put with emphasis at the beginning of the sentence. *Because*—Inasmuch as. It is a characteristic of truth, not to be believed by the wicked. [He implies ; *had I spoken a lie, ye would have believed me* ; for it is your father's own. *Euthym. in L.*] *The truth*—To which falsehood is opposed. *I tell*—In contrast with *he speaketh*, in the preceding verse. *Not*—Ye do not listen to me : ye listen to the devil.

46. [Omit δὲ, and. *Tisch., Alf.*] *Convinceth*—Jesus appeals to the conscience of all. *Of sin*—That is, that I am in error, and away from *the truth*. Who dares to maintain this? [Not that ἀμαρτία means *error*, but strictly *sin*, (so *L.*, etc.) The argument is, if I am without sin, then I lie not ; but if not, then I speak the truth, and your unbelief has no justification. *Mey.*] *Why*—To this *why*, the word *therefore*, in ver. 47, answers. Comp. the *why*, ver. 43.

47. *Of God*—As of a father. *The words*—He alone heareth God's words. *Therefore*—The conclusion, *Ye are not of God*, ver. 42, is proved by the result ; since *ye do not hear*, ver. 42.

48. [Omit οὖν, then. *Tisch., Alf.*] *Answered*—With a most unjust

retort, in their accustomed forms of abuse. *Say we not well*—They utter this awful insult with some fear as yet. *A Samaritan*—A stranger to the true God of the true Israel. Jesus replies at the close of ver. 54, and in the following verses. *Thou—Thou*, they say, not *we*. *A devil*—So they said, who supposed, that Jesus' words flowed from foolish pride and assumption. Thus appears the reference of Jesus' replies in ver. 49, etc.

49. *I honor my Father*—By manifesting his name. *And ye—And ye* notwithstanding. *Do dishonor*—Thus they had done at ver. 48.

50. *I seek not*—As ye suppose; and therefore think it right to insult me. *There is*—I do not seek my own glory; nor is it necessary, for my Father vindicates it.

51. *If a man*—Jesus proves from the future result, wherewith the Father will honor him, that he and his word have nothing in common with the proud and murderous devil. [The immediate connection is, this judgment (ver. 50) between me and my adversaries, will be *death* to them; but if, etc. *May*.] *Keep*—As I keep my Father's word, ver. 55. *We should keep* Jesus' doctrine by believing; his promises, by hoping; his injunctions, by obeying. *Death*—Jesus shows, that he is not a Samaritan. The Samaritans were Sadducees, opposed to the doctrine of immortality, according to *Epiphanius*. At least the Jews, who speak here, seem to have charged the Samaritans with this. Yet I will admit that it was the smaller portion of the latter, who thus erred. *He shall never see*—A most effectual argument against the maintainers of soul-annihilation.

52. [Omit *οὐν*, then. *Tisch.*, *Alf.*] *Now we know*—Previously they had spoken with some doubt: ver. 48; but *now* to Jesus' solemn assertion, ver. 51, they oppose this declaration.

53. *Art thou greater*—Thou, say they, who dost promise to him, that keepeth Thy word, immortality, which so great men as Abraham and the prophets did not enjoy. *And*—Explain thus: *and greater than the prophets, who are dead?* Christ was indeed greater than Abraham and the prophets.

54. *Answered*—He refutes those words. *Thou thyself*—[For *δοξάζω*, glorify, read *δοξάσω*, shall glorify. Also for *ὑμῶν*, your, read *ἡμῶν*, our. *Tisch.*, *Alf.* *Beng.* also has *ἡμῶν*, our.] *Of whom ye say that he is your God*—A very similar construction occurs, ch. x. 36. *Say ye of him whom the Father hath sanctified—thou blasphemest?* Also Gal. i. 23; James i. 18; and Josh. xxii. 34 in the Heb. For the Sept. have *αὐτῶν*, of them, for *ἡμῶν*, of us; as in this passage some have written *ὑμῶν*, of you, for *ἡμῶν*, of us. *Ye say*—Falsely.

55. *I know*—He had lately said, *ye have not known*. Now he says,

not *I have known*, but *I know*; *ἔγνων*, implies a kind of beginning to know: but the Son's knowledge of the Father is eternal. He knows *the Father* and *the glory* which the Father hath given him. *A liar*—He is a liar, who either affirms what he should deny, or denies what he should affirm. *I know him, and keep his saying*—First he saith, *I know*; then *I keep*: for he is the Son. But believers, under his direction, *keep the word*, and so acquire *knowledge*; ch. vii. 17, notes.

56. *Your Father*—Ver. 37, 39. *Rejoiced that he should see*—[The true rendering. *Alf.*, etc. How different was his conduct from yours! *Chrysost.* in *L.*] Longed with earnest desire. A similar expression occurs, Rom. x. 1, *ἔβα*, *that*, follows verbs of desiring. This rejoicing preceded his seeing; and again *χαρὰ*, *joy*, accompanied the seeing. *My day*—The day of Christ's Majesty, Phil. i. 10; [1 Cor. i. 8;] which day presupposes all the times of Christ, even in Abraham's eyes. The days of Christ's flesh (when he gave himself for others) and the day of Christ himself and of his glory are different things. This latter day was future in respect to this remark. Therefore Abraham's joy preceded that day. *And he saw it*—He saw it, even then in the revelation of My Divine glory; see verses following and Heb. xi. 13. He saw the day of Christ, who is the greatest and brightest star of the seed, which was to be like the stars. And as he saw this day, which is altogether a day of life, he did not see death; ver. 51, etc. Thus the Jews' importunity is checked. He did not however see it, as the apostles did: Matt. xiii. 17. [*He saw it*, doubtless means *saw*, in the sense in which he had *rejoiced that he should see it*. And who can doubt that Abraham, and the fathers with him in Paradise, *knew of Christ's advent?* (*Maldonatus*). Thus the text is a protest against supposing Abraham to be dead; and an example of the truth of ver. 51. *Stier*, *L.* So *De W.*, *Thol.*, (who compares 1 Pet. i. 12, and the appearance of Moses and Elias, Luke ix. 81.) *Alf.*, etc.] *And was glad*—Having obtained his wish.

57. *Fifty*—For contention's sake they exaggerate the number. But, had they not altogether forgotten his birth at Bethlehem, they would have said, Thirty years old, and not much more. Now, they say this, Thou hast not yet reached a half century, or the year of superannuation; Num. iv. 3, as Lightfoot observes; wherefore the expression is not unlike an adage. It is not likely, that Jesus through sorrow had become prematurely old in appearance. Heb. i. 9; Matt. ix. 15; xi. 19. *Abraham*—He had died 1850 years before this interview. *Hast thou seen*—They speak (and rightly indeed; comp.

ch. xvi. 16, 22) from the force of correlatives. Since Abraham saw Thy day; Thou hast seen Abraham.

58. *Before Abraham was, I am*—The Jews are hereby refuted, who denied that Abraham even then could have seen that day. *I was*, saith Jesus, *even then; therefore I saw Abraham, and Abraham saw my day: not merely did I not begin to be only afterwards, but I was, before he was created.* Note the difference between *γίνομαι, I am created*, and *εἰμι, I am*; Mark iv. 52; Acts xxvi. 29; 1 Cor. iii. 18. Moreover, it is an abbreviated expression, in this sense; *Before Abraham was made, I was*: and to-day, so long after Abraham's death, *I am*. For John often so expresses himself that the two members of a clause mutually complete one another; ver. 28, 38; ch. v. 21, 30; xi. 8; xiv. 10; xv. 27; Rev. xiv. 10, notes. Thus the particle *before* and the present *I am*, elegantly agree together; comp. also Col. i. 17. *He himself is before all things.* And yet Artemon calls this expression, after the bold example of Enjedin, a barbarism; but the present is often so stated that the past is included; Luke xv. 29, *these many years I (have served and still) serve thee.* In the same ch. ver. 31 *thou (hast been and) art ever with me*, as the Goth. Vers. renders it. Sept. Ps. xc. 2, *before the mountains were brought forth, thou art*, where Artemon cannot possibly change the punctuation. Prov. viii. 25, *before (all) the hills was I brought forth*, where, if only Artemon be right in saying that there is an error, nothing is more likely (for חולל) than *γεννώμαι, I am*, which is also present. I would like to see how he would contrive to meet Jer. i. 5, *before I formed thee in the belly I knew thee.* Artemon, with Socinus, thus explains the words; *Before Abraham is made the father of many nations, I am*, namely Christ: and he takes *I am* in the same sense as at ver. 24, 28; ch. xiii. 19; Mark xiii. 6. I reply, 1, The Jews had objected that Abraham had died more than fifty years before; Abraham was not regarded by them as destined to belong to the New Testament. 2, This opinion would not have borne that most solemn declaration, *Verily, verily, I say unto you.* For in this sense even the Jews, who were then living, would have been before Abraham. 3, The word *I am*, in this conversation, is used of age and time, in contrast with the inception, *to be created.* Moreover, the reference of the contrasted words is the same, and both verbs should be understood absolutely, as *was* is used; ch. i. 1. However this absolute signification includes that other by consequence: before Abraham was born, He who speaks, was: and he was the same as he asserted to the Jews. *Before Abraham was*—*Γενέσθαι, was*, is wanting in some of the old fathers, especially the Latin; but the adverb *πρίν, before*, does not

allow the omission. It is certain indeed, that those fathers had no thought of the Socinian perversion of the verb *γενέσθαι*, and so of this whole passage. [Modern scholars agree that no honest exposition of these words can possibly deny that Jesus here affirms his essential preëxistence. *L.*, etc.]

59. *Took up*—They regarded him as a blasphemer. *Stones*—The weapons of the multitude. *Hid himself*—Not by betaking himself to a hiding-place, but he miraculously became invisible to them, (comp. Jer. xxxvi. 26,) while he went out from the temple. [Omit all in this verse after *ἱεροῦ*, temple. *Tisch.*, *Alf.* The addition was occasioned by the idea that his departure was *miraculous*, (comp. Luke iv. 80,) which the word *ἐκρύβη*, *hid himself*, excludes. *Mey.* But in both passages we must suppose the providential protection of God; as ch. x. 39. *Thol.*] *Going through—passed by*—A similar connection occurs, Acts xxvii., end, and xxviii., beginning. *So*—As if no one were seeking him.

CHAPTER IX.

1. *Passed by*—Immediately after the attack of his enemies. *Blind*—Who was begging at the temple. Comp. Acts iii. 2.

2. *Asked*—They were aware of their Master's knowledge. *This man*—This question of the disciples should not be curiously examined; whether, and when, that blind man could have sinned and thence brought on blindness. A question, especially when disjunctive, asserts nothing; and an assertion of the disciples would not compel our assent. *That he was born*—*That he was born blind*, the disciples had heard from others.

8. *Answered*—Jesus usually answers his disciples more plainly than the unbelieving Jews. *Sinned*—Repeat, *that he should be born blind*. [For he does not pronounce them absolutely *sinless*, but says their sin did not cause the blindness. *Euthym.* in *Mey.* Human reason delights to infer a special fault from a special misfortune: Luke xiii. 2, 4; Acts xxviii. 4. *V. G.*] *But*—Comp. ch. xi. 4. *That*—The power of God. *The works*—Plural. When one work of God is known, all are known. From his works shine forth the power, glory, and grace of God.

4. *The night*—Christ is the light: when it departs, night comes, which does not obstruct the light, but darkens the earth. *No man*—He does not say, *I cannot*; but, *no man*. He himself could always work; yet he observed the seasonable time: John often describes Christ as thus speaking indefinitely of occurrences in a way becoming any pious person speaking of such things: ch. xi. 9, xii. 24, 25. In fact, Jesus was tempted through all his life, but without sin. [Jesus speaks of his earthly walk and work, and its end. Conscious of approaching death, he says, *for me, too*, comes the night in which no man can work. *L. Night and day are life and death. Thol., Mey.* Comp. *Tennyson*: “Thine are these orbs of *light and shade*; Thou madest *life* in man and brute; Thou madest *death*,” etc. *In mem.* p. 1.]

5. *The light*—An allegory from the object of the sight, which he was about to bestow on the blind man. Comp. ver. 8, *that they might be made manifest*; and *day*, ver. 4.

6. *Spoken*—In the blind man’s hearing. Jesus also prayed, ver. 31. [For τὸν πηλὸν, *the clay*, read, αὐτοῦ τὸν πηλὸν, *his clay*: *Tisch.*, *Alf.*, that is, *the clay which he had made. Mey.* The words τοῦ τυφλοῦ, *of the blind man*, are omitted by *Alf.*, not *Tisch.*] *Clay*—Clean spittle, mixed with clean dust, was a clean medicine. Man was created from the earth: now sight is created from the same. *The eyes*—It is a poetic fancy of Nonnus, that there was not even the trace of eyes on this blind man’s face, ver. 10. [The design of this application is obscure. No one can assign a *physical* reason, hence it seems necessary to suppose a *moral* one. *Lampe.* Perhaps to approach and awaken the blind man’s faith, (*Stier, L., etc.*), while avoiding the use of means to which any one could ascribe real efficacy.]

7. *Wash*—Thy face. *Siloam*—A name formerly given to this place, because Jesus Christ was to *send* the blind man thither. And from this time the name of the place was a memorial of the miracle. [The Evangelist finds in this name a typical reference to Christ, the *Sent* of God. *Mey., Alf., etc.*] The derivation is in *Go, wash thyself. Which is by interpretation, Sent*—The Evangelist adds this. Comp. ver. 11. *He went*—Before going to his parents. [*Neighbors*—The miracle was openly performed. *V. G.*]

8. [For τυφλός, *blind*, read προσαίτης, *a beggar. Tisch.* So *Alf.*, who remarks that the question would be of *identity*; whether he was really the same person, who had sat and begged because of blindness.]

9. [Read, ἄλλοι ἔλεγον οὐχί, ἀλλ’ ὅμοιος, etc., *others said, No, but he is like, etc. Tisch., Alf.*] *Like*—Human reason invents and supposes anything, before it will believe a miracle has been wrought: ver. 18;

Acts ii. 18. But thus truth is the more confirmed. [*Like him*—A sinner, changed by the grace of God, is not easily recognized. *Q.*]

11. [Omit *καὶ εἶπεν, and said. Tisch., Alf.*] *A man that is called Jesus*—The article is not added, but the participle. Comp. ch. xi. 54. The blind man had not known Jesus' celebrity. [For *τὴν κολυμβήθραν τοῦ Σιλωάμ, the pool of Siloam*, read *τὸν Σιλωάμ, Siloam*. Also for *ἀπελθὼν δὲ, and I went*, read, *ἀπελθὼν οὖν, I went therefore. Tisch., Alf.*] *I received* [literally, *recovered*] *sight*—He had not had the power of seeing before; yet that power is natural to man; hence he says, *I recovered sight.*

12. [Omit *οὖν, then. Tisch., Alf.*]

13. *To the Pharisees*—As if to inquisitors.

14. [For *ὅτε, when*, read, *ἐν ᾗ ἡμέρᾳ, on which. Tisch., Alf.*]

16. *Of God*—The words opposed are, *to be of God*, and *to be a sinner*. [A noteworthy contrast. The former or the latter applies to every man. *V. G.*] *Because*—In the application of theology to character, nothing is to be hurried.

17. *A prophet*—That is, *from God*, ver. 16, 33; Comp. ch. i. 6; iii. 2. [Jesus had prayed in undertaking the cure, ver. 31: and hence the blind man had become aware of his intimacy with God. *V. G.*] It is delightful to observe the gradual rising of faith in this man, while the Pharisees contradict. [Harassed with their repeated questionings, he at last unlearned the being bound by authority. Thus advantage may be derived even from the perverse ways of others. *V. G.*]

18. *Of him that had received his sight*—These are joined as substantive and adjective, and the *of him* refers to *the blind man*.

19. *How—doth he see*—*How* has it happened that *he sees*? [Their question is threefold; and in legal form: *Is this your son? Was he born blind? Who has given him sight?* The parents answer the first two fearlessly, but cautiously refer the other to their son. *L.*]

20. [Omit *αὐτοῖς, them. Tisch., Alf.*]

21. [Place, *he is of age*, after *ask him. Tisch., Alf.*] *We know not*—Heretofore they had not seen their son seeing: but they had immediately conjectured that the gift had come from Jesus. Hence the former part of this verse is not attributed to fear, ver. 23. *We*—Emphatic; in contrast with *he*, which follows more than once. *He is of age, ask him*—So ver. 23. But *the Latin*, and after it, *Augustine* and others, at ver. 21, *ask him, he is of age*. And what follows agrees with this: *he shall speak for himself. Age*—Sufficient to testify.

22. *They feared*—To such a degree that they left their son [at

whose reception of sight, however, they doubtless were exceedingly glad, *V. G.*] alone in the danger; and not only did not acknowledge that Jesus is the Christ, but not even that from which it necessarily followed. *Put out of the synagogue*—Which was a most severe punishment.

24. *Again*—He had therefore been dismissed after the conversation described at ver. 17. *Give*—A specious beginning. He gives glory to God, who confesses the truth, especially in a difficult matter and cause. [And this is an adjuration, *give glory to God*, i. e., *speak the truth*, Josh. vii. 19. *L., Thol.* Not as Eng. Vers., *give God the praise*, i. e., of healing you. *Alf.* They do not admit that any cure has taken place. *Trenoh.*] *We know*—They attempt, by their authority, to prepossess and move the unlearned man, to call Jesus a sinner, and not to avow him as the Son of God. [We see, *say they*; comp. ver. 41. *V. G.*] *A sinner*—Ver. 16.

25. [Omit *καὶ εἶπεν, and said. Tisch., Alf.*] *Whether*—In a case, in which he is yet uncertain, he nevertheless does not yield to the false authority of others; and he rather believes, that Jesus is not a sinner, than that he is a sinner. *Whereas I was blind*—The participle *ὄν*, (literally, *being blind*,) has the force of a past tense, as appears from what follows, *now I see.* Comp. Gal. i. 23.

26. *Said they*—These wretched persons strangely torture themselves. [Omit *πάλιν, again. Tisch., Alf.* *What—how*—They would destroy the reality of the miracle if this were but possible. Many remarkable things occur in all ages. Very many instances of this kind are cited without ground. Therefore it would be advantageous to separate the true from the false, the certain from the doubtful, by the most careful investigation possible, and yet the unbelieving world thinks it for its own advantage that nothing should be entirely plain and clear. Thus we see, truth itself can be avoided under the pretext of accumulated deceptions. *V. G.*]

27. [*Did not hear*—Ye had no ears for it, *ye would* not hear. *De W.*] *Ye also*—He confesses that he wishes to become Jesus' disciple. *Will ye*—A sweet and becoming irony. [And indeed it is right, that he, who wishes to become Christ's disciple, should carefully investigate. The truth does not shrink from it. *V. G.*]

28. [Omit *οὖν, then. Tisch., Alf.*] *They reviled*—They thought that they were insulting him, whom they called *a disciple of Christ.* *His*—Gr. *ἐκείνου, of that man.* By this word, they put Jesus far from them.

29. *We know*—They knew it by such testimonies, as even to-day are indisputable. *Whence he is*—With his doctrine.

30. *Why herein*—So, and *herein is that saying true*, Ch. iv. 37. *γὰρ, such being the case*, sometimes adds grace to a reply. *A marvelous thing*—Answering to *we know not*, ver. 29. *To be ignorant and to wonder*, are allied. *Whence*—Namely, from God: ver. 33; ver. 16.

31. [Omit *δὲ, now. Tisch., Alf.*] *Sinners*—The man's faith increases: comp. ver. 17, 24, 25. *His will*—Whoever doeth God's will, God doeth his will, when he prays.

33. *Nothing*—Not merely of those things, which he himself doeth, but also of those which other excellent men do. Jesus had not the outward helps on which mortals usually rely.

34. *In sins*—They upbraid him with his former blindness: ver. 2. [Forgetting that their accusations, of having been blind, and being an impostor, are contradictory. *Trench.*] *And—thou—And yet dost thou. Teach*—Indeed from ver. 30 to 38, is an excellent sermon. *They cast him out*—As being a Christian: ver. 22. That act was greatly to his advantage: but they themselves betray the hatred of truth, by which they are actuated. *Out*—From that place where they were assembled. [But more probably, *out of the synagogue*, ver. 22. The former would not be important enough to occasion ver. 35. *De W., etc.*]

35. *When he had found*—He had therefore sought for him, after he had permitted him for a time to be persecuted by the world. *Thou*—Although others believe not. The pronoun [*thou*, Gr. *σύ*], usually not expressed in Greek] renders the question here akin to an affirmation.

36. [Add *καὶ, and, before τις, who. Tisch., Alf.*] *And who—καὶ τί, and what; ch. xiv. 22, καὶ τις, and who, Luke x. 29, Notes. That*—This depends on *Tell me*, and the *Tell me* is involved in *Who is he? I might believe*—It was a step in faith, that he accounted Jesus one whom he must believe, whatsoever he might say.

37. [Omit *δὲ, and, (before Jesus.) Tisch., Alf.*] *Thou hast seen—Thou hast begun to see* with these eyes, which have been opened for thee. *He that talketh*—An humble remark in the third person.

38. *Lord*—He now calls him so in a more splendid sense, than at verse 36. *He worshiped*—The worship spontaneously follows the recognition. [Jesus nowhere required this of any one; since the spirit of faith instructed believers to render it. *V. G.*]

39. *Judgment*—Just and true, better than that of the Pharisees. *Might see*—In body and mind. *Which see*—Who think they see, and know not that they are blind: ver. 41. *Blind*—Mentally.

40. [Omit *καὶ, and, at the beginning. Tisch., Alf.*]

41. *Sin*—If ye would say, *we are blind*, ye would seek sight, and your sin would have already ceased. [But since, saying *we see*, you do not seek the physician, you abide in your blindness. *August. in Thol.*] Sin exists even in the perception; for blindness affects the sight, and is synonymous with sin.

CHAPTER X.

1. [The new chapter should begin at ix. 35. Here the connection with what precedes is immediate. *Mey., L., Alf., etc.*] *Verily*—These words are in close connection with the preceding; for the *ἐκείνοι, they*, ver. 6, refers to ch. ix. 40. [And indeed we may suppose that this parabolic discourse, ver. 1–5, was delivered between the Feast of Tabernacles and the Feast of Dedication; for ver. 21 refers to the miracle wrought next after the Feast of Tabernacles; and the words uttered at the Feast of Dedication, ver. 26–30, refer to that parabolic discourse (ver. 1–5). *Harm.*] *By the door*—Through Christ: ver. 9. Only one legitimate entrance lies open; all others are closed. *Into the sheep-fold*—Of which, ver. 16. *Of the sheep*—This allegory is continued to ver. 30. And *sheep* seem to have been before his eyes. *Climbeth up*—Over the fence. *A thief and robber*—Ver. 8.

2. *But he that entereth*—Through Christ: ver. 9.

3. *To him*—As well known. *The porter*—Christ is regarded as *the Shepherd*, at verse 11, etc.; as *the Door*, at ver. 1–10. As it is not unworthy of Christ to be called *the Door*, by which the shepherd enters: so it is not unworthy of God to be called *the Porter*. The Hebrew *רֶשֶׁת, gate*, sounds more honorably. As to the thing signified, see Acts xiv. 27; Col. iv. 3. Comp. Rev. iii. 7; Acts xvi. 14. *C. Weiss*, a theologian of Leipsic, has maintained, in a copious dissertation, published in A.D. 1789, that *the Porter is the Holy Spirit*. *The sheep*—*His own sheep*—So ver. 4, by an inverse Chiasmus, [cross reference of pairs of words or clauses,] *His own sheep—the sheep. They hear, he calls*—Correlatives. *His own sheep*—All are his own: comp. ver. 12. But this epithet accords better with *the call* given by name than with *the hearing*. [The true Shepherd is recognized by all

souls that are properly affected ; but he is peculiarly manifest to the subjects of his special aid. *V. G.*] *He calleth by name*—Even sheep were by the ancients distinguished by names. *And*—*And* so, while he calls.

4. [Omit the first *xai, and*. Also for τὰ ἴδια πρόβατα, *his own sheep*, read τὰ ἴδια πάντα, *all his own*. *Tisch. Alf.*] *He putteth forth*—Synonymous with the verb, *he leadeth out*, but more general.

5. *From him*—As from a plague. [Nor can you justly say, that this is pride, or obstinacy, or an offence against good order. *V. G.*] *They know not*—To follow it : they know it, to flee from it. [Add, that it is not right to accept without investigation things which are not known, even though they may possibly be good. *V. G.*]

6. [*This allegory*—Gr. παροιμία, not *parable* ; but a general word for all out of *the way* (Gr. ὁμιος) speaking ; hence usually *proverb*, in the classics. The sense here cannot be *parable*, which implies a *story*, but strictly *allegory*. *Mey.*, etc.] *They understood not*—Thus they might have perceived that they were blind ; ch. ix. 41.

7. *The door*—Christ is both the Door, and the Shepherd, and All : there is none besides. *Of the sheep*—To the sheep. [And so *Thol. De W., Mey.*, etc., but the same door which admits *the sheep* (ver. 9.) admits the Shepherd to them. This door is *Christ*. *Alf.*, etc.]

8. *All that ever came*—The following verb *ἔει, are*, in the present, indicates that ἦλθον, *have come*, is to be taken of time just past ; and of the peculiar course of others, to which is opposed the *by Me*, ver.

9. The expression, *that came*, is used as at 2 Cor. xi. 4, *he that cometh*. Nor does he exclude those thieves and robbers, who also had doubtless come *after Jesus*, not merely those who had come *before Jesus* : as many, namely, as between the beginning of his preaching and the time of this parabolic discourse, delivered a little before his passion, had assumed the office of teaching among the Jews, after the example of their predecessors. *Thieves*—Secretly, appropriating others' goods, for their own gain. *Robbers*—Openly, taking away life, to the ruin of the sheep. *But—not—But*, though these presented themselves, the sheep did *not* hear them : ch. vii. 46 ; Matt. vii. 29 ; ix. 36.

9. *By Me*—The Christ known by the sheep, and calling them ; *the Door*. Comp. *after the*, Jer. xvii. 16. [*Any man*—As a sheep, and a shepherd. *V. G.* For every shepherd is a sheep in Christ's general flock. Hence the contrast between shepherd and sheep is lost in these verses. *Ols.* So *Thol., Alf.*] *He shall be saved*—Secure from the wolf. *Salvation* and *pasture* are joined, as presently *life* and *abundance*, ver. 10. *Shall go in and out*—By this Hebraism, a constant intimacy with the Shepherd and Master is denoted. Comp.

Acts i. 21. Num. xxvii. 17, 21, Sept. *Shall find*—Whether he enters, or goes out: whereas the pasture is unknown to others. Comp. Exod. xvi. 25, etc.

10. *To steal*—That is peculiar to a thief. Worse things follow. A thief, 1, steals for *his own* advantage; 2, he inflicts loss *on others*, a, by killing the sheep, b, by destroying the rest of their food. There is a climax in the division, not in the subdivision: *the destruction* caused by a thief, is not spiritual, but civil; but a spiritual injury is metaphorically described by it, just as by *theft* and *murder*. *And to kill*—In contrast with *life*. *And to destroy*—In contrast with *abundance*, on which see Psalm xxiii. 1. [*I am come*—*I* is strongly emphatic, in contrast to *the thief*. This forms the transition from Christ's representation of himself as *the Door*, to that as *the Shepherd*. L., *Mey.*, etc.]

11. *The Good Shepherd*—He, of whom it was foretold by the prophets. The Shepherd, whose own the sheep are: *good*, since he lays down his life for the sheep; and since they are his care, ver. 13. In our day, they who tend for pay the flocks of one town, or village, are called shepherds; but here the meaning of the term, *shepherd*, is noble. [The whole office of Christ is contained in this parabolic discourse concerning the shepherd and the door. V.G.] *Giveth*—This is five times said, with the greatest force. In this, the highest benefit, all the remaining ones conferred by the Shepherd are assumed, included, and inferred [Isa. liii. 10, 6.] *For the sheep*—Christ here declares what kind of a shepherd he shows himself towards the sheep: wherefore it cannot be hence inferred that he did not die also for the rest of men.

12. *Hireling*—Who pastures for his own advantage. *Not being*—Gr. *ὄχι ὄν*, [Eng. Ver., *and not*.] More frequently *μή*, *not*, is put with the participle, but *ὄχι*, *not*, here is more emphatic. *Catcheth them*—He *tears* all he can; he *scatters* the rest: two ways of injuring. But the Good Shepherd *collects*, ver. 16. *The sheep*—All of them.

13. *But*—Gr. *δέ*, [not rendered in Eng. Ver.] This explains the word *fleeth*, repeated from the preceding verse. *Because he is a hireling*—*Ploce*, [repetition of a word to express an attribute of it.] He cares for the pay, not for the flock. *And careth not for*—Connect with *fleeth*. Observe the contrast ver. 14, 15. The words in contrast are:

The hireling
is a hireling
careth not for
fleeth

I
the Good Shepherd
know
lay down My life.

14. *And, and*—Always the beginning of good originates with God and Christ. As the Good Shepherd, he both knows and is known.

15. *As*—This is connected with the preceding verse. Often the relation of believers to Christ is derived from the peculiar relation of Christ to the Father: ch. xiv. 20; xv. 10; xvii. 8, 21; Matt. xi. 27; Luke xxii. 29; 1 Cor. xi. 8; xv. 28; Rev. iii. 21. *And*—*And* therefore. Hence the sheep *know* the Shepherd's "goodness." *I lay down*—Present, [Expressing a near and certain future. *Mey.*] Christ's whole life was a journey to death. [A man may well be said to lay down his life, when he lays down its love. *Q.*]

16. *Other sheep*—Which are already called *sheep*, because *foreseen*. Comp. ch. xi. 52, where he calls them *children of God*, for a like reason. He says *other sheep*, not *another fold*. For they were scattered in the world. *I have*—This verb has great power. *Of this*—The Jewish fold. *I must*—Because of the Father's commandment. *Bring*—By my death. He does not say, *lead out*, as at ver. 8; nor, *introduce into this fold*; but simply, *bring*. They need not change their place, [for the Shepherd of the Gentile flock, too, is to be the *exalted* Jesus. *Bring*, as ver. 4. *Mey.*] *They shall hear*—To the verb *I must*, this subjunctive answers in the correlative. *One flock*—[*Not as Eng. Ver., fold*]*—one shepherd—One flock*, that there may be left no flocks false and divided; *one Shepherd*, that there may remain no hireling, false, bad shepherds, or Pseudo-Peter, etc. Comp. Ezek. xxxiv. 28; Zech. xiv. 9. This unity of the flock, and of the Shepherd, began after the good Shepherd laid down his life: ch. xi. 52; and in his own time, when every hindrance is removed, it shall be consummated. By right, Jesus always *is* the only Shepherd: therefore, by right and also in fact, *He will become* the only one. Most sweetly *the one flock* is put first, then *the one Shepherd*. The words *bring*, and *one flock*, refer to one another; as also, *they shall hear*, and *one Shepherd*. The Shepherd shall bring all into *one flock*: the whole flock shall hear *the one Shepherd*.

17. *Love*—And lovingly enjoins this on Me,—lovingly as it were persuades me, and I, though I must lay down my life, remain sure of his love; for I lay it down to take it up again: moreover the Father, in love to me, gives me the sheep as my portion; because I keep his commandment concerning the laying down of my life; ver. 18. Love is intimated as something over and above. The love of the Father is to be regarded in Christ's passion not only towards us, but also towards Christ: we are not merely to contemplate his avenging severity.

18. *No man*—Comp. ver. 29. *Taketh from*—By his own power

and will. *From me*—Jesus voluntarily suffered himself to be taken by his enemies; and on the cross itself, not from any feebleness, but with a loud cry, he gave up the ghost. *And*—A very close connection subsists between the two things (comp. the *that*, ver. 17,) over which he possesses a twofold power. *I have power*—So *that they might have* is repeated, ver. 10. Add ch. xix. 10. *Of my Father*—He ascribes his highest power to the Father.

19. *A division*—Whence arise such various reasonings concerning Christ? I reply, because his person is not known. [Omit *οὐ*, *therefore*. Tisch., Alf.]

20. *Many*—They usually took in the worst light his noblest and sweetest discourses. [*Why hear ye him*—It is a matter fraught with danger, when even hearing is refused. V. G.]

21. *Words*—Heb. דברים, *words*. Comp. what precedes: also comp. what follows.

22. *Feast of Dedication*—Instituted by Judas Maccabæus: 1 Macc. iv. 59. [He did not go up to Jerusalem purposely, on account of this ecclesiastical feast (as he had for the others established by the Lord), but he was present owing to circumstances. He did not remain long in Jerusalem at the Passover, John ii. 3: He remained a little longer after Pentecost, ch. v.; but, after he had completed his journey to the Feast of Tabernacles, (ch. vii. 8,) *in order to give the finishing stroke to his work, he tarried there longer, from the Feast of Tabernacles until after the Feast of Dedication.* Harm. Omit *xai, and*, (before, *it was winter*.) Tisch., Alf.] *Winter*—John supposes that the fact of this feast being in the winter, was not familiar to all readers.

24. *Came round about*—How pleasing that would have been to the Saviour, had they done so in faith! *And said*—Owing to the unreasonable impulse of a murmuring nature. *Dost thou raise up*—Gr. *αἴρεις τὴν ψυχὴν*, [Eng. Vers., *make us to doubt*. The phrase means usually *to excite, or arouse* the mind. How long dost thou *keep us in excitement*, not knowing, etc. L., Mey., etc.] Keep in suspense; that is, Thou dost wear our life out. Comp. the phrase, ver. 18; and yet they were wretchedly wearing out their own life. He had been long among them, especially after the Feast of Tabernacles. *Tell*—As if indeed he had never told and showed them, see ver. 25. Presently he speaks openly at ver. 30, 36, 38. We often think, if I could hear or read this or that, expressed in this or that way, I could believe. But God alone knows how we should be addressed to cherish and exercise our faith. *Plainly*—Openly, expressly.

25. *I told you*—That is, I am the Christ. A similar formula occurs,

Matt. xxvi. 64. Moreover Jesus often said, even in this chapter, Jesus is the Christ. *I told you* (and ye believed not; I tell you) *and ye believe not.* *And*, for *but.* Comp. ver. 26, *but.* *The works*—Which even might have convinced those who do not believe words. *Of me*—That I am the Christ.

26. *Ye*—It is your own fault. *For ye are not*—For the sheep believe, ver. 8, 14, 16, 27. This discourse, delivered during the Feast of Dedication, refers to his discourses delivered before the Feast of Dedication.

27, 28. *The sheep—out of my hand*—Three pairs of sentences, of which the several parts express both the faith of the sheep and the Shepherd's goodness, by means of correlatives.

28. *And I—The following and the life* are closely connected, ch. viii. 12. *Shall never perish*—Gr. ἀπόλωνται, Middle, (so ἀπολέσθαι, *lost*, ch. xvii. 12; Luke xv. 24; Jude ver. 11,) that is, they shall not destroy themselves, *internally.* Comp. 1 John v. 18; and John xvii. 12, notes. *And not*—Nor will I suffer them to be snatched from my hand by any outward enemy. *Pluck*—The auxiliary verb δύναιται, *can*, is included in the future: comp. next ver.

29. *Gave*—Understand, these sheep. *Greater than all*—Greater than their enemies; greater than the sheep: and (in another sense) *greater even than I*; ch. xiv. 28. *Pluck*—Them, the sheep. [Omit μου, *my.* Tisch., Alf. Read, *the Father's.*]

30. *I and my Father are one*—*One*, not merely in agreement of will, but in unity of power, and so of nature: for omnipotence is a natural attribute of God; and he speaks of the unity of the Father and the Son. In these words of Jesus, the blind Jews saw more than Antitrinitarians see to-day. If the Jews had supposed that Jesus wished to be regarded merely as a divine man, and not as the Son of God, who is as truly God as sons of men are men, they would not have said, *Because thou, being a man, makest thyself God*; nor would they have arraigned him for blasphemy. By, *we are*, Sabellius is refuted: by the word, *one*, Arius, see ver. 33, 36, 38. Comp. the close of ver. 29 with that of 28. Especially also the first person of the plural number has a distinguished meaning respecting the Son and Father; Jesus seldom uses it of himself and men. See note on Matt. ch. v. 11.

31. *Carried*—Gr. ἐβδουσαν. They were therefore large pieces of rock. [But the word means here, *lifted*, as in the act of throwing. *Mey.*]

32. *Good works*—Jesus shows that he is to be judged by his *works*;

ver. 37. [Omit *μου*, *my*. Tisch., Alf. Read, *the Father*.] *Do ye stone*—The Jews had now determined to stone him; ver. 38.

38. [Omit *λέγοντες*, *saying*. Tisch., Alf.] *For*—As the Latins say, *quâ de causâ, for which reason*. So *did, for*, ver. 32.

34. *Answered*—The Jews had said, *Thou sayest that thou art God*, and indeed God by nature (for their blindness united this Deity with the manhood): and Jesus acknowledges this natural Deity, without denying his manhood, and does not lower, but defends his claims by his subsequent language: comp. ver. 39, as to how the Jews received this also. From these considerations Artemon can be easily answered. They had surrounded Jesus, ver. 24, and so were threatening him with death; yet his wisdom and presence of mind remain unshaken. *I*—I, God; for the inference, from *εἶπα*, *I said*, in the first person, to *whom the word of God came*, is drawn in the next ver. *Gods*—Ps. lxxxii. 6; the parallel is added; *children of the Most High*. Therefore also at ver. 36, there should be understood *θεός*, *God*, with *Υἱός τοῦ Θεοῦ*, *the Son of God*. The Jews did not admit that Jesus was God in any sense; therefore, in refutation of them, he quotes the psalm. But a comparison drawn from a psalm does not prove that the Deity of Christ approaches nearer to the deity of mortals, than to that of the eternal Father; for he never quoted this passage of the psalm to believers.

35. *Them*—Weak creatures, nay, even deserving of the censure in the psalm. *Called*—God called them, declaring in the psalm that he speaks. Whence *the word of God* is forthwith expressly mentioned; comp. 1 Kings xviii. 31. *Unto whom*—The reason why they are called *gods*, and why in an inferior sense; comp. Mark xii. 12, *πρός*, with reference to [Eng. Vers., *against*.] Others render *πρός*, *against*. *The word*—And the word indeed in that psalm, which partly *calls* them *gods*, partly censures them. *And—not*—The Scripture cannot be broken, even in the least particular. A most firmly grounded axiom. The title, *gods*, though not strictly used, cannot be destroyed, having been once recorded in Scripture.

36. *Whom the Father hath sanctified*—This sanctification is so mentioned as to be prior to *His being sent into the world*; (see by all means John xvii. 18; comp. ver. 19, 17; 1 Pet. i. 20;) and it implies, with it, Christ's Deity, at an infinite interval before those to whom only the word of God came. Although as dignity is that for which they are called *gods*; so *sanctity* is that for which Christ is called the Son of God. Christ therefore is *holy*, as he is *the Son of God*; he is *sanctified*, set apart as the Son of God, Rom. i. 4; and, *sealed*, John vi. 27. That appears here from the title, *the Father*,

which he applies to God, most forcibly. He shows that it was unnecessary that the word of God should at some particular time come to him: comp. ver. 30. We understand with the *whom*, the word *I*, with which the verb *I said*, in the first person, is connected. *Sent*—This sending assumes the Son's Deity, and so confirms it. [The Haphtara, (portion of Scripture,) for the Feast of Dedication contains (ver. 22) the words, Jehovah Sabaoth hath sent me. Zech. vi. 15. *Not. Crit.*]

37. *The works of My Father*—Those very divine works which my Father doeth, ch. xiv. 10, 11. His words are characterized by the accompanying works.

38. *Though—Me*—You should have believed in me: apart from the works. [The connection between *believe me*, *believe the works*, shews that Jesus regarded the former as the higher, more spiritual, and more difficult. *L.* For *γινώστε καὶ πιστεύετε*, *May know and believe*, read *γινώστε καὶ γνώσκητε*. *Tisch.* Also *Alf.*, who renders, *that ye may perceive*, (the introductory act,) and *know*, (the abiding state,) after *Mey.*] Faith follows knowledge with those who are slow of apprehension. *The Father in me, and I in him*—"I am no other than the Father, in such a way, however, that I remain the Son; and he no other than I, in such a way, however, that he still remains the Father. And if any one knows me, he knows the Father, and has become acquainted with the Son. But if the power of One were less than that of the Other, the knowledge also would mislead; for in that case neither the essence nor the power of one can be learned by means of the other." *Chrys.* on this passage. These two sentences, *I and the Father are one*, and, *the Father in me and I in the Father*, mutually explain one another. Comp. ch. xvii. 11, 21. [For *αὐτῶν*, *him*, read *τῷ πατρὶ*, *the Father*. *Tisch.*, *Alf.*]

39. *He escaped*—Easily.

40. [*And went away*—Immediately after the feast of dedication, as appears from the omission of the phrase, *after these things*, and of Jesus' name. Nor did the Saviour go only to the region beyond Jordan, but afterwards into Galilee also, and again from Galilee into the borders of Judæa. (Comp. Matt. xix. 1; Mark x. 1,) which it was unnecessary for John to record, since the remaining Evangelists, and especially Luke, relate with sufficient fullness what he did at that time in Galilee. *Harm.*] *John*—The posthumous fruit of John's ministry.

41. *Indeed*—Gr. *μὲν*, [not rendered in Eng. Ver.] The contrast is between *John* and *this man*, Jesus: not between John's works and sayings. *Of this man*—Who doeth so many *miracles*. *Were true*—The truth is true, even before it is acknowledged.

CHAPTER XI.

1. *Lazarus*—It may be inferred from many things that Lazarus was the younger, and his sisters older. From these latter the village is designated, ver. 1; and Lazarus is put third in order, ver. 5. Ecclesiastical history relates, that Lazarus lived after the Lord's ascension, as many years as had been his age at that time, namely, thirty. *Of (Bethany)—from (the town)*—Gr. ἀπὸ—ἐξ. [*Ex*, not rendered in Eng. Ver.] Often a preposition is repeated in apposition, either itself, or a synonym: 2 Cor. i. 19. *Mary*—Mary was the better known among the disciples, owing to those acts mentioned in ver. 2: she is accordingly placed before Martha; though Martha was the elder, ver. 5, 19.

2. *It was that Mary*—John proves Mary's pious affection towards Jesus at the present (as he elsewhere proves the traitor's disloyalty) by a subsequent act, ch. xii. 3. [By one marked act, either good or bad, one may become forever notable. *V. G.*] Not merely by her brother's restoration, was she first stimulated to such a work. *The Lord*—An appropriate title here. *Whose*—For *of her*. The language here is very plain.

3. *Whom Thou lovest*—This is more modest, than *he who loves Thee*, or *Thy friend*; comp. ver. 11. *Is sick*—They elegantly suppress the consequent, *therefore come and help* [ver. 31, 32. They did not say, *Come*. *He who loves* needs but know. This suffices; for *thou dost not love and forsake*. *August*. in *Trench*. Truly, greater things were now at hand. *V. G.*] Comp. ch. ii. 3. The sisters' strong affection for their brother here appears.

4. *He said*—Observe how Jesus prepared his disciples, and Lazarus' sisters, and the people, for profitably beholding the greatest of miracles. *This*—That is, this *sickness* is consonant with *love*. *Unto death*—Whereby the sisters should lose their brother. [*Death* is used emphatically; that death which is unto the common resurrection. *Euthym*. in *L.*] So the Sept. *sic θάνατον, unto death*, 2 Kings xx. 1. *For*—The glory of God and the glory of the Son of God are one. *Might be glorified*—Truly. The raising again of Lazarus is so powerful an argument for the truth of Christianity, that Spinoza said, that, if he could believe it, he would renounce his whole system. Yet the reality of Lazarus' death and resurrection is proved by: 1. The deliberate delay of Jesus, who was absent; 2. His informing his disciples of the death, and foretelling the resurrection; 3. The variety and multitude of the witnesses present; 4.

The faith that followed on the part of very many Jews, who were by no means credulous, and the perversity of the rest; ver. 46, etc. *Thereby*—By this sickness Jesus was glorified, as many forthwith acknowledged him as the Son of God; ver. 45; the rest of the Jews determined to kill him, ver. 46, etc.; and thereby he was to enter into glory.

5. *Loved*—In a way evident to all; ver. 3. [Therefore there is no great reason to dread the death of those whom Jesus loves. *V. G.*] The motive of the restoration of the dead, and of his whole action preceding it, is here shown. *And—and*—Happy family!

6. *Then*—[Gr. τότε, not rendered in Eng. Ver.] Although to others there might seem to be the greatest reason for haste. *He abode*—To die is not so repulsive a thing. Lazarus was dead for a time to the glory of the Son of God.

7. *Then after that*—After the two days' delay; thus ver. 11, *after that*; ver. 14, *then*. Jesus gradually raised the disciples' faith, so as to set out for Judea without fear, and behold the greatest of miracles.

8. *Of late sought*—They *now* seek; for they sought lately. *To stone*—Ch. x. 31.

9. *Hours*—Jesus was now far advanced in his course; it was now late: yet the day lasted still. *In the day—Or of the day*. The whole course of life, in all its parts, is compared to *the day*. One state is assumed in one subject, another in another; *to walk* is the Predicate. *Any man*—Again used indefinitely. Comp. ch. ix. 4. This applies to the disciples, who feared even for themselves. *He stumbleth not*—Amid the snares of the world. *The light of this world*—Beaming from the sun. The Father's providence respecting Jesus is intimated; and Christ's providence respecting believers. *He seeth*—Understand, *and there is light in him*: and in the next verse understand, *and he seeth not the light of this world*. But in both instances the clause expressed peculiarly suits its own passage: for during the day, *the light of the world being seen*, absorbs, as it were, the sense of the light which each one has in himself. By night the light of the world, not being seen, increases the sense of defect in him *who hath no light in himself*.

10. *In him*—In him who walks by night.

11. *These things—said*—*These things said he, and after this saying forthwith he saith*, etc. Comp. ver. 7. [*After that—i. e.* After an interval or pause, separating the discourses. *L., Mey.*] *He saith*—He said it at the very time in which Lazarus died. Comp. oh. iv. 52. The disciples also had heard of Lazarus' illness, ver. 3, 4. No

one had announced his death; and yet Jesus knew it. *Our*—How kind the condescension with which Jesus shares his friendship with his disciples! *Sleepeth*—Death is the sleep of the pious in the language of heaven; but the disciples did not here understand his language. The freedom of the Divine language is incomparable: but men's dullness often degrades Scripture, to our sadder mode of speaking. Comp. Matt. xvi. 11, etc.

12. [Read εἶπον οὖν αὐτῷ, *Then said they unto him. Tisch., Alf.*] *If he sleep*—Often a long sleep tends to restore health. The disciples thought that Jesus had sent the sleep to Lazarus to bring about the result which he had himself foretold: ver. 4.

15. *That I was not there*—It accords beautifully with Divine propriety, that we read of no one having died while the Prince of life was present. If you suppose that death could not, in the presence of Jesus, have assailed Lazarus, the language of the two sisters, ver. 21, 32, attains loftier meaning; and the Lord's joy at his own absence is explained. *Unto him*—To where he lies dead.

16. *Which is called Didymus*—John wrote in Greek. *Let us also*—Thomas perhaps had had some peculiar intimacy with Lazarus. *That we may die*—Thomas seems to have understood Jesus' words just preceding, as though Jesus would have died with Lazarus, had he been present, and as though, now that the faith of his disciples had been still further established, he was about to die at Bethany, and that by the plots of the Jews, ver. 8. He [Thomas] was, as it were, midway between this life and death, without sorrow or joy, ready to die; yet not without faith. Comp. ch. xiv. 5. In this way he seems to have understood the πρός, *unto*, in Jesus' discourse, as it occurs 2 Sam. xii. 23. *With him*—With Jesus. Not unlike is Peter's meaning Luke xxii. 33.

17. [*Four days*—Therefore Lazarus was buried on the very day of his death. *V. G.* Omit ἤδη, *already. Tisch., Alf.*]

19. *Many*—On account of their vicinity. *Those about*—Gr. τὰς περὶ, [not rendered in Eng. Ver. Properly, *to Martha and Mary, and their friends.*] An idiom; see Acts xiii. 13; xxviii. 7, [implying here that the women were not alone when these *Jews* came. *L.*] *To comfort them*—Some days after the burial. At the present day we say, *to condole with.*

20. *But Mary*—Either because unwilling to leave the Jews alone, or because she chose to sit and wait until she should be called. She was of a more sedate disposition. Comp. Luke x. 39.

21. *If Thou hadst been here*—So Mary also says, ver. 32. Hence we may infer that their language before their brother's death was,

·*Would that the Lord Jesus were here*—Himself kindles the spark of faith, lying hid in these words.

22. *Even now I know*—Martha had conceived a hope from those words which the Saviour had spoken at ver. 4. For these words had doubtless been reported to Martha. [The praiseworthy promptness of faith is here illustrated. *V. G.*] *Thou wilt ask*—Jesus, when speaking of himself asking, says, ἐδεήθην, *I have prayed*, Luke xxii. 82, and ἐρωτήσω, *I will pray*, John xiv. 16, (comp. ver. 13: and ch. xvi. 26; xvii. 9, 15, 20; but never αἰτούμαι, *I crave*. Accordingly the Syriac Version expresses the two former by one word, and the latter by a different word. Martha did not speak in Greek, yet John expresses her inaccurate remark which the Lord kindly tolerated. For αἰτεῖσθαι, *to crave*, appears to be a less worthy word, though the Sept. Deut. x. 12, have *what doth the Lord—require*, Gr. αἰτεῖται.

23. *Shall rise again*—Jesus does not immediately state the time, but exercises Martha's faith.

24. *In the resurrection*—Therefore the Jews believed in the resurrection. *Last*—Martha supposes that to be more distant, which the connection, ver. 22, 23, showed to be close at hand.

25, 26. [Here is the centre of the chapter, and of the history. The miracle which follows is the confirmation of this testimony of Jesus. *Stier.*]

25. *I*—[Gr. ἐγὼ, emphatic. *L.*] Present, not limited to the future. Think not, Martha, that you are being put off to the distant future. Death yields to Life, as darkness to Light, forthwith. [What you say is true, but He who shall raise him up then, can do it now: for *I am*, etc. *August. in Thol.*] *The resurrection and the life*—The former title peculiarly suits this occasion and purpose; the latter is common. The former is presently explained in this verse; the latter in ver. 26. I am *the Resurrection* of the dying, and *the Life* of the living. The former concerns believers dying before Christ's death; as Lazarus. For in the presence of Christ Death must restore all his prey: Jairus' daughter, the young man at Nain. And it is credible that all who then saw Jesus Christ with faith, and died before his death, were among those who rose again, as described in Matt. xxvii. 52, 53. The latter title treats of believers who fall asleep after Christ's death. Christ's death deprived death of its power. Before Christ's death, the death of believers was death: afterwards, the death of believers is not death: ch. v. 24; viii. 51. *Shall live*—Even in body.

26. *Whosoever*—Gr. πᾶς, *every one*. This word, not used in ver. 25, advances the discourse to greater things. *That liveth*—Namely, this present physical life. The contrast to this is ver. 25. *Though*

he were dead—Those are especially treated of here, who then were alive and saw the Son: ch. vi. 40. *Shall never die*—Shall be exempt from death forever. The contrasted word is, *shall live*, restored to life; ver. 25. There is a great difference between the *death* of believers before Christ's death, and the *departure* of believers after Christ's death. These latter are altogether exempt from condemnation. *Believest thou this?*—An application of the truth, in the second person, to all collectively and individually, is common, and here, by means of the unexpected question, is very pointed. Thus Martha is completely won over to faith.

27. *I believe*—Martha readily replies, *I have embraced this faith. Thou*—Who art come into the world, art the Son of God. This knowledge of Jesus Christ includes all the rest. [She testifies that she believes Jesus' word, even though she does not fully understand it. This resembles Peter's faith, ch. vi. 68, 69. A faith much clearer, than if one say, *I believe whatever the Church believes. V. G.*] *Which should come*—Gr. ἐρχόμενος, *the One coming.* Present; Matt. xi. 3. For as yet he was only becoming known.

28. *When she had so said*—Faith, and her confession made her prompt. *Secretly*—Unknown to the Jews, ver. 31. [Some of whom were hostile to Jesus, comp. ver. 46. L.] *The Master*—So they usually called Jesus among themselves. *Callest thou for thee*—Either Jesus expressly ordered Mary to be called, or Martha, by his permission, called Mary; and spake thus, in order to arouse Mary more quickly. Mary's sedate disposition did not hinder her; yet she was called that she might be present at the miracle.

30. *Not yet*—Jesus did all things with due deliberation.

31. *To weep*—It was an excellent custom, for the mourners, during the time of the funeral preparations, to give themselves up to affectionate sorrow.

32. *She fell down at his feet*—This Martha had not done. Mary atones for her delay in meeting him. [An instance of the deepest reverence arising from faith. V. G.]

33. *Which came with her*—Ver. 31. *He groaned*—Thus from his graver disposition, Jesus here restrained his tears; soon after, at ver. 38, he broke them off: and, therefore, their effect was the greater; ver. 36. *Was troubled*—Gr. ἐτάραξέν ἑαυτὸν, *troubled himself.* The elegance of this reflexive phrase is wonderful: comp. they have, ἐταξάν ἑαυτοῦς, *addicted themselves*, 1 Cor. xvi. 15. Jesus' emotions were not passions, but voluntary mental movements, which he had entirely under his own control; accordingly, this troubling of himself was fully consistent with order, and the highest reason. The *troubled*,

which occurs afterwards, ch. xii. 27, xiii. 21, is harder to understand, yet it also is to be explained by the present passage. [So Christians are not Stoics; but they do not yield to their emotions. They are not agitated with passions, properly so called. *V. G.*]

35. *Wept*—Not *cried aloud*: nor did he weep at once; nor only after he had seen Lazarus, but at the proper time. He wept lovingly, ver. 36, because of Lazarus' death; not because of his return to this life.

37. *Some*—More estranged from faith. *Could not*—Jesus had wept. Thence they inferred that Jesus would have been willing to save Lazarus' life, if he had had the power. *He could*, say they, *and he ought*. So *might*, Matt. xxvi. 9. They infer from the greater to the less. But again, to raise the dead is greater than to cure the sick or the blind. They should have argued thus: He hath given sight to the blind; therefore he can give life to the dead. But unbelief hurries everything in an opposite direction. [Many think this question to be ironical and scoffing. So *Mey.*, *Alf.*, etc. But the words do not imply this, and it is unlikely that scoffers were among the intimate friends of this household. *Thol.* The question seems to be a *reproof*, but one springing from confidence and belief. Comp. ver. 21, 32. *L.*] *Even this man*—This Lazarus, a young man, beloved.

38. *Again groaning*—By this groan Jesus also repelled the Jews' gainsaying, lest it should tempt his own mind to give up the raising of Lazarus, etc. He refutes them by deed, not by words. Comp. 33, note.

39. *Sister of him that was dead*—A cause of the greatest dread arising from nature and relationship. *He stinketh*—Even the nearest relatives loathe putrefaction. There is a contest of reason and natural affection, with faith. [It is wonderful that these words should be so often understood to affirm that which they only conjecture, and, it would seem, erroneously. *Trench.*, etc.] *Four days*—Lazarus seems to have been buried on the same day on which he died, ver. 17. A similar phrase, *τρεῖς ἡμέρας*, *three days ago*, 1 Sam. ix. 30, xxx. 13.

40. *Said I not?*—Jesus said it, ver. 25. *The glory*—The opposite of corruption.

41. [Omit *ὃ ἦν ὁ τεθνήσκων κείμενος*, *where the dead was laid*. *Tisch.*, *Alf.*] *Up*—He turned his eyes from the mortal object to heaven. [*Father*—A short, but truly excellent prayer. *V. G.*] *I thank thee*—Jesus approaches his greatest miracle with the utmost certainty of the result. *Thou hast heard me*—Therefore Jesus had prayed, when he had heard of Lazarus' sickness, ver. 4.

42. *I*—Jesus seems to have said this after a pause. *I knew*—Jesus

shows the people that he thanked the Father, not as for something new to himself. Jesus' filial intimacy with the Father was far too great for human speech. *Always*—Even after Lazarus' death. *Thou hearest*—The Father, hearing, replied sometimes by a voice from above, but generally by an immediate accomplishment. *I said*—This, and gave thanks. So *εἶπηνα*, I have called, ch. xv. 15, of something just said. [*That they may believe*—Such was the result, ver. 45. *V. G.*]

43. *With a loud voice*—Not as magicians who mutter. All who were present heard *the loud voice*. [This cry signified *that greater one*, which all shall hear. *Alf.*] *Come forth*—Jesus recalled Lazarus from the tomb, as easily as if Lazarus had been not only alive but even awake, ver. 11, ch. xii. 17.

44. [Omit the first *xai*, and. *Tisch., Alf.*] *Foot*—The two feet had been swathed together, or else each separately. *Grave clothes*—The same word occurs in Sept., Prov. vii. 16.

45. *Which came*—Ver. 19, 31.

46. *Went their way*—As strangers.

47. *What do we?*—They should not have debated, but believed. But the truth is, death yields to Christ's power before unbelief.

48. *Thus*—As we have heretofore let him alone, say they. *All men*—And indeed justly. *The Romans*—They thought that the Romans would regard that as sedition. And yet the Jews did not escape what they dreaded: [nay, indeed they brought it upon themselves by this very course. *V. G.*] *Both our place and nation*—As an adage, that is, our all. *Place*, i. e., *territory*. [Gr. *τόπον*; *De W.* understands *ἅγιον*, *holy place*, or *Temple*. So *L.* But the word is more naturally referred to *the holy city*, the local habitation of the Sanhedrim, and the whole hierarchy. *Mey.*]

49. *That same year*—A memorable one, in which Jesus was to die. It was the first and chief year in the seventy weeks, the fortieth before the destruction of Jerusalem, and celebrated also in Jewish history for various reasons. Even before this year, and after it, Caiaphas was high priest. When John wrote his gospel, it was remembered, how great and how remarkable that year had been, and what a leading part Caiaphas had taken among the opponents of the Gospel. Thrice the Evangelist notes his high priesthood, as being in this year: here at ver. 51, and at ch. xviii. 13. *Comp. Acts iv. 6.* *Ye*—The high priest reproves the slow counsel of his associates, and, fixed in his purpose, affirms that the matter can be most easily accomplished: that the people should not be attacked, but that Jesus alone

should be removed. Caiaphas abuses the power of mind, arising from his gift of prophecy, for a mere political statement.

50. *It is expedient*—Caiaphas is thinking of political expediency; but the Spirit of prophecy so directs him, that he uses words suited to express what was spiritually expedient. *Caiaphas* and *Pilate* condemned Jesus; yet both gave a testimony foreign to their own feeling: Caiaphas here testifies to the *sacerdotal* death of Christ; Pilate, in the inscription on the cross, to his *kingly* character. [For ἡμῖν, *for us*, read ὑμῖν, *for you*. *Tisch.* (not *Alf.*)] *One*—2 Cor. v. 15. *And that the whole nation perish not*—He refers to the close of ver. 48.

51. *Of himself*—As men, who deliberate, usually do. *Said not*—By this is explained the verb εἶπεν, *said*, in ver. 49. *For that nation*—Caiaphas had said, *for the people*, ver. 50. But John no longer calls them λαόν, *a people*, since their political existence was terminating.

52. *And not*—John is continually providing against perverted interpretations, so ch. xxi. 23, and he does this here, lest any one should infer from Caiaphas' words, that Jesus died for the Jews alone. Indeed, Christ's apostle takes a wider view than the Jewish high priest. *That—the children*—Almost all the *Latin* manuscripts omit the particle *xai*, also, also *Augustine*, and with them *Luther*. Carefully consider this. *The children of God*—He calls them *the children of God* in respect to the divine foreknowledge; and because they were actually to become the children of God, [even though not the posterity of Abraham, according to the flesh. *V. G.* Comp. John x. 16. *Trench.*] *Were scattered abroad*—The preterite denotes, not those in the dispersion, but those who have come into a state of dispersion. Gen. x. 32, xi. 8. The words in contrast are, *the people*, ver. 50, and the *scattered abroad*, ver. 52. Otherwise *the people* and *the children* are synonyms: Rom. ix. 26. So then Christ inflicted no loss on the people, that he might make a people of those also, who had not been a people. Comp. ch. xii. 20, etc.

53. *Then*—This refers to ver. 50, with what preceded. [*Took counsel*—Strange employment for the ministers of the true religion, the guardians of the oracles of God! *Q.*]

54. *No more*—This was not from fear. *Ephraim*—See 2 Sam. xiii. 23. [Omit ἀποῦ, *his*. *Tisch.*, *Alf.* Read, *the disciples.*]

55. [*Called*—Therefore it was an obscure place. *V. G.* *And there continued*—This retirement was before his coming to Jericho. For before he came to Jericho, he was alone with his disciples: but at Jericho, a large crowd having gathered around him, attended him in his solemn entry into Jerusalem, and escorted him to meet the multi-

tude from that city. Matt. xx. 17, 29, xxi. 8; Mark x. 46. *Harm.*] *Out of the country*—*Out of that region*, ver. 54, just as from all other regions. *In order that*—[Eng. Vers., *to*] *That* they might purify themselves, and remove all hindrances to their eating the Pass-over.

56. *Then*—These above others knew that Jesus was not far off. *Then*—An abbreviated expression for, *what think ye? Think ye, that he will not come?*

57. *Now*—They were not content with what is mentioned, ver. 53. [Omit *xai*, both. *Tisch.*, *Alf.*]

CHAPTER XII.

1. *Six days before the Passover*—So the Septuagint, *two years before the earthquake—three months before the harvest*. Amos i. 1, iv. 7. Add 2 Macc. xv. (36) 87. The day before had been the Sabbath; [therefore on the first day of the great week, the true paschal lamb was set apart (comp. Exod. xii. 3); and from that supper at which Jesus was prepared for his burial, (Matt. xxvi. 12,) to that at which, on the day of his resurrection, he appeared to his disciples, eight days elapsed. *Harm.*] And that was called by the Jews *the great Sabbath*, שבת הגדולה: as the Greeks distinguish the following week and its several days by an epithet expressive of *greatness*. *To Bethany*—For he had departed from it after restoring Lazarus: ch. xi. 54. [After the Saviour had passed the night in this place (to which he had come by way of Jericho from Ephraim), on the next day he left Bethany and came to Bethphage, nearer Jerusalem; and, having procured the ass and foal from a village in that quarter, he rode into the city in solemn state. *Harm.* Add δ' Ἰησοῦς, *Jesus*, at the end. *Tisch.*, *Alf.* Read, *whom Jesus raised.*]

2. *They made*—The people of Bethany. *For him*—In his honor. *A supper*—A ceremonious one. The banquet, at which the restored Lazarus was present, may be compared with the heavenly banquet, in which hereafter the dead shall participate, when they shall have risen again. *Martha*—Martha manifested her zeal in one way, Mary in another, ver. 3.

3. [*Pound—costly*—The extravagance of love. *Ols., Thol.*] *With the odor*—At this very odor Judas took offence.

4. [Omit *Σίμωνος, Simon's son. Tisch., Alf.* *Which should betray*—Mentioned here, because this language of Judas is a mark of the traitor's character. *Mey.*]

5. *For three hundred pence*—Gr. *δηναρίων, denarii*, [15 cents each,] forty-five dollars. [A covetous man counts all lost that is not sacrificed to his avarice. *Q.*]

6. *Not because*—It is hypocrisy when one thing *is said*, another *cared for*. Avarice makes the poor its pretext, and that sometimes seriously: for it hates even genuine munificence. *A thief*—It is sadder to say *a disciple, a thief*, comp. ver. 4, than simply *a thief*; compare ver. 4: and so *a brother fornicator*, [1 Cor. v. 11,] and similar expressions. *The bag*—So the Sept. for the Heb. ארן, 2 Chron. xxiv. 8, 10, etc., and in Cod. Alex. 2 Sam. vi. 11. It is worth while, especially here, to observe the nature of the apostolic style. The sacred writers were not anxious as to whether fastidious ears would judge each word to be Attic or a barbarism: a fact which may be sufficiently established even by this one argument, that of the terms which the Atticists criticize, a considerable part occur in the New Testament. For instance, compare this passage, and Rev. xxii. 14; Matt. xxviii. 20; so that they seem to have enriched their selections out of the New Testament itself. But the sacred writers most strictly observe the proper meaning of words: as John i. 1, 17, notes: since accuracy, not purity of style, conduced to making known the Divine mind. *Had*—Either always, or after the other disciples, at that last time. Judas himself seems to have assumed this office; which, however, was left to him, though a thief: ch. xiii. 29. *What was put therein*—Jesus was poor. *Bare*—For the Saviour's ordinary sustenance.

7. *Said*—Jesus does not openly reprove Judas' disposition: He rather censures the thing itself. *The day*—This very day, Matt. xxvi. 12, notes. His death and the burial itself was to follow this *ἐνταφιασμόν, preparation for burial*, in six days, (comp. ver. 1.) See *Ord. Temp.* [Insert *ἵνα* before *εἰς*, and for *τετηρήσειν*, read *τηρήσει*. *Tisch., Alf.*, so as to read, *Let her keep it for the day of my burial*. This is said of her whole act, in the abstract, as a thing to be allowed. *Alf. Beng.* adopts the same reading.] ^α*ἵνα—τηρήσει*—Understand, *this has been done*. Let her alone: this has been done, that she might keep it, etc. So *ἵνα, that*, ch. ix. 3, etc. The *why*, started by Judas, is aptly repelled, and at the same time Judas is warned; for his treachery waxed stronger until it resulted in the Saviour's death. *Keep*—So there was no waste. She had been before prepared to bestow it

on the poor, if necessary; but she was guided by the Divine counsel, to keep it for that for which it was needed, though she herself knew it not.

9. *Knew*—The odor of the ointment, and the report of the anointing, could have informed them. *Lazarus*—Who would not seek Bethany to see him?

10. [Render *ἐβουλεύσαντο*, *not consulted*, as Eng. Vers., but *were in the mind, had an intention*. *Alf.*] *Might put to death*—To recall to life was something; but what is it to *put to death*? One doctrine, and one miracle, especially occasioned their killing Jesus: the doctrine was that Jesus was the Son of God; the miracle, the restoration of Lazarus. [So far does the bitterness of a mind void of faith advance, where no way of escape remains. *V. G.*]

11. [*By reason of him*—No one indeed should shrink from suffering even death, provided a goodly number, induced thereby, might be won to faith in Christ. *V. G.*] *Went away*—To Bethany.

12. [*The next day*—All related from this verse to ver. 50, are the proceedings of one, most eventful day. *Harm.*] *That were come*—They must therefore have been Galileans, rather than Jerusalem-ites. *When they heard*—The less Jesus' coming had been expected, the more was it now desired.

13. *Took*—Without regarding that commandment, ch. xi. 57. *Branches of palms*—[Gr. *τῶν φοινίκων*, *the palms*, those standing there. *Mey.*] The use of the palm was common in Judea. Lev. xxiii. 40.

14. [In this and the following verses, John relates very briefly, assuming that his readers are acquainted with the facts. *L.*, etc.] *When he had found*—He was poor. *A young ass*—A diminutive, contrasted here, not so much with a full grown ass, as with a fiery horse, which our Lord did not use.

15. *Fear not*—The Majesty of so great a King was to be feared: but his mildness, to which his entrance corresponds, removes fear.

16. *These things*—This entry, so important, and his prediction. *Understood not*—The reason of the Divine proceedings and words is generally hidden at first. Therefore we should believe and obey, and commit ourselves to the Divine direction, ch. xiii. 7, ver. 86, xvi. 4, ii. 22. The whole work of faith is to embrace those things which we do not yet comprehend, but which hereafter we shall perceive. *At the first*—During their discipleship, before the Lord was glorified. *Was glorified*—By his resurrection and ascension. For there were many things which afterwards they understood. *Then*—This afterwards wonderfully strengthened their faith. *These things—and—these*

things—A sweet repetition, expressing the agreement of prophecy and event. At *and*, understand *that*, as in ch. xx. 18. For the force of the verb, *they remembered*, falls more properly on, *that they had done*, than upon, *that these things were written*. *Had done*—Both the disciples themselves and the people: ver. 12.

17. [For *στε*, when, read *στι*, because. Tisch., Alf.] *Bare record*—Of the miracle, at which they were present. *Called out of his grave*—The greatness and ease of the miracle, are most skilfully expressed. Scripture style is easy, when discussing the greatest subjects, and nobler than the grandest oratory. Lazarus' restoration is the crowning triumph of Christ's miracles: the order of which may be compared with the order in the restoration of the human race. Compare, *said*, Gen. i., with the verb, *called*, here.

18. *The people*—The people who heard, being informed by those who saw. Matthew and Mark call the former, *those that went before*; the latter, *those that followed*. One may infer thence, that some of the spectators, entering the city, published the miracle, and so, accompanied by more, came to meet the Lord; while others, more in number, tarried outside the gate, and afterwards followed the Lord when he entered.

19. *Ye perceive*—[More correct than Eng. Ver., *perceive ye*?] The indicative without an interrogation. Comp. Acts xxi. 20. They approve of Caiaphas' counsel. *Ye prevail nothing*—[It is well when matters come to that. V. G.] *The world*—An indignant hyperbole. If the whole world, say they, were ours, it would desert us for him. Their words conceal something like a prophecy. Comp. ch. xi. 50, and xix. 19, etc. *Is gone*—Away from us. How shall we retain *the world*?

20. *Greeks*—A premonition that the kingdom of God is about to pass from the Jews to the Gentiles. It is not clear that they were circumcised: they certainly worshipped the one God of Israel. *Among them that came up*—Of those who usually went up. *At the feast*—See ch. xi. 55.

21. *Bethsaida*—There, perhaps, those Greeks had been wont to lodge on their journey to Jerusalem. Or else they knew that the Galileans were more likely to serve them in this matter, than the Jews. [Or else, when they had inadvertently fallen, at Jerusalem, upon Christ's adversaries, they had been warned by these not to go to the Lord himself. Harm.] *Sir*—They address him thus, as almost unknown; comp. ch. xx. 15; but not without some respect. Acquaintances were usually addressed by name. *We would*—An effect and instance of those things of which ver. 31, etc., treat. [This de-

sire was of a higher character than Herod's; Luke xxiii. 8. *V. G.* These men from the west represent, at the end, what those from the east did at the beginning of Christ's life. But these come to the cross as those came to the cradle. *Stier.*] *This*—[*Jesus*, Gr. τὸν Ἰησοῦν, not rendered in Eng. Vers.] The article has a demonstrative force. *See*—A modest request. It was not yet time for Jesus to speak much with them. They had either seen Jesus even before at Jerusalem, or had heard of him. Jesus was engaged in the inner part of the temple, where the Greeks were not allowed to enter.

22. *And telleth*—Philip feared to introduce the Greeks alone: with a friend, he ventures to do so. [He deemed it a matter worthy of careful consideration. *V. G.* Omit καὶ πάλιν, and again. *Tisch., Alf.*]

23. [We are not expressly told how Jesus met their request; but it seems to be implied that the Greeks were present at the following discourse. *L.*, etc.] *The hour*—Of this hour there is frequent mention afterwards: ver. 27, xiii. 1, xvi. 32, xvii. 1. *That—should be glorified*—With the Father: John xvii. 5, and in the sight of every creature. The glorification of Christ and the conversion of the Gentiles occur at the same time.

24. *Alone*—Christ, even had he not died for us, could yet have been in himself the same as now. *Die—fruit*—This passage contains a preliminary instance of both ver. 27 and 32. The many ages since portray and exhibit the *much* fruit. [Even among those also who live in our day, there are some little grains of this kind. Happy is he who can truly reckon himself among these. *V. G.*]

25. *His life*—That is, himself. *Shall lose it*—Forever. *He that hateth*—The soul attains this hatred, when imbued with the sense of Christ's words, at ver. 24. *In this world*—Visible, vain, fleeting, and evil. This is not expressed in the preceding sentence; for this world of itself draws us to *the love of life*; but to *hate* life in this world, is a great thing. [*Shall keep*—This is true prudence. *V. G.*]

26. [*Me*—This is stated twice, with great force. *V. G.*] *Any man*—*Τίς*, any man, in this verse, is placed after the ἐμοί, *me*, and is afterwards placed before, producing greater emphasis. [The second τίς implies, however much he may have been despised by the world. *V. G.*] *Let him follow*—On that road, which is set before me. The imperative here promises, and invites by a most immediate perception of glory close at hand. *Shall be*—The promise. Comp. Rev. xiv. 4. [The following of Christ, of itself, leads the servant to the same place where his Master dwells. But by wandering from him to this or that side, the servant misses the wished-for end. *V. G.*] *Will*

honor—A comprehensive expression, corresponding with *should be glorified*, ver. 23. [Such a one truly receives greater honor than can be devised by the greatest of the world's potentates, or bestowed on the most deserving, whether living or dead, in war or peace. *V. G.*] *Him*—As joint heir with the Son. Rom. viii. 29.

27. *Now*—Jesus had various foretastes of his passion, by which he prepared himself. This *now* has great weight: a second occurs, ver. 31. [So also ch. xiii. 31. In both instances there follows a declaration of the shortness of the time yet left; here, at ver. 35; in the other passage, (ch. xiii. 31,) at ver. 33. *V. G.*] *Troubled*—A fitting announcement. The horror of death, and the zeal of his obedience, met. [Truly both the glory and the humiliation of Jesus Christ, the Son of God, surpass all conception. Thence appeared that wondrous attempering of his sacred emotions, thoughts, words, and of his entire course of action towards his Father, towards his disciples, and all other men; now the one state, now the other being prominent, subject nevertheless to this rule, that, in both cases, a *fitness* worthy of his own divine majesty, and a condescension to his wretched brethren, wonderfully combine and harmonize. No human wisdom or human skill would have sufficed suitably to express these. But the marvelous success of the Evangelists in this respect, plainly betrays the employment of a style that is doubtless divine. *Harm.*] *And what shall I say*—Jesus immediately sustains his soul in that very *now*. A twofold remark follows this formula; and the formula itself has this force, that his thought is to be regarded as having conceived the whole remark in one moment, although human language could not in one moment fully express it; hence, as it were for the sake of precaution, he saith, *what SHALL I SAY?* not, *what shall I choose?* comp. Phil. i. 22. *Save me—Let this cup pass* is akin to this. *From this hour*—Of suffering. For Jesus' soul was realizing this, ver. 23. *But*—Akin to this is, *nevertheless*, not as I will, but as thou wilt. *For this cause*—I came to this hour, that I might come to this hour, and drain it to the dregs. An elliptical *Ploce*. [The same expression repeated to express an attribute. Add that the words, *for this cause*, refer to the words, *save me*. To enter into this hour is to escape from it; the endurance is the deliverance! *Stier*. Fully persuaded that he is come to this hour only to be saved from it, he yields himself up to his Father. The words are those, not of agitation, but of full reliance on his Father's faithfulness. *Lampe.*]

28. *Father*—This title, lovingly repeated, agrees with the change in the subject of address. *Glorify*—At any cost whatever to me. The Father soon after accepts this. *I will glorify it*—Already the

troubling is past. *Thy name*—Of Father, which is in me, as thy Only-begotten Son: Exod. xxiii. 21; comp. Matt. iii. 17, xvii. 5. Therefore the voice from heaven thrice proclaimed the Son of God. *I have both glorified*—My name. See ch. xvii. 5. *I will glorify it again*—See ch. xvii. 5, 1. By the verb, *I have glorified*, Christ's entrance upon that hour is accepted [as also into the world, his stay in it being simultaneously implied. *V. G.*]; by the verb, *I will glorify*, the glorification of the Father's name is promised through Christ's glorification after his passion. To Jesus' twofold remark there is a twofold reply of the Father.

29. *Heard it*—They had heard the sound, not the words. In the greatest revelations there remains something whereby faith may be exercised. [How unusual it is to recognize the voice of God; especially amid the noise and hurry of the world! *Q.*] *Thundered*—It was spring.

30. *Because of me*—Himself and the Father are one; wherefore he needs not outward testimonies to confirm his divine mission. It is probable that, at the times of Jesus' retirement, no miracles were wrought in secret. So also in bright examples of a happy death, the incidents which occur do not occur for the sake of the departing, but for the sake of the survivors. *For your sakes*—Ch. xi. 15, 42. [This was truly a remarkable testimony, not inferior to those which were received at Jordan and on the holy mount. *V. G.*]

31. *Now*—*Now* at this moment. This *now* is to be taken literally, in contrast with the *lifting up from the earth*, which followed in a few days. From this point of time Jesus, with the sweet toil of his soul, pressed forward towards the glorifying of himself more than before: ch. xiii. 31; xiv. 30; xvii. 1. Comp. *ἀπὸ, now*, by a new step, Rev. xii. 10. *Of the world*—Not, *by the world*; not, *into the world*. It is the objective Genitive, *the judgment of this world*, is as to who is to rightfully possess the world. Comp. ch. xiii. 8; xvi. 11; Col. ii. 15; Heb. ii. 14. *The prince of this world*—This title is referred to at ch. xiv. 30; xvi. 11; and occurs nowhere else. Comp. 2 Cor. iv. 4. He had been rather the adversary of this world through sin and death. *Shall be cast out*—An abbreviated expression: that is, he shall be judged and condemned, and *cast out* of his former possession as a criminal. Afterwards, being led in triumph, he is cast out as an *accuser*: Rev. xii. 10. *Out*—From the bounds of the kingdom, *given to me on high*. With this corresponds the word *lifted up*, soon after. Satan never possessed the kingdom itself, given to Christ on high; but he from time to time entered its limits and borders, from which he is to be cast out. [Then it was not, as it seemed to be, the

world that was about to judge the Son of God, and cast him out of it! Q.]

32. *And I—I truly.* The contrast is, *the prince of this world.* *I be lifted up*—See ver. 33, and ch. iii. 14. *From the earth*—Comp. Acts viii. 33. In the very cross there was already something tending towards glory. *All*—Even the Gentiles, ver. 20. Satan shall not be able to retain them; and himself shall give way. Here the answer is given to the request mentioned at ver. 21. *Will draw*—From earth, upwards. By this word a power is indicated against the prince of the world, who shall no longer detain his captives. [This is the completion of *the glorifying of God's name*, ver. 28, through the Redeemer. But this *drawing* implies no violence. L.]

33. [*By what death*—Yet not signifying this alone. The *being lifted up from the earth* includes his glorification. *Alf., Thol., etc.*]

34. *We*—This word contains something of irony here. *Out of the Law*—Under which are embraced the prophets and psalms. *Abideth*—Ps. xvi. 10; xlv. 6; lxxii. 5; lxxxix. 29; Isa. liii. 8. [*Forever*—They therefore thought nobly of the Christ. *V. G.*] *And*—The Jews join things which should not have been joined: Isa. liii. 8. Death itself was his path to everlasting life. *How—who*—They ask a double question: concerning his *being lifted up*, from ver. 32; concerning *the Son of man*, from ver. 23. Comp. ch. viii. 28. *Who—Who* is, say they, the Son of man, if the Christ be not? And yet thou sayest, that the Son of man is to be lifted up; whereas the Christ does not die: *who*, of what nature? [*Sayest thou*—We have their confession, therefore, that Jesus presented himself to them to be acknowledged as the Christ. *V. G.*]

35. *Yet*—Jesus does not answer their objection, but adds truths which are most necessary for them. [And directs them to the one thing which, if they follow it, will solve all their doubts and inquiries. *Mey.*] *A little while*—The contrasted words are, *for ever*, ver. 34. The Jews thought that the Christ, when once he had come, would always remain with them. [For *μεθ' ὑμῶν*, *with you*, read, *ἐν ὑμῖν*, *among you*, or *in you*. *Tisch., Alf.*] *Among you*—The Light itself remains, but not always, *with you*. So *among them*, ch. xv. 24. *'Ev*, *with* or *among*, Heb. ג. *Walk*—With progress. We must walk, not dispute. *Faith* is not indolent, but active in the light, ver. 36. [For *ἕως*, *while*, read *ὡς*, *as*. *Tisch., Alf.*] *Come upon*—Unexpectedly. *For*—Gr. *xai, and*. The conjunction for the relative *who*; *in which darkness he who walketh*, etc. So *xai, and*, Luke xxiv. 18.

36. *The children of light*—Who remain in the light, ch. viii. 35. *May become*—[Eng. Ver., *be*, but *become* is right; Gr. *γενησθε*. Faith

is the condition and the beginning of this. *Mey.*] Since ye are not so of yourselves. *He departed and did hide himself*—By this very act he intimated what would afterwards befall them; Matt. xxiii. 39.

37. *So many*—[Gr. *ποσᾶντα*, which *Alf.* after *L., De W.,* etc., would render, *so great.* So *Rob.* But *Mey., Thol.,* etc., render *so many.*] A general *Epicrisis* [addition for the sake of clearness.] *Before them*—So that they perceived them with their eyes. *They believed not*—There follows something more, *they could not believe*, ver. 39.

38. *Which he spake*—Not only are the things prophetic which the Lord spake to the prophets, and they in his words, but also what the prophets spake to the Lord in their own words. *Lord—revealed*—Isa. liii. 1. So expressly write the Sept. In the Hebrew *Lord* is not found. In comparing with this the next verse, *The arm of the Lord* may be taken as the Messiah himself. *Report—'Ακοή*, the faculty of hearing; thence that which is heard, that is, a report, a testimony: its correlative is *faith*, [*believed.*] *Our—Prophets.* *The arm of the Lord*—Put forth in miracles and in the work of redemption, and preached in the Gospel; Isa. lii. 10; Ps. xcvi. 1, 2. *To whom hath been revealed*—In itself it hath been put forth; but the blind did not see it. Who is a believer? *Ans.*: He to whom the arm of the Lord has been revealed.

39. *Therefore*—Because, namely, this just judgment had been foretold. The Evangelist stops short here: who may venture farther? [*Therefore* seems to refer to the preceding; and *because* introduces a new reason. *De W.,* etc. *First*, they do not believe, *being obstinate*; *then*, they cannot believe. They err who suppose that it was said in inverse order: they could not believe, therefore they did not believe. *V. G.*]

40. *Hath blinded*—God, by a just judgment. There follows, with a change of person, I, the Messiah, *should heal them.* *Hardened*—The words in contrast are, *hardness of heart*, and *understanding.* Comp. 2 Cor. iii. 14. *That—not*—Comp. *ἴνα, that*, ch. v. 20. *Understand with their heart, and be converted*—These two clauses are more closely connected with one another, than with the rest, as is shown by the Hebrew punctuation in Isaiah.

41. [For *ὅτε, when*, read, *ὅτι, because.* *Tisch., Alf.*] *When he saw his glory*—Instead of *αὐτοῦ, his*, one or two copies write *τοῦ Θεοῦ, of God*, from ver. 43; but thus the application of Isaiah's prophecy to the times of Christ would be weakened. Isaiah, ch. vi. 1, saw the divine glory of Jesus: John i. 14, xvii. 1, etc., in such a way, moreover, as it was to be revealed in the New Testament, and as the Jews would not recognize it. *And spake*—There is to be understood *ὅτε*,

when, as *ὅτι*, *that*, is understood at ver. 16. That *speech* is referred to, which is mentioned in connection with the *vision*: Isa. vi. 5.

42. *Also*—Not merely from among the common people. [*Chief rulers*—Members of the Sanhedrim; the power of truth showing itself over those in whom it was least to be expected. *L.*] *The Pharisees*—These were most bitter, and formidable to the *chief rulers* themselves. [It seems, they were aiming at the greatest degree of power, actuated by a perverse zeal; especially those who discharged any public office. *V. G.*] *Did not confess him*—Although their mind, convinced by faith, urged them to confess him. *Not to confess*, and *to deny* him, differ.

43. *They loved*—The Gospel demands, and produces in men, a renunciation of human things. *The praise of men*—Such as communion in the synagogue. [And what is this worth, when compared with the right of fellow-citizenship with saints and the household of God? *V. G.*] He who shrinks from ignominy, already loves the praise of men. *The praise of God*—Praise from God is the portion of *those, who believe and speak*: ver. 26; ch. i. 12.

44. *Jesus*—This is the peroration and recapitulation, in John's Gospel, of Christ's public discourses. Hence he says in ver. 48, 49, *I have spoken*, as of a thing past. *Cried*—Eagerly desiring the salvation of men. [The words from ver. 44 to 50, "He that believeth on me," etc., he spake in the very act of departure, when he was now at a considerable distance from the men: wherefore he is said to have cried, in order, doubtless, that those very persons, with whom he had spoken, might hear, not excluding the rest, who were then standing in the temple. John mentioned his hiding previously, ver. 36, with reference to the words, "Yet a little while," etc., ver. 35, 36. *Harm.*] *Believeth not on me*—His faith is not directed to me alone: 1 Pet. i. 21; [as if Christ had come in his own name; but to God, who reveals himself in him. *Mey.*] Christ refers and commits all things to the Father. *But on*—Faith in the Son is also faith in the Father, because the Father *sent* the Son, and because the Son and the Father are *one*; comp. next ver. ch. xiv. 9, etc.

45. *He that seeth*—With that vision which faith attends: ch. vi. 40. *Me*—The Light, ver. 46. *Seeth*—By looking to me, he reaches the Father: ch. xiv. 9. There is not added here, *he seeth not me, but*. For *believing* and *seeing*, though joined, stand on a different footing. In ver. 47 *hearing* is added. *Him that sent me*—This passage is to be commended to those, who doubt how they should set God before them in prayer. Add ch. xiv. 9.

46. *A light*—The discourse is continued from ver. 36. *Should not abide*—We were therefore in darkness.

47. [For πιστεύω, *believe*, read φυλάξῃ, *keep*. Tisch., Alf.] *I judge him not*—This is limited in a threefold way: 1, *I*, alone; 2, in the present, *I do not judge now*; and 3, causally, *it is not I who judge him*, but he who does not believe, himself rushes into judgment by not believing in my word. *To judge—to save*—Words in the same tense. Observe: the unbeliever is a portion of that world, for whose salvation Christ came. This plainly appears from the connection of the words.

48. *Me—my words*—As the Jews rejected Christ himself, they therefore received not his words, ch. viii. 43. *Hath—Already*. *The same*—This pronoun looks far forward. *In the last day*—Ch. vi. 39. Both the resurrection and the judgment shall be on the one day. The mention of the last day has great force as regards both believers and unbelievers.

49. *For*—The reason why the word shall judge the unbeliever: for it is the Father's word: ch. xiv. 24. *What I should say, and what I should speak*—*ἁλῶ* is said of a speech copious, and on one side: *ἔπω*, of a speech brief, and concerning both sides, ch. xvi. 17, etc. They differ as דבר and אמר in Hebrew.

50. *Life everlasting*—Wherefore he who despises Christ's words, despises life everlasting. For eternal life consists in the knowledge of the Father and the Son: ch. xvii. 3.

CHAPTER XIII.

1. *Before*—Immediately before, the day before, [on the fourth day of the week. *V. G.*] This Gospel is divided into three parts, of which the sum is: *I have come from the Father; I have been in the world; I go to the Father*. [*Knew*—So also ver. 8. *V. G.* *Hour*—Of which he had already spoken, ch. xii. 27. *Harm*. *Out of—unto*—From this evil world to his own eternal joys. *V. G.* *Having loved*—This little verse contains, as it were, a general introduction to those things which are narrated in this and the following chapters. *Harm.*] *His own*—Ver. 18, in contrast with strangers, ch. xii. [37—

41. *Unto the end*—Even to his very departure. Having finished his discourses to the multitude, Jesus uses so much the more intimate familiarity with the disciples. *V. G.*] *He loved*, while he conferred on them perfect purity and humility of soul, and therefore the qualifications for their mission into *the world* after the departure of Jesus, ver. 10, 14, 20.

2. *Supper*—Indefinitely. That was the day before the Passover supper. [For *γενομένου*, *being ended*, *Tisch.* reads, *γενομένου*, *going on*, or *during* supper. But *Alf.* retains *γενομένου*, giving it the latter sense. *Supper* was not ended.] *Going on*—Therefore the washing of feet was at the beginning of supper. Comp. *He riseth from*, ver. 4, and *sat down again*, ver. 12. Also the general custom of the Jews harmonizes with this view. *Now*—Gr. *ἤδη*. Some authorities omit this particle, but it should be retained. The *τότε*, *then*, ver. 27, answers to it. [Read, *ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης*; *Tisch.*, *Alf.*: render, *The devil having by this time suggested* (to Judas) *that Judas Iscariot, the son of Simon, should betray him.* *Alf.*] *Having put into*—Very forcible. The words *διαβόλου*, *devil*, and *βεβληχότος*, *having suggested*, are akin. *The heart*—Judas's purpose was as yet hidden. *Of Judas*—Precaution was taken by the washing of feet, that Judas's impurity should not infect the hearts of the rest. Comp. ver. 11. *Iscariot*—This is the surname, not of Simon, but of Judas; ch. vi. 71, xiv. 22.

3. [Omit *ὁ Ἰησοῦς*, *Jesus.* *Tisch.*, *Alf.* But it must be understood.] *Knowing*—The consciousness of his own glory, and the servile office of washing feet, wonderfully meet. The act is introduced with words which intimate his glory, like a protest, lest the Lord be thought to have done something unworthy, in washing his disciples' feet. *All things*—The nearer Jesus Christ came to his passion, ver. 2, the more he himself thinks, and the more clearly the Scripture speaks of, his glory. So also at ver. 30 and 31. The Father, as it were, said this to the Son, All things, which have forsaken me, I give to thee: conquer what thou wilt; assert thy claim to what thou wilt: ch. xvii. 2, 3.

4. *He riseth*—Jesus always joined with the remembrance of his entering on his glory instances of his humility. [See how this is shown, not only in washing their feet, but in all the circumstances; he does it when all are reclining; he lays aside his garments, and girds a towel about him; he himself fills the basin, and does all without calling for aid. *Chrysost.* in *Thol.*] *His garments*—Those which would encumber him in washing. [Rather, he literally divests himself, and takes the guise of a slave. *De W.*, *Alf.*]

5. *After that*—Doubtless but the disciples were eagerly looking for what he was about to do. *The basin*—[Eng. Vers., *a*, less correctly.] There was usually in the supper room a *foot-basin*, of metal or of wood, as our wash-hand basin in the present day. This is the force of the article. *He began*—A new and marvelous beginning. The word is rare in John. *To wash*—Great condescension, and yet becoming. The angel did not do so to Peter, Acts xii. 8.

6. *He cometh*—He seems to have come to Peter not first of all, but among the first; and from his case the other disciples learned that they should not oppose the Saviour. A lovely grace is artlessness, the obedient simplicity of believers. [Omit *xai, and*. Also *ἐξῆνος*, *that one*, or *he*, rendered *Peter*, in Eng. Vers. *Tisch.*, *Alf*. Read, *he saith unto him*.] *Lord*—Peter on this occasion speaks thrice: in the first and third instances he calls him, *Lord*: the second address is, as it were, a continuation of the first. *Thou my*—He takes it indignantly, as an unworthy thing.

7. *What*—A very evident axiom. *Not now—but hereafter*—A similar remark occurs, ver. 36. *Hereafter*—See ver. 12, (so that in this view the words, *thou shalt know*, ver. 7, and *know ye*, ver. 12, have a very close connection): also ver. 17, or even Luke xii. 87. The fulfilment is not merely *hereafter*, but begins at once, more speedily than the promise indicates.

8. *Saith*—[In passionate haste, as if he had not heard the last words of Jesus. *L.*] A second protest against it should not have been added. *Never*—Gr. *μη̄ εις τον αιωνα*. Peter opposes this to the *hereafter*, ver. 7. An emphatic formula, 1 Cor. viii. 18. *If*—We should yield to the Lord's will. *Thee*—Saith he, not *thy feet*; with literal brevity. He whose feet are unwashed, is accounted wholly unwashed. *Thou hast no*—[The most terrible threat possible to a soul that loves God. *Q.*] The necessity of that grace [humility] was shown them by the washing of their feet. Doubtless the Lord's wonderful humility greatly changed and melted the souls of the disciples. Peter especially needed it. *With me*—Jesus therefore remains their Lord.

9. *Not*—Since washing keeps me thy partner, I give myself to be completely washed by thee. *Hands—head*—A gradation. A sense of his own uncleanness overwhelming Peter, by reason of the majesty of the Lord, which stooped so low, dictated these words. Comp. Luke v. 8.

10. *He that is washed*—*λουω*, *I wash*, (whence comes *λουτρον*, a *washing*;) is said of the *whole* body; *νιπτω*, of a part. [Hence the meaning is, *he that has bathed* (the whole body) *needeth not afterwards*

to wash more than his feet, (on which he has walked from the bath home,) and is clean, etc. This is the outward sense. But the whole is *proverbial*. *L.* And the especial lesson here, beyond that of humility and brotherly love, ver. 15, seems to be *their daily need of cleansing at Christ's hands*, even after spiritual regeneration. *Alf.*] *Not*—Jesus brings back Peter's feeling to due bounds. *Feet*—Which are the last to be washed, and the first to be soiled. *Every whit*—When the feet have been washed. *Clean*—Ch. xv. 3.

11. *Who should betray him*—Whose feet had been washed.

12. *After*—On this adverb the two verbs depend, as at ch. xii. 41. *Their*—The disciples : fresh water having been taken for each. *Set down*—[properly, *reclined*.] As their Lord. Luke xxii. 27. *What*—And wherefore.

13. *Master*—The nominative for the vocative, which is found, Luke vi. 46. *And*—They sometimes called him *Master*, [Gr. ὁ διδάσκαλος, *teacher*,] sometimes, *Lord* : and thereby confessed themselves to be his *disciples* and *servants*. *Lord*—Ver. 6, 9, 25, 36, 37 ; ch. xiv. 5, 8, 22.

14. [*If I*—If holiness itself stoop even to the feet of Judas, what ought not a Christian minister to do for souls? *Q.*] *Ye also*—The feet-washing of his disciples, by the Lord, was intended both to confer on them complete purity, and to teach the lesson of humble love, ver. 34, comp. ver. 1. Hence the custom among disciples of washing one another's feet, has this object, to assist one another in every possible way to attain purity of soul ; and that one wash another's feet, *either* literally, 1 Tim. v. 10, and that in earnest, if it happen to be necessary : for it is a positive precept, always binding, but not under all circumstances, such as is also that precept, 1 John iii. 16 ; *or* the precept is to be obeyed "synecdochically," [that is, the washing of feet typifies all loving offices,] by all kinds of services which one can render another, even servile and mean ones, if only the occasion require them. Then the Lord, by the very act of washing their feet, purified the disciples ; hence he also lovingly compelled Peter : but not on this account did he bid the disciples wash one another's feet ; nor is there so great necessity of imitating the feet-washing to the letter, as some have decided ; since, for example, John on no occasion washed Thomas' feet : and yet there is a greater resemblance between the Lord's act of feet-washing, and that of brethren, than most persons recognize. In our day, popes and princes literally imitate the feet-washing ; but a pope, for instance, would be more worthy of admiration, washing in true humility, the feet of one king, than the feet of twelve paupers. [The feet-washing seems to have been practised.

privately in the ancient church; but as a formal church service, it was not introduced until the fourth century. *Thol.*] *Ye ought*—Because of my example: comp. *for*, ver. 15.

16. *Verily, verily*—The force of this affirmation belongs to ver. 17. *Greater*—Nor ought he to refuse to do or to bear the same things.

17. *These things*—Which I have done. [Rather, the ministries of humble love, of which I have given you an example. *L., Mey.*]

18. *I speak of*—When I call you *happy*. [For there is among you one who shall not be happy, nor will do these things. *August.* in *Thol.*] *I*—The Lord; though ye know not, especially each of you, concerning the rest. *Against me*—So far is he from washing his brethren's feet. *Heel*—This word especially accords with the washing of *feet*; and with the ancient custom of reclining to eat *bread*. Comp. *ppv, heel*, Gen. iii. 15.

19. *Now*—Gr. *ἀρ' ἄρτι*; *now from this time*; for he presently says it again, and more expressly, ver. 21. *Before it come*—Ch. xiv. 29. *That*—This has the same design as ch. xiv. 29; xvi. 4. *Ye may believe*—This is a great test of truth, the agreement of event and prophecy. [The order is *πιστεύσητε ὅταν γένηται, ye may believe, when it is come to pass, that*, etc. *Tisch., Alf.* The treason of Judas is so monstrous that the disciples might be stumbled at the failure of Jesus to provide against it. He protects them from this danger. *L.*]

20. *Verily, verily*—Jesus, having imbued his disciples, in ver. 1, and following verses, with his own disposition, and his own purity, with a view to their sanctification, now also honors them with his own authority. He who has *beautiful feet*, ver. 5; Rom. x. 15; and who *humbles* himself, ver. 14; Matt. xviii. 4, 5; can act as Christ's ambassador, ver. 16.

21. *Testified*—Impressively, as of a thing hidden. *One of you*—It was advantageous to all, that Jesus first spake indefinitely. [This is not so much an exposure of the traitor as the expression of his own deep affliction. *Luthardt* in *Thol.*]

22. [Omit *ὄν, then.* *Tisch., Alf.*]

23. [Omit *δὲ, now.* *Tisch., Alf.*] *Whom he loved*—[So also ch. xix. 26; xxi. 7, 20. *V. G.*] *John* carefully avoids express mention of himself. It is more desirable *to be loved* by Jesus, than to be distinguished by one's own name. There is here, however, an indication of the proper name itself; as in Luke ii. 11, notes; Rev. i. 4, a periphrasis [circumlocution] for the Tetragram of Jehovah, *יהוה*; for John is designated as especially favored by *the Divine grace*. Accordingly this appellation is put, even where the context did not much require it: for instance, in ch. xx. 2, in connection with Peter, whose

name is given. Moreover here, when Jesus's passion was at hand, the first marked intimation of *his love* was given to John, in revealing to him the secret; before, he seems not to have known that he was so dear to him.

24. *Beckons*—From behind Jesus. The middle place was the seat of honor: Jesus was occupying it: above him, Peter seems to have reclined, below him, John. Peter and John were very intimate, ch. xx. 2; xxi. 7, 20. A sign was here more appropriate than a word. [For *πυθέσθαι τις ἄν εἶη*, that he should ask who it should be, read *καὶ λέγει αὐτῷ εἶπε τις ἐστίν*, and saith unto him, tell who it is. *Tisch., Alf.*] *That he should ask*—The convenience of the position with which John was favored, admitted of this.

25. [Omit *δὲ*, then. Add, after *ἐκείνος*, *he*, *οὕτως*, thus. *Tisch., Alf.*] *Throwing himself upon*—Gr. *ἐπιπεσών*, [not as Eng. Vers., *lying on*]. A new liberty, such as neither he nor any other disciple took on any other occasion: ch. xxi. 20. John was lying in the Lord's lap, thence he leaned back familiarly to Jesus' breast, by that very act hiding his purpose of asking: he then asked privately. Comp. ver. 28. *He*—Many copies formerly added *οὕτως*, thus. It is a good gloss; comp. ch. iv. 6, note. [*Saith unto him*—His love for Jesus made the question lawful; which otherwise would scarcely escape the censure of mere curiosity. *V. G.*]

26. [After *ἀποκρίνεται*, answers, add *οὖν*, then. *Tisch., Alf.*] *Answers*—Into John's ear. *Sop*—Jesus, while speaking, took this into his hand. [For *καὶ ἐμβάψας*, and when he had dipped, read *βάψας οὖν*, then having dipped. Also, before *δίδωσκον*, gives, add *λαμβάνει καὶ*, he takes and. *Tisch., Alf.*] *He gives it*—[Eng. Ver., gave.] Jesus gave it with the utmost forbearance; and the rest of the disciples doubtless thought Judas blessed above others. But when Judas was not even thus led to repentance, he became peculiarly Satan's instrument and most hostile to Christ. [How very near to Jesus was Judas on this occasion! But shortly after, how widely did glory separate Jesus, and destruction, Judas! *V. G.*] For *Ἰσκαριώτη*, read *Ἰσκαριώτου*; render, *Son of Simon Iscariot*. *Tisch., Alf.*]

27. *After the sop*—Not with the sop. *Then*—[Gr. *τότε*, omitted in Eng. Ver.] The time is accurately marked, Luke xxii. 3, 7. [The gifts of God, received by hypocrites, admit the devil into their hearts. *Q.*] *Entered*—Previously he may have only suggested the thought, ver. 2; [ch. xii. 4; vi. 71. After this he was possessed of the devil. *Mey.*] As the economy of evil and that of good may, from opposite sides, be compared in all respects: so also the degrees of satanic working and possession may be compared with those of the Divine

working and indwelling. *Him*—Gr. ἐξείνων. He already marks Judas as remote from him. *What thou doest*—He does not command him to do it, but, if he persist in doing it, to do it quickly; and thereby he intimates, that he is ready to suffer. Judas might have perceived from this ray of the Lord's omniscience, that he is known. *Quickly*—So εὐθέως, immediately, ver. 30. In ver. 31, the cause is shown why Jesus hastened.

28. *No man*—Except Jesus, John, [but John cannot have known at this time, how near the catastrophe was; *L.*] and Judas.

29. *Against the feast*—These things occurred a little before the feast, on the day before the Passover; nor yet did they imagine that the Lord's passion was so near at hand. These incidents do not suit the very evening of the paschal supper.

30. *Went out*—Yet he afterwards returned: comp. Matt. xxvi. 20; and indeed otherwise he could hardly have betrayed him. *And it was night, when he went out*—A similar expression occurs, ch. ix. 14: *It was moreover the Sabbath when*—The words spoken on the following day begin at ver. 31. [But here the punctuation of the Eng. Ver. is right; *and it was night. Therefore, when, etc. Tisch., Alf., L., Mey., etc. And it was night*—This close of the narrative concerning Judas has something awful, and its very simplicity and brevity of the expression are profoundly impressive. *Mey. Night* suggests that this was the season of the power of darkness. *Ols.*]

30, 31. *It was night when he went out. Jesus saith, Now, etc.—It was night when Judas went out.* Not, however, in the beginning of that night, but on the next day, in the morning, *Jesus said, Now is the Son of Man glorified, etc.*, as we have shown in the *Harm. Evang.* Wrongly, therefore, have some construed this clause, *when he went out*, with *saith*, sometimes even inserting *οὐν, then*. [The common pointing is right: see above.]

31. *Saith*—[Eng. Vers., *said.*] *Jesus saith* on the next day, in the morning of the fifth day of the week; comp. ver. 1, 38. A discourse also beginning abruptly is thus marked: so ch. xviii. 26; comp. Luke xxii. 59. The Lord begins to utter the important things which had been revolved in his own heart; and here the scene, as it were, is thrown open for the discourse, which is continued in the ensuing chapters. *Now*—[Now, as if the barrier were broken down, torrents of grace pour from the lips of Jesus. *Lampe.*] The point of time is precisely marked as the present. Comp. ch. xii. 27, 31, notes. This *now* limits itself: *now*, saith he, namely, while I say these things; although the very time of his speaking is not expressed by the Evangelist, but is left to be gathered from the context. So

to-morrow, Exod. viii. 10, 20, 29, ix. 5. Judas' departure has in itself no connection with this particle. [Although it may be readily supposed, that Judas at that very moment did what Jesus at ver. 27 had desired him to do quickly, and that the chief priests had made all the arrangements for his apprehension. *Harm.*] *Is glorified*—He views his passion as a short journey, and rather keeps in view the goal. *In him*—Something most real occupied the Lord's heart at that time; nor was he looking only at what was immediately to happen, but was experiencing a most vivid realization and foretaste of it, while he was devoting himself wholly to suffering. What Christ uttered at the commencement of the day, is something prior to that which he afterwards, in the evening, asked of the Father. John xvii. 1, 2. Consider the emphasis of the *now*, and the difference of the words *in*, John xiii. 31, 32, and *on, with*, ch. xvii. 4, 5. [*This is the glorification of the Son of Man, that God be glorified in him. For if, not he in himself, but God in him, is glorified, then God glorifies him in himself; so that the very human nature assumed by the eternal Word, receives deathless eternity. August. in Thol.*]

32. [This verse is a *climax* after ver. 31, passing from the glory Jesus has on the threshold of *death* to the *heavenly* glory which God will give him straightway. *Mey.*] *Shall glorify*—By his being lifted up. The connection of the *if* with the *also* is striking. Comp. Col. iii. 3, 4. *In himself*—This is correlative to *in him*.

33. *Little children*—Here, in laying down the law of love, he for the first time addresses them thus. Comp. ch. xxi. 5. *Unto the Jews*—In this passage alone, in conversation with the disciples, he uses the term *Jews*, never elsewhere, except to the Samaritan woman, to Caiaphas, and to Pilate, once to each, ch. iv. 22; xviii. 20, 36. Nor does he, in chapters xiv.–xvii., use the term *Jews* or *Israel*. *Ye shall seek me*—He does not add, *ye shall not find me*. *Ye cannot*—They were not yet fit. *Now*—He was unwilling to say this to the disciples sooner: to unbelievers he said it earlier.

34. *A new commandment*—The commandment is called *new*, not so much in respect to the Old Testament, as in respect to Christ's school; on account of the new standard, that, namely, of a love which goes so far as to lay down even life for those who should be, or are, beloved; comp. 1 John iii. 16. [Thus the *newness* consists in adding, *as I have loved you*. *Chrysost. in Thol.*] Previously the *following* Jesus in his several steps had guided the disciples, and this implied love: but they cannot follow him now that he is departing from them; therefore the sum of their duty is prescribed to them. Comp. as to *prayer*, ch. xvi. 24; as to the title, *friends*, xv. 15; as to the

world's hatred, ch. xvi. 4. Hence it is called the *law of Christ*, Gal. vi. 2. Thus the commandment heard from the beginning, and the new commandment, are mutually contrasted, 1 John ii. 7, 8. *Ἐντολή, commandment*, is used, moreover, to denote its application, not to slaves, but to freemen. Moreover, at the same time a most delightful taste of its *newness* is added to this commandment, from the perception of the glory mentioned before. Moses, before his death, more than ever before, in Deuteronomy, recommended the love of God; so Jesus, before his departure, gives the disciples a new commandment, that they love one another. Thus the *second law* and the *new commandment* may be compared. *That ye love—that ye love*—This is said twice: first simply, afterwards with *Ἐπιτάσις* [emphatic addition.] A similar instance, *peace, my peace*, ch. xiv. 27. Comp. Gen. xlviii. 5; Ps. xxvii. 14, xxxvii. 20, xlvii. 7, lxviii. 24, cxviii. 16; Ezek. vii. 2, *An end, the end is come*.

85. *Shall know*—A mark of Christians' love: Rom. xiv. 18, at the close, comp. the middle of ver. 15; 1 John iii. 10. *My—Of me* who love even to death. *Disciples*—Ch. xv. 8. *Love*—And this, for my sake, and as I have loved. [*One to another*—Worldly men love each other, ch. 15, 19. Christ's disciples love more, and are more beloved in turn. The worldly hate Christ's disciples: He therefore who loves them, is himself a disciple. *V. G.*]

36. *Peter*—Peter speaks here, then Thomas, then Philip, then Judas, ch. xiv. 5, 8, 22, then all, ch. xvi. 29. [Those very interlocutions noted in ch. xiv., seem to imply that Peter and John had not returned from preparing the paschal lamb. And yet John had no less power to describe the discourses contained in that chapter than had Luke, ch. i., etc. Would any one readily venture to describe those discourses, even though he had heard or read them an hundred times? The power was divinely given to the sacred writers. But if you think that the discourse which occurs, ch. xiv., was delivered before Peter and John had departed into the city, doubtless the succession of the remaining narrative is not disarranged: however, the rest of the discourse, on this supposition, will have to be separated from the short clause, *Arise, etc. Harm.*] *Whither*—Ver. 33. Peter asked, as one who supposed that he could follow. Peter's heart had clung to Jesus: ch. vi. 68; xxi. 7. *Answered*—To the question *whither*, he answers, after an interval, ch. xiv. 2, 12, 28; xvi. 5. [Omit *αὐτῷ, him. Tisch., Alf.*] *Thou canst not*—Neither the circumstances, nor Peter's weakness admitted this; but Peter looks only at the latter in his objection. Peter did follow, ch. xviii. 15, but afar

off, and not without loss. *Thou shalt follow*—Ch. xxi. 19, 22. [Omit the last *μοι, me. Tisch., Alf.*]

37. [*My life*—Peter saw that Jesus meant a following by the sacrifice of life. *De W.*] *For thy sake*—Nay, Jesus for Peter's sake. [And this must be before Peter *can* die for him. *Q.*]

38. [For *ἀπεριθῆναι, answered,* read *ἀποκρίνεσθαι, answereth.* Also omit *ἀντὶ, him. Tisch., Alf.*] *Thou hast denied me*—Through fear. So far are you from being ready to die. The threefold denial was thrice foretold: first, here; next, in Luke; lastly, in Matthew and Mark. There is a wonderful connection of the first verse of the next chapter with this prediction. For he most sweetly replies to the foregoing question, *whither he is going,* although Peter, and the others with him, were at the time so wavering.

CHAPTER XIV.

1. *Let not*—Some copies prefix, *And he said unto his disciples;* and this the distinguished *D. Hauber* supports. Erasmus first edited the passage so; and thus Luther, following either Erasmus, or the Vulgate, which [in some copies] contains a similar interpolation, translates it. The *whole* voice of antiquity refutes this addition, as I had shown in my Apparatus. The principle of the *sufficient reason,* which *Hauber* uses, may be used against him, so as to say with Erasmus himself, Luke of Bruges, and Mill, that one or two transcribers, at the commencement of a Pericope, or portion for Church reading, prefixed this formula, as they very often did. *Let not—be troubled*—By my departure: ch. xiii. 33, etc.; xvi. 6. He removes from the disciples their trouble of heart before alluding to the causes of that trouble. The Lord knew what these were in the disciples, ch. xiii. 33, and unfolds them more clearly in the following parts of his discourse. This is repeated, and intensified at ver. 27. [And not merely in ch. xiii., but further also in ch. xiv., Peter's question is answered, ch. xiii. 36. *V. G.*] *Believe ye—believe ye*—Gr. πιστεύετε—πιστεύετε. [The Eng. Vers. renders the first as Indicative, *ye believe,* but incorrectly. *L., Mey., Alf., etc.*] The Imperative, as in the parallel expression, *let not—be troubled.* The sum of this sermon is, *Believe ye:*

and this, *Believe*, at ver. 11, and afterwards, is urged until it is made the Indicative, *ye believe*, ch. xvi. 31, 30, and when this was effected, the Saviour prays and departs. [Hence appears the very close mutual connection of chapters xiv., xv., xvi. *Harm.*] It might be thus punctuated, *Believe! in God believe, and in me*, where the verb would be placed first by itself, equivalent to a summary as in ch. xvi. 31; then the same with an explanation; comp. ch. xiii. 34, note. But the received punctuation seems preferable, so that the accent in reading falls, in the former clause, chiefly on the words *believe ye*; in the second clause, on *in me*: so that the old faith *in God*, may be as it were tinged with a new color, by their believing *in Jesus Christ*. *In me*—Who am come from God: ch. xvi. 27.

2. *House*—[He shows already whither he is going. *V. G.*] A rare title of the heavenly habitation: an abode into which the children are admitted where the Father dwells. Jesus looks beyond his sufferings to the goal. Comp. Heb. xii. 2; 2 Tim. iv. 7. *My Father*—In the beginning of this sermon, Jesus often adds the pronoun to the mention of his Father; but as he proceeds, and at its close, after he has taken precaution to establish his own preëminence above believers, and has roused the disciples to faith, he speaks as it were more generally, *the Father*, namely, Mine, and at the same time yours. *Mansions*—This refers to place, not to time; and is plural, because of the multitude of those whom that common mansion contains. *Many*—So as to contain angels and your predecessors in the faith, and you, and very many more. By the plural number itself a variety of mansions seems also to be implied: for he does not say, *a great mansion*, but *many mansions*. Comp. Rev. xxi. 16, note. *Are*—*Already now*, and from the beginning. *If it were not so*—If there were not already. *I would have told*—*I would tell*, or rather, *I would have told you*. Concerning the pluperfect, comp. ch. iv. 10, note. What would he have told them? This very thing, which follows, *I go*. An adaptation of the very similar passage, ch. xvi. 26, illustrates the sense here: *I have not said to you, that I would prepare a place for you; for already there ARE mansions, and those many*. [Add *ὅτι*, *for*, before *πορεύομαι*, *I go*. *Tisch.*, *Alf.*, etc. *Beng.*'s rendering is not the best. Jesus means, *I would have told you that it was not so*. *For I go*, etc. *L.*, *Alf.*, etc.] *I go*—To my Father's home. *To prepare*—He does not altogether deny that he prepares the place, comp. the next verse, where he himself affirms it; but the two statements mutually qualify each other. But see, what force there is in the order of the words: in ver. 2, it is said, *a place for you*; in ver. 3, *for you a place*: the first word in each case being empha-

sized, as in 1 Cor. vii. 22, note. The *place* itself is already prepared: but *for you* it has yet to be prepared. The one preparation is absolute, the other relative. The beginning of the third verse, *and if*, does not depend on *I would have told*, but stands by itself.

3. *If*—A mild particle, used for *when*. *I come*—[Eng. Vers., *will come*.] The present, concerning his speedy coming: ver. 18. It is a peculiar idiom of speech, that the Lord is not wont to say, *I will come*, but *I come*, even when another verb in the future tense is added. Comp., however, also Matt. xvii. 11, concerning the forerunner, and Sept., 2 Sam. v. 3. *And*—The end of my departure implies this very thing, that I will come again. *To myself*—An expression full of majesty. The Father's house is the Son's house: ch. xvi. 15.

4. [Omit the second *καὶ*, *and*, and the second *οἴδατε*, *ye know*. Tisch. Alf. Read, *And whither I go, ye know the way*. Mey., etc.] *Whither I go*—This is the summary of what precedes. [*Ye know*—More is attributed to believers than they give themselves credit for. Comp. ver. 5. *V. G.* But the apostles must have known, from all that had passed, and especially from these last words of Jesus, that their way to heaven is fellowship with him in faith and love. *L.*] *The way*—A statement of what follows.

5. *Thomas*—One after the other interrogates reverently and sweetly, ver. 8, ver. 22, and before, ch. xiii. 36. *And how*—Thomas' reasoning acutely concludes, that, as they knew not the goal, they must much less know the way. [Jesus replies as to both, but in inverse order. Jesus is the way: through him, whither may we go? To the Father. *V. G.*] For *δυνάμεθα τὴν ὁδὸν εἰδέναι*, *can we know the way*, read *οἴδαμεν τὴν ὁδὸν*, *know we the way*. Tisch., Alf.]

6. *The way, the truth, and the life*—He is called in Augustine's Soliloquies, *the true way of life*. But the text has greater force, comprising the sum of the doctrine concerning Jesus Christ. For to the question of the *way*, he answers, *I am the way*: to the question of *knowledge*, he answers, *I am the truth*: to the question, *whither?* he answers, *I am the life*. [*Way*—That is, *your way to the Father*. Not merely a *guide*, but implying a more inward relation; as one is *in* or *upon the way*. *De W.* To the metaphoric declaration, *I am the Way*, there is added for explanation, a more literal one, *I am both the Truth and the Life*. He who pursues this *way*, and he alone, *truly* pursues the right path; and he who steadfastly holds this *way*, has *life* forever. *V. G.*] At the same time, also, three propositions are stated, (comp. the three, ch. xvi. 8,) of which the first, concerning *the way*, is discussed presently in this verse; concerning *the truth*, at ver. 7, etc., 17; concerning *the life*, ver. 18, 19, etc. *Unto the Father*—

This again answers the question, *whither*. *But*—This again answers the question of *knowing*. The only way, the sure way. *By me*—This again answers the question as to the *way*.

7. *If*—This *if* does not altogether deny, but draws their souls onward, ver. 28. [So Luke xvii. 6.] *Have seen*—The preterite: ye have begun to see, and see him.

8. *It sufficeth*—So that we may not desire to question further, and be no more troubled in mind. This satisfaction they attain in ch. xvi. 30. Comp. Ps. xvii. 15, xxii. 23, 26, lxix. 30, 32.

9. *Saith*—The reply to, *show us*, is contained in ver. 9–11; to, *it sufficeth us*, in ver. 12, etc. *Hast thou not known me?*—This is expressed by the consequent. Since you deny that the Father is known to you, you deny that I am known to you. But you know me, therefore, by that very fact, you know the Father; because of the consummate unity between us. *He that hath seen me, hath seen the Father*—As the soul which is not discerned in itself is discerned by what it does through the body: so he sees the Father, who sees Christ. In every thought of God, we should set Christ before us. See Col. i. 15, note. That expression, כּוּלָּאךְ בּוֹנִי, *angel of his face*, Bechai interprets כּוּלָּאךְ שׂוֹמֵר בּוֹנִי, *the angel who is his face*. Comp. Ps. cxxxix. 7. Chrysostom remarks, *he who seeth the creature, doth not also see the essence of God*. *If any man seeth me*, saith he, *he seeth my Father*: but if he were of another and distinct essence, he would not have said this. No one, who is ignorant of gold, can see the essence of gold in silver. *And how*—*Kai*, *and*, appears to be repeated from ver. 5. N. T., almost all the Latin manuscripts, *Iren.* and *Augustine*, omit the *kai*, in ver. 9.

10. *In the Father—in me*—This intimates the highest unity: ch. xvii. 21. *Is*—Gr. *ἔστι*, [not rendered in Eng. Vers.] This word has the emphasis: for the consequent of this his *Being*, is his *speaking* and *doing*, and this *Being* is known by his words and deeds. Soon follows the synonymous expression, *that dwelleth in me*. Hence from their unity in working, their prior unity of essence appears. *The words*—and, *the works*—[For the first λαλῶ, *speak*, read λέγω, *say*. Tisch., Alf. Also for ὁ ἐν ἐμοὶ μένων, *that dwelleth in me*, Tisch., (not Alf.) reads, ἐν ἐμοὶ μένων, *abiding in me*.] *Doeth the works and speaketh the words*—[What are called signs and miracles, with reference to those not intimate with the Lord Jesus, these, in conversation with his disciples, he simply calls works. Doubtless to Christ himself works of that sort were, as it were, ordinary and common. V. G.]

11. *Believe me*—The Vulgate has, *Non creditis, ye do not believe*,

arising from alliteration with the preceding verse, which also had, *Non credis quia, believest thou not that*. Thence the transcriber also has omitted *mihi, me*, at the end of the verse. *Believe, believe*: an *Epanalepsis* [use of the same word in the beginning of the first, and end of the second member of the sentence.] *That*—Comp. *διὰ, for the sake of*, soon after. Believe me for the sake of my very affirmation, which is sufficient for believers. This is the first motive to faith; one which Christ alone could propose: the *miracles* afford a second, on account of which the apostles also could be believed concerning Christ. *The works*—Which ye have heretofore seen, and will see: ver. 12, etc. [For these could only be of divine origin. Ps. lxxii. 18, cxxxvi. 4. The basis of false miracles is altogether different: 2 Thess. ii. 9. *V. G.* Omit *μοι, me*. *Tisch.* (not *Alf.*)] *Believe me*—Gr. *μοι, me*, here; *εἰς ἐμέ, on me*, in the next verse. He who believes Christ, when speaking of himself, believes on Christ: he who believes Peter, when speaking of Christ, believes not on Peter, but on Christ.

12. *Verily, verily*—There follow promises and exhortations most delightfully blended; and so that, while speaking, he from time to time touches upon those topics, which in the progress of his discourse form the very subjects for discussion. As, ver. 15, as to love, comp. ver. 21. He also repeats some things by way of recapitulation. The Evangelist and Apostle also imitates this: 1 John ii. 20, note. *The works that*—That is, equally great. [Comp. ch. v. 20, 25.] *Greater*—As Acts v. 15; xix. 12; Mark xvi. 17. *Shall he do*—Through faith in me. [Omit *μου, my*. *Tisch., Alf.* Read, *unto the Father*. *Greater*—For Jesus limited his work to the Jewish nation, and the beginnings of his kingdom; but the Apostles taught all nations, going through the whole world. *L.*, etc. He sowed, we reap, and the harvest is *greater* than the seed-time. Peter's Pentecost sermon converted more in a day than Jesus in three years! *Stier.*]

13. *Whatsoever*—This differs from *ἐάν τι, if—anything*, ver. 14. For *δ τι ἄν, whatsoever*, and *τοῦτο, that*, mutually refer to one another. *Ye shall ask*—A comprehensive promise, ver. 14; ch. xv. 7, 16; xvi. 23, 26. *In my name*—*Mine*, the Son of God. The reference is to *he that believeth on me*, ver. 12. In the Old Testament they worshiped the God of Abraham, Isaac, and Jacob: in the New Testament the God and Father of our Lord Jesus Christ is invoked. *That will I do*—So *I will do*, in the next ver. Both the thing and the person are set forth. In both, the reference is to *he shall do*, ver. 12. *In*—Ver. 10. 11.

14. *I*—This already indicates the glory, ver. 13.

15. *If ye love me*—Immediately after faith, he exhorts them to love,

[ver. 21. Let us not vainly flatter ourselves that we love Christ, if we keep not his commandments; nor that we keep these, if we love him not. Q.]

16. *And I*—Ver. 21, gives the connection of this verse with those preceding. *Another*—Therefore Jesus Christ is also an *advocate*. Consider whether Zech. ix. 12, is parallel: for in this very passage he saith, *I will pray*. One Comforter is himself distinct from the other; and the office of the one differs from that of the other. Therefore *the advocacy* of the Holy Spirit was intended to involve something peculiar. Comp. ch. xvi. 7, 8. *Advocate*—Gr. *παράκλητον*, *Paraclete*. [Eng. Vers., *Comforter*.] This word is not in the Sept., and in the New Testament John alone has it. The verb *Παρακαλεῖν*, is the Latin *advocare*, to summon a patron: thence comes *Παράκλητος*, one *summoned to aid*; one's *defender, patron*; who speaks for him, and suggests to him what to say. See ver. 26. Comp. ver. 13, on what we should say to God: ch. xvi. 8, on what should be said to the world. The titles, *Comforter*, and, *Spirit of truth*, occur conjointly also in ch. xv. 26. The former corresponds to Christ's economy, comp. 1 John ii. 1; the latter to the Father's, comp. ch. iv. 23, on worshipping the Father in *spirit and truth*. [This meaning *Advocate* is more in accordance with the strict usage of the word *Paraclete* than any other. *Mey.*, etc. But in John's use, the word seems to mean both *Advocate* and *Comforter*. So *Alf.*, etc. The largest promises here succeed one another: of the Holy Spirit, from ver. 15 to 17; of the Lord Jesus himself, from ver. 18 to 21; of the Father, from ver. 22 to 24; and again of the Holy Spirit, ch. xvi. 12–15; of the Lord Jesus, ver. 16–23; of the Father, ver. 23–28. V. G. For *μένυ*, *abide*, read, *ἦ, be*. Tisch., *Alf.*] *That he may abide*—So ver. 23, *lasting abode*, Gr. *μονήν*. *Forever*—Not merely for one or two years.

17. *The Spirit of truth*—A most exquisite title: ch. xvi. 13. The Spirit, who has the truth, reveals it, by knowledge in the understanding; confers it by practical proof and taste in the will; testifies of it to others also through those to whom he has revealed it; and defends that truth, of which ch. i. 17 speaks, *grace and truth*. Wherefore he is also called the *Spirit of grace*, Heb. x. 29, where there precedes the blood of *the Testament*, viz., the New Testament. The truth makes all our virtues true. Otherwise there is a kind of false knowledge, false faith, false love, false hope: but there is no such thing as false truth. *Which the world*—With the first mention of the Holy Spirit begins the distinction between believers and the world, which repeatedly recurs afterwards. *The Son* is said to have been sent *into*

the world; not so *the Holy Spirit*. The world sees not the Holy Spirit, according to this passage, and shall not see Jesus hereafter, ver. 19. *Cannot receive*—Although God is willing to give to all. *Because*—There is a kind of *Epanodos* [repetition of the same words in inverted order.] The world doth not *receive*, BECAUSE it doth not *know*; *ye know*, BECAUSE *ye have* him. Therefore *to know* and *to have* are so conjoined, that not to know is the cause of not having, and to have is the cause of knowing. Comp. ch. iv. 10. The world doth not *know*; therefore it doth not ask; therefore it cannot receive: to others God gives. *Seeth him not*—Do believers, then, see him? They see him in his workings. Unbelievers also see him in his workings; but do not perceive that it is he, and that he is the Spirit of truth; wherefore they cannot receive him; whereas believers not only see him, but also recognize him. *Ye*—This has the emphasis. [Omit *δὲ*, but. *Tisch.*, *Alf.*] *Know*—This denotes an event immediately about to happen. *Because*—From the indwelling comes the intimate acquaintance: ver. 21, 22. *With you*—*in you*—These particles differ: *in* is more than *with*.

18. *I will not leave*—Though you fear it. *Ye* shall rejoice in me and in the *Father*. The consolation of those who feared that they should be orphans. *You*—O *little children*: ch. xiii. 33. *Orphans*—[Eng. Vers., *comfortless*, is too weak.] The disciples' relationship was with Christ, not with the world. *I come*—[Eng. Vers., *I will come*.] The present implying speediness. *I come*, after the resurrection; my presence not being removed after the ascension, but confirmed. [Thus the *coming* here spoken of is the spiritual manifestation of his person, in the fellowship of the Comforter. *L.*, *Mey.*, etc.] Also he says, *I come*, not, *I return*. His other comings are continuations rather than repetitions of his first. Also he says, in the present, *I come*, and soon after, *ye see*, and, *I live*, in ver. 19: from the very vivid realization of the thing, which was to happen soon and certainly, ver. 27.

19. *No more*—Acts x. 41. *Ye see me*—And shall see me, alive. For even the force of the contrast in *no longer*, necessitates the future. [The force is rather, *Ye shall have an open eye for me. Thol.*] *Because*—The cause why they shall see him. *I live*—Not only *I shall live*, but *I live*: Rev. i. 18. *Ye shall live*—The future: for the life of believers follows Jesus' life, and they live not of themselves, but by him. Comp. ch. vi. 57.

20. *At that*—After that little while. *Day*—Of the Resurrection. [Better, on the day of Pentecost; *Mey.*; but the reference seems to be to no definite *day*, but rather *at that time*; *De W.*; *i. e.* the time

of spiritual experience, by which the Christian becomes assured of his fellowship with Christ, and in him with the Father. *Thol., Alf.] Ye shall know—Better than now. Ye—Of whom see the following verses. In my Father—The living Father, ch. vi. 57. Understand, and the Father in me; and infer, the Father in you, and you in the Father.*

21. *I—As my Father. I will love him, and will manifest myself to him—Ex. xxxiii. 18, If therefore I have found grace in thy sight, manifest thyself to me. [Eng. Vers., show me now thy way.]*

22. *Not Iscariot—He distinguishes the godly Judas, not by his own surname, but by the negation of the other's; marking at the same time the traitor as present again after his negotiation with the adversaries, but as having no sympathy with such a question. How is it that—Gr. τι γέγονεν, what hath happened? The godly Judas seems to have thought that something had happened, whereby the world would be deprived of that manifestation: but through modesty he did not remember his own privilege above the world. Unto us—Who love Thee. Not unto the world—Ver. 17, 19. So the expectation of a worldly kingdom, entertained by the disciples, is destroyed. [But this expectation seems to have suggested the question of Judas. How is it possible, thought he, that the King of the nations will not show himself to the world which he is to rule and judge? L., etc.]*

23. *My word—[Not as Eng. Vers., words]. The word is one in this verse, with reference to believers, who keep it entire: in ver. 24, several words are mentioned, in reference to unbelievers, who rend them asunder: Comp. ch. xv. 12, note; and 1 John ii. 4, 5. Will keep—Keeping his commandments is put before love in ver. 21: now love is put before keeping his word. Love, in a certain respect, and indeed a primary one, goes before keeping of the commandments; see ver. 15, but in a certain respect it also follows; since by keeping the commandments, love the more increases, and acquires new vigor. To keep his word, therefore, is a middle term between the love towards Jesus Christ, and the Father's love towards him who loves Jesus Christ. We will come—I and the Father. The Singular number, I will manifest, advances to the Plural, we will come. Abode—See the correlative to this in ver. 2; mansions. Comp. Rev. iii. 20, end. We will make our abode—Either the architect or the inhabitant is said to make an abode: here, the inhabitants. This is very noble. It is therefore cut short at ver. 25. [The language here is of dwelling with, not in the Christian. L. It is the fellowship of God and Christ with a man, through the Paraclete, symbolized as abiding in his dwelling, under his roof. As wanderers from their heavenly home, they come and accept shelter with him. Mey.]*

24. *He that loveth me not*—As *the world*, ver. 22. *My sayings*—The godly man is said to keep both the *word* and *words*, and the *commandments*, of Christ and of God; the hypocrite is said not to keep them: it is only the *word*, or *words*, that he who is professedly alien to Christ is said not to keep. To keep his word is the whole; to keep the commandments is the part. *Keepeth not*—And therefore is not loved, and seeth not the abiding of the Father and Son in him. [*Therefore* it is, Jesus would say, that I will manifest myself unto you, and not unto the world, ver. 22. *L.*] *And the word*—This clause refers not only to the former words of this verse, but also to ver. 23; nay, even more to the latter, as appears from the singular number. *Which ye hear*—Even now while I speak these things with you. *But*—Hence appears the reason why he who keepeth, or keepeth not, Jesus' word, hath or hath not the Father also.

25. *These things*—No more. *Have I spoken*—The Word of Jesus Christ is the word of faith: wherefore he so often saith, *I have spoken*. He said to the disciples, while he remained with them, different things from what he said at his departure; ch. xvi. 4.

26. *He*—So ch. xv. 26, xvi. 8, 13, 14. *He shall teach you all things*—There is not added here, *which I said unto you*. For that Comforter taught other things also: ch. xvi. 12, 13. Nor, however, even afterwards, were all the doctrines of Christian truth infused into the apostles in a mass; but as often as they needed them, and as the occasion suggested, the Comforter instructed them in all the functions of the apostolic office. *Bring to your remembrance*—This very discourse, so accurately recorded by John a long time after, furnishes an instance. Add Acts xi. 16.

27. [*Peace*—These are last words, as if he were about to leave them, and said his good night, or his benediction. *Peace* in *Mey.*] *שלום*, *peace* in general; the peace of reconciliation. [Such as ye might have enjoyed as Israelites. *V. G.*] *I leave*—At my departure. The same verb occurs, ver. 18; Matt. xxii. 25. *My peace*—In particular: the peace of sons. So *my joy*, ch. xvii. 13. All things in Christ are new; even the commandment of love, ch. xiii. 34, and in some measure faith itself, ver. 1, note. *I give*—Even now. See ch. xvi. 33. To the gradation in the nouns, *peace*, *my peace*, corresponds the gradation in the verbs, *I leave*, *I give*. *The world*—In its empty salutations, or in merely outward blessings, which do not reach the heart, and which leave at once the presence, the sight, and the life of men. The world so gives that it soon takes away; it does not *leave*. *Let not—be troubled*—Within. *Nor let it be afraid*—From without.

28. *Ye have heard*—On other occasions he usually says, *I have said*; but this which he *said* of his departure, his disciples had carefully considered, and that with sorrow. *I go away, and come unto you*—With respect to the world he saith, *I came and depart*, ch. xvi. 28: and forthwith. *Ye would rejoice*—Or rather, *ye would have rejoiced*. We have touched upon the pluperfect, in ver. 2. *Ye would have rejoiced* for my sake, who am taking a wished-for departure, and for your own sakes, as love enables you to perceive, that my departure is advantageous even to you. Love begets joy, both of itself, and also because it keeps Christ's word, which discloses all most delightful prospects. [Omit *εἶπον*, *I said*. *Tisch.*, *Alf.* Also omit the first *μου*, *my*. *Tisch.* (not *Alf.*) Read, *the Father*.] *Greater than I*—Many and various were the former disputations on this passage. Not a few of the Greeks and Latins have answered the Arians, and laid it down, that the *Father*, not as God, but as the *unbegotten Father*, is said to be *greater* than the Son, not as God, but as the begotten Son; and that by this fact the *unity of essence* is not destroyed. Others affirm that Christ is said to be inferior to the Father in respect of his human nature; which comparative phrase has in it nothing absurd; comp. 1 John iii. 20. Jesus both had in his most holy soul, and expressed in words a greater sense, at one time, of his glory; at another, of his humility. Comp. note on Mark xiii. 32. Here he speaks from the sense of his *lowliness*: language such as was best adapted both to the capacity which the disciples then had, and to the existing time and circumstances, when he was treating of his departure to the Father. Before his actual departure, he had been lower even than the angels, Heb. ii. 9; after his departure, he was greater than his own self, ver. 12, and equal to the Father, ch. xvii. 5. Nor yet does he speak of his humiliation alone, but as *the Son of God in the flesh*, longing to go to the Father. *Greater than I*; that is, *more blessed*. Comp. this term in ch. iv. 12, viii. 53; 1 Cor. xiii. 13, xiv. 5; and on the thing itself, comp. Mark x. 18. This consideration especially made Jesus' departure from the world to the Father a desirable thing.

29. *I have told you*—Of my departure and return. The word is the seed: faith [with peace and joy. *V. G.*] is the fruit. *That*—The design of this discourse. So ch. xv. 11, 17, xvi. 1, 4, 33. [*Believe*—Absolute, and so expressing what is more closely defined by, *that I am he*, ch. xiii. 19. *Mey.* They believed before that he was the Son of God, but the fulfilment in him of what he had foretold, revived and multiplied that faith, which was small while he was yet talking with them; and had almost expired, during the interval of delay. *August.* in *Alf.*]

30. *Hereafter—not much*—Wherefore ye should the more diligently hold fast these things which I say. *Cometh*—Even now: though cast out, ch. xii. 31, he attacks me. So afterwards that woman in Rev. xii. 9, 13. *For*—The enemy already assailing, either because of the shortness of the time did not suffer him to speak more, or he ought not to hear; or, had more been said to the disciples, he might have snatched it from them. [Omit *τούτου, this. Tisch., Alf. Read, of the world.*] *Of this world*—Even then the prince of the world agitated the world, when the world, in compliance with its prince, crucified Christ. *And*—And cannot prevent me from going from the world directly to the Father. *In me*—Though Jesus was now approaching death, over which the devil in other respects had the power. *Nothing*—No share of right or power. The righteousness of Christ was perfect: a becoming declaration. Here Jesus gets rid of the prince of the world; in the second and closing part of this discourse, of the world; ch. xvi. 33. [Why has Satan lordship over men? Only because of sin. In me he finds no sin, nothing to call his own, no cause of death. *Stier, Alf., (after August., etc.)*]

31. *But that*—This indicates that in the preceding verse *καὶ, and, signifies, and indeed.* *That the world may know*—*The world*, which is held by its prince; that the world, however, by laying aside its character, may cease to be the world, and savingly recognize that the Father's good pleasure is in me. *So I do*—From love; ch. xv. 10. The period is rightly fixed here: nor is the preceding *ἀλλ' ἵνα, but that*, an objection. Weigh carefully the *ἀλλ' ἵνα* in ch. i. 8, ix. 3, xiii. 18, xv. 25; 1 John ii. 19; Mark xiv. 49: in this sense, *but, viz., I await the onset of the prince of the world.* The punctuation with a colon is not ancient. If *ἔγείρεσθε, arise*, were the conclusion, such a connection would be remote, involving many sentiments. Between this *going* and the *world's knowledge*, how many things intervened! *Arise*—A word expressing alacrity. He himself proceeds vigorously to the business, rising already before his disciples. *Let us go hence*—Into the city, to the Passover. Comp. ch. xiii. 1, xviii. 1. The things which heretofore transpired, from ch. xiii. 31, were done and spoken on Thursday outside the city. But the things which follow in ch. xv., xvi., and xvii., were spoken in the city on the very evening of the Passover, accompanied with the wonted hymn; namely, immediately before his going forth beyond the brook Cedron. There are then two discourses, which are divided by this abrupt breaking off. [To the common design, sense, and argument, of which, however, the intervening Passover-supper most sweetly corresponds. *Harm.*]

CHAPTER XV.

1. *I*—Jesus Christ. *Vine*—The explanation of this parable is given in ver. 5. [This image introduced so suddenly, may have been suggested by something at the moment; perhaps by a *glance at the cup of wine*, (Comp. Matt. xxvi. 29,) which, at *this meal*, had been so important. *Mey.*]

2. *Branch*—A most delightful simile, Rom. vi. 5; xi. 17, 18; 1 Cor. iii. 6, 7. *Take away—purgeth*—Gr. αἶρε, καθάρισε. A sweet harmony [of sound,] even though καθάρισω, *I purge*, does not come, as καταρῖω, *I take down*, from αἶρω, *I take*. Καθαίρω is a divine and holy expression, among the ancients, as Eustathius observes. Our heavenly Father requires all things to be *clean* and fruitful. Cleanliness and fruitfulness mutually assist one another. *The*—[Fruit, not rendered in Eng. Vers.] Emphatic. The clause, μὴ φέρον, *that beareth not*, has no article. *More*—Redundancies are removed by inward and outward affliction: by those very means the fruit is increased. [But if thou art unwilling that what is evil should be removed from thee, it will become necessary that thou thyself shouldst be taken away. *V. G.*]

3. *Clean*—This is taken from καθάρισω, ver. 2. *Word*—Which is most pure. The Word is in itself *altogether clean*: hence it imparts purity, or holiness, to the disciples. Comp. διὰ, *through*, Luke i. 78. [Being therefore clean, ye shall not be cut off as useless branches. Fear not therefore! *L.*]

4. *And I*—The first person here is to be supplied from the imperative, *abide*, by the following paraphrase: *See that ye abide in me, and that I abide in you*. *As*—This passage admirably sets forth the distinction between nature and grace. *Of itself*—This is explained in the next clause, *except*, etc.: so *without me*, ver. 5.

5. *He*—And he only. [*Without*—Separated from; out of my fellowship. *Mey.*] *Do*—This verb is taken literally. Elsewhere καρπὸν ποιεῖν, *to produce fruit*, is used: but here καρπὸν φέρειν, *to bear fruit*.

6. *In me*—As in the vine. *He is cast forth*—By that very fact he is deserving of being cast out: and accordingly *he shall surely be cast out*. The first Aorist. The expression *if a man abide not*, etc., is in the Future: and so in the conclusion, the *he is cast out* denotes what forthwith ensues. A similar Aorist, ἐξέρδησας, *thou hast gained*, occurs in Matt. xviii. 15. *Out*—From the vineyard. *Is withered*—As a branch cast into the highway. See Matt. xiii. 12. *Gather*—Matt. xiii. 40, 41. *Them*—All the worthless branches. *They burn*

—Gr. *χαίεται*. The simple verb, employed with great force and striking majesty. [The sense is, he that severs himself from the inward communion of Christ shall be cut off; the fountain of life will cease for him who does not actively draw life from it. *L.*]

7. *My words*—Which impart cleanness; and *I myself*. The correlatives are, the words of Jesus which are obeyed, and the prayers of believers which are heard. *Ye shall ask*—Ye shall be able and willing to ask. Prayer itself is a fruit, and increases fruit.

8. [*Herein*—More than in making a world! *Q.*] *Glorified*—And hath ordained that he should be glorified. *That*—This depends on *τούτω*, in *this*. *Much*—The abundance of the grapes is honorable to the vine-dresser. *Shall ye be*—Others have written it *γενήσθητε* or *γένησθε*, *ye may have borne*, because of the *ἵνα*, *that*. The Vulgate has *efficiamini*, *ye may produce*. What the Latin translator read in the Greek, is not quite clear. The same decision may be given respecting the other versions. The construction would not be improper, *ἵνα φέρητε καὶ γενήσεσθε* *that ye may bear, and shall be*: comp. note on Mark iii. 27. But we rather construe it thus: *In this* (namely, *that ye bear much fruit*,) both *my FATHER is glorified*, and *I shall have disciples* who are an honor to me. *My*—Gr. *ἐμοί*, *for me*, comp. Matt. xxvii. 57, or *of me, my*. *Disciples*—This is to be taken in a pregnant sense, *disciples*, worthy of me: ch. xiii. 35. The foundation of Christianity to become Christ's disciple: its summit, to be Christ's disciple.

9. *In my love*—Towards you. [*Continue*—By keeping my commandments. *L.*, etc.]

10. *I have kept*—Even up to my departure from the world; 1 John iv. 17. As he went out of the world, so he is always. [Omit *μου*, *my*. *Tisch.*, *Alf.* Read, *the Father's*.]

11. *My joy*—The joy which I feel at my departure to the Father, a joy flowing from love. [For *μείνη*, *remain*, read *ἦ*, *be*. *Tisch.*, *Alf.* So *Beng.*] *Might be*—Ch. xvii. 26. *Your*—Your joy being kindled by mine. *Might be full*—This is said of the disciples' joy. For Jesus' joy needs not at any time, to be filled.

12. *Commandment*—Before, in this and the preceding chapter, he said in the plural, *commandments*. All are comprised in love, one love. *As I have loved you*—This clause is discussed, ver. 13–16. The inference from this, *that ye love one another*, is deduced in ver. 17.

13. *Love*—Towards friends. He is not here speaking of his love to enemies. [*Than this*—With which *I have loved you*, ver. 12. *Mey.*] *That*—This again depends on *ταύτης*, *this*.

14. [For *δσα*, *whatsoever*, read, *δ* (*Tisch.*) or *δ* (*Alf.*) *what.*] *Whatsoever*—Not merely some things.

15. *Servants*—So for instance, ch. xiii. 16, 18. And in this chapter it is repeated at ver. 20, but more mildly. *For*—This particle employed twice in this verse, renders the contrast very striking. *Knoweth not*—The servant is treated as a mere *instrument*. *What—What* thing and why. *I have called*—Just now, by a new title, ver. 13, and in a choicer sense than in Luke xii. 4, where there is no contrast with the name of servant. *For*—Comp. Gen. xviii. 17; Ps. xxv. 14. *Which I have heard—To be done* by me.

16. *Ordained*—Castellio elegantly renders it, *destinavi, I have assigned you your place*, maintaining the allegory concerning trees. *Ye should go*—So *הלך*, 2 Sam. iii. 1, said concerning progress, not of place, but of time and degree. *Your—to you—For you* it is sown, *for you* it is reaped.

18. *Hate*—So far from *loving* you. [Here is described, 1, the unjust hatred of the world in general, ver. 18–25; 2, the strengthening opposed to the same, ver. 26, 27; 3, the hatred breaking out more violently, ch. xvi. 1–4; 4, the stronger consolation, ver. 5–11. *V. G.*] *Know ye*—[Not *ye know*, as in Eng. Vers. *Know* this consoling example for all persecuted for the Gospel's sake. *L. So Mey., Alf., etc.*] They did know it: ch. xi. 8, and yet they are now *ordered* to ponder this very fact the more: ver. 20, ch. xvi. 4. [*Before*—And where is now that world which hated and slew Christ? And what did its hatred accomplish, save his glory? *Q.*]

19. *Of the world*—And on its side. *Its own*—It would love you for its own sake, not for yours. He says, *its own*, not *you*, thus pointing out the world's *interest*. *I have chosen you*—As *my own*, ch. xiii. 1. Believers in themselves are no better than the world, but are so only by election. This constitutes the great distinction.

20. *I said*—Ch. xiii. 16; Matt. x. 24. *If they have persecuted: if they have watched*—[But Eng. Vers., *kept*, is right.] The *if* is not a mere condition, but has a declaratory force: and *τηρεῖν*, *to watch*, [Eng. Vers., *keep*,] in this passage is *to watch in a hostile manner*, as in Matt. xxvii. 35; Gen. iii. 15. *They persecuted* him when doing good, ver. 24; they *watched* him while speaking, ver. 22. [But *τηρεῖν* cannot be so translated here. *Mey., Alf.* Jesus implies what there was no need of telling *them*, that the *persecution* far outweighed the *keeping* of his word. Their experience was to be like his. Thus he means: Ye shall meet with *both* success and persecution; and indeed in like proportion with myself. *L.*] *Also*—Matt. x. 25. Both are contained in the *all*, ver. 21.

21. *My name*—Which, forsooth, they knew not. Understand, *and the name of Him that sent me. Him that sent me*—Supply, *and me*: ch. xvi. 3.

22. *Sin*—This *sin*, of unbelief, joined with hatred of me. *Not*—Now they have *sin*, they have no *excuse*. It were better for them, had they seen nothing.

23. *That hateth*—Love accompanies faith; hatred, unbelief: ch. iii. 18, 19. *Also*—The enormity of that sin.

24. *They have seen*—*The works*. [So. *L.*, *Mey.*, who compares ch. x. 25; xiv. 10. Better in the sense of ch. xiv. 9. *Alf. Me*—To *see* and yet to *hate*! A God-hating world reconciles these irreconcilable things! *Stier.*]

25. *But that*—*But* this cometh to pass. *The word*—Of prophecy, the true word. *In their law*—Which they read repeatedly and boast of. The Psalms constitute a portion of the law in the wide sense of that term. Comp. Matt. v. 18, 17. We say, *the Bible*.

26. *But*—The testimony of the Comforter and of the disciples is contrasted with the ignorance and hatred of the world. *From the Father*—The Spirit of God is the same as the Spirit of Christ: Rom. viii. 9; Gal. iv. 6. Both are here implied; for as the Son is said to send the Comforter, not to the exclusion of the Father: so the Spirit of Truth is said to proceed from the Father not to the exclusion of the Son. *Proceedeth*—Rev. xxii. 1. Separation is not always denoted by this verb. Sept. Exod. xxv. 35.

26, 27. *He; ye also*—Acts v. 32.

27. *And*—The contrast is between the Future, *he shall testify*, and the Present, *Ye bear witness. Ye bear witness*—[Eng. Vers., *shall bear*] of me. *From the beginning*—Ch. xvi. 4. *Ye are*—*From the beginning*, that is, *Ye have been from the beginning*, and still *are with me*. A similar phrase occurs, 1 John iii. 8, note.

CHAPTER XVI.

1. *That ye should not be offended*—By the world's hatred.

2. *That*—Such a degree of hatred. So ver. 32. *Will think*—Appear to himself and to those like him. *Doeth—service*—At the

present day the Jews, as Hensius observes, call the killing of a Christian קרבן, *a gift, or service*, in which there is need of no expiation.

3. [Omit *ὑμῖν*, *unto you*. Tisch., Alf.]

4. *Ye may remember*—With faith: ch. xiii. 19. [The fact that the abundant persecutions and afflictions of believers had been foretold by Jesus, was one of the chief supports of Christians in martyrdom. L.] *I said not*—Although knowing them. A very wise method of Christ. He had told them, even a little before, of the world's hatred, but less openly, and more sparingly. [Now that they were fortified against that hatred by the promise of the Holy Spirit, he speaks more openly on that subject. V. G.] Matt. x. 17, 21, 25; xxiv. 9.

5. [*But now*—Now at the proper season, saith he, the fact is declared to you. V. G.] *None*—*None* of you now proceeds to ask me, whereas ye should do so specially. They had often asked questions on many subjects: and on this very subject in ch. xiii. 36. But thinking more of his departure, than of whither the Lord was going. Afterwards they ceased asking. Therefore the Lord here teaches them even to ask, which if they had done of their own accord, it would have pleased him greatly.

6. *Sorrow*—That *sorrow*, which was already felt, increased, and prevented the question. *Heart*—Ver. 22.

7. *I*—Who am not asked by you, and cannot deceive you. *The truth*—Although ye do not comprehend the truth of this thing. All truth is good to the holy. *It is expedient*—For you, as regards the Comforter, ver. 7, 8; myself, ver. 16, 17; the Father, ver. 23, 24. *For*—The Comforter's office is twofold, towards the world here, and towards believers in ver. 12, 13. *I go*—*I depart*—These verbs differ: the former refers to the point of *departure*; the latter rather to the point of destination. *Not*—It was not fitting that Jesus should be present in weakness, and the Holy Spirit in power at the same time; ch. vii. 39; Acts ii. 33; and it belonged to Jesus to *send*, not to call him. *Unto you*—Not unto the world, though the world shall feel his *reproof*, ver. 8.

8. [Here we have the threefold work of the Comforter on the unbelieving world. *Thus* shall he be your *helper* against the world. Mey.] *He will reprove*—[Gr. ἐλέγξει, with a double meaning: *convince* unto salvation, *convict* unto condemnation. *Convince* is the best rendering. Alf.] Through your preaching, and through works of conversion and healing; which reproof the world will partly submit to, partly resist, but its resistance will be *a kicking against the pricks*. The verb, *he shall reprove*, here appropriately follows, *he shall testify*,

ch. xv. 26. Ammonius says, *μάρτυς*, a witness, is taken in a good sense, *ἐλεγχος*, a reproof, in a bad sense. Christ is good, the world is bad. *The world*—Which is altogether hostile to you, including those who are accounted most holy and most powerful in the world, and who do not believe in me: the Jews and perverse Gentiles. *Of*—Three remarkable grounds of reproof, *sin, righteousness, judgment*. *Righteousness* is opposed to *sin*: *righteousness* belongs to Christ: Satan falls by *judgment*. He who is convicted of *sin*, afterwards either passes over to *the righteousness* of Christ, or shares Satan's condemnation. The fulfilment of this passage is found in the Acts of the Apostles. See there an example of reproof for *the sin of unbelief*, ch. iii. 13, 14; concerning *righteousness*, ch. xiii. 39, comp. what precedes; concerning *judgment*, ch. xxvi. 18.

9. *Of sin*—He speaks not of sin generally, but of the sin of *unbelief*, ch. xv. 22, which departs from the primitive truth; ch. viii. 46. And again *unbelief* is the confluence of all sins, and the worst of all, Matt. x. 15, note. Through it man fails in all the will of God. Heb. iii. 12. *Because*—Gr. *ὅτι*, namely *that*, and so in the following verses, as appears from the conjugates, in ver. 11.

10. *Of righteousness*—The world had accounted Jesus most guilty, [Comp. ver. 2, 3.] *Because—I go*—As the righteous, 1 John ii. 1, thereby obtaining access for believers. Christ's departure to the Father was confirmed by the Comforter's coming. [Omit *μου*, *my*. *Tisch.*, (not *Alf.*) Read, *the Father*.] *And ye see me no more*—That is, and I come into that state wherein *ye no longer see me*. There is a change of person; that is, I am no more seen: and yet the language is not without reason in the second person; for if it were any one's privilege to see Jesus, it would be the apostles'; and yet these themselves were required to believe, and to invite all to believe. Acts x. 41; Luke xxiv. 52; Rom. iv. 18, 19; Heb. xi. 1, 27; ch. vi. 19; 1 Pet. i. 8, 21; 2 Cor. v. 16, 21, wherein the *righteousness* should be carefully considered. On the other hand, so long as Christ could be seen among men, righteousness was not yet obtained. Heb. ix. 26, 28; 1 Tim. iii. 16, note. [Righteousness and glory are allied. Rom. viii. 30. *V. G.*] Before his death he had been exposed to mortal eyes; not so after his resurrection, except so far as was necessary to confirm the witnesses of the resurrection, and even to these he was not visible during the whole of that period, but only occasionally, much less to the world. And the sight of his glory, attending his righteousness, would be intolerable to those living in the flesh. [Better *Stier*, etc., The Spirit convinces the world *of righteousness*: first, that it needs a righteousness; then that this must be sought in ano-

ther; in Christ, (*Rieger.*) *The Lord our righteousness* must ever be the centre of all the preaching of the Holy Ghost in this sinful, self-righteous world.]

11. *The prince of this world*—Satan is judged because he is prince of the world. *Is judged*—All the power to which the human race has been subject being taken from him; and a return under the sceptre of Christ's righteousness being thrown open to men, even to the most estranged and idolatrous nations: while those who will not return, will have at last the same lot as the prince of the world. It was a most important judicial process, followed by its execution.

12. *Many things*—Of the Lord's Passion, Death, and Resurrection, and of those things which are touched upon in ver. 8, and soon after broken off. These *many things* are not to be sought in the traditions of Rome, which are more than elementary, and now can even less be borne by those who have the Comforter. But they are to be sought in the Acts and Epistles of the Apostles, and in the Apocalypsé, which are on this very account to be highly esteemed. They are also indicated in the close of the next verse. Comp. note, ch. xiv. 16. *Ye cannot*—Either because of their number, or their importance. *Bear*—Bear the things which I have to say. The Comforter shall say them.

13. *He will guide*—Gradually, as you shall have need. [For εἰς πᾶσαν τὴν ἀληθειαν, *into all truth*, read ἐν τῇ ἀληθείᾳ πᾶσιν, *in all the truth.* Tisch., Alf.] *All*—Not merely that, which I tell you now as suited to your capacity, ver. 7; or concerning which the Comforter shall reprove the world, ver. 8, 9; 1 John ii. 20; 1 Cor. i. 5; ii. 9, etc. *The*—[Truth, Gr. τὴν, not rendered in Eng. Vers.] The demonstrative article; all *that truth* which I had now to say to you. The same phrase occurs Mark v. 33, *all the truth.* *Truth*—The Scripture does not usually say in the Plural, *truths.* Truth is one, and a whole. The things *whatsoever he shall hear*, and *the things to come*, are doubtless true. [He will not teach you less truth than I do; but you may safely entrust yourselves to his guidance. L.] *For he shall not speak of himself*—So also the Son speaks of himself in ch. xii. 49. On *hearing*, comp. ch. viii. 40. *Things to come*—These also are *true*; otherwise they would not come. There were then coming the cross, death, life, and glory. The present, *coming*, is used as of things foretold by the prophets: Acts iii. 21. The wonderful works of the Holy Spirit were already close at hand. The Apostles foretold many things even in their Epistles, but the Apocalypse written by John especially refers to this. *Will shew*—This is the reason why Jesus, before his Passion, foretold almost nothing of future things, except the first

and last of them, the overthrow of Jerusalem and the last judgment. The fountain of prophetic Theology is the revelation of the Holy Spirit. *He will shew*, is thrice repeated.

14. *He shall glorify me*—The economy of the Three Witnesses: the Son glorifies the Father; the Holy Spirit the Son. See ch. xiv. 13; xvii. 4. *Of mine*—Hence the Holy Spirit taught the apostles to say and do all things in the name of Jesus Christ.

15. [*All things*—As much as to say, I may properly call that *Divine Truth* while he shall declare, *mine*, for all that the *Father* hath, is mine; all riches of heavenly wisdom and knowledge. *Mey.*] *Shall take*—The *hath* and *are*, ver. 15, accord with the noble meaning of the present tense *taketh*, [*λαμβάνει*, Eng. Vers., *shall take*:] and the *receiving* certainly precedes the shewing.

16. *A little while—and again a little while*—Supply *it is*. In all, four days. Comp, *hour*, ver. 21: and *now*, ver. 22. He speaks most gently of his Passion. *Ye do not see*—Gr. *θεωρεῖτε*, present. [Eng. Vers., *shall not see.*] *Ye shall see*—The Present and Future. *θεωρεῖν*, and *ὄψεσθαι*, *to see*, differ. For the latter is more akin to feeling: ver. 22. [Omit all after *ὅτι*, *because*, *Tisch.*, *Alf.*] *Because*—This is the cause both of not seeing, and of seeing. Comp. ver. 10.

17. *Of*—Understand *τινες*, *some*. *And because*—The disciples disjoin two connected sentences, which they did not understand.

18. *They said*—Individually. Since they were perplexed when *speaking among themselves*, ver. 17, they doubted separately. *This*—The pronoun here is strongly demonstrative, as if they said, *this in particular*: we have understood nothing, this long time, less than this. We indeed after the event readily understand: not so they at that time. *We cannot tell*—They abandon all hope and attempt to explain his words.

19. [Omit *ὄν*, *then*, (Eng. Vers., *now*.) *Tisch.*, *Alf.*] *That they were desirous*—Laudably. The good Saviour anticipated the question itself. *A little while*—Not without reason is this so often repeated.

19–28. [The answer to the difficulty of his disciples. First, he says, his death, so incredible to them now, will throw them into great affliction; but the hostile world shall rejoice. But this affliction shall be turned into joy, as quickly as that of a woman in labor, when her son is born. Yes, he says, (ver. 22.) your present sorrow shall become, when ye see me again, the *most abiding* joy; a joy of spiritual vision, which none can take away, etc. *L.*]

20. *Into*—Sorrow shall not merely beget joy, but shall itself be turned into joy, as the water into the wine. This very thing, which now seems sorrowful to you, shall be perceived to be joyful.

21. *When she is in travail*—Literally, *about to bring forth*. Here there is not yet added, *offspring*, because the woman is then rather in actual labor. *A human being*—Gr. ἀνθρωπος, [Eng. Vers., *a man*,] a son or a daughter. *Into the world*—How much greater will be your joy, to see Jesus restored alive to you!

22. *I will see*—Ver. 16, *ye shall see*. Correlatives. *Your heart shall rejoice*—Isa. lxvi. 14, *and ye shall see, and your heart shall rejoice*. *No man taketh*—The Present, indicating that the joy is sure, and to be checked by no enemy, whatever may now threaten ver. 32.

23. *In that day*—This expression in ver. 26, is also applied to prayer, which is soon after treated of in this verse. *Ye shall ask*—*Ye shall not ask questions*, through sorrow, as in ver. 6, but through joy. A foretaste of this satisfaction follows presently in ver. 30. Ye will not have occasion to interrogate Me: ye shall clearly perceive all things. Comp. ver. 19, 25; ch. xxi. 12. The reality will be at hand. Ye will apply to the Father himself. *Nothing*—On these subjects. They asked him about the kingdom in Acts i. 6. *Verily, verily*—Once and again he had cursorily touched upon prayer, declaring that they who should pray in Jesus' name, should experimentally know the union of the Father and the Son, ch. xiv. 13, and that whoever should abide in Christ and bear fruit, should receive whatsoever they might ask, ch. xv. 7, 16. Now he treats of prayer in accordance with his design. [For *ὅσα ἂν, whatsoever*, read *ἂν τι, if anything*. Tisch., Alf.] We have free permission, as Spener says. *Ye shall ask*—Even about those things, on which ye now desire to question me. Praying is something more evident, and as it were more palpable than faith; therefore Jesus, while instructing his disciples in prayer, leads them on to faith. *The Father*—This answers to *me*. Jesus instructs his disciples to approach the Father, laying aside their desire for Jesus' visible presence. *He will give it*—He hath said, *I will do it*, in ch. xiv. 13, 14, speaking of their recognizing the Father in the Son: now of the Father's love towards believers, he saith, *he will give it*.

24. *Hitherto*—As often as they prayed, *Our Father*, so should they hereafter speak in the name of Jesus Christ. *Ask*—In my name. *That*—The cause of his bidding them to ask.

25. *In proverbs*—In contrast with *παῖρησια, plainly*, without a veil: *παροιμία* is one who is near *the way*, but not *in the way*, whence *παροιμία* (ch. x. 6) is a mode of speaking whereby not the very thing which the words express, but yet something not unlike, is meant, whence also the term *παραβολή, a parable*, ἔρω, is used. Such was

μυρὸν, a little while; ver. 16, when the disciples said, *What is this?* ver. 18. [Omit *ἀλλ'*, but, (before *ἔρχεται*, the time cometh.) *Tisch.*, *Alf.*] *Of*—The same particle occurs in the next verse. *I shall show you of the Father*, and, *I will pray the Father for you*, are sweetly correlative.

26. *In my name*—Knowledge produces prayer. *I say not*—Comp. *I do not say*, 1 John v. 16, note. Jesus declares that the Father's love needs not then first to be won for them by his request, that they may be heard. It is rather from the very fact that they were the Father's that he now prays for them: ch. xvii. 9. [It is equivalent here to, *I do not now state it in this form*, or (as *Grotius*) *I pass by that*, as not in point just now. *Alf.*]

27. *Himself*—Of his own accord. *Loveth you*—And therefore gives ear to you. *Because*—The reason why the Father loves and hears them. *Ye have loved—and have believed—Ye have laid hold of me with love and faith.* Love is both before and after faith. For they mutually sustain each other. Nay, faith itself imbibes love and the embracing of the heavenly gift. Here love is put first, that these words may better answer to one another, *loveth, ye have loved. Ye believe that I came out from God.* These words the Lord puts into the disciples' mouth, that there may echo back from them, *We believe that thou camest forth from God.* [For *θεοῦ*, *God*, *Alf.* (not *Tisch.*, 1859) reads, *πατρὸς*, the *Father.*]

28. *I came forth*—This verse contains the most important recapitulation. The Socinians wrongly understand these words as spoken parabolically.

29. [Omit *αὐτῷ*, unto him. *Tisch.*, *Alf.*] *Now*—They have not to wait for another hour: ver. 25. They see that Jesus has fulfilled his promise sooner than he was supposed to have promised.

30. *All things*—Even the state of the heart. Even though thou art asked no question, thy words are adapted to all. *And—not*—There is one teacher alone, who, without being asked, satisfies his disciples. Many to-day learn little, because they are not wont to question their teachers, who certainly are not omniscient. *We believe that thou camest forth from God*—That is, we believe in God and in thee. Therefore Jesus has convinced them. Comp. ch. xiv. 1, *believe.*

31. *Ye now believe*—[Not a question; *Do ye now believe*, as Eng. Vers., but *acknowledging* their present faith. *Mey.*, so *L.*, *Alf.*] An *Epiphonema* [exclamation added to the demonstration of some weighty truth] respecting Christ's whole doctrine, [uttered with great gratification. *V. G.*] Your faith is *perfected*, fitted. Now I have what I wished (ch. xiv. 1) and still wish, *ye believe*, ver. 30, 27; ch. xvii. 7;

ch. xx. 29. I now proceed. [The imperative is maintained from ch. xiv. 1, until here there results the entirely absolute indicative. *Not. Crit.* As often as aught of divine power manifests itself in a soul, a *turning point* of this kind may be often observed. *V. G.*]

82. *Behold*—The Saviour strengthens the disciples' faith against the gathering storm. [Omit *vūv*, *now. Tisch., Alf.*] *To his own*—Which before ye have left for my sake. The treachery of Judas, who had carried the *purse*, was added to the other greater causes of the dispersion.

83. *That*—The design of these words. [Thus he closes most forcibly with that for which the whole discourse was designed. This is the last gift, handed them for *good night. Luther in Mey.*] *Peace*—Of an untroubled heart: ch. xiv. 1. [For *ἔξετε, ye shall have*, read *ἔχετε, ye have. Tisch., Alf.*] *I have overcome*—Also for you. [*The world*—And so have overcome your tribulations with the world. *V. G.*]

CHAPTER XVII.

1-26. [This is called the *High-Priestly Prayer* of Jesus; both as his preparation for his sacrificial death, (ver. 19.) and as an intercession; for intercession and expiation are the High Priest's duties. So great a master, says *August.*, makes not only his *discourses* to them, but his *prayers* for them, edify his disciples. *Thol.* No more worthy, holy, or fruitful or more touching voice, said *Melanchthon*, was ever heard in heaven and earth, than this prayer of the very Son of God. *L.*]

1. *These words*—He prays for himself, ver. 1, 2; for the apostles ver. 6, 7; and again, ver. 24, 25; for those about to believe, ver. 20-23; and in this prayer comprises all that he spake from ch. xiii. 31, and seals all that he has heretofore done, regarding the past, present, and future. The new Pentecost close at hand, is tacitly indicated. Who rejoices not that these words of Jesus to the Father, are extant in writing? This chapter is the easiest in the whole Scripture, as regards the words, the deepest in meaning. *And lifted up*—Forthwith. *To heaven*—[Not because heaven contains God; who

fills the earth also; but because his glory is especially manifested there, and because the sight of heaven reminds us that the Godhead is far, far exalted in majesty above all creatures. *Calv.*] Thither he was now tending. *Said*—He prays the Father, and at the same time teaches his disciples. *Father*—So Jesus addresses him as *Father*, absolutely, four times in this sweet and prolonged prayer; and twice, with an epithet; in all only six times, and that generally at the beginning of a new part of the discourse: ver. 1, 5, 11, 21, 24, 25. The names of God should not be accumulated in prayer, but addressed to him sparingly and reverentially, as Hottinger, in his treatise on the names of God among the orientals, shows that the Hebrews also teach. Such simplicity of address became the Son of God above all: and as each believer has his soul best prepared for confidence in prayer, he can best imitate that simplicity. *The hour*—Of glorification. *Glorify*—This verb and the noun *δόξα*, *glory*, throughout this prayer, have the same force, and that the highest. Both before and after his glorification, the Son glorified the Father. Hence the varied and mutual glorifying, ver. 4, 5, and v. 1. *Thy Son*—By this title it is expressed that Jesus is to be glorified, as becomes the Son, for the very reason that he is the Son. Here, in dealing with the Father, he does not call himself *the Son of Man*. [Omit *καί*, also. *Tisch.*, *Alf.*]

2. *As*—This clause answers to the former, *glorify*. *Power*—Against the enemy, who had subdued *all flesh*. Col. i. 13. *That all*—This clause answers to the former, *that Thy Son may glorify*. *All—to them*—[*Eng. Vers.*, *to as many as*.] See note on ch. vi. 37. The collective singular *πάν*, *all*, and the *ἓν*, *one*, ver. 11, accord. *Should give*—The Future Subjunctive, as *θεωρήσωσι*, *may see*, ch. vii. 3. For if it were not the Future, the Evangelist would probably have written *θεωρῶσι*, *may see*, after the Present, *ὑπάγε*, *go*. So we have *θήσω*, *may place*, *ἔσθ*, *may be*, *καυθήσωμαι*, *may be burned*, *κερδηθήσωμαι*, *may be won*, used as Future Subjunctives. Comp. *ἵνα ἔσται*, *that there may be* to them, [*Eng. Vers.*, *that they may have*.] Rev. xxii. 14. Others read *δώσει*, *shall give*.

3. *Is*—Not merely *brings*. *That they might know*—Knowledge in the matter of salvation is of the greatest moment: ver. 26. *The only*—The Son and Holy Spirit are not excluded. Comp. *alone*, ch. viii. 9. But the false gods, with whose idolatrous worship the world was crowded. And Jesus here speaks of himself, as the Father's *Apostle*. [*And*—To know God without Jesus Christ, is to know life eternal, without knowing the way to it. *Q.*] *Whom thou hast sent*—The ground upon which Jesus Christ is to be acknowledged. His

being sent, assumes the Son to be one with the Father. *Christ*—A very plain title, which afterwards prevailed altogether.

4. *The earth*—In contrast with *Thine own self*, in heaven, ver. 5. The *earth* had revolted from God. *I have finished*—Hereby is explained *I have glorified Thee*. [These verbs should be rendered indefinitely, *I glorified thee, I finished. Alf.*]

5. *I had*—Here he does not say, *I received*. He always had it; he never *began* to have it. [*Glorify thou me*—The man, with thyself, by giving me the royal seat with thee, of which the prophet spoke, Ps. cx. 1. *Euthym.* in *L.*] *Before the world was*—In the name, the world, angels also are here included. Even before the world *was made*, the Son had that glory; ver. 24; but when the world *was made*, that glory began to manifest itself. Herein is implied the eternity of the Son of God. The beginning of the world and of time were coincident. Whatever is before the world is before time. Whatever is before time is eternal. *With Thee*—Because there was then nothing outside of God. Construe with *I had*.

6. *I have manifested*—In a new manner: ch. i. 18. *Thy name*—That of Father: ver. 11. *Which*—The apostles are meant, as in ver. 12, [whose selection Jesus had prefaced with especial prayer, Luke vi. 12. After those prayers, the Father gave them to him. And these very persons constitute as it were *the basis* of the whole multitude of believers, even to the end of the world. *V. G.*] *Thine*—As in ver. 9, 10. They were *Thine* by the faith of the Old Testament. *Me*—Thou hast given them to *me*, that they may be New Testament believers. *They have kept*—This is an honorable testimony. [To this refer *keep, that Thou shouldest keep*, ver. 11, 15. *V. G.*]

7. *All things*—This is taken up in the next verse, *the words. Of Thee*—And therefore true and firm.

8. *They have received*—By faith. *They have believed*—Thrice in these prayers *faith* is mentioned; that of the apostles here; of those who are to believe through their word, in ver. 20; of the world, ver. 21.

9. *For them*—Jesus prays for believers: he himself and believers for the world. *Not for the world*—This should not be taken absolutely: Comp. ver. 21, 23. But Jesus does not pray for the world at this time and place, and with these words, which applied to believers alone, ver. 11, 15, 17. Christ says the same, Ps. xvi. 8, 4. He does not, however, exclude the world, when he commends the disciples chosen from the world. [Who shall say that he who bids us pray for our enemies, (comp. Matt. v. 44,) excluded *the world* out of

which his church should be gathered, from his own prayers? His whole life and work was a *prayer* for the world. And who can read Luke xxiii. 34, and say, with the rigid Calvinists, that Christ could pray only for his chosen ones? *L.* Here he means, *I am praying* for these, not for the world. *Mey., Alf.* In ver. 20, he *does* pray for those who are yet of the world. *Thol.]*

10. *Mine*—All things and all *persons that are Mine.* *Are thine*—Are from thee, and are referred by me to thee. *Mine*—Because thou hast given them to me. [It would not have been so much to say merely, *all mine is thine.* That every man can say. But it is far greater to invert this, and say, *all thine is mine.* This can no creature say to God. *Luther in Mey.] I am glorified*—They have shown themselves such that I should be glorified in them; they have recognized my glory, that is, they believe that all mine are thine, and thine mine. *In them*—In their case. So *among them*, ch. xv. 24.

11. *Are*—And that too, with danger. Therefore there follows, *keep.* *I come to thee*—With the access of the High Priest, ver. 19. *Holy Father*—A most fitting title, Jude ver. 1, note. God's paternal holiness, and his holy Paternity, made approach both delightful to Christ and sure to believers, ver. 17, 19, and closed against the world, whilst it remains in evil. He addresses him as, *Righteous Father*, ver. 25. [The reading is, ἐν τῷ ὀνόματι σου ᾧ (instead of οὗς) δέδωχάς μοι, *Tisch., Alf.* Render, *keep them through thine own name which thou hast given me, that, etc.] Through thine own name*—That they may still continue thine, and be reputed as given by thee to Me. *Whom*—The Cambridge Manuscript with others reads δ, *Which*, (Singular) giving an excellent sense: αὐτοὺς δ, *those which* is said as πᾶν—αὐτοῖς, *all—to them*, [Eng. Vers., *to as many as*] ver. 2, see note, and the δν, *one*, soon after accords with this. From not understanding this phrase, some have changed δ, *which* (singular), into οὗς, *whom* (plural), the sense differing little; others have changed it into ᾧ, *which*, as if referring to ὀνόματι, *name*, as the antecedent. In like manner in ver. 24, the Cambridge Manuscript, and the Coptic, and Gothic Versions have δ, not οὗς: and in ver. 12, some, including the Coptic, read ᾧ, not οὗς, unless it too crept in for δ. Jesus does not ask that he himself may be one with the Father; He asks that believers may be one. The former unity is of nature; the latter of grace: Therefore the latter is like the former, not equal to it. *Comp. even as*, ver. 16 and 18, and concerning the same thing, ver. 21. *We*—So also he speaks in ver. 21, 22. The Son is of the same essence with the Father. Moses could not have said *we*, in speaking of God and of himself either to God or to the people. Yet it does not ap-

pear fitting, because of this very consubstantiality, that believers should say, in praying to the Father and the Son, *Ye*: which expression however, some practical theologians use.

12. [Omit *ἐν τῷ κόσμῳ*, in the world. Also for *οὗς*, whom, read *ᾧ*, which, and add *καί*, and, after *μοι*, me. *Tisch., Alf.* Render, while I was with them, I kept them in thy name, which thou gavest me, and preserved them, and none, etc.] *I kept*: *I guarded*—[Eng. Vers., *kept*, loses the distinction.] Jesus adjusts accounts with the Father: *I kept*, refers to *keep*, ver. 11. What I have heretofore done, saith he, do thou hereafter: *I kept*, by power: *I guarded*, by watchfulness. The same verbs occur in 1 John v. 18, 21. *None*—This too relates to the future; ch. xviii. 9. *But*—A sad exception. *The son of perdition*—The article is strongly demonstrative, that son of perdition; he of whom prediction was made; who has destroyed himself, Acts i. 25, for whom it had been good that he had not been born. He does not name Judas. Comp. Ps. xvi. 4. We indeed shall render an account of those lost by our neglect. [*The Scripture*—So important is the Scripture, that Christ himself, even in his address to the Father, appeals to it. *V. G.*]

13. *But*—[Eng. Vers., *and*.] Antithesis, *I was with them. I come to thee—I speak*—Doubtless the disciples heard him speaking. *In the world*—Now, before my departure. *They might have*—While I teach and pray for them. *My joy*—Ch. xv. 11, note.

14. *And*—The things connected are, to receive God's word, and, to be hated by the world.

15. *Take them out*—Now; for hereafter, *I wish* it, ver. 24. *From the evil one*—[Not neuter, from the evil, as Eng. Vers. John always means by this word, *the devil*. Comp. 1 John ii. 13, 14, iii. 12, etc. *L., Mey., Thol., etc.*] Meaning *the wicked one*, in whom *the world* lieth; and who is in the world, 1 John iv. 4. The world is estranged from the truth: ver. 17.

16. *Of*—This sentiment is expressed also in ver. 14, but in a different order of words; which simply shows the cause of the world's hatred, and accords with the next verse, 15. But here, *of the world*, being put twice in the first place, bears the emphasis in contrast with *sanctify*. From ver. 16, ver. 17 is deduced; and from ver. 18, ver. 19.

17. *Sanctify*—Claim wholly for thyself.

18. *Thou hast sent*—The basis of the sending is the sanctification; ch. x. 36. *Have I sent*—I have begun to send, I have bestowed the apostleship [ch. xx. 21; Matt. xxviii. 19; Mark xvi. 15.]

19. *I sanctify myself*—I dedicate and consecrate myself wholly to

thee. [This is the actual consecration, completed by Christ in presenting himself through death a sacrifice to God. *Mey.*] They are going into the world for my sake; I, too, am going to thee, also for their good. An *euphemism* [substitution of an agreeable for a disagreeable phrase] befitting Christ's love: I sanctify myself, in enduring death, and that the death of the cross. *Sanctify*—Only of such as these is the *canonization* truly made by the Lord himself: 1 Pet. iii. 18; 2 Cor. v. 15. *Through the truth*—Though it may not appear outwardly. This is contrasted with ceremonial sanctity.

20. *But also*—Christ, the Wisdom, is *ἡκον*, *the Preacher in the congregation*. [For *πιστευόντων*, *shall believe*, read, *πιστευόντων*, *believe*. *Tisch., Alf.* *For them which shall believe*—Those about to believe, are here included as *believers*. Similarly it is said in ver. 22, *I have given* them glory; comp. ch. xi. 52. *V. G.*]

21. *That they all*—So, *that they may be*, ver. 22, 23. *All*—Who believe through the apostles' word. [Those being included who were led to the faith, not by the ministry of those twelve; as Paul and the multitude won by him. *V. G.*] The same blessedness is obtained for all believers as for the apostles. *That also*—*That* is here repeated, as after a parenthesis, from the beginning of the verse. [Omit *ἐν*, *one*, before *ἐν ἡμῖν*, *in us*. *Tisch., Alf.*] *One in us*—The words *in us*, add emphasis to *one*, repeated: and *in us*, is deduced from *even as*, etc. *The world*—The whole *world* at last. *May believe*—When it shall see believers full of us. There follows by gradation, *may know*, in ver. 23. Comp. ver. 8. With the *world*, the groundworks of *faith* precede the further and fuller *knowledge*. With actual *believers*, full *faith* closely follows genuine *knowledge*. [*Church history*, especially that of the early centuries, shows how much was done to convince the world of the superhuman origin of Christianity, by the spirit and union of brotherly-love among Christians. Thus the history of the church is the best comment on these words. Comp. Acts ii. 47, iv. 22, etc. *L.*]

22. *Glorify*—The glory of the *Only-begotten* shines forth through the believing *sons* of God. *I have given*—Oh! how great is the dignity of Christians! *I have given*, already, though secretly.

23. *I am*—[Omit *καὶ*, *and*, before *ἕνα*, *that*. *Tisch. Alf.*] *Made perfect in one*—Being brought on to perfect unity. [Which is perfect charity. *Q.*]

24. [For *ὅς*, *they whom*, read, *ὃ*, *that which*. *Tisch., Alf.*] *Whom*—He returns to the apostles, ver. 25, *these*. *I will*—He had said in ver. 9, 15, 20, *ἐρωτῶ*, *I ask*; now his prayer increases. It is to be interpreted, *I will*, for, *I would desire*, is too weak. Jesus asks with

right, and demands with confidence, as Son, not a servant. Comp. Ps. ii. 8, etc.; Mark x. 35, vi. 25. [Not as he asked for himself at the Mount of Olives, Matt. xxvi. 39. *V. G.* How shall we not be with Christ, where he is; when we shall be with him in the Father, in whom he is? *August. in Thol.*] *May behold*—Enjoying it. *Before*—Construe with, *thou lovedst* me. The economy of salvation flows from eternity into eternity. Between eternity and the *foundation* of the world, nothing intervenes. For *in the beginning* God created, etc. [ver. 5.]

25. *Righteous Father*—From his *righteousness* flows the admission of believers, as preferred to the world, to God through Christ. *Both—and*—Gr. *καὶ ὁ κόσμος*, *both the world hath not*, etc., *and these have*, etc.

26. *Will declare*—He did so, for instance, ch. xx. 17: comp. Heb. ii. 12. *Thy name*—That of *Father*, the most loving. *The love—and I*—That is, *thou and thy love; and I and my love.* *May be in them*—That thou mayest love them in themselves with the same love with which thou lovest me: that their heart may be the theatre and arena of this love.

CHAPTER XVIII.

1. *He went forth*—Straightway. Therefore his words recorded in the preceding chapters had been spoken in the city. *Cedron*—Gr. *τῶν Κέδρων*, called by the Hebrews קדרון. The Latin Vulgate has *Cedron*, not *Cedrorum*. Therefore we regard the article *τῶν* as inserted by transcribers. [*Toῦ Κέδρων* is the true reading. *Tisch., Alf.*, etc.] The Greeks inflected several Hebrew nouns, according to the sounds of their own language; therefore, *τῶν Κέδρων* might thus occur. But the Septuagint never has it so, save at 1 Kings xv. 13, where however the Tigurine Edition, and moreover the Alexandrine Manuscript have *ἐν τῷ χειμᾶρῳ τοῦ Κέδρων*.

2. *The place*—And the plan of the whole place. [It is truly the worst of all sins, when one abuses in malice the knowledge which he had formerly gained of a good cause. *V. G.*] *There*—At the scene of his approaching agony.

3. *The band*—Gr. τὴν σπαῖραν. A cohort of Roman foot soldiers with the captain, from whom the officers of the Jews are distinguished, ver. 12.

4. *Went forth*—He might then have departed even yet. *Said*—To avert the violence of the cohort from the disciples : ver. 8.

5. [Omit ὁ Ἰησοῦς, (the second) *Jesus. Tisch., Alf.* Read, *he saith.*]

6. *Fell*—They ought not to have continued longer to kick against the pricks, especially Judas. [This can only be ascribed to the supernatural power of Jesus; not (with *L., Thol., etc.*) to the natural effect of sudden terror and reverence. *Mey., etc.* If he did this when just about to be judged, what shall he do when he shall sit in judgment? If he did this on the eve of death, what shall he do when reigning. *August. in Alf.*]

7. [*And they said*—The violence of their mad attack made them reckless of so great a sign. *V. G.* Indeed, it is part of this blindness, not to know that itself is blind. *Q.*]

8. *Answered*—Twice he says, *I am he*: had he said it the third time, they would not have taken him. He shall say it the third time hereafter. *These*—The disciples; whom they were attacking blindly.

9. *Might be fulfilled*—Jesus was a prophet: so in ver. 32. *Have I lost none*—Not even in this, their greatest danger.

10. *Simon*—John alone tells us that Simon did this: the other evangelists keep back the name of Peter. [No doubt they wrote at a time when Peter might easily have been in danger from the world: John, writing last of all, filled the omission without risk. *Harm. Comp. ch. xxi. 19, note.*] *Having*—Even to have a sword was dangerous. *Cut off*—With a dangerous stroke. *Malchus*—Perhaps this man continued, for a long time after, to be known among Jews and Christians. The servant's name is given, in the sacred narrative, as that of the maid, Acts xii. 13.

11. *The cup*—Jesus refers to what he had said, Matt. xx. 22; xxvi. 39. Therefore John presupposes what the other Evangelists had recorded; and omits what Matthew had written in those passages. *Shall I not drink*—To this Peter's resistance tended!

13. *First*—Merely by way of honor. Comp. Acts iv. 6. That the Saviour was presently after led thence to Caiaphas, John intimates by saying that Caiaphas was the High Priest, and that Peter entered the palace of Caiaphas with Jesus: ver. 15, end.

14. *Gave counsel*—And therefore was eager for the death of Jesus.

15. [*Followed*—How vain to follow Jesus, guided only by presumption, sustained only by nature! *Q.*] *Another*—ἄλλος, without

the article, *another*, indefinitely, as being here first mentioned. For presently after δ ; *that*, has a relative force, ver. 16. [This cannot well be understood to refer to any but *John* himself. Comp. ch. xx. 2, 3, 4. In the moment of danger *all* the disciples had fled, Matt. xxvii: 56, etc., but afterwards Peter and John ventured to follow afar off. *L.*] *To the High Priest*—And on that account they were admitted.

16. *Without*—The disciple, although known (John has not added *secretly*, here as in ch. xix. 38), walking in openly, is safer than Peter, who acts timidly though unknown. General hatred of religion often admits an exception among friends, so as to connive at them. *Spake*—Asking her to allow him to bring in Peter.

17. *Thou also*—As many others, and as thy companion. If the maid had been ignorant of the fact that that other disciple was a *disciple*, no doubt she would have questioned him also. Therefore the maid had not asked for the purpose of harming him, but to keep herself out of danger. [She had before permitted the unnamed disciple to introduce Peter; then at last, fearing that she had admitted a strange man at an unsuitable time, she went near the light, and having found Peter, who after sitting a short time had risen up again, she accosted him, and gave occasion to further questionings among the other servants also. Peter replied to the maid and the servants in *the negative*. This was the first denial. The same damsel began that inquiry also, which impelled Peter to a second denial, after he had meanwhile warmed himself in the palace, and had afterwards gone forth into the hall. Some of the servants, naturally, were sitting, some standing; Peter both by turns. His first denial was while sitting; the second, standing. While those things were taking place, which are recorded, ch. xviii. 19–23, he stood near the fire; hence John twice mentions his standing: ver. 18, 25. *Harm.*] Nor was Peter in greater peril than the other disciples.

18. *Peter*—He had become cold on the Mount of Olives.

19. *Doctrine*—The High Priest asks the question, as if the doctrine of Jesus had been propagated secretly. So the world often wishes to make the truth a thing in a corner. Jesus answers as to his doctrine: there was no need of an answer as to his disciples.

20. [For *ἐλάλησα*, *spake*, read *λελάληχα*, *have spoken*. *Tisch.*, *Alf.*] *To the world*—Very comprehensive language; *openly*, signifies the manner; *ever*, the time; *in the synagogue and in the temple*, the place. [But *παρρησία*, means, not *openly*, but *freely*, *fearlessly*. *Mey.*, *Alf.*] *Synagogue*—Gr. *συναγωγῆς*. Editions have *τῆ συναγωγῆς*: as presently after we have the expression, *ἐν τῷ ἱερῷ*. But the

Evangelist did not omit the article without reason. Joh. Harduin lays it down that there were only two synagogues at Jerusalem, the one for natives, the other that of the "Libertines," Acts vi. 9; and attempts to infer from this passage of John, that there was but one synagogue of native-born Jews. But the Lord is speaking of the synagogues of the whole country, not merely of the city; and so from this passage it can neither be proved nor disproved that there was but one synagogue in the city. The noun in the Singular number, ἐν συναγωγῇ, acquires a distributive force [as the Eng. *in synagogue*, i. e., in any and every one]: and thence the article τῷ, *the*, with *temple*, forms an *Epitasis* [an emphatic addition.] *In secret*—Nothing, in respect to my doctrine among the people. For he also apart taught his disciples many things; the highest feature of which, however, he now confessed, even before the Sanhedrim. Matt. xxvi. 64. [For πάντοτε, *always*, read, πάντες, *all*. *Tisch.*, (not *Alf.*)]

21. *Why—Me*—Whom thou dost not believe? [Neither time nor place was suitable for setting forth the particular dogmas of faith. *V. G.*] *What*—Gr. τί. This second τί depends on ἐρωτήσων, *ask*. *They*—Gr. οὗτοι, *these*. He points to the multitude present, *even these know*.

22. *A stroke*—Gr. ῥάπισμα, with a rod or stick [Eng. Vers., *with the palm of his hand*. The true rendering seems to be doubtful. *Alf.*] Comp. ch. xix. 3, note; Matt. xxvi. 67. *So—In such a manner*. He was not able to impugn *the truth itself*; he wishes to shew that Jesus erred *in the manner*, as is often pretended by the unjust of every most innocent man. But Jesus defends even his *manner*, declaring that he has spoken, not *ill*, but *well*.

23. *Him*—Gr. αὐτῷ, is omitted by some; [but is genuine; *Tisch.*, *Alf.*, etc.] *Bear witness—If I have spoken evil, then, and not till then, if your conduct is just in other respects, bear witness*, etc. The officer had attempted to bear witness by the blow itself, but wrongly. *But if*—This has the force of affirming.

24. [Omit οὖν, *now*. *Tisch.*, *Alf.* So *Beng.*] *Sent*—[Not had sent, as Eng. Vers. Gr. ἀπέστειλεν, he sent him *now*, and not before ver. 15, as *Beng.* supposes. *Mey.*, *Alf.*, etc.] That Jesus had been led by Annas to Caiaphas, had been indicated by John, in ver. 15, by the verb συνεστῆλθε, *went in with*, and by repeating so often the very appellation *High Priest*. But now he takes up again this very fact, and records it more expressly, mentioning with it his bonds, in which the Saviour [both ingenuously confessed the truth (*Harm.*) and] received a most unworthy blow. Sometimes in a narrative a fact is told out of the order of time, and connected with those which receive

light from it: ch. v. 9; ix. 14; xi. 30; Acts iv. 22; Jer. xxix. 29; with the preceding and following verses. The three denials of Jesus by Peter took place in the one palace of the High Priest, although in different parts of it. *Bound*—Ver. 12.

25. *Thou also*—Who art here, a stranger to us. [*I am not*—How clearly such an answer from Peter, shews that the Spirit of the martyrs was more than human. Q.]

26. *Whose*—*cut off*—Peter struck the man: he is attacked by his relative. A sad retaliation.

27. *Crew*—As to the repentance of Peter, John assumes what the other evangelists record. Add ch. xx. 2, 3.

28. *Lest they should be defiled*—As Pilate's house was not cleansed of leaven: Deut. xvi. 4. *Eat the Passover*—So 2 Chron. xxx. 22, וְאָכְלוּ אֶת הַפֶּסַח, and ate the feast. [This observation of John is not opposed to the supposition that the Jews as we have shewn ate the Passover on the evening which formed the commencement of Friday; i. e., Thursday evening. (See Matt. xxvi. 17, note.) In fact, the word Πάσχα, *Passover*, strictly means only the *Passover lamb*, not the *bull*, etc. But when the Passover in general is mentioned, by the Passover lamb, as the principal part (Deut. xvi. 1; comp. ver. 2,) the whole feast is meant, on the same principle as Σάββατον, the *Sabbath*, means both strictly the seventh day of the week, and thence the whole week. To these considerations Lightfoot adds, that the defilement by entering the judgment-hall would last only until evening, and therefore would not prevent them, when cleansed, from eating the Paschal lamb. Since, then, the Evangelist here speaks of an eating of the Passover, from which their uncleanness would have excluded the Jews before evening, a part of the feast other than the actual Paschal supper is meant. *Harm.*] Τὸ πᾶσχα, cannot be the Accusative of time, *during the Feast*. For the unclean could yet eat common food.

30. *If*—*not*—[Appealing to their own authority and dignity, to supply their want of proofs. *Grot.* in *Mey.*] It is a monstrous calumny to treat an innocent cause as a case of notorious crime. They wish to relieve Pilate of the labor of inquiry, so as that he may not trouble himself about their law, but only inflict the punishment. *He*—Gr. οὗτος, *this man*—Answering to, *against this man*, ver. 29.

31. *Your*—Pilate seems to have said this not without contempt; comp. ver. 35, and not like the Jews to have considered the charge brought against Jesus a capital offence. [*Take*—Pilate will say, if ye have no definite complaint, *according to the Roman law*, what have I to do with the affair? If he has broken your law, judge him by it.

L. Omit *ὄν, therefore. Tisch., Alf.*] *It is not lawful*—[That is, we have judged him by our law, and find him guilty of death; but, thou knowest well, we have no authority to slay him. *L.* No limitation of this want of authority to slay is implied; it was not merely on the feast day, nor for political offences, nor by crucifixion, that they could not put to death; but since the Roman supremacy began, they had entirely lost the right to put to death. The stoning of Stephen was the act of a mob. *Mey., etc.*] It is not very easy to interpret the feeling of a riotous crowd. Pilate speaks of himself, with whom the power rests, ver. 39. Certainly, when he granted permission, they might have killed Jesus: but they are unwilling to make use of that concession, and therefore appeal to the fact of that power having been taken from them. And Jewish history tells us that it had been taken away in that very year, the fortieth before the overthrow of the city. See also ch. xix. 31; Matt. xxvii. 62.

32. *He spake*—Ch. xii. 32, 33. *By what*—Such a death as the Romans used to inflict. The Jews would have stoned him.

33. *Art thou the King of the Jews*—John brings forward Pilate, always pressing this point, with changeable mind.

34. [Omit *ἀντὶ, him. Tisch., Alf.*] *Others*—This was to stir the conscience of Pilate, not to believe the Jews. [*Let thy conscience, yea, thine own eye, answer thee. Luther in Thol.*] It had been told indeed by others, Jews, forsooth, and that outside, when Jesus had been already led into the judgment hall. Jesus wished Pilate to observe this part of the question: Pilate fastens on the former part, not without anger. [Judges ought to examine everything, *their own hearts* above all. *Q.*]

35. *Am I*—That is to say, certainly it is not of myself that I say this: the Jews have told me. *Thine*—Of which thou art called King. *The high priests*—The chief ministers themselves. *What hast thou done*—Pilate glances at the question concerning Jesus as King.

36. *Kingdom*—Thrice Jesus names his kingdom. *Not*—Jesus says only whence his kingdom is not, namely, not of this world; but does not expressly say whence it is, namely, from heaven. However, he intimates it by saying, that *he came into the world*, ver. 37. *Of*—Gr. *ἐκ*. This particle *of* or *from* is to be observed. See Rev. xi. 15, note. For *ἐν*, *in*, and *ἐκ*, *of*, differ: above, ch. xvii. 11, 14. *Of* denotes precisely the origin, as presently after *ἐντεῦθεν*, *hence*. [But here *ἐκ*, *of*, unites the notions of *origin* and *nature*: comp. ch. viii. 21, xv. 19, "Though in the world, it has not the characteristics of an earthly kingdom," (*Gerhardt.*) Unlike this, it has not come to him by descent or conquest, nor is to be defended by arms. *Thol.*] *This world*

—Therefore Christ did not stay long in this life. *If—of—Of this world* is emphatically put [in the Greek] at the beginning of the clause. The *world* defends its kingdoms by force of arms. *My servants*—Who are not of this world. [Nay, but they are *the legions of angels*, of whom he thinks, recalling what he had said when apprehended. *Stier.*] *Would fight*—Each agent acts in its own sphere. *Be delivered*—Pilate was already contemplating this, ver. 31. *Now*—The particle is adversative, not a particle of time.

37. *I—I*—A strong *Anadiplosis* [the same word ending one clause or sentence, and beginning the next. Here the Greek order is, *ἐγὼ ἔγω*—That a king am *I, I to this end*, etc.] *To this end—for this cause*—Gr. *εἰς τοῦτο*, twice. The first *εἰς τοῦτο* may be referred to the preceding clause, of a *king*, to intimate that he was *born a king*: Matt. ii. 2. The second to what follows of *the truth*. Comp. Deut. xxvii. 12, 13; *These and these. Was I born*—His human nativity is here meant. Pilate did not comprehend the divine. Yet it is declared here that not the whole origin of Jesus is contained in his human nativity, since, *I came into the world*, is added. *The truth*—The truth, which had been told to the people before, in his passion is preached also to princes and the Gentiles. This then is the crowning point of his preaching. All heard and saw the Christ: even to Pilate the truth was offered. To the kingdom of this world is contrasted the kingdom of the truth. [And in bearing witness to *the Truth*, he bears witness to *himself*; for he says, *I am the Truth. August. in Thol.*] *Every one*—Jesus appeals from the blindness of Pilate to the understanding of believers. *That is of the truth—To be of the truth*, comes first; *to hear*, follows. *Heareth*—With gladness and understanding. And these are citizens of Christ's kingdom. *Voice*—Which is true concerning the kingdom.

38. *What is truth*—Pilate thinks that the mention of truth does not accord with his language concerning his kingdom. He can only connect the idea of a kingdom with power, not with truth. And yet the kingdom of truth is a kingdom of freedom, for the truth makes free, [ch. viii. 32, 36.] Here Pilate ought to have questioned him seriously: but his questions are such as confess that he is not of the truth. The words of Jesus were an enigma to Pilate; and Pilate confesses this. Only at the end of the conversation, he asks *τί ἐστιν, what is truth?* Ecclesiasticus xxii. 8.

39. *At the Passover*—Therefore the Passover was on that day. And on that day the assembled people made their request of Pilate.

40. [*A robber*—Tragic addition! Pilate offers Barabbas and Jesus; for their choice, Matt. xxvii. 17. *Mey.*]

CHAPTER XIX.

1. [*Then—scourged*—Korte thinks the supposition that *the scourging was repeated*, may be traced to the *two pillars*, one of which is shown at Jerusalem, the other at Rome.—When the Jews were urgent for the crucifixion, which, as usual, was preceded by scourging, Pilate conceived the plan of scourging Jesus, and, as circumstances should suggest, either letting him go (Luke xxiii. 22), or sentencing him to be crucified. The latter course prevailed, by the violent solicitations of the people, yet not once for all, or suddenly, but by degrees. Hence, Luke xxiii. 24, says, not simply *ἔδωκε, gave sentence*, but *ἐπέδωκε, gave sentence according to the wish* of the priests and people. Pilate yielded to the Jews, and unwillingly delivered up to their will one whom he would rather have let go; however, the scourging, with the mocking that attended it, came after he delivered him up. Then Pilate, moved with fresh pity, tried to let Jesus go; and when, for the last time, he had sat on the tribunal (Matt. xxvii. 19), and had been frustrated, he at last delivered up Jesus by final sentence. *Harm.*]

2. *The soldiers*—The delivering up of Jesus by Pilate, was done by successive steps.

3. [Prefix to this verse, *καὶ ἤρχοντο πρὸς αὐτὸν, and came to him. Tisch., Alf.* A pictorial touch. He stands robed before them; they come up to him, and mock him with obeisance. *Mey.* The cry, *hail, Caesar, Χαῖρε Καῖσαρ*, was usual in public processions, to the Roman Emperors. Here the mockery of the words applies to the Jews as well as to Jesus. The cry, *King of the Jews*, is less in derision of him than of the nation; and its empty hope of a coming Messiah. *Lampe.*] *Gave strokes*—With a reed; [but see note, ch. xviii. 22,] Mark xv. 19.

4. [Omit *οὖν, therefore. Tisch., (not Alf.)*] *Behold, I bring*—As though he would not again lead him in. Pilate wishes to seem to act deliberately.

5. *Wearing*—Pilate did not check the wantonness of the soldiers. There was here a strange mixture of jest and serious acts. *Saith*—Pilate. For they answer Pilate, ver. 6. *Behold the man*—So ver. 14, *behold your king*. An ascending climax. A similar nominative in ver. 26, 27.

6. *When*—Pilate had wished to move their compassion, but he augments their cruelty. *Saying, Crucify*—Matt. xxvii. 22. For they rejected one appeal of Pilate to them after another, with this outcry, *Crucify*. [They conclude that he will be crucified, from his

having been scourged, according to custom. *V. G.* *Our sins cry Crucify him*, louder than did these Jews. *Q.*]

7. *A law*—A part of which was the commandment to slay blasphemers. *He ought*—They denote his guilt. Nay, but another *ought* was under all. Heb. ii. 17. *Son of God*—Pilate had called him *man*, ver. 5. The Jews seem to have fastened on this now.

8. *The more*—[Gr. *μᾶλλον*, which *Beng.* renders *rather*. But Eng. Vers. is better. The *dread*, which he had felt from the first in Christ's presence, now increased. *Stier.*] He did not give assent to the Jews to put Jesus to death, but *rather* feared to sin against the Son of God. [Or against a *God's son*. This fear was heightened by the warning of his wife, occasioned by her dream. Matt. xxvii. 19. *L.*]

9. *Whence*—Dost thou ask, Pilate? He was of God and from above, as he intimated, ver. 11, while seeming to give no answer. Comp. ch. xviii. 36, 37.

10. [Omit *οὐν*, then. *Tisch., Alf.*] *Unto me*—This was said with severity. [And the *me*, is emphatic. *Mey.* Transpose, *to release thee before to crucify thee. Tisch., Alf.*]

11. *No*—*None* either to crucify or to let go, or any other. *Given*—It had been *given* him *to have power*. *Therefore*—Because thou dost not know me at all. [Or, more fully, because thou knowest not at all, me, nor thy power, nor what is given thee *from above*. Caiaphas knew in part, ought to know altogether, all this. Thus he brings Pilate within his prayer; *They know not what they do. Stier.*] *He that delivered me to thee*—This was Caiaphas. Pilate, whenever he heard the Son of God mentioned, was afraid: Caiaphas, when he had heard from Jesus himself that he was the Son of God, called him a blasphemer, and adjudged him *guilty of death*. [Matt. xxvi. 65, 66.]

12. [*Cried out*—They called from the open air to Pilate within the judgment-hall; ver. 9, 13. *V. G.*] *Whosoever*—By not adding *for*, they make their language stern and forcible. [*Speaketh against*—The world often attempts to harass the kingdom of Christ under a political pretence. *V. G.*]

13. [For *τούτων τὸν λόγον*, *that saying*, read *τῶν λόγων τούτων*, *these words. Tisch., Alf.* *These words* were true; but, as applied to *Christ*, false. But tyrants weigh *words*, not *facts*; and Pilate knew it. *Alf.*] *In the judgment-seat*—The judgment-seat was outside the judgment-hall, in Gabbatha. *Called*—*In Greek*, is not added, for John wrote in Greek; comp. ver. 17. *Pavement*—The Gr. *Ἀθόστρωτον*, is a tessellated *stone pavement*, laid with various kinds of

stones, and so like a painting. *Gabbatha*—An elevated and conspicuous place.

14. *And it was*—The reason why both the Jews and Pilate wished the affair to be brought to an end. The Preparation was close at hand. So *ἦν, was*, ch. v. 1. Every Friday or sixth day is called the Preparation. [Mark xv. 42; Luke xxiii. 54: whence *with the Rabbins*, the whole day which precedes the Sabbath is called *the evening: Harm.*] and as often as the Passover fell on the seventh day, it was the Preparation of the Passover. [But in this passage, when the *Passover* fell on the *Friday*, the *Preparation*, was not that of *the Passover*, or *before the Passover*, but rather *on the Passover*, a preparation for *the Sabbath* (as Luther rightly renders it). Mark and Luke, in the passages referred to, carefully guard against our understanding it of *the Preparation for the Passover*; and even John himself, expressly mentions the *Preparation for the Sabbath*, ver. 41, 42. The Passover fell now on one, now on another day of the week; but, just as in the exodus from Egypt, according to the most ancient Hebrews, the Passover fell upon the beginning of the sixth day, (Thursday evening), so, as often as the Passover occupied that day, the fact was considered worthy of note. *Christ* is our Passover: the first Passover in *Egypt*, and the *Passover of the Passion* of Christ, have corresponded in a manner worthy of being noted by John by means of this very phrase. *Harm.* For *δὲ, and*, read *ἦν, it was*. *Tisch., Alf.*] *Third*—Gr. *τρίτη*. Most copies read *ἕκτη, the sixth*. [And so *Tisch., Alf., L.*, etc., with the common text.] Which is certainly an error; as the most learned Hofmann acknowledges. The Evangelists, John included, everywhere speak of hours of the same kind; and in this passage especially, where he is treating of the preparation, the Jewish hour must be meant. Now the Jews did not have or reckon any other hours than those from one in the morning, to twelve in the evening; John xi. 9; and thus the *sixth, seventh*, and *tenth*, are mentioned, John iv. 6, 52, i. 39. The *third* hour was obviously that in which the Lord was crucified; and afterwards darkness prevailed from the sixth to the ninth hour, Mark xv. 25, 33. [But the reading *τρίτη, third*, is too feebly supported to be adopted. The apparent contradiction between the *sixth* here, and the *third hour* of Mark xv. 25, seems to require us to suppose that the two Evangelists used different modes of reckoning. But we know nothing of this, and hence are without the means of removing the difficulty. *Alf.*, etc.] We piously and gratefully acknowledge Lord Jesus, the long time Thou didst drink thy cup, hanging on the cross! *And he saith*—Pilate did

not speak in derision, nor yet did he believe; but in every way tried to move the Jews.

15. [For δὲ, *but*, read ὅν, *then*. *Tisch., Alf.*] *Answered*—And yet they would gladly have set aside Cæsar, if they could. They go so far in denying Jesus, that they deny the Christ altogether: Acts xvii. 7. [*No king but Cæsar*—Blasphemous and hypocritical subversion of the proud words of the Talmud, Israel has *no king but God!* And this from the *chief priests* of God's own people. *Stier., Alf.*]

16. [Omit καὶ ἀπήγαγον, *and led him away*. *Tisch., Alf.*]

17. [*Bearing his cross*—The true Isaac bears the wood of his sacrifice; the conqueror, the arms of his victories; the king, the sceptre over his people. *Q.*]

19. *Wrote*—Not caring what would please the Jews. *Jesus of Nazareth the King of the Jews*—Gr. Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. Mark expressed the predicate alone, *the King of the Jews*; Luke the same, prefixing, *This is*; Matthew, *This is Jesus the King of the Jews*. John gives the very words of Pilate, which without doubt were the same in the three languages.

20. *Many*—For a testimony to them. [We are not told when the inscription, nor indeed, when the cross itself, was raised up. *V. G.*] *For*—For not many would have gone far. [Transpose *Latin* and *Greek*. *Tisch., Alf.*]

21. *The Chief Priests*—So the Syriac, Arabic, and Anglosaxon Versions have it, without adding τῶν Ἰουδαίων, *of the Jews*, which is read in other copies. The *chief priests* very often mentioned, and never are they called *The chief priests of the Jews*: and in this passage transcribers very easily caught up *of the Jews* from the following words. If, however, John wrote this, he intended to mark the hatred with which the chief Priests *of the Jews* abhorred the King *of the Jews*. *He*—Gr. ἐκεῖνος, *that one*. They now speak of him, as afar. In ch. xviii. 30, they had said οὗτος, *this man*.

22. *What I have written*—Pilate thought to care for his own authority: he really subserved the Divine authority. [In the person of the Procurator himself something occurred here of a prophetic character, as in the case of the High Priest, ch. xi. 51. *V. G.*] *I have written*—*Ploce* [The same word repeated in a modified sense.] *I have written*, i. e., I will not write otherwise.

23. *Soldiers*—Four. *Also his coat*—They took. *Without seam*—Appropriate to the holy body of the Saviour. Nor did he ever rend his garments, [though some, more cruel than these soldiers, rend his church. *Q.*]

24. [*Cast lots*—An unusual event, yet not unforetold. *V. G.*] *These things*—Which they had spoken of among themselves.

25. *There stood*—John through modesty does not mention his own mother Salome, who also stood by [Mark xv. 40.] *Sister*—No brother of Mary is mentioned. She herself was heir of her father, and therefore transmitted to Jesus the right to David's kingdom.

26. *The disciple*—It is probable that Thomas also stood at a distance, ch xx. 25, and the others. *He saith*—He makes no long farewell, as he shall shortly see them again. *Thy son*—Thus Jesus honored John by imparting to him as it were his own name; *Thy son*, saith he, *to whom thou mayest entrust thyself*. Jesus afforded an example also of love towards surviving friends: but when he had accomplished that office of love, he dismissed his mother, and was engaged with his Father alone at the last.

27. *Thy mother*—Both by natural and spiritual relationship and age; take care of her in my stead. This consequence love easily deduced from the brief sentence of Jesus. Enough now had the sword *pierced the soul* of Mary: now care is taken that she may not see and hear the most terrible of all, darkness, desertion, death. *Took*—Perhaps would not have dared, if he had not been bidden. *To his own*—Gr. *εις τὰ ἴδια*, *home*. Great was the faith of Mary, standing at her Son's cross, great her obedience, to depart before his death. [At least the disciple proved on the spot that he would comply with the wish of Jesus, and then he took his mother to his own home: *whether* in that very hour, before the death of the Lord and the piercing of his side (in which case John must have returned to the cross, ver. 35); *or*, after this. The dwelling of John then was at Jerusalem, and in that dwelling the mother of Jesus abode thereafter. *V. G.* It is best to take *from that hour* strictly. He took her to his home at once. Comp. ch. xvi. 32. *Ewald* well remarks that these circumstances prove that John alone could have written all this. *Mey.*]

28. *After this*—*After this* one event, immediately preceding. [After the *parting of the garments*, by which the Scripture, just before quoted by John, was fulfilled. *V. G.* The conjecture in the *Harm.* is different; namely, that the phrase after this refers to the whole *crucifixion*. For John took Mary to his dwelling, and then returned to the cross, ver. 35; from which we may infer, that not only was she brought into the house out of the open air *before the darkness*, but also that *after the first* word of Jesus on the cross, which was directed to the Father, the *second* word related to his mother, whom he saw beneath his cross. *E. B.*] *Τούτο*, *this*, differs from *ταῦτα*, *these things*, ch. xi. 11. The former is never taken adverbially. *Knowing*—Believers

also, in agony, may perceive the end near. *All things*—For instance, which is recorded in ver. 24, even of minor matters. *Accomplished*—Gr. τετέλεσται. *Fulfilled*—Gr. τελειωθῆ. The former verb applies to events; the latter, to Holy Scripture. The verb διψῶ, *I thirst*, and the verb τετέλεσται, *it is finished*, are closely connected. The thirst, in the body of Jesus, had been, what the desertion by the Father was in his soul. He had been weary in his journey on foot (ch. iv. 6); overcome by sleep in his voyage (Mark iv. 38); he had felt hunger in the desert before (Matt. iv. 2); and now, in fine, on the cross, extreme burning thirst, after the sweat, goings back and forward, conversations, scourging, and nails. Amidst all these he had not said, *I am in pain*; for the fact itself spoke of his pains, which had been foretold in Scripture; but he speaks of *thirst*, in which all the rest meet and end, asking drink. For the Scripture had foretold both the thirst and the drink. Thirst is usually most felt when toil is completely ended, and is only then quenched: *ἵνα*, *that*, may be joined with λέγει, *saieth*. [The proper connection; *he saith, that the Scripture, etc. L., Alf.* Some (*Thol., Mey., etc.*) strangely connect the clause with the preceding; *accomplished, that the Scripture might be accomplished; τετέλεσται, ἵνα τελειωθῆ.*]

29. *Hyssop*—The *hyssop* in those countries being larger than in ours, could hold with its small branches a sponge full of vinegar. [*Vinegar*—Has the world no return to Jesus but sourness and ingratitude for his wondrous love? *Q.*]

30. *It is finished*—This word was in the heart of Jesus, ver. 28: it is uttered by the mouth; [and uttered, too, *before his death*, which, however, was itself the head and chief of those things which were *to be finished*. Now his toil was accomplished; the prophecies, even that concerning the drink, were fulfilled; and so now all things were approaching the moment of his delivering up his spirit by death into the hands of the Father. With supreme truth, therefore, he summed up in one joyful word the past with the most certain and immediate future. *Harm.*] *Bowed*—With presence of mind. *Gave up*—That which is *delivered up* abides.

31. *On the Sabbath*—This special reason includes that general reason, Deut. xxi. 23. [Splendid worshippers of God, after storing up in their consciences the blood of the Righteous One! *Rupert in Mey.*] *For*—The reason why the preparation urged them to make haste. *High*—The Sabbath and the feast, falling on the same day: note also that the rest of the Lord in the sepulchre added to it. *That*—Gr. ἐκείνου. A more appropriate reading than ἐκείνη; for the word οὐρανῶν precedes, and ἐκείνου is to be referred to it. [So *Tisch., Alf.*

etc. The literal rendering is, *The day of that Sabbath was*, etc. ; but the sense is the same as the common text.] *Might be broken*—The breaking of the legs was formerly effected by a club, as now by the wheel. *Be taken away*—*The bodies*.

32. *The first, and of the other*—Even for the converted, sufferings are often in store; and outward misery equal to that of the ungodly. *Allos*, *the other*, not, *the second*; from which we may perhaps infer that *the first*, who was earlier released from sufferings, was the converted one.

33. *Jesus*—The intended breaking of whose legs, they had put off to protract his suffering. *When they saw*—Unexpectedly. Therefore these soldiers, busy with their own affairs, had not noticed the death of Jesus.

34. *With a spear*—Which would not affect the bones. Yet the wound would hold, not merely a finger, but the hand: ch. xx. 27, and would obviously be fatal, if inflicted on a living person. *Side*—The left side perhaps. Comp. Ps. xvi. 7. *Forthwith came thereout blood and water*—That blood came out was strange; that water also came was more strange; that both came forthwith, at one time, and yet distinct, was strange in the highest degree. From what quarter of the body it came, the chest, the heart, or some other part, who shall determine? The water was pure and real, just as the blood was pure and real: and the water is said to have flowed after the blood, to show that the Saviour had poured himself out altogether. Ps. xxii. 14. The asseveration of the Evangelist, at once a spectator and a witness, shows both the truth and the greatness of the miracle and of the mystery. Comp. 1 John v. 6, 8, note.

35. *He that saw it*—John, as apostle. *Bare record*—John, as evangelist, [by this very writing, comp. ch. i. 34. *De W.*] *He saw it* when it was done: therefore, after he had quickly taken the mother of Jesus into his own house, John had returned to the cross, profiting by this wondrous spectacle. *And*—And therefore. *True*—Irrefragable among all. *And he*—He who saw it, knows that he speaks the truth. *Knows*—Being sure, in the spirit too, not merely in sense. *Said*—By speech, in writing. Comp. ch. xxi. 24. *That*—The end of the strong affirmation: *ἵνα, that*, depends on *μεμαρτύρησε, bare record*. [For *ὑμεῖς*, *ye*, read, *καὶ ὑμεῖς, ye also*. *Tisch., Alf.*] *Ye*—Who read this book, ch. xx. 31. *Ye might believe*—Not merely that these things are true; but that Jesus is the Christ. The correlatives are, *bear record* and *true*: *knoweth* and *believe*. *He knoweth that he saith true*, and declares that he saith truth, that *ye also may believe*.

36. *A bone of him shall be not broken*—Gr. Ὁστοῦν οὐ συντριβήσεται αὐτοῦ. Instead of αὐτοῦ, of him, some Greek Manuscripts, perhaps also some versions have ἀπ' αὐτοῦ, from him, from the Sept. The former accords best with the subject in John; and with the Hebrew כִּי, in Moses: the Sept. in Exod. xii. 46, has καὶ ὀστοῦν οὐ συντριψετε ἀπ' αὐτοῦ; in Num. ix. 12, καὶ ὀστοῦν οὐ συντριψουσιν (Alex. οὐ συντριβήσεται) ἀπ' αὐτοῦ. But also in Ps. xxxiv. (xxxiii.) 20, ἐν ἐξ ὀστέων (τῶν ὀστέων) οὐ συντριβήσεται, John agrees with Moses, in using the singular number ὀστοῦν, a bone; with the Psalm, in omitting the particle καὶ, and, which he would not omit if he were referring to the Mosaic πᾶσι: Comp. ch. vi. 45, *And they shall be*, etc., Isa. liv. 13; and in that he says οὐ συντριβήσεται. Therefore the Psalm refers back to Moses, John to the Psalm, and to Moses also. The Passover was a type, 1 Cor. v. 7; and the type is fulfilled in Christ's passion. The bones of Jesus Christ were not broken; nor did his flesh see corruption. The cross was the most fearful of punishments; and yet any other would have been less suitable to a body which was soon to be raised again.

37. *They shall look on him, whom they pierced*—Zech. xii. 10, Sept. *and they shall look unto me, in return for their insults (dancing).* The translators seem to have read ἤρα, danced, for ἤρα, pierced, though Lampe denies this. The piercing took place on the cross: the looking on him, together with either penitential grief or terror, shall come in other times. Therefore it is with reference to the piercing that John quotes this passage. [Both verbs speak of the Jews. The whole expresses their future believing acknowledgement of him they had murdered. *Mey.*]

38. [Omit δὲ, and. *Tisch., Alf.*] *After this*—Nothing was done tumultuously. *Secretly*—Gr. κερυμμένως. So the Sept. Ezek. xii. 6, 7, 12, κερυμμένως. Neither Joseph, nor Nicodemus, remained hidden, ver. 39.

39. [*And Nicodemus*—Whose faith had already blossomed in a kind of confession (ch. vii. 50) six months before; but now it is manifested by a distinguished work of love. *Harm. Hundred pounds*—In permitting this costly burial of his Son, God sanctions the last respects paid the dead. *Q.*]

41. *In the place*—The cross itself was not in the garden.

CHAPTER XX.

1. *Unto the sepulchre—the stone*—Which had been rolled to it, as usual: ch. xi. 38.

2. *And—to*—The preposition being repeated, we may infer that the two disciples were not together. [It does not prove this, but only that the writer thought of each disciple *separately*. *Mey.*] Yet they went forth together, after one had sought out the other. Mary Magdalene is not said to have brought the tidings also to the mother of Jesus. She remained in the house. *Loved*—Gr. *ἐφίλει*. In other passages the word used is *ἠγάπα*. [The former expressing personal love as of a friend, the latter the love that honors another. *L.*, etc.] Comp. note on ch. xxi. 15. *The Lord*—She retains her high estimation of Jesus: ver. 13. *We know not*—She speaks in the name of the other women also, or of the disciples, whom she knew to be distressed on the same account. [She perhaps suspected that Joseph had laid the body of Jesus in his own sepulchre only for a time, until he should find another place. *V. G.*]

3. *Went forth*—From the city.

4. *Did outrun*—Here there may be sweetly observed the characteristics of disposition in the two disciples: faith in Peter, and love in John. *More swiftly*—[Gr. *τάχιον*. *ran forward more swiftly.*] It was becoming that John, the younger, should excel in speed; Peter, the older, in gravity. Neither, in his movements, has regard to the other; both only to the matter in hand.

5. *Yet went he not in*—And therefore did not see the *napkin*, etc. He seems to have been kept back through fear.

6. *The linen clothes lie*—The Greek order is *χειμνα, τὰ ὀθόνια*, in ver. 5; but *τὰ ὀθόνια χειμνα*, here; *the clothes*, are named first, in antithesis to *the napkin*. The same participle, used thrice, signifies, that these were not thrown aside in a confused and hasty manner. Angels without doubt ministered to him at his resurrection; and one of them arranged *the linen clothes*, another the *napkin*. Comp. ver. 12. For it is probable that the angels had already been there, although Peter and John did not see them. Comp. Matt. xxviii. 2.

8. *Saw, and believed*—*He saw* that the body of Jesus was not there, and *believed* that it had been removed, as Mary Magdalene had said, ver. 2, comp. ver. 10. [Nay, *the resurrection of Jesus* is the theme of all this part of the history. In *this*, then, John believed. What he saw in the sepulchre was rather a proof that the body had *not*

been removed. *Mey.*, *L.*, *Thol.*, etc. Did Peter believe too? It seems not, and that John modestly suppresses the fact. *Alf.*]

9. [*Knew not*—John's ideal of faith in Christ's resurrection, is that which rests on Scripture; and the purpose of God. Had the disciples had this faith before the resurrection, they would not have needed this *sight* to assure them that the Holy One of God should not see corruption. *L.*, etc.]

10. *Went away*—As if nothing remained now to be done in this matter. *Again*—As before. Comp. ch. xvi. 32; Matt. xxvi. 56. *To their own homes*—Gr. πρὸς ἑαυτοῦς, *to themselves*, ver. 2. *The disciples*—Peter and John, who should bear the tidings to the rest.

11. *Had stood*—With greater perseverance. *At the*—Gr. πρὸς τῷ. The Dative: ver. 12. *Without*—This denotes deeply pious feeling; for usually those who weep find solitude, when they can.

12. *Sitting*—As if they had performed some service, and awaited some one to instruct.

13. *Woman*—They address her respectfully, as if unknown to them. So ver. 15, γυναῖκα, *woman*; Κύριε, *Sir* or *Lord*. Comp. ver. 16, Μαρία, *Mary!* *Why weepest thou*—She would have had more reason to weep, if she had found him dead.

14. [Omit καί, *and*. *Tisch.*, *Alf.*] *When she had thus said, she turned*—She heeds not what any one might say, in the sepulchre. She is seeking Jesus.

15. *The gardener*—The article indicates that the garden was large, so that it could not be kept without a *gardener*. *Sir*—Gr. Κύριε, *Lord*—Since she gives this title to a gardener, she seems to have been in humble life. *Him*—She supposes that the gardener will understand at once whom she wants. *I will take*—Out of the garden. She is ready to seek a new sepulchre. [Her overflowing love, in its sorrow, does not stop to weigh its own strength. *Mey.*]

16. *Saith*—With his usual look and accent. [With what sweetness did this voice overflow her pious soul! *V. G.*] *She*—Believing at once. [Add ἑβραϊστί, *in Hebrew*, after αὐτῷ, *unto him*. *Tisch.*, *Alf.* In all the fulness of joyful surprise, she is able to utter but this word, *Master*. *Mey.*]

17. *Touch me not*—She would have done so in adoration; but Jesus forbids it: For, 1, there was no need to touch him, since she already believed: 2, close at hand, with his ascension, was a state of loftier faith, requiring no touch: 3, the tidings were to be borne without delay to the disciples; comp. Luke x. 4. *Not yet*—By this particle the Lord indicates, that the Ascension is close at hand, and that the disciples ought to make haste. For he delays it for their

sake, though he could ascend immediately. *For*—The *Ætiology*. [The reason.] Do not touch me: *for* thou oughtest to go away quickly to announce this; afterwards thou, and those to whom thou shalt announce it, shall be able both to see and to touch me. [This passage is one of the most disputed in John. It should be remembered that *ἅπρως* means not merely *to touch*, but *to cling to, seize*. Cling not to me, he means, with expressions of affection, for the time has not yet come when I shall be glorified, and shall abide in loving fellowship with you; *but go, etc. Thol.*] *But*—An antithesis, *I have not yet ascended; I ascend. My brethren*—See on Matt. xxv. 40. [The words in Matt. xii. 50 rest on a different principle. *V. G.*] He calls them *brethren*: for *his* Father is also *their* Father; and by the title *Brethren*, he intimates his favorable disposition toward them, though by their flight and denial of him they had become unworthy of all their former rank, and he offers to them all the fruit of his resurrection: being about also to renew their *commission*, nay, to enlarge it: ver. 21. *I ascend*—Still further. He does not say, *I have risen again*; nor, *I shall ascend*; but, *I ascend*. This time of the ascension is already viewed as *present*. Luke ix. 51, note. So the mention of his coming in glory is immediately connected with his ascension. See Acts i. 11. Where once, he *shall come*, is written; afterwards always, *he cometh*, in the present. Hence the disciples of themselves would infer, that to see Jesus they must make haste, he had often spoken of this ascension as near in the word *ὑπάγω*, *I go away*. *Unto my Father and your Father, and to my God and your God*—Christ called God *his God* thrice; on the cross, Matt. xxvii. 46; after his resurrection, in this passage, and in the Apocalypse, ch. ii. 7, note. Elsewhere, he is wont to call God *his Father*. He unites the two names, *first*, in this place: calls him *Father*, since he derives his Origin from him; *God* (never, *his Lord*), since he has him for his End; and shows that every kind of tie binds him to God. Moreover, he bestows on his brethren a like relationship with the Father and God. Yet he does not say *our*, but *my* and *your*. We through him: he most peculiarly and originally. Here, too, it holds good: the God (and Father), not of the dead, but of the living; comp. ch. xiv. 19. [Mary left him, at his request, without a murmur; for she had sought him, not from love to herself, but from love to him. *Q.*]

19. [*The first day of the week*—Not the Sabbath, but the day of the resurrection, Sunday. *V. G.* Omit *συνηγμένοι*, *assembled. Tisch., Alf.*] *For*—The reason why the disciples were together, and the doors shut. *Came*—Without the disciples thinking of it, much less opening. [The language plainly points to a *miraculous* appearance.

Thol., Mey.] Peace be unto you—A most seasonable salutation, driving away fear of the guilt incurred by their flight; and healing their offence. A usual formula of peculiar power. [The same formula is repeated thrice, ver. 19, 21, 26. Choice Passover gifts, peace, the mission, the Holy Ghost, remission of sins. On his departure, he had left and given *peace* to them, ch. xiv. 27, ch. xvi. 33. He now brings *peace* to them. *V. G.*]

20. *He showed*—Forthwith. [Add *xai, both*, before *τὰς χεῖρας, his hands. Tisch., Alf.] Were glad*—The style of John is refined. For their joy was great. *Saw*—Ver. 18. *The Lord*—And that restored to life.

21. [Omit *ὁ Ἰησοῦς, Jesus. Tisch., Alf.* Read, *said he, etc.] Again*—They had not yet altogether comprehended the force of the former salutation: therefore it is repeated, and so enlarged. *Peace*—The foundation of *the mission* of ministers of the Gospel: 2 Cor. iv. 1. *As*—Christ is the Apostle of the Father, Heb. iii. 1: Peter and the others of Christ. He does not discourse at length of his resurrection, but takes for granted the evidence for it, and gives further instructions. *Hath sent—send*—Gr. *ἀπέσταλκε, πέμπω*. The two verbs differ: the former depends on the will of both the Sender and the sent; the latter, on the will of the Sender apart from that of the sent. *Send I*—This, with what precedes and follows, is parallel to Isa. lxi. 1.

22. *And*—Forthwith. *Breathed on*—With the fresh vigor of life. This was more distant than a kiss, yet very efficacious. After his resurrection he did not touch mortals, although he allowed his own to lay hands upon him. So Ezek. xxxvii. 9. Come, breath, and breathe upon these dead, and let them live. *And saith*—As ye receive the breath from my mouth, saith he, so from my fulness, receive the Holy Ghost. [Which they had previously: but received afterwards in larger measure. The breathing here is *midway* between those manifestations. *V. G.*] *The Holy Ghost*—Under whose guidance ye may discharge your mission: Acts xiii. 9. An earnest of Pentecost. [Indeed, without an earlier inspiration like this, the disciples could not have received the full outpouring of the Spirit then. Pentecost works, not a sudden beginning, but rather the consummation of the conscious partaking of the Holy Ghost by them. *L.*]

23. *Ye remit—ye retain*—See note on Matt. xvi. 19. *Are remitted—have been retained*—Gr. *ἀπιένται, κερδότηνται*. The former is present: the latter, preterite. The world is under sin; comp. ch. iii. 18, 36; xv. 6. No prophet of the Old Testament ever received such wide power as the apostles in this place. [These by their profound

insight into men's minds, and the extraordinary measure of their power, working, besides manifest miracles, and such as strike the senses, were able, in a peculiar manner, either to *remit* or to *retain*. Yet power of this kind belongs to *all*, who *are taught of the Holy Spirit*, whether or not they discharge the public duty of the ministry of the word. Nay, *the word of the Gospel* can avail for the remission of sins to those who yield to the Holy Spirit, even though this be done without the mediation of *ministers*: Mark xvi. 16; Luke xxiv. 47. *V. G.*]

24. *Called*—A formula of interpretation equal to that in ver. 16, *ὁ λέγεται, which is to say*. Among the Greeks Thomas was better known by his Greek name. [*Didymus—Δίδυμος, a twin, Heb., Thomas, טומא. Rob.*] *Was not with them*—Perhaps, because he lived further off, and had been late in hearing of the resurrection. Afterwards, however, he became partaker of the gift which is mentioned, ver. 21-23. For neither time, nor place, excludes the Spirit. Num. xi. 29.

25. *Said*—He seems to have come a little later. *We have seen*—Without doubt they spoke also of his hands and side. *Unless*—Avowed unbelief. [How far, then, had he been from *expecting* Christ's resurrection! *Mey.*] He demands both to see and touch by two distinct senses. [He refuses at least to be inferior to the other disciples, ver. 20. *V. G.*] And he does not say, if I shall see, I will believe, but only, except I shall see, I will not believe. Nor does he think that he will see, though the others say that they have seen. No doubt he thought that his views and words were very judicious: but unbelief, whilst attributing defect in judgment to others, often itself cherishes and betrays hardness, and in it slowness. [He doubted that we might not doubt. See *Mey.* in *L.*] Mark xvi. 14; Luke xxiv.

25. *In his hands*—He uses the words of the disciples, ver. 20. [For *εἰς τὸν τόπον, into the print, Tisch.* (not *Alf.*) reads *εἰς τὸν τόπον, into the place*. The change of words answers to the change of sense, from *seeing* to *feeling*. Comp. *Grotius*: the *print* is seen, the *place* is filled. *Mey.*]

26. *After eight days*—The first day of the week again (Sunday). During the intervening days, therefore, Jesus had not appeared. [But for how many periods of eight days, not to say of eight years, hast thou cherished unbelief? *V. G.*] *The doors being shut*—Not yet had they altogether ceased to fear. *Peace*—The third time: ver. 19, 21.

27. *To Thomas*—He had believed before; therefore he is not even now cast away. *Reach*—Apply to. *Thy finger*—His own words are

returned to Thomas. How, think you, did he wonder at the omniscience and goodness of the Saviour! If a Pharisee had spoken thus, *unless I shall see*, etc., he would have obtained nothing; but from a disciple once approved, nothing is withheld. *Hither*—Demonstrative. *See*—Touch and see. Thomas had said, *ἐὰν μὴ ἴδω*, *except I shall see*. *Believing*—He had said, *I will not believe*.

28. [Omit the first *xai*, and. *Tisch.*, *Alf.*] *Unto him*—Therefore he called Jesus *Lord and God*, and that too, *his*: in accordance with the language in ver. 17: nor are these words a mere exclamation. The disciples had said *τὸν Κύριον*, *the Lord*, ver. 25: now Thomas, recalled to faith, not merely acknowledges Jesus to be Lord, as he had before, and that he was risen, as his fellow-disciples asserted; but even makes a loftier confession of his Godhead, than any one before. Moreover, the language has the abruptness of sudden emotion, in this sense, my Lord and my God, I believe and acknowledge that Thou art my Lord and my God: and the title standing absolutely has the force of a declaration. A similar Vocative occurs twice in ver. 16, also in Hosea ii. 28. Artemonius brings forward a new explanation, that Thomas calls Jesus *Lord*, and the Father who inseparably exists in him, *God*: but in that case Thomas would not have spoken both titles *unto him*, Jesus; but would have spoken one to Jesus, the other to the Father, by a sudden *apostrophe*, [abrupt address to a third person] by no means in harmony with the astonishment of Thomas. If this had been the idea of Thomas, John would not have added, *ἀντὶς*, *unto him*. Thomas had before expressly rejected faith not in God the Father, but in Christ: therefore now he expresses his belief not in the Father, but in Christ. [This confession is approved, ver. 29. *V. G.*]

29. [Omit *Θωμᾶ*, *Thomas*. *Tisch.*, *Alf.*] *Thou hast seen*—And touched. *Thou hast believed*—Dost exercise faith [in my resurrection.] *Blessed*—The blessedness of Thomas is not denied, but a rare and splendid lot is ascribed to those who believe without seeing. For even the rest of the apostles believed only when they saw. [There is hardly a doubt but the apostles placed the faith of believers who had not seen Jesus, higher than their own. *V. G.*]

30. *Many*—Ch. ii. 23, iii. 2, vi. 2, vii. 31. *Did*—Before the passion, and after the resurrection: for *in the presence of his disciples* is added. The disciples, more than others, saw his miracles, before his passion; [yet so that any one of the disciples was spectator of nearly all the signs, and therefore a legitimate witness. *V. G.*]: they alone saw them after the resurrection. Both are treated of in this Gospel; but this summary [*Symperasma*. See Append.] refers especially to the last class; and appropriately, after mentioning

Thomas's faith, commends faith to all, as the scope of the book. [Omit *αὐτοῦ*, his. *Tisch.*, *Alf.* Read, *the disciples.*] *This book*—John's. Add, those of the other Evangelists also.

31. *That*—The scope of the Gospel. These signs, which have been written, in connection with those which Matthew, Mark, and Luke, have written, abundantly demonstrate Christ's glory.* [These last two verses are a formal close of the whole Gospel, *L.*, *Mey.*, *Thol.*, etc. See ch. xxi. 25, note.]

CHAPTER XXI.

1. [This chapter is evidently an appendix. See ch. xx. 30, 31. *Alf.*, etc. So *Beng.* in *V. G.*] *After these things*—More than eight days, as it seems, intervening, for they had not expected another *manifestation*: ver. 4. John proves by an example that he might have recorded more miracles: ch. xx. 30. Omit *ὁ Ἰησοῦς*, *Jesus*. *Tisch.*,

* The proofs of Christ's omniscience are given in a note to ch. xxi. 17. He gave proofs of his *omnipotence* when he converted the water into wine, John ii. 6, etc.: purified the temple, ch. ii. 13, etc.; Mark xi. 15, etc.: drove off fever, ch. iv. 47, comp. ver. 52; Matt. viii. 14, 15: cleansed the leper, Matt. viii. 2, 3, nay, even ten lepers at once, Luke xvii. 12, etc.: healed paralytics, Matt. viii. 5, etc., ix. 2, etc.: restrained and cast out demons, Mark i. 23, 24; Matt. viii. 28, etc., ix. 32, 33, xii. 22, xv. 22, etc.; Mark ix. 17, etc.; Luke xi. 14: healed diseases of years' continuance, xii. 18, 38; Matt. ix. 20, etc.; Luke xiii. 11, etc.; John v. 5, etc.: gave sight to the blind, Matt. ix. 27, 28; Mark viii. 22, 23; Matt. xx. 30, 31, nay, even to one born blind, John ix. 1, etc.: restored the withered hand, Matt. xii. 10, 11: commanded the wind and sea, Matt. viii. 26; Mark vi. 51, also the fishes, Luke v. 4, 5; Matt. xvii. 27; John xxi. 6: satisfied now five, now four thousand with a few loaves, Matt. xiv. 18–21, xv. 34–38: raised the dead, Matt. ix. 18, etc.; Luke vii. 11, etc.; John xi. 1, etc.: gave to the disciples also power to perform miracles, Matt. x. 1, xiv. 28, 29; Luke x. 9, 17, 19; Mark xvi. 20. To these are to be added the cursing of the fig-tree, Matt. xxi. 18: the might of his word, *I am he*—*let these go their way*, John xviii. 4, etc.: the healing of Malchus, Luke xxii. 51: the miraculous feast, John xxi. 9. Very often *crowds* of sick were healed, Matt. iv. 23; Luke v. 17; Matt. ix. 35, xii. 15; Mark vi. 5: Matt. xiv. 14; Mark vi. 54, etc.; Matt. xv. 30, xix. 2, xxi. 14: demoniacs especially, Matt. iv. 24, 25, viii. 16; Mark i. 39; Luke vii. 21, viii. 2. In general, even immediately after his ministry began, *many* miracles are recorded, John ii. 23. In the Saviour *himself* very wonderful ones occur: his fasting, Matt. iv. 2: his escape from the hands of his enemies, Luke iv. 2), 30; John viii. 59: walking on the sea, Matt. xiv. 25: transfiguration on the mountain, Matt. xvii. 1, etc.; death, resurrection, appearances, ascension, Matt. xxvii.; Mark xv.; Luke xxiii.; John xix., etc. *Jesus is Christ, the Son of God.* *Harm.*

Alf. Read, *he showed. Manifested himself*—Gr. ἐφανερώσεν ἑαυτὸν. This has a grander sound than ἐφάνη, *appeared. At the sea*—Yet so that he did not enter the sea, after his resurrection: comp. Rev. xxi. 1.

2. *Together*—In one place, in the house, seven. *Thomas*—All the less willing to be absent now, all the more strong, and to be strengthened. *Nathanael*—Ch. i. 46, note. *The sons of Zebedee*—John wrote this book; for any other writer would have named him and his brother, immediately after Peter. He assumes, too, as a thing known from the other Evangelists, who the sons of Zebedee were, as well as Zebedee himself. *Of his disciples*—Apostles or others.

3. *I go a fishing*—By necessity, not for gain: ver. 5. A remarkable example of ἀβουργία, *manual labor*, without affecting apostolic dignity. *We also*—They were now not so much afraid. *Into a ship*—Called in ver. 8, *a little ship*. [Omit εὐθὺς, *immediately. Tisch., Alf.*]

4. *The morning*—When they had toiled long. [*Knew not*—So changed in appearance was the risen Saviour. *Mey.*]

5. *Children*—A title referring to age. He addresses them as a stranger, in love, from above them, as *eternal Wisdom. Meat*—As a fish. *No*—Art varies in its result: but ver. 6, the Divine blessing is over the same.

6. *Right*—A most precise direction. The power of the Lord collected the fishes there. *Draw*—Gr. ῥύσασ. The verb ῥύπτειν, *drag*, ver. 8, implies greater force.

7. [*That disciple—to Peter*—Again the peculiar dispositions of Peter and John show themselves. For the former was fiercer, the latter loftier; the one had more zeal, the other keener insight. Hence John first recognizes Jesus, but Peter first comes to him. *Chrysost. in Mey.*] *Saith*—A quiet life observes things of God more quickly, than an active life: and yet the latter affords opportunity to do so, and does not fail of fruit in the case of saints. *Fisher's coat*—Gr. ἐπεσθύρην, which Suidas explains to mean, *the inmost garment*. But the Septuagint renders by it ἕβην, a long *upper garment* or robe. *Girt*—Peter treated with reverence the presence of the Lord, though clad in a more homely manner before, among his fellow-disciples. *In undress*—[Not naked, but Gr. γυμνός, *without the outer garment.*] He had thrown off his robe or outer coat. *Cast himself into the sea*—To reach the Lord sooner by swimming than on the ship. Comp. Matt. xiv. 28. The love of Jesus draws through fire and water.

8. *For*—They, too, could come quickly. *The net*—Left by Peter.

9. *They see*—Unexpectedly. A miracle. *A small fish*—Gr. *ὀψάριον*. [This word, however, has no diminutive force in the New Testament; but means in general, *a fish*.] But one. *A loaf*—Gr. *ἄρον*. One, ver. 13. Jesus gave his disciples a feast: and filled all with that food which one guest might have eaten.

10. *Bring*—Thus the disciples clearly saw that that fish was as really a fish as the rest. *Of*—They were permitted to keep the remainder of the plentiful supply. *Have—caught*—By the Lord's gift they had caught them: and yet he courteously says, that they have caught them. *Now*—Demonstratively, in order that they might attend. The antithesis is ver. 3.

11. *Great fishes*—Which just now the great Lord had called, *little fishes*, ver. 10. Thus they obtained their livelihood until their journey to Judea. *A hundred and fifty and three*—It is wonderful that the actual number is thus expressed here, and not in Luke v. 6 (since the count might have impressed the disciples more deeply then), though it is so near the round number one hundred and fifty, to which, too, the word *ὤς*, *about*, might have been added as in ver. 8. The number *one hundred and fifty-three*, is memorable. Jerome on Ezek. xlvi., remarks: "They who have written of the natures and peculiarities of animals, who have learned *Halieutica*, [*the art of fishing*, the title of a poem by Oppian,] in both Latin and Greek, of which Oppian, a Sicilian, is a most learned poet, assert that there are one hundred and fifty-three kinds of fish, which were all taken by the apostles, and not one remained uncaptured; while both the noble and low, the rich and poor, and every class of men, are being drawn out of the sea of this world, for salvation." Comp. Matt. xiii. 47. *Of every kind—was not broken*—A new miraculous circumstance. [However right our occupations, they are truly successful only in proportion as *Jesus* is in them. *Q.*]

12. *Come*—The Lord receives his disciples at the banquet. Verse 9 gives the preparation for the meal. *Dine*—Gr. *ἀριστήσατε*, *i. e.*, *ye*. Jesus had no need of eating. *Dinner* (comp. ver. 4) implies that he *showed himself* for many hours. [But the word properly means *breakfast*. *Alf.*, etc. For *οὐδεὶς δὲ*, and *none*, read *οὐδεὶς*, *none*. *Tisch.*, *Alf.*] *None*—The great solemnity of this feast. *Knowing—Syllepsis*. [An interruption of the grammatical construction. Here *knowing*, Gr. *εἰδότες*, is plural; while *no one*, *οὐδεὶς*, is singular.]

13. [Omit *οὖν*, then. *Tisch.*, *Alf.*]

14. *The third time*—He is speaking of the more solemn appearances, recorded here, given to *the disciples* together. [In fact, already in ch. xx. 14, 19, 26, John had recorded *three* appearances of the

Saviour, if that to *Mary Magdalene* be taken into account. But in this ch. xxi., deeming it advisable to add some particulars concerning Peter and John by way of an appendix, he adds one appearance also, in order that of those granted vouchsafed to a *number of the apostles together*, there might be *three* altogether recorded in this Gospel. *Harm.*] Thomas also was present twice. [Omit *αὐτοῦ*, *his*. Tisch., Alf. Read, *the disciples*.]

15. *When*—Their eating had been chiefly silent. Silence at the beginning of a feast is not only a part of politeness, but is in keeping, too, with modesty and self-control. *Jesus*—Gr. *ὁ Ἰησοῦς*. The *Byzantine* and *Latin* formerly omitted these words, as appears from *Augustine*. Nor were they in the *Reutlingen* manuscript, from the first hand. [For *Ἰωνᾶ*, *Jonas*, read *Ἰωάννου*, *John*. Tisch., Alf.] *Lovest [amas] thou me*—The Lord asks three questions: *Lovest thou me more than these? Lovest thou me? Lovest thou me?* Gr. *φιλεῖς, dost thou esteem? Thrice Peter answers, I do esteem thee.* *Ἀγαπᾷν* expresses the love of relationship and affection: *φιλεῖν*, that of the judgment. Others make this distinction, that *ἀγαπᾷν* is simply *to love*; *φιλεῖν*, *to love* so that we would kiss one: and this is the distinction which Eustathius upholds; but Peter's answer, *φιλεῶ, I love*, does not seem to have been more emphatic than the question of the Lord, *ἀγαπᾷς με, lovest thou me?* Where the difference is not expressed, the one includes the other. [*ἀγαπᾷν* seems to express rather that reverential love given to both God and man; *φιλεῖν*, the personal human affection. Peter's use of the less exalted word, therefore, implies, at once, a consciousness of his weakness, and strong personal love to his Master. Alf. He does not answer the *more than these*. His fall has made him lowly-minded. Mey.] *Jesus*, now that Peter's *faith* was established, questions him about his *love*: which is the characteristic of a *Shepherd*. On this condition of love depends all mentioned in ver. 15, etc., and ver. 18, 19. *More than these*—Thy fellow-disciples. So *οὗτος, this man*, ver. 21. Peter had said before that he would excel *these*: Matt. xxvi. 33; but now he simply says, *I love thee*: he does not add, *more than these*. Yet he had lately shown himself most desirous for the Lord, ver. 7. *Thou knowest*—Peter had given a proof of the contrary by his late denial: now, instead of argument, he appeals to the knowledge and omniscience of *Jesus*. *Feed*—The words, *more than these*, indicate that Peter is here restored to his place, which he had lost by his denial; and at the same time that something is assigned to him above the other disciples, but nothing from which the others are excluded: for in truth they also loved *Jesus*, ch. xvi. 27. Let him who neither loves nor feeds, but devours

them, cease, under pretence of the succession to Peter, to snatch this for himself, and himself alone. Rome can no more claim Peter as her own, than Jerusalem or Antioch, or any other place where Peter acted as an apostle: nay, Rome, the capital of the *Gentiles*, least of all. For Peter was one of the apostles of the *circumcision*. There is one feature peculiar to Rome, that the blood of the apostles, including even Peter, *shall be found in her*: Rev. xviii. 20, 24. *My lambs*—Jesus is the Lord of the sheep and of the lambs. He loves his flock, and entrusts it to one that loves him.

16. [For *Jonas*, read *John*, as ver. 15. *Tisch., Alf.*] *Feed*—This verb Peter repeated, 1 Pet. v. 2. *Sheep*—The Latin Vulg. has, *agnos lambs*, again; although it comes to the same thing, as we shall presently see. By far the most frequent quotation among the ancients, was, *Feed my sheep*. Thus more modern transcribers have introduced into John the form which Ancient writers employed; and John seems to have written *ἀρνία*, *lambs*, in this second place, and the *πρόβατα*, *sheep*, seems to be a later insertion. [But in his Testament, and in *V. G.*, the common reading is adopted. *E. B.* So all editors.] Thus there are three different sentences in ver. 15, 16, 17, *βόσκει τὰ ἀρνία μου*, *feed my lambs*; *ποιμανε τὰ ἀρνία μου*, *shepherd my lambs*; *βόσκει τὰ πρόβατα μου*, *feed my sheep*. In these three sentences the flock committed to Peter is distributed into three ages; and the flock of the first age is called *lambs*; that of the third age, *sheep* (among which, however, *lambs* are always growing up); therefore the flock of the second age may be considered as *sheep* still somewhat tender, or *lambs* already somewhat hardy. The distinction between the *nouns*, which the Greek language hardly bears, is compensated for by the distinction of the verbs, *βόσκει*, *feed*, and *ποιμανε*, *shepherd*; the former is part of the latter. And, though the Hebrew language did not admit of these distinctions in the words, it does not follow that John could not have expressed the sense of our Lord by the appropriate distinctions which the Greek words afforded. It is with this meaning that the Syriac Version puts, in ver. 15, 16, 17, after the verb, *Feed*, three different nouns, corresponding to *lambs*, *young sheep*, *sheep*. And similarly Ambrose writes on Luke xxiv., “In fine, in the third instance *Peter* is desired to feed, not the *lambs*, as in the first instance, nor the *little sheep*, as in the second instance, but the *sheep*; that when more perfect, he should govern the more perfect.” Maximus says, in his discourse on Peter and Paul, that the *little sheep* and the *sheep* were entrusted to Peter. Neither of these writers, indeed, reads in ver. 16, *πρόβατα*, *little sheep*; as Bellarmine contends, seeking to find marvelous classes of sheep, subject to the Pope: but at

all events those ancient writers acknowledged the climax in the three sentences, which most delightfully accords with 1 John ii. 13, etc. Thirty-six years elapsed between this discourse and Peter's death: and this discourse divides that space of time into three periods, nearly equal. First, Peter fed the tender Christian Church, or *the lambs*; a title in harmony with that in Acts, *disciples*, to which afterwards the title *brethren*, succeeded. See on Matt. x. 1, 2. In the second period, he brought, ruled, and gathered together, the sheep. In the third, he fed the Church collected out of Jews and Gentiles, up to the time of his martyrdom.

17. *The third time*—Comp. ch. xiii. 38. The decisive number. [For *Jonas*, read *John*, as ver. 15. *Tisch., Alf.*] *Was grieved*—Thus he felt suitable distress. *And he said*—At this point, as it were wearied out, he pours out his whole self. [*Lord, Thou knowest all things*—Peter, with the other disciples, had had most abundant proof of the OMNISCIENCE of the Lord Jesus. Notice first the proofs in John's Gospel. Jesus knew who Simon was, ch. i. 42: the mind and action of Nathanael, ver. 47, 48: what is in every man, ch. ii. 25: the deeds of the woman of Samaria, ch. iv. 29: what he himself was about to do, ch. vi. 6: the treachery of Judas and of others, ch. vi. 64, 70: the death of Lazarus, ch. xi. 11: that his hour had come, ch. xiii. 1: the treachery of Judas, ver. 8: the denial of Peter, ver. 38: the disciples' desire to question him, ch. xvi. 19: and all things, ver. 30: the several things which awaited him, ch. xviii. 4: and their consummation, ch. xix. 28. Moreover, according to the report of *the rest of the Evangelists*, he knew the thoughts of men, Mark ii. 6, 8; Luke vi. 8, vii. 47; (comp. ver. 39;) Matt. xii. 25, xvi. 8; Luke ix. 47, xi. 17. Also, what was Solomon's raiment; Matt. vi. 29: What Sodom, Tyre, and Sidon would have done had they seen the works of Christ, ch. xi. 21, 23. He predicted his Passion, Matt. xvi. 21; Mark viii. 31; Luke ix. 22, etc.: The destruction of Jerusalem, Luke xix. 43; Matt. xxiii. 35, etc., xxiv. 2, etc.; Luke xxiii. 28, etc.: The circumstances which should accompany his entrance into the city and the Paschal feast, Mark xi. 2, etc., xiv. 13, 15, 27: And very many other things of that kind. *Harm.*]

18. *Verily, verily*—Even after the Resurrection the Lord employed this most weighty form. *Young*—Gr. νεώτερος, *younger*. The comparative, comprising the years of Peter, up to the threshold of old age. *Thou girdedst thyself*—As ver. 7. *Walkedst*—As ver. 8. *Whither thou wouldst*—So he had done, ver. 7. *Shalt be old*—It is implied that Peter should reach old age, 1 Pet. v. 1, but not a great age. *Shalt stretch forth*—After the manner of those crucified, thine

hands, to be bound to the cross-beam of the cross. *Gird thee*—With a cord. *Carry*—To the stock of the cross, to be fastened to it with thy whole body. Men were bound to the cross, while the nails were fastened in. Antithesis, *didst walk about*. *Whither*—Namely, to the place where the cross is set up. This passage must be so explained as not to apply to every punishment. *Wouldest not*—According to nature.

19. *Signifying*—Such predictions are sometimes given to those who excel in love and faithfulness. *By what*—John wrote the book before Peter's death: and the event, a few years after, corresponded to the prediction of the Lord through John. Comp. ch. xii. 33. *Should glorify*—Chiefly by suffering, not merely by doing, the saints glorify God. *He saith*—Forthwith. *Follow me*—Aside to hear what I have to do with thee alone; also, to undergo the cross, ver. 18, 22, ch. xiii. 36. [This secured to Peter alacrity to follow Christ, for the whole course of his life. *V. G.*] This *following* intimated not so much the similarity of Peter's death by the cross to that of Christ, which had already been intimated, as the fact that Peter's death should be separated from that of the Lord by no very great interval, compared with the long stay of John. For *What is that to thee?* follows. He had first said to the disciples, *Follow me*, [ch. i. 43.] The continuation of the beginning completes Christianity. This was especially the disposition of Ignatius, *to follow on to Christ*.

20. [Omit *dè, then. Tisch., Alf.*] *Turning about*—He had therefore begun to *follow*. No prediction is given to James, who was to die before Peter and John; and from this very fact he might have inferred his speedy consummation. *Which also*—As before, at the supper, so now also he sought the same place, and was leaning on Jesus' bosom, almost with more familiarity than Peter liked. *Leaned on his breast*—Abbreviated for, *he had lain* in the bosom of Jesus, and lying there had turned towards his breast, ch. xiii. 23, 25. *Supper*—Gr. τῆ δειπνῶ, *the supper*. That memorable one on the day before the passover supper.

21. *Saith*—Supposing that he alone has been ordered now to follow. *What*—We devote ourselves to the Divine will, more easily than we lay aside curiosity about others, especially our equals, or nearly so.

22. *Saith*—The Divine counsels respecting brethren are more hidden than respecting the ungodly. Comp. ver. 20, of the traitor. *If*—Never did the Lord give an unmixed repulse to his friends, however unseasonably they questioned. Hence even here he does not repress Peter with unmixed sternness, but gives darkly an intimation

of kindness: just as also the relative *αὐτόν*, *he* or *him*, which is more gentle than the demonstrative *τοῦτον*, *this man*, would have been in his reply. Therefore there is an ambiguity both weighty, and pleasing. For the conditional *if* does not affirm, if Jesus' words are understood to refer to his coming in its fullness; his words hold good in the strictest sense, if of his coming in its beginnings. And, indeed, the brethren felt that the *if* (*since*) was not employed altogether strictly by the Lord: although they ought not to have set it aside wholly: ver. 23. *That he*—So an intimation of what should befall him is given to John, who was less forward to ask (for before, too, he had not asked until prompted, ver. 20), but yet wished to ask. More is revealed to the less curious. *I will*—The power of Jesus over the life and death of his people: Rom. xiv. 9. *Tarry*—*Remain* on earth. 1 Cor. xv. 6. On the contrary, the dead are termed *ἀπελθόντες*, *the departed*. Augustine interprets it *expectare, to await*: awaiting no doubt accompanies *tarrying*: but the notion *remaining* continues without sacrifice of truth. *Until I come*—That is, until I shall in very deed be *coming* in glory, and so John will be able to testify of me in the present, *Behold he cometh* [Rev. i. 7]. The time of the Lord's coming immediately follows the destruction of Jerusalem: Matt. xxiii. 39, xxiv. 29, note: and John was permitted to describe this coming Apocalypse. The chief of the twelve apostles were the two, Peter and John: the former, the foundation; the latter, the topstone: if a third is to be added, it is James, the first martyr of the twelve, who was present also at this—which was rather a feast than a conversation. Here, in a figure, Peter received the promise of the cross; John of his great Apocalypse. And the martyrdom of Peter was, as it were, the middle point between this discourse of the Lord and the death of John: the years 30, 67, and 98, of the received era, claiming these three important events. Thus only is the antithesis to be perceived more fully: Peter through death *follows* Jesus on his departure out of the world: ver. 19, note: but John *remains* in the world, until He come. In truth, the ministry of John, in writing and sending the Apocalypse, is an equivalent to the cross of Peter, because of the most severe trials to be endured by the former meanwhile: Rev. i. 17, x. 9, 10. Nor was the writing of the Apocalypse less fruitful for the Church. John was to survive all dangers and remain in life, until after the death of almost all his colleagues, the overthrow of the Jewish state, and the foundation of the Christian Church, the fit time should come to be the minister of the Apocalypse, which has for its prow and its stern that frequent and solemn, *He cometh, I come, Come*, ch. i. 7, xxii. 20, etc. For it

was becoming that the Apocalypse should not be published sooner, yet should be published by an apostle. Wherefore the promise which was formerly given to John, with others, Matt. xvi. 28, note, is now in this passage confined to John alone, in a manner remarkable, pre-eminent, and new. A thing is often said then to come to pass, when vividly presented before us as future: see note on Acts xiii. 88: hence the Lord is said *to come* in that most vivid, prophetic, and apocalyptic representation. And not only in vision, but in John's eyes and feeling, and after that most solemn declaration, and especially at the time of John's death, and afterwards, he is in actual fact rather *coming*, than *to come*. For whilst John remained, the fulfilment began, the trumpet having been given even to the seventh angel, Rev. xi. 15, note. And as all the forty days after the Resurrection were days of Ascension (John xx. 17, note), so the time of the Coming to judgment, is at a very brief interval after the Ascension, since no other step intervened; Acts i. 11. For the sitting at God's right hand does not differ from the Ascension, except in so far as the actual state from the act. Therefore Christ *expects, ready*, Heb. x. 13; 1 Pet. iv. 5. The mention of his coming includes all the earlier events which the Apocalypse contains. There is one last hour, upon which also the coming of Antichrist falls, 1 John ii. 18. Immediately after the Apocalypse, John departed and died (Comp. Luke ii. 26, 29), after great afflictions, by a natural death; like Daniel, ch. xii. 13; with whom John had much in common. In fine, that sentiment, *until John shall write the Apocalypse*, could be expressed in the words, *until I come*, with the same truth and propriety with which John, when writing the Apocalypse, wrote that *the Lord comes*. Thus the forerunner and the messenger of both the Lord's first and second comings, John the Baptist and John the Apostle, bore one name. The history of the Old Testament is arranged by the lives of patriarchs and kings, and by the weeks of Daniel: but the Apocalypse has predicted the periods of the New Testament history, which was to follow. The whole golden chain is completed in the middle, first by the life of Jesus Christ, then next by the *tarrying* of John, who is also the only Evangelist that has recorded all the Passovers and the years intervening between the baptism of Christ and the time of this discourse: the only one who has given a *chronology* of all the times of the New Testament. See how great consideration was conferred on the beloved disciple. *What is that to thee*—This brings the curiosity of Peter within bounds; but it more especially intimates, that his course would be already ended, while John was still doing his work, and subserving the advent of the Lord. Peter was perfected by martyrdom

several years before the destruction of Jerusalem: that destruction was before the Lord's advent. *Thou*—A weighty and kind command. *Follow—Me*—The Imperative contains the future: Attend to this thy part; leave his to him, surviving thee. Similarly the language relating to John, intimated not only what the Lord could have done, but what should be.

23. *Saying*—See how much more trustworthy is the written letter than a saying. The *saying*, even among the brethren, without any fraud, was interpolated by error: the *hand* of the apostle remedies it, and is uninjured to-day. The patrons of traditions are themselves at war both with ancient and modern books. *Brethren*—Those seven, ver. 2, and the rest of that age, or rather those living when John wrote. Otherwise there would have been, at so late a day, no need of refuting the error, which seemed to be confirmed by the apostle's living so long. They learned the appellation, *brethren*, from ch. xx. 17. *That disciple*—Gr. *ἐξεῖνος*, which has the effect of giving distinction. *Should not die*—They substitute this for different words, omitting *ἕως, ἕως, if,—until*, and straining the antithesis between *follow* and *tarry*. Yet they recognized the fact, that at the actual coming of the Lord, all mortality shall be done away. An instance of the weakness which remained in the understanding of the disciples before the coming of the Paraclete; nay more, of the universal perverseness of men, in receiving the words of Christ, especially those of the Apocalypse, of which there is here a contraction. *Not*—John carefully obviates the forced and erroneous explanation, lest an utterance should be attributed to Christ, which was not Christ's. For it might seem at John's death, that one thing had been foretold to him by the Lord, and a different thing came to pass. In the divine words, all the points must be held with precision; and we must especially guard against adding anything: Rev. xxii. 18. [For by a very slight change of the words, such as may seem of no consequence, the genuine sense may be wrested. *V. G.*] Such care did John and the other Evangelists employ in relating the words of Christ. They have not reported all in just so many and the same words; yet altogether according to the meaning of the Lord; so that they may and ought to be regarded just as if they were the very same words.

24. *This*—Therefore at that time, the disciple yet *tarrying*, and his *tarrying*, after so many years had elapsed, was a proof of the truth of the Lord's words, and the power of his *will*. *Testifieth*—In word, surviving. The *γράφας, wrote*, corresponds to this. *And we know*—John himself may have prescribed this clause to the Church, which would willingly read it in public, and accord it a believing assent.

But if the Church has added this, it no more derogates from the authority of the work, than that little verse which Tertius interwove with the Epistle to the Romans; or (if I may add this) than the little clause on the death of Sleidanus, added to his Commentaries, which was perhaps begun by himself and finished by a friend.

25. *There are*—The Present. They were present to the mind of John; and no doubt he used to relate many such things in conversation. *Other things*—Christianity suffers no less from this fact, that some things which the apostles wrote are not extant now; for it is not prejudicial to it even that many of those things which Jesus did and said were never so much as recorded. *Every one*—The facts and all their attendant circumstances. *I think*—By this word the amplification is modified. The singular number shows that John wrote this verse. *The world*—John had a most exalted opinion of the multitude of Christ's miracles. *Contain*—Gr. χωρῆσαι, *comprehend*. This is not to be taken of geometrical, but of moral capacity. *Believers* would comprehend: but for them enough has been written: ch. xx. 31. The world would only perplex itself further: the duly regulated brevity adopted is therefore for its interest. Such books as this which John wrote would of themselves equal many libraries: (but how much less would the world comprehend books on the other things which the exalted Jesus is doing?) and very many copies of the books would have existed: and the critics and commentators would have considered much more trouble given them. Already at that time it seems that this *Epiphonema*, [an exclamation after an important history or argument,] was suggested to John by the diligence of many in multiplying copies and the pious admiration of believers, expressed in ver. 24: so that he says, *Your admiration would be much greater, if you knew not only these things which I have written, but also all the rest. I have not told you all.* [Omit ἀμήν. *Tisch., Alf.* The authenticity of this Twenty-first Chapter has been much disputed. The evidence of all the Greek manuscripts is in favor of its genuineness; but ch. xx. 30, 31, is so evidently intended as the conclusion, that ch. xxi. can only be viewed as an appendix. The question is, whether by John or a later hand. *L., De W., etc.*, think the whole chapter an addition by another. But *Thol., Mey., Brückner*, (in *De W.*) successfully defend all save ver. 24, 25, which are omitted in some manuscripts, and are generally thought to be by a disciple or the Ephesian church. *Alf.*, however, is fully convinced that the whole chapter is an appendix added by John, in a second manner, a later style.]

ANNOTATIONS

ON THE

ACTS OF THE APOSTLES.

THIS book, wherein Luke records *the Acts of the Apostles*, especially of Peter and Paul, stands between the Evangelists and the writers of Epistles, and is thus *central*. It contains not only a summary of the Gospel history, but also a continuation of the history of Christ, the issue of his predictions, and a kind of supplement, in those things which, through the Paraclete, he imparted more abundantly to his disciples who had been before somewhat infirm. See John xvi. 12, etc. It also contains the seed and life of all things set forth in the Epistles. The Gospels treat of Christ the Head: the Acts show that the same things are carried on in his body, which is quickened by his Spirit, harassed by the world, and defended and exalted by God. We have the sum of this, Eph. i. 20, 22. And the departure of Christ, and the coming of the Paraclete, make this book more like the Epistles than the Gospels. Chrysostom, in the beginning of his first homily on this book says, that in his time, *it was altogether unknown to many*. Would that as much care were now bestowed on it as ought to be. Herein Christian doctrine is set forth; and its method toward Jews, Gentiles, and believers; that is, toward those to be converted, and those converted. Also, the obstacles it meets in individual men, classes of men, and various ranks and peoples. Also, the spread of the Gospel, and that great revolution among Jews and Gentiles. The victory of the Gospel, extending from one meeting, to temples, houses, streets, market-places, plains, inns, prisons, camps, palaces, chariots, ships, villages, cities, islands: to Jews, Gentiles, prætors, generals, soldiers, eunuchs, captives, slaves, women, boys, sailors; to the Areopagus, in fine, to Rome. Vengeance inflicted on hypocrites, wicked

imitators, enemies, and adversaries. The preservation of Apostles, and the Church. Incomparable fruits in life and death. Very many strong points, and characteristics of the Christian religion and arguments for its truth and efficacy. Also, a specimen of its discipline and economy, and the idea of the Christian Church, and of the Evangelical office.

It has seven parts :—

I. Pentecost, with preceding events,	Ch. i. ii.
II. Acts in JERUSALEM, and in all Judea, and in Samaria among the CIRCUM- CISED, - - - -	iii.-ix. xii.
III. Acts in CÆSAREA, and admission of GENTILES, - - - -	x. xi.
IV. FIRST journey among the Gentiles, that of Barnabas and Saul, - -	xiii. xiv.
V. The deputation, and the council of JE- RUSALEM, on the EQUAL rights of Jews and Gentiles, - - -	xv.
VI. SECOND journey of Paul, - - -	xvi.-xix.
VII. THIRD journey, to Rome, - - -	xix. 21-xxviii.

Justus Jonas, in his dedication, A.D., 1524, thus applies these parts to our times: "The facts themselves which occur now *in our age*, render more clear to us, not only this book, but also the remainder of Scripture, inasmuch as we now see clearly, that the truly godly *suffer thus*. *Miracles* are performed daily, not inferior to what were then performed. For who is there that would not account *the sudden change wrought in the world* a miracle of the highest kind? Why not with good reason compare Luther, the Gospel preacher, up to this time assailed by so many of the wise and powerful of this world, and surviving still, though the Pope rages, and Satan, and all the gates of hell oppose, with Paul, preserved from the forty conspirators, and from so many cunning plots of enemies? Self-indulgent men fancy, that the apostles have so provided for the ease of posterity, and have so endured the chain of the Gospel, that now in consequence, the monks and priests may the more *tranquilly* pamper their bodies with every luxury; as if, indeed, there were now no Satan, or the world and the flesh were now at one with the Gospel."

CHAPTER I.

1. *The former treatise, indeed*—The word *indeed*, Gr. *μὲν*, would regularly be followed by *δὲ*, *but*, with the clause relating to *this second treatise*. [For instance, this: *but this second treatise is to contain the further course of the history onward from the ascension. Mey.*] But, instead, we have the *fact*, the treatise itself, which absorbs it. *Treatise*—The Gr. *λόγος*, Lat. *liber*, is usually not too long to be finished by the eager reader at one reading. It is sometimes profitable, then, to read through one book, Luke's Gospel, for instance, at once. The authority of each of Luke's books confirms the other. The economy of Christ has as yet gone no further than this period, from the resurrection to the ascension. In it Luke's former book ends, and the second, which describes the Acts, not so much of the Apostles, as of the Holy Spirit, just as the former contains the acts of Jesus Christ, begins. *Of all*—That is, compendiously. John xxi. 25. *Began to do—until*—That is, *did from the beginning*: comp. *beginning*, ver. 22. [*Began* may be understood strictly; implying a contrast between Christ's *beginning*, on earth, visibly; and his perfect ministry afterwards, in heaven. *Ols., Alf.*] Luke has gone through the beginnings and endings: that is, all things, with consideration. *To do*—By miracles and holy deeds. *To teach*—By discourses.

2. *Given commandment*—On departing, men leave needful and sufficient *commands* and *commissions*. In ver. 3, Luke sums up what the Lord said to the apostles during those forty days: but in ver. 2, 4, etc., records what he said on That Day of his Ascension, comp. ver. 5, end, ver. 9, beginning. For Luke had brought down his Gospel to that very day; and begins with it the Acts of the Apostles. *The apostles*—A title which accords with all the contents of the book: their *discipleship* was over now. *Through*—Construe with *had given*. [So Eng. Vers. This is much better than the construction of *Ols., De W.*, etc., who join, *through the Holy Ghost*, with *had chosen. Mey., Alf.*] He himself, in giving the commandment, had the Holy Spirit, Luke iv. 18, and with his commissions bestowed him upon the apostles, John xx. 22; a most rich bestowal being near at hand. Thus before the ascension he gave *an earnest of Pentecost*. *He had chosen*—Luke vi. 13; John vi. 70. Judas is treated separately in ver. 16, 17.

3. *Shewed himself*—Splendid language; sweetly returning on itself: *was taken up, shewed himself, alive, passion*. *Passion*—Even to death. *Proofs*—By sight, hearing, touch, etc.; [and by *speaking of the things*

pertaining to the kingdom of God. Ellis in F.] by which they might know certainly and clearly both that it was *himself*, and that he was *alive*. *Forty days*—Not continuously, but at intervals. But from the Ascension to Pentecost were *ten*, not *forty* days. He was dead *three days*. *Being seen*—Seen for some time together: John xxi. 12. *Pertaining to the kingdom*—This was the sum of Christ's discourses even before his passion.

4. *Assembled together with them*—This is said, not of all his appearances, ver. 3, but of the last, at which many were present, which was one of the utmost importance. This reading, which some assail, and this meaning of this verb, are proved by Hesychius, who explains συναλιζόμενος, συναλισθεις, by συναχθεις, συναθροισθεις, that is, *gathered together*. *That they should not depart*—They might have been ready to leave Jerusalem, where the Lord had been crucified. [Comp. Rev. xviii. 4. *F.*] *The promise*—"Ἰπισχνεῖται is said of one who, on being asked, has *promised* to give; ἐπαγγέλλεται, (as here) of one who volunteered a promise to give," *Ammonius*. And this distinction in the Greek verbs should be carefully noticed when the promises of God are spoken of. *Ye have heard*—He had said the very same thing, Luke xxiv. 49. And this parallelism contributes to the intimate connection of the two books of Luke. The style passes from narration to quotation, as ch. xxiii. 22; where also the same verb παραγγέλλω, *charge* or *command*, is used.

5. *Ye*—*Mine*. Matt. iii. 11. This has a wide reference: Acts xi. 16. *Shall be baptized*—By me. [Hence, when glorious things are said of baptism, they are said not of what man can do, but of what Christ does; who alone makes the sign effectual. *Calv. in F.*] Matt. iii. 11. *Not many days*—The indefiniteness of the period exercised the faith of the disciples.

6. *Come together*—They supposed that they would more easily obtain an answer by asking unitedly. [Comp. ver. 14, ch. ii. 1; John xii. 22; Rom. xv. 6. *F.*] *This time*—That is, after this interval of *not many days*. [Ye are possessed with your few days on earth, and in *these few days* would have all things fulfilled. *August. in F.*] *The kingdom*—Whose seat is Jerusalem, ver. 4, but its extent vast, ver. 8, and its inward character more divine than the meaning which the questioners then drew from the words of the Lord; ver. 3, end. Luke xxii. 16. *To Israel*—Gr. τῷ Ἰσραὴλ. The dative is emphatic. The apostles, presupposing the *fact*, asked of the *time*: and the reply, which follows, corresponds to this.

7. *It is not for you*—The Greek order is οὐχ ὑμῶν ἐστιν, *Not yours is it* to know, etc., so that the emphasis is on the word *you*. Comp.

John iv. 38, literally, *Wherein not ye have labored, others have labored*, etc.; also 2 Cor. xxvi. 16, *Not unto thee*; and Ezra iv. 8, *Not to us and you*, etc. It is a friendly repulse, and an important description of God's *reserve*; yet he designs not to censure, but to teach. He does not say, *It is not your right and office to ask*; but says, *Not yours is it to know*. Not in your power hath the Father commanded this to be, but to his own power hath reserved it, for himself to know and do. Comp. Matt. xxiv. 36. *Not yours* is it, he says: but we may not infer from this, that it will not hereafter be the right even of others. There are degrees in the revelation of the divine economy: 1 Pet. i. 12; Matt. xi. 11; Rev. i. 1. *The times or the seasons*—[That is, *the periods or points of time*. *Mey.*] A correction is made in the question of the disciples, in general terms, *χρόνον*, *time* or *period*, being more closely defined by adding, *χρόνους ἢ καιρῶς*, *times* or *seasons*, as we have elsewhere shown. Let it be observed, in this place, once for all, that *χρόνον*, *time*, *period*, means something longer than *καιρῶν*, *season*, *occasion*: ch. vii. 17, 20. [In ver. 17, Eng. Ver., *time* stands for *χρόνος*, in ver. 20 for *καιρός*.] Justus Jonas writes, It is enough for you to know from the Scriptures that all things shall surely be restored; but when it shall be, this is with God. *Which*—It is the part of mere curiosity, to search into times reserved to GOD: of a trifling or drowsy mind, to be negligent of those he has revealed. Dan. ix. 2; 1 Pet. i. 11; Rev. xiii. 18. These which the apostles could not yet know, were afterwards signified by the Apocalypse. [But signified to whom? Who or what part of the church has clearly read the *times* or *seasons* there? *Olz.* remarks with some truth that *the apostles* were to be less prophets of the future than witnesses of the past; but we cannot closely limit the *you* of Christ to *them*. The obscurity of prophecy as to *times* and *seasons*, even when announcing the *events*, is a testimony that God held them *in his own power*. *Alf.* For Christ will thus live in our faith and hope; remote, yet near; pledged to no moment, possible at any; worshipped, not with the consternation of a near, or the indifference of a distant certainty, but with the anxious vigilance, that awaits a contingency ever at hand. *W. A. Butler* in *F.*] A more general declaration does not detract from a subsequent special revelation. To Peter also it is here said, *Thine it is not*, a striking parallel to John xxi. 22, 23, *What is that to thee? The Father*—Matt. xx. 23, xxiv. 36. *Hath put*—The *thing* itself, then, is sure: otherwise there would be no *time* for the thing. *In his own power*—In the time of farther revelation, and especially of actual fulfilment, even those things, which heretofore had lain in the Father's power, become known.

8. *But*—The contrast is between that which belonged to the disciples, and that which did not: then between that which should occur at that time, and that which was reserved for the future. [For *μοι μαρτυρες*, *witnesses unto me*, read *μου μαρτυρες*, *my witnesses*. *Tisch., Alf.*] *Witnesses*—By teaching, and by your blood: not kings of the world; although the kingdom of GOD shall be propagated by that very testimony. [This word contains the whole commission of the apostles, Luke xxiv. 48. *De W.*] *Jerusalem—earth*—A climax. See, for examples, ch. viii. 1, 4, 5, 27. *Samaria*—It had before been their duty not to enter the cities of the Samaritans. [Matt. x. 5, 6. *A. B. F.*] No doubt this now seemed strange to the apostles. [Thus Jesus recalled their minds to God's *promise* and *commandment*; the best cure for curiosity. *Calv.* in *Alf.*]

9. *A cloud*—The Lord did not then vanish of himself. [The stars declare his birth, and are darkened at his passion; the *clouds* welcome him at his ascension, and surround him returning to judgment. *Bede* in *F.*]

10. *Men—white*—Comp. Matt. xxviii. 3, note. *Man*—For angel: ch. x. 30, 3, 22; Luke xxiv. 4, note. But comp. also Luke ix. 30, note. [Therefore they were either *angels* or *men*. *V. G.*]

11. *Ye men of Galilee*—In appearances vouchsafed to individuals, angels used the proper name: instead of which the national name is here used, including them all. From Galilee a prophet had never, or at least rarely, arisen; but all the apostles were from thence. *Why?*—A similar *why*, ch. iii. 12. *Gazing*—With a lingering look into heaven, which it serves no purpose to look at now, since Jesus is not seen. *So—in like manner as*—A similar phrase, ch. xxvii. 25; 2 Tim. iii. 8. *Come*—The ascension of Christ, rather than his advent to judgment, is described in Scripture as a *return*. He is said *to come*, not only because he had not come to judge before, but because his advent in glory shall be much more manifest. The world had not believed that the Son of GOD had *come*: in respect to believers he is said *to return*, or *come again*. John xiv. 3. Then he shall be revealed in his day. The verb *cometh* was already employed in the prophecy of Enoch, Jude ver. 14. *He shall come* in a visible manner, in a cloud with a trumpet, with a retinue, and perhaps in the same place, ver. 12. Add Zech. xiv. 4, with the note of Michaëlis, and Matt. xxiv. 27, note. It is not said that those who saw him ascend shall *see* him come. Between his ascension and his coming in glory, intervenes no event equal to either: therefore these two are joined together. Naturally, therefore, the apostles, before the giving of the Apocalypse, set before them the day of Christ as very near. And

it accords with Christ's majesty, that through the whole period between his ascension and advent, he be continually expected.

12. *Olivet*—Where his agony had taken place. *Near to*—Gr. ἐγγύς. [Literally, *which is near Jerusalem, distant a Sabbath, etc.*] Five furlongs. *A Sabbath day's journey*—As far as a Jew might travel on the Sabbath day, i. e., without fatigue, not more than two thousand cubits. Chrysostom infers from this, that they returned to the city on the *Sabbath* day. I am more inclined to think that in the whole Mount of Olives, the exact place of the ascension is marked as at this distance from the city. [Why mention the distance? Perhaps because it was the Sabbath. *Alf.* after *Chrysost.*]

13. [*Come in*—To the city. *Mey.*] *Upper room*—Gr. ὑπερῶν. So the Sept. renders ἰβλγ; Gregory says, ὑπερῶα in the Scriptures were places in that part of the house farthest removed from the ground, set apart by the Jews for private prayer. They looked towards the temple of Solomon or its site. These, because of their consecration and suitable privacy, were used by the apostles for Christian purposes. Observe ch. iii., where he describes these chambers at large. *Peter*—Construe this, etc., with ἀνέβησαν, *went up*, [so as to read, *these went up into an upper room, where they used to sojourn (Alf.) Peter, etc.*] As to the order of the apostles see Matt. x. 2. The article is added to Peter, [Gr. *δτε Πέτρος,*] the foremost, rather than the rest, ch. iii. 11, iv. 13, 19, viii. 14; though not always, ch. iii. 4. Through these few despised men, with no human helps, Christ brought the world to the obedience of faith. [Transpose *John* and *James. Tisch., Alf.*]

14. *With one accord*—Gr. ὁμοθυμαδόν. This particle is frequent in the Acts, as suits the subject of the book: elsewhere it occurs but once in the New Testament, Rom. xv. 6. *Prayer and supplication*—Gr. τῆ προσευχῆ καὶ τῆ δεήσει. As to the difference between these words, see 1 Tim. ii. 1, note. [Omit *καὶ τῆ δεήσει, and supplication. Tisch., Alf.*] *With the women*—Luke xxiv. 10; 1 Cor. ix. 5. *Mary*—Mentioned here for the last time in the New Testament. She was held in high esteem among the saints for both her holiness and her age, and gave testimony to all things which had taken place from the time of the annunciation. *Brethren*—His cousins. These also were gained over, though they had not believed at first. [John vii. 5.]

15. *Stood up*—As men do to speak. Though this speech of Peter was delivered before the great Pentecost, yet he speaks not as a disciple, but as an apostle, according to John xx. 22. [For μαθητῶν, *disciples*, read ἀδελφῶν, *brethren. Tisch., Alf.*] *Together*—In that place. In other places there may have been more disciples, especially

out of the city. *About one hundred and twenty*—A tenth part of this number were apostles. *Twenty*—Gr. *είκοσι* and *είκοσι*, according to Eustathius. *Said—men*—A parenthesis between the proposition and discussion, as in Gen. vi. 9, 10.

16. *Men brethren*—Gr. *ἀνδρες ἀδελφοί*. A more blessed address than *Men of Athens*. [It is more respectful and formal than *brethren* alone. *Mey.*] A title of honor and love, conciliating hearers. *This*—In Ps. lxxix. and cix.

17. *For*—The reason why Judas is here mentioned, because he had held the office. *Numbered with*—It is sad to be *numbered*, and not abide. *Part*—Gr. *κληρον*, *lot*. *Lot* or *allotment* is whatever falls to one without his own exertion. *The ministry*—Gr. *τῆς διακονίας*. So very frequently, in this and the following books, the ministry of the New Testament is termed: but in the Old Testament the Sept. for the most part for *שרת*, *to attend on the service* of the sanctuary, has *λεειτουργεῖν*, [hence Eng. *Liturgy*] which of itself has a magnificent sound. But the apostles followed an easy humility. *This*—Our.

18. *Purchased*—Judas, indeed, did not pay the money, Matt. xxvii. 5; but he either had determined to purchase it: comp. 2 Kings v. 26; or by taking the first step towards the purchase, gave the priests opportunity to complete it. The wretched man did not believe that the cause of Jesus would endure: and in the event of its failure, he had determined upon a future dwelling-place to which himself and his family (Ps. cix. 9) might betake themselves; and he wished to provide for a livelihood. Others explain *ἐκτήσατο*, *he acquired*, not for himself, but in reality for others. *Fallen on his face*—The manner in which Judas slew himself (Matt. xxvii. 5, note) was then well known. It is therefore taken for granted in this place; and what followed is stated, namely, the prostrate position of the dead body on its face, after it had been contemptuously cast out; whereas those buried honorably are laid out on the back. The passage may be illustrated from a book written in elegant Greek, 3 Macc. v. 41 (43), where a king, in bitter hostility to the Jews, threatens *to level the temple to the ground*, *πρηγέα καταστήσειν, by fire*. *Πρηγῆ γένεσθαι* does not mean *to throw himself headlong*. *Burst asunder*—Gr. *ἐλάχησε*, which Hesychius explains by *ἐφόφρησεν, made a noise, cracked*. And the *μέσος*, *in the midst*, makes the language more express. The verb accords with *πρηγῆς, headlong*, as in Wisd. iv. 19. *Bowels*—He had himself previously laid aside the *bowels* of compassion: Ps. cix. 17, 18. [Be not deceived; sin does not end as it begins! *H. Smith, in F.*]

19. *It became known*—That namely, which is told in the beginning of ver. 18. *In their own tongue*—This and the subsequent interpre-

tation, *the field of blood*, Luke added to Peter's speech for Theophilus, and the reader unacquainted with Hebrew..

20. *Let*—Ps. lxxix. 25, Sept. *Let their dwelling be desolate, and in their habitations, let there be no inhabitant.* *Habitation*—Gr. ἐκκλησία. That is *a mean dwelling*, Eustathius: *His*—The Hebrew and Sept. have *their*. But it is tacitly assumed as applicable to Judas, to accord with the present design. Justus Jonas remarks, “Under the rejection of Judas, and the substitution of another, is set forth the casting away of the Jews, and of all who persecute Christ when sent to them.” [*Desolate*—This is the lot of all things which the ungodly possess in the world. *V. G.*] *Let there not be*—This was fulfilled when the field passed into a burying-place for strangers. *And his*—Ps. cix. 8. So clearly the Sept. *Another*—Matthias, as an individual, was not designated plainly, and so occasion remained for a holy lot.

21. *Of the men*—[Literally, *of the men which*, etc.; ver. 22, *One of these.*] Depending on *ἐνα*, *one*, and resumed in *τούτων*, *these*, ver. 22, the order of fact and of words elegantly agreeing. *Went in*—In private. Comp. John x. 9, note. *Went out*—In public. *Over us*—[Gr. ἐφ’ ἡμῶν, better rendered *among us*, as Eng. Vers.,] as a Master. The preposition belongs not only to *went in*, but also with *went out*.

22. *From the baptism of John*—From this point the history of Jesus Christ in Mark takes its *Beginning*. The other evangelists briefly explain preceding events. *Unto*—The testimony of the Twelve Apostles concerning the Lord Jesus and his resurrection, extends to the day of his Ascension. *Must*—Gr. δεῖ, in ver. 21: placed in Eng. Vers. here.] So ver. 16. [*Pentecost* must find the number of Apostles full. *Mey.*] *Of his resurrection*—He who believes the resurrection of Christ, believes all which preceded and followed. The resurrection of Christ is frequently mentioned by Peter in his Sermons and first Epistle. As an apostle is a witness of the resurrection of Christ, so a Christian is one who believes it. At that time a man needed power to believe that the fact had been accomplished, as much as to believe that its accomplishment brings salvation. Accordingly, they who believed the former adopted the whole faith. [Christ's resurrection is called by Augustine, *the peculiar faith of Christians*; by Tertullian, *the model of our hope, the key to our tombs*; by Calvin, *the chief head in the Gospel*; by P. Martyr, *the clasp uniting all the articles*; by Melancthon, *the especial voice of the church.* *F.*] In our days, while no one in the Church questions the fact, many rest there, and do not, through their assurance of the fact, attain to the whole faith. *One*

—For there were not to be more than Twelve, and therefore both must not be taken into the apostleship together.

23. *Two*—Their deliberations may have brought the faithful thus far, no farther. Therefore at this point, first begins the *lot*, whereby a weighty matter is committed to the decision of God, and the call of the apostle is made immediate. Justus Jonas, on this passage, thinks that in our day also there might be room for the lot in the choice of bishops; and a memorable instance is related by Comenius in the History of the Slav. Church, § 60. *Who was surnamed*—It might have seemed from this surname, that he was to be preferred, unless, indeed, this surname was only given afterwards, to shew him that, although Matthias had been chosen, yet his merits were not forgotten.

24. *Thou*—Thou Thyself. An apostle must have an immediate call. They invoke Jesus as *Lord*: ver. 21: for it was his to choose the apostle; ver. 2, ch. ix. 17, xxvi. 16. John vi. 70. *Which knowest the hearts*—The *heart* ought to be right in a minister of the Gospel, ch. viii. 21; 2 Cor. i. 12; 1 Thess. ii. 4. The *heart* it is which occasions the preference one to the other, who was at least as good, outwardly. *Of all*—Of these two also. *Show*—This was done by the event of the lot itself. Jesus often appeared after the resurrection: and yet he did not then confer the apostleship on Matthias; but after the Ascension.

25. [For *κλήρον*, *part*, or *lot*, read *τόπον*, *place*. *Tisch.*, *Alf.* *Ministry*—The active duties; *Apostleship*, the official dignity. *Alf.*] *To his own place*—To the place altogether his own, apart from the rest of the apostles, [or even from the rest of those who perish. *V. G.*] He had sought *ἴδιον*, *his own* something: ver. 18, in the region of death, he obtained *his own place*, which escapes the eyes of survivors. [Yet no absolute sentence is here pronounced; but that dark surmise which none can help feeling in his case. *Alf.*]

26. *Gave forth*—Cast. *Their lots*—Those of Joseph and Matthias. [Gr. *κλήρους ἀντ'αὐτῶν*, for which *Tisch.*, *Alf.*, etc., read *κλήρους αὐτοῦ*, *lots for them*. With deliberate prudence they had brought forward *two* of the whole multitude, *for a selection*; but between these two, there remained now no way of *deciding*, save by lot. *V. G.*] While the apostles had the Lord with them, they used no lots; nor did they use them after the coming of the Paraclete, ch. x. 19, xvi. 6, etc.: but in this one intermediate period, and in this one matter they employed them most appropriately. *He was numbered with*—All acquiesced in the manifestation of the Divine choice. We are not told that hands were laid on the new apostle; for his ordination was immediate and complete.

CHAPTER II.

1. *Fully come*—Gr. ἐν τῇ συμπληροῦσθαι. [*In (during) the fulfilment of the day, etc.* The day is thought of as a period of time, which, while it lasts, is being fulfilled. *Mey.*] Many fulfillments of predictions met together at one time. *Of Pentecost*—Gr. τῆς Πεντηχοστῆς; a word, not found in the Sept., but occurring Tob. ii. 1; 2 Macc. xii. 82. The Old Testament Sinaitic Pentecost at Sinai, and the New Testament Pentecost at Jerusalem, have two manifestations of God, by far the clearest of all, and above every objection of atheists, that of the law and that of the Gospel, Ps. lxxviii. 8, 10; from the mount and from heaven (Heb. xii. 18–25); that of terror and that of mercy. [For ὁμοθυμαδόν, *with one accord*, read ὁμοῦ, *together*. *Tisch.*, not *Alf.*] *All with one accord in the same place*—There was unity of fellowship, mind, and place. Who they were, and what they did, see ch. i. 14, 15. They were not only the apostles, but also the others.

2. *Suddenly*—So also shall Christ reveal himself to judgment. *Rushing*—Gr. φερομένης. An appropriate word. *Blast*—Gr. πνοῆς, [Eng. Vers., *wind*.] This depends on ἦχος, *a sound*. *House*—Gr. οἶκος, which often denotes part of a house, as the Latin *æcus*. The house was *the temple*, Luke xxiv. 53, to which all were to resort on that feast-day, at that time of the day: the *house* was part of the temple: the *upper chamber*, ch. i. 13, was part of the whole *house*. [But if this had been the Temple, Luke must have said so. So large a company could not have been so private there. The words *all the house*, ver. 2, and *came together*, ver. 6, are against it. The word *continually*, in Luke xxiv. 53, can only mean, *at the stated times* of prayer, etc. *Alf.*, *Mey.*] *Sitting*—Quietly, in the morning: ver. 15.

3. *To them*—Construe this with *appeared*, but so that its force may extend also to the word *shared*. *Parted*—Gr. διαμεριζόμεναι, [Eng. Ver., *cloven*; literally, *distributed, shared*, i. e., *fire, in the form of tongues dividing itself to each of those present*. *Mey.*] And this means *distributed*, but in the present tense: comp. ver. 45. The word is not σχιζόμεναι, as if tongues in the mouth were *cloven*; nor δαιρούμεναι, *divided*, as if it was only different kinds of fiery utterance given to different persons. An intermediate verb is used, διαμεριζόμεναι. *Tongues*—The word is taken here metaphorically, as ψῆ, *tongue*, everywhere, and ψῆ τοῦ πυρός, Isa. v. 24, *the tongue of fire*, to denote *tongues as of fire*. Yet the literal meaning has great propriety here, because *speaking* is the subject. There were little flames

resting on the heads of the several disciples, not coming from their mouths; for the next words are, *and sat*, i. e., the Holy Spirit (see next ver.), which came upon them, ch. i. 8, under that form of tongues. The article *αι* is not added, for it would denote the natural tongues in the apostles' mouths, now miraculously affected. [That is, the meaning would be, *their tongues appeared cloven, as of fire, and, etc.*] *And sat*—Namely, *ὁ καθίζων*, *one sitting*. Comp. *ἐκάθισαν*, *sat*, Rev. xx. 4. An appropriate ellipsis: for not immediately, but after a little time, it was known that He who sat was the Holy Spirit. *Upon each*—Comp. by all means *ἐπι*, *upon*, John i. 32, 33. [This was the baptism of the Holy Ghost and of fire. *V. G.*]

4. *And*—That which was internal is here described, with its effect, as in ver. 3, the external symbol. *All*—All those of whom, ver. 1, 14, 15., ch. i. 14, etc., treat, of various age, sex, and condition; see below, ver. 17, etc. *Began*—This had never before occurred. *To speak*—Without difficulty, fluently. *Tongues*—The miraculous variety was not in the ears of the hearers, but on the lips of the speakers: ch. x. 46, xix. 6; Mark xvi. 17; 1 Cor. xii. 10. This family, thus praising God in the tongues of the whole world, was a type of the whole world, which shall praise God with its tongues. *As*—1 Cor. xii. 11. *Gave*—To speak without pains, and yet freely. *Utterance*—Gr. *ἀποφθέγγεσθαι*, *to speak forth*, with soberness and power; ver. 14, ch. xxvi. 25. Justus Jonas observes, “Moses, the typical representative of the law, was slow of speech’ (Ex. iv. 10):—but the Gospel speaks with a tongue set on fire and flaming.”

5. *Dwelling*—These had not come merely to Pentecost, although the word, *dwell*, is limited in ver. 9, 10. [They had come to dwell at Jerusalem, as it seems, because the time for Messiah’s advent was completed; and they were desirous therefore to be present. *V. G.*] *Jews*—For no Gentile was there but Jews of various nations. *Nations under heaven*—Gr. *ἔθνους τῶν ὑπὸ τὸν οὐρανόν*—Understand *lands*. [That is, *Nations of the lands under heaven.*] Luke xvii. 24, note. [*Every*—Representing all nations, who should hear in their own tongues the wonderful works of God. *Alf.* Thus the Gospel might seem to have been preached throughout the world, before the Apostles stirred a step from Jerusalem! *Farindon* in *F.*]

6. *This voice*—[Gr. *Γενομένης δὲ τῆς φωνῆς ταύτης*, *Now when this sound (voice) arose*, (*De W.*) This cannot mean *this rumor*, as Eng. Vers., *when this was noised abroad*. It must then be referred to the sound of the wind, ver. 2, which was perhaps heard over all Jerusalem. *Alf.*, etc. It cannot refer to the speaking, ver. 4 (see *Beng.* below), for that would require the plural, *φωναί*, *voices*. Be-

sides, it would require us to think of this speaking as exceedingly loud, which the words do not imply. *Mey.*] On this see ver. 4, also ver. 2. Comp. ἤρ, φωνή, voice, Ex. iv. 8, Ps. xix. 3. *The multitude*—Of which see ver. 5. *Were confounded*—The men and the effects on their minds were various.

7. [Omit πάντες, all. *Tisch., Alf.*] *Amazed*—Ver. 12. [Omit πρὸς ἀλλήλους, one to another. *Tisch., Alf.*] *Galileans*—And therefore speaking one dialect. They knew that they were Galileans, because they were the disciples of JESUS.

8. *And how*—The period is concluded at ver. 11. For the words, *How hear we every man in our own tongue, wherein we were born?* which sound abrupt by themselves (comp. ver. 6), are, after a long parenthesis, elegantly suspending the sense, resumed in these words, *We do hear them speak, etc.,* (ver. 11.) The language admirably expresses wonder. The apostles were speaking a variety both of dialects, for instance, Pontic and Asiatic Greek, and of tongues.

9. *Parthians*—No doubt Jews of all nations, dwelling at Jerusalem, understood Hebrew; hence this variety of tongues, unheard of in the Old Testament, indicates that the Gospel shall come to all nations in their own tongues. Furthermore, the order in which the peoples are enumerated, seems to denote the order partly of the position, partly of the conversion, of the nations. First are placed the posterity of Shem, next those of Japhet, also those of Ham; from Asia, Africa, Europe, and again Asia. The nation of the *Parthians*, at that time eminent in power, is placed first. *The dwellers in*—That is, *we who inhabit, or who were inhabiting.* The use of this participle renders the national names which follow appropriate. *Judea*—Which differed in dialect from Galilee, ver. 7. Thus also a miracle was given to the native Jews. *Augustine* reads *Armenia*: and it lies between *Mesopotamia* and *Cappadocia*: but perhaps the ancient tongue of the *Armenians* is included under that of some other nation here mentioned. *Asia*—*Asia* strictly so called. The article forms an *Epitasis* [or emphatic addition], to denote the most remote region on the west.

10. *Egypt*—This region especially abounded in Jews. *The parts*—More than one. *Cyrene*—A city of Libya lying westward, and therefore yet more remote. *Strangers of Rome*—Born at Rome, but now residing at Jerusalem. These seem to have come to Jerusalem after the rest before enumerated. The Romans are the only Europeans now mentioned. *Both Jews and proselytes*—That there were many proselytes in those times from the Romans and their freedmen, and that they were banished, is known from Tacitus, l. 2, *Annal.* ch. 85.

However, as opposed to Jews, *proselytes*, not of the Romans only, but also of other nations, are meant.

11. *Cretans*—The island Crete represents the islands in this enumeration. The prophets had predicted many things as to the conversion of *the islands*, נְּחִי : and several of these towards the west meet us in the Acts themselves. *Speaking*—In the Psalms of David, usually employed at that time, or even in fresh expressions. [Christ became the one tongue of the whole world. *Jerome in F.*] *The wonderful works*—Mighty powers, mighty operations.

12. *All*—Devout men, ver. 5; comp. ver. 13.

13. *Mocking*—The world begins with *ridicule*; thence it proceeds to *questioning*, ch. iv. 7; to *threats*, ch. iv. 17; to *imprisoning*, ch. v. 18; to *stripes*, ch. v. 40; to *murder*, ch. vii. 58. *Sweet wine*—Gr. $\gamma\lambda\acute{\iota}\nu\kappa\omicron\upsilon\varsigma$; [not necessarily *new wine*, as Eng. Vers. *Alf.*] *Must* or *sweet wine*, of the past or present year, or some other strong drink. *Filled*—Natural men are wont, through ignorance and shamelessness, to attribute supernatural effects to natural causes. Comp. ch. xxvi. 24.

14. *Standing up*—All Peter's gestures, all his words, indicate the utmost *soberness*. *But*—Seizing the opportunity. The apostles always found opportunity, never lost one. [They were not tied down to a particular place, or time, etc. With the utmost freedom, and, therefore, with far greater effect, they set forth truth. *V. G.*] *Lifted up*—With boldness. *Spoke forth*—Gr. $\alpha\pi\epsilon\varphi\theta\acute{\epsilon}\gamma\chi\alpha\tau\omicron$. This verb is judiciously employed here, instead of $\epsilon\lambda\pi\epsilon$, *said*, in this most solemn, earnest, and yet sober speech. Comp. Acts xxvi. 25. *Men*—In this ancient simplicity of address there is much more gravity, than when in our day, so many epithets of *nobility*, *dignity*, etc., are heaped together in titles. But this speech has three parts, each beginning with this appellation, ver. 22, 29: but in the growing familiarity of his language, he adds, ver. 29, *Brethren*, their conversion having meanwhile begun. *Of Judea*—Born in Judea. *All*—Peter was speaking the Hebrew language, the only one that all understood. *This*—A drunken man would not make such an exordium. Peter warns and beseeches them becomingly.

15. *Ye suppose*—He does not say, *as some of you mockingly say*. He speaks mildly. *These*—He speaks in the third person, not excluding himself and the rest of the apostles. His speech, too, was a sufficient defence of himself, the very act of *standing* was one to the rest of the apostles with him: and they, whom he is instructing, had spoken thus; $\omicron\upsilon\tau\omicron\iota$, *these*, ver. 7. *Third*—A drunken man does not know the hour: nor is one readily intoxicated in the morning, espe-

cially where he is at home: 1 Thess. v. 7. It was the day of the feast of Pentecost; and on feast days the Jews used to abstain from eating up to mid-day. [The *third* hour of the Jews was our *nine* o'clock in the morning. *V. G.* And this was the hour of the morning sacrifice, and the first of their three set hours of prayer. But the Jewish principle, that *no man may taste of anything until he have prayed his prayer*, is well known. *Mey.*]

16. *But*—These are not drunken, he says, but filled with the Spirit. *This*—These things are wisely said before those things which are told in ver. 22. The mention of the most glorious advent to judgment renders all things which are said of Jesus Christ more illustrious and effective. [Omit *ἰωηλ*, Joel. *Tisch., Alf.*]

17, 18. Omit *καί, and*, (at the beginning.) *Tisch., Alf.*] Joel ii. 28, [Sept. iii. 1-5,] where the Greek has, *And it shall be after these things, and I will pour out—and upon my servants—and they shall give signs in the heaven, and on the earth blood.* [The rest agrees with Peter's citation.] *The last*—All the days of the New Testament are last days: and these last days are now far advanced. *Spirit*—A sweet antithesis; *of my Spirit*, and, *upon all flesh.* *All*—The promise does not relate to that Pentecost alone: ver. 39. In Joel the expression is *my Spirit*; Peter says, *of my Spirit*, with special reference to that Pentecost. *And*—Those of every sex, age, and rank are pointed out. *Shall prophesy*—Prophecy is an extraordinary spiritual gift, a chief proof of God's working in men. *Visions*, etc.—Waking and sleeping. Among the young the external senses being in highest vigor, are suited to visions: in the old, the internal which are adapted to dreams. The apostles were *young men*: and Peter therefore appropriately places *young men* first; while Joel places old men first. A *vision* was vouchsafed to Peter, ch. x. 17: also to Paul, and that by night, ch. xvi. 9. However young men are not excluded from dreams, nor old men from visions. *Dreams*—Gr. *ἐνυπνίος*. So most manuscripts, [so *Tisch., Alf.*] and so the Alexandrine also in Joel. Others read *ἐνύπνια*, and no doubt very often the Septuagint *ἐνύπνιον ἐνυπνιάζεσθαι*, *to dream a dream*: but in this passage, with equal appropriateness, or even with a grander signification, the form is, *ἐνυπνίος ἐνυπνιασθήσονται*, *dream in dreams*. A similar phrase, ver. 30, *ὀρκω ἄμοσεν*, *sworn with an oath.* *And truly*—[Gr. *καίγε*, not merely *and*, as Eng. Vers.] *My servants*—Servants according to the flesh are meant, different from the children, ver. 17; but at the same time servants of God.

19. *Wonders*—Great manifestations of grace are accompanied by judgments on the wicked: Num. xiv. 20, etc.: Jude ver. 5, and the

revelation of the latter admonishes men to receive the former. [The effusion of the Holy Spirit is constant, though effected in different ways. *V. G.*] *In heaven*—On these, see ver. 20. *Upon the earth*—Of these this verse speaks by a *Chiasmus*, [or a parallelism of clauses; here in inverted order, the *signs in earth* being named before *the wonders in heaven*.] Such signs were given before the passion of Christ, as are mentioned, ver. 22: but they are so described as to include those signs also which occurred at the very time of his passion and resurrection, also at the destruction of Jerusalem; but especially those which shall precede the last day: Matt. xxiv. 29. Prophecy, remote from the last times, comprises all things summarily and in one view. So evidently the clause of Malachi (comp. Matt. xi. 13, 14, note; xvii. 11, etc., note) looks directly to the coming of John the Baptist; and the mention of *the terrible day*, the last day, is incidentally subjoined to that clause. *Blood*—Slaughter and wars. *Fire*—Conflagrations. *Vapor of smoke*—Thick smoke ends in subtle vapor.

20. *The sun*—This must be taken literally. Matt. xxiv. 29, note. *Blood*—A bloody, blackish color. Comp. Gen. xlix. 11. *Day of the Lord*—The day of the last judgment, not excluding the other revelations of the Divine glory which precede it. *Notable*—Gr. ἐπιφανῆ, *manifest*; the Heb. כָּרוֹז, *bright shining, notable*, is repeatedly so translated by the Sept.

21. [*Whosoever*—Every man of this class, and none else. *V. G.*] *Shall call upon*—All kinds of prayers are included in this word. Melancthon especially delighted in the term *invocation*. [Such an invocation is meant as is made *in spirit*. *V. G.*] *Shall be saved*—Shall escape punishment; shall attain blessedness. [Even in the very *end*, which shall be terrible to the whole creation. *V. G.*] Luke xxi. 36. [Never forget that the day will come when all our virtues will be tried, as by fire; and when humility alone will have strength to stand against it. *Ephrem Syr. in F.*]

22. *Jesus of Nazareth*—Whom ye know. It is he himself who furnishes the sum of all the discourses of the apostles: ch. iii. 18, etc. They preached him without variation: and always won souls. *Approved*—[Gr. ἀποδεδεγμένον, which means more than *approved*; *shewn to be* that which he claimed to be. *Alf.*] Most evidently. *By wonders*—Which are preludes of those in ver. 19. [Omit *zai*, *also*. *Tisch., Alf.*]

23. *Determinate*—Anticipating the question, why the Jews were permitted so to treat so great a man: and also a preparatory consolation: ch. iii. 17, 18; comp. Gen. xlv. 5. *Counsel and foreknow-*

ledge—Counsel, on which comp. ch. iv. 28, is here put before foreknowledge or providence. Therefore providence expresses very much. Prediction also followed it: ch. iii. 18. *Wicked*—Gr. ἀνόμων, *unjust, lawless*: Pilate and his Gentile associates, through whom the Jews perpetrated this. [Omit λαβόντες, *have taken and*. Also for διὰ χειρῶν ἀνόμων, *by wicked hands*, read διὰ χειρὸς ἀνόμων, *by the hand of wicked men*. Tisch., Alf.] *Crucified*—Gr. προσήξαντες, *nailed up*; setting forth the harshness and unworthiness of the deed strongly, by a word which merely stands for the mechanical act. Alf.]

24. *Having loosed*—This verb accords with the term חַבְלֵי מוֹת. [And probably Peter used this term, meaning the *snares of death*, Ps. xviii. 5, where death is personified as a hunter. This expression is translated in the Sept. ὠδίνες θανάτου, *pangs of death*, and Luke has followed them. Mey.] Latin *funes, cords or bands*; but it is also used of the pains of childbirth. *The pains*—Out of which new life arose. Jesus experienced the *pains of death* while he died. In death, τετέλεσται, *it is finished*; and therefore after death no pains: a little after, his resurrection wrought a loosing, not of *pains*, but of the *bonds*, which had brought the pain, while he was dying. *Or hell*—Gr. ἕδου, literally, *of Hades*. [But the true reading is θανάτου, *of death*. Tisch., Alf.] The expression ὠδίνες θανάτου, *pains of death*, and ὠδίνες ἕδου, *pains of Hades*, are used in Ps. xviii. 5, 6. *It was not possible*—On account of predictions, ver. 25, and the reasons mentioned in them. To this corresponds *must*, Gr. δεῖ, in ch. iii. 21. Hence we find so often the expression, *once*, used of the death of Christ: Rom. vi. 10, note. *By it*—By *Hades or Hell*, though a powerful enemy.

25. *In allusion to him*—[So Alf.] Christ. *Foresaw*—Ps. xvi. 8–11. Comp. the Sept. *Foresaw*—This very sentiment is expressed a little before in the same psalm, ver. 2, thus, *My goodness is nothing before Thee*. *On my right hand*—To protect me.

26. *My tongue*—So the Sept. has translated the poetic Hebrew word כְּבוֹד, [*glory*, and metaphorically, *soul*. Gesen.] The signification of which may be gathered from Ps. xxx. 13, comp. ver. 9, where *dust* and *glory* are contrasted; just as in Ps. vii. 5, also, from Ps. lvii. 7, 8, where *glory* stands between the *heart* and the *instruments*; also, from this very saying, Ps. xvi. 9, where the *glory* is put between the *heart* and the *flesh*. Therefore it denotes the very flower of nature, which reveals itself most fully through the tongue, voice, or song. For *glory* is to the *flesh* the same that the *flower* is to the grass or *herb*; 1 Peter i. 24: or the *beauty* of its *look*, James i. 11, [see note.] *Moreover—Also*—So *therefore*. An *Epitasis* [an emphatic addition].

27. *My soul*—Myself, as regards the *soul*. The subsequent sentence refers to the *body*. *In hell*—Or Hades. Gr. εἰς ᾗδου, viz., τόπον: *Hades* is as it were the *sepulchre* of souls. ἠαώλ, in *Sheol*, is rendered εἰς ᾗδην, in *Hades*, by the Sept.: עָוָה, with ל, to leave in, or forsake to, occurs in Lev. xix. 10; Ps. xlix. 11; Job xxxix. 14. He was in Hades: he was not left in Hades. [David's confidence is, *thou wilt not leave my soul in hell* or Hades; i. e., in the *dark* and *unseen* state. (The Gr. ᾗδης, *Hades*, means unseen.) This is all he says of it. But when the Lord speaks of it, he calls it not *Hades*, *hell*, but *Paradise*; Luke xxiii. 43. A consoling difference between Jewish and Christian ways of speaking. *Anon.* in *F.*] *Thy Holy One*—Hebrew, *Thy Gracious One*. Christ is he in whom the Father's good pleasure rests.

28. *Thou hast made known to me*—See note, Heb. ix. 12. *The ways of life*—Whereby the goal is reached, and men walk in life. Sept. ὁδούς, *ways*, Heb. דַּרְוֹת, in the singular. *With thy countenance*—*When I am with thee*. Heb. ix. 24.

29–31. [These verses contain the proof that David, in the words quoted, ver. 25–28, was announcing prophetically the resurrection of Christ. *Mey.*]

29. *Let me*—Gr. ἐξὸν, *supply*, ἔστω, *let it be allowed to me*. [But it is better to supply ἐστί; *it is permitted*; i. e., *I may speak freely*. For he wished to say only that of David which was universally known. *Mey.*] The neuter is frequently without a verb. The ellipsis here is expressive. *Freely*—The Jews esteemed David highly: and he had something not altogether favorable to say of him that the glory of Christ might be enhanced. There is therefore in this passage a *Protherapia*, [or conciliatory preparation for what follows.] *The patriarch*—This name is higher in dignity than that of king. This, too, aids the *protherapia*. *His sepulchre*—And that with the very body of David, in corruption. He speaks gently. *With us*—The monuments, places, institutions, manners, families, and adages of the Israelites, marvelously accorded with the Old Testament Scripture. So too the New Testament books accord with the subsequent state of events.

30. *A prophet*—Hence the 16th Psalm is *prophetic*. *Knowing*—By the prophecy of Nathan (2 Sam. vii. 12, 13.) Therefore David composed the 16th Psalm after this prophecy. [Omit τὸ κατὰ σάρκα ἀναστήσει τὸν Χριστὸν, *according to the flesh, he would raise up Christ*. *Tisch., Alf.* Read, *of the fruit of his loins, to set one on his throne*, etc.] *Sworn with an oath*—Ps. cxxxii. 11, comp. ver. 2. *The fruit of his loins*—Scripture speaks of propagation with wonderful correctness and delicacy. A periphrasis for, *his seed*. *His*—David's.

81. *Seeing this before*—In prophetic vision. *He spake*—In that 16th Psalm. *Of Christ*—Peter thus reasons: David did not speak of himself, as the fact shows. Therefore he spoke of Christ, who should rise from the dead. But how is the resurrection inferred from the promise of the kingdom? *Answer*: Because Christ had not before assumed the kingdom, and because the kingdom was to be eternal. Therefore David recognized the nature of the kingdom of the Messiah. [Omit the words ἡ ψυχὴ αὐτοῦ. *Tisch., Alf.* Read, *he was not left*, etc.] *His soul*—The Latin Vulg. omits this. For it has *neque derelictus est in inferno, nor was he abandoned in hell*: where the masculine *derelictus* shows that the translator has purposely so written [not accidentally omitting *soul*.] Other ancient authorities accord with this. More recent copies have supplied it from ver. 27.

82. *This Jesus*—Ver. 23, 36. *Raised up*—From the dead. *Of Whom*—Gr. οὗ, [but this is neuter; and Eng. Vers., *whereof*, i. e., *of which fact*, is right. *Mey., De W.*, etc.,] namely, of GOD, who effected it: ch. ver. 32; x. 41; 1 Cor. xv. 15.

83. *Right hand*—So also ch. ver. 31. The Hebrew יְמִינֵי, *on the right hand*, is rendered by the Sept. usually ἐκ δεξιῶν; also in Ps. cx. 1, to which Peter refers; yet he says, τῇ δεξιᾷ, *by the right hand*, which is found once in the Sept. Isa. lxiii. 12. Christ was exalted *by the right hand of GOD* to the right hand of God. [He took away his manhood to heaven, and, in exchange, sent down God upon earth. *August. in F.*] *Therefore*—The resurrection of Christ being established, his ascension cannot be questioned. For this reason it is first asserted by itself, then it is also established from the 110th Psalm. *Exalted*—The exaltation strictly took place at his ascension. *Shed forth*—Ver. 17. *This, which ye now*—Gr. τοῦτο δὲ νῦν. The more recent Latin copies have *hunc, quem*, instead of *hoc quod nunc*. They supply πνεῦμα, *spirit*, Lat. *spiritum*, which is neuter in Greek, but masculine in Latin. But the language is absolute, *this*, elegantly denoting the strangeness of this unspeakable gift. Irenæus has νῦν, *now*, which has been omitted by some. [*Tisch., Alf.*, etc., omit νῦν, *now*, and add καὶ, *both*, before βλέπετε, *see*.] *See and hear*—Ye have testimonies to the facts which are not to be mocked at [ver. 13.]

84. *For David is not*—A dilemma. The Prophet speaks either of himself or of the Messiah. Comp. ch. viii. 34. He speaks not of himself, ver. 29; therefore of the Messiah. See Matt. xxii. 44, note. [*For David is not yet ascended*—As he must be if this prophecy applied to him—but *he himself says*—removing all doubt. *Alf.*] *But*—Therefore it is another, and that the Messiah, who has ascended. *Sit*—This sitting necessarily implies the ascension. For they differ,

as act and state: and the act itself is sometimes denoted by the sitting.

36. [This ver. is the theme of the whole speech, set forth as now certainly proved; and expressively put at the close. *Mey.*] *Assuredly*—Peter proclaimed this with great force. Comp. ch. iv. 10, xiii.

38. (*Γνωστὸν, known.*) *Both Lord and Christ*—Peter had quoted the promise given of *Christ* to David, and the Psalm, in which David had called him *Lord*. Now therefore he infers the title, *Lord*, from ver. 34, and from Psalm cx., and derives the title, *Christ*, from ver. 30, and from the promise given to David, joining both these leading thoughts in this recapitulation. The particle *καὶ, both*, though omitted by some in the former place, makes the language very vivid. Henceforward continually, in the New Testament, the exalted Jesus is meant by the title *Lord*; ver. 47, etc.; except where there is reference to the Hebrew יהוה. [*Jehovah*, Sept. *Κύριος*, Eng. Vers. *Lord*,] which must be explained according to the sense of the Old Testament passages. *Him*—Gr. *αὐτὸν*; i. e., *this* Jesus. It is obviously demonstrative. *Hath made*—Yet so that, even before this, JESUS was *Lord and Christ*: ver. 34. *Ye have crucified*—The sting at the end.

37. *Were pricked*—Gr. *κατενόγησαν*, Gen. xxxiv. 7, Sept. for Heb. נצצתם, *were stung with grief*. [Luke records this, that we may know that the Holy Spirit's power was put forth, not only in the gift of tongues, but in the hearts of the hearers. *Calv. in Alf.*] *They said*—The apostles were not accustomed to end their addresses before their hearers had shown how they were affected. If the hearers in our day were to signify on the spot what they feel at heart, the edification of all would be much more sure and rich. *The rest*—They recognized the cause of the apostles as common. [*What shall we do*—True conversion is begun when this question is reached. *V. G.*] *Men brethren*—Not thus had they spoken before.

38. [*Tisch. and Alf. omit ἐφη, said.*] *Repent*—That is, towards GOD. Thus in this verse the Holy Trinity is implied [comp. ch. iii. 19.] *Be baptized*—He speaks of it as already known to all: for both John and Christ had administered *baptism*. *In the name of Jesus*—See note on Matt. xxviii. 19. *Of sins*—Of that sin of crucifying Christ (since their distress was for this sin chiefly), and of all the rest. *Ye shall receive*—As we. We are the proof to you.

39. *Unto you*—This means more than *yours*. Comp. Luke ii. 11. *Is—Stands forth* fulfilled: ch. iii. 25, 26, xiii. 32, 33. *The promise*—Of this gift. *To all*—And therefore not to the apostles alone. *That are afar off*—Isa. lvii. 19; Sept., *Peace upon peace to them that*

are afar off, and to them that are near. The apostles sometimes touched upon mysteries, the fuller explanation of which they were themselves to give to the world afterwards: and meanwhile touched upon them in words which marvelously harmonized both with the language of the Old Testament and with their own sense at that time, which was true, but not yet full, and with the Divine intention, which was to declare itself further through them. In this passage the Holy Spirit spake through Peter such things,—of the admission of the Gentiles, (comp. Eph. ii. 13), speedily, in great numbers, and without circumcision, as Peter himself afterwards did not at once apprehend, ch. x.: and yet they agreed with Isaiah; and these words, too, are suited to that sense which he afterwards received. All the words of Scripture are most skillfully chosen. As to the fact, weigh the word *first*, ch. iii. 26; Rom. ii. 10, *with*, in xv. 10; Eph. ii. 19, iii. 6. At the same time there is a *Euphemism* [language milder than the sense] in that they are not called *Gentiles*. [Note also the time he chooses for this statement. It is when they are conciliated and self-accusing. The soul that condemns itself can feel no envy. *Chrysost. in F.*] *Even as many*, etc.—The Sept. in Joel ii. 32, has *preaching* (εὐαγγελιζόμενοι) to those whom the Lord hath called. *Shall call*—Gr. προσκαλέσεται, i. e., *call to himself*. This is the force of the verb in the middle voice. *Lord*—Gr. Κύριος, Heb. יהוה, *Jehovah*. *Our God*—God of us all.

40. *Many other*—One must be urgent until the result is effected. *Testify*—This refers to what goes before. *Exhort*—This to what follows. *Be saved*—[Gr. σώθητε, not *save yourselves*, as Eng. Vers. See *Alf.*] *Depart in a state of salvation* without delay. This is deduced from ver. 21, and is repeated ver. 47. Kindred terms to the name *JESUS*. *Salvation* begins in conversion, not only at death. Eph. ii. 6. *This untoward*—Of which see ver. 13. An apt epithet for the Jews: some of whom persevered in mocking.

41. *They*—That is, they who did not stop short with mere compunction, but *willingly*, and in very deed, obeyed. This was the characteristic of the New Testament Pentecost. [But *Tisch., Alf.*, etc. omit *δομένως, gladly.*] *Received*—The subject, not part of the predicate. They received the saying, worthy of all acceptance: 1 Tim. i. 15. *Were baptized*—Understand, *and received the Gift of the Holy Ghost*, ver. 38. *And*—And so. *They were added*—There had been only one hundred and twenty names before: and yet souls about three thousand are said to have been *added*, because the former had yet been the head and body of the church. So in ver. 47, *added*. *About three thousand*—Marvelous efficacy of the Gospel!

42. [*They*—The *whole body* of believers, including the three thousand. *Mey.*] *Continued steadfast*—Having forsaken all else. *Fellowship*—In all goods, internal and external, actions, and plans. Comp. as to their resources, Rom. xv. 26. [Omit *καί*, (before *την κλίσαι*.) and, (before *in breaking*.) *Tisch., Alf.*] *Breaking of bread*—That is, frugal diet in common. Comp., however, note ver. 46. [Where *Beng.* recognizes a covert allusion to the Lord's Supper, in this phrase. At that time the supper was *inseparably connected with the ἀγάπαι*, *love-feasts*, of Christians; and was unknown as a separate ordinance. To *these*, including the Supper, the *breaking of bread* refers. *Alf.*] The Christianity of all, and of each, is to be valued, not merely from Divine worship, but also from daily life.

43. *Fear*—For they had GOD present with them. [So *Herod* and *all Jerusalem with him* were troubled at the birth of Jesus. Matt. ii. *F.*] This fear prevented persecutors from breaking out against the new Christians, before the time was come. *By the apostles*—Not then by all the others.

44. [*All*—Though sprung from entirely different nations. How far have we left that unity at the present day! *V. G.* *Common*—Continuing or imitating, most naturally, the *community which had existed between Jesus and his disciples*, the wants of all being supplied out of the common stock. *Mey., Alf.*]

45. *Possessions*—Lands, houses: ch. v. 1, 8. *Goods*—Moveable things. *Sold*—The saying of the Lord, Luke xii. 33. Spoken a short time before to the disciples, and applying to all times, as especially applicable to that time. [So afterwards, at the destruction of Jerusalem, they had nothing to lose: and their all, meantime, was laid out to the best account. The threatening calamities of the time moved the more prudent, not to parsimony, but to liberality. Eccles. xi. 2; James v. 3. *V. G.*] *Parted*—Gr. *διεμέριζον*. The passive, *διεδίδωτο*, *division was made*, ch. iv. 35, is different. The multitude was from time to time increasing. Their goods were distributed by the believers themselves; the apostles, and the seven deacons. *Them*—All things in common, the price also of the goods sold. *As*—Not as in the societies of the world, where each receives from the common fund according to the share contributed, not according to his need.

46. *Continuing*, etc.—Four leading points; *continuing*, *breaking*, *partook*, *praising*. The fourth of these is strictly to be connected with the first; the third with the second. *In the temple*—In public; as *κατ' οἶκον*, *at home*, in private [not as Eng. Vers., *from house to house*, but *at home*, in contrast to *in the temple*. *De W., Mey., etc.*] *Breaking*—Heb. שבר, *to break*, or *distribute*. Their daily food is

meant, with which the Lord's Supper was very often administered: ch. xx. 7, note, [for it is fit for every day, though we are not every day fit for it. *Farindon* in *F.*] 1 Cor. xi. 20, 21: for that in this book of Acts no mention at all of the Holy Supper should occur, is not probable, while there is so frequent mention of baptism; but it is mentioned cautiously, as was usual at that time, 1 Cor. x. 15, and seldom. Scripture, with the highest wisdom, holds a middle course between those things which are well known, and those which are proper to be concealed. *Food*—Christianity loves freedom from earthly cares and simplicity, and shrinks from a variety of arts and professions. Such a life is commended by the whole book of Ecclesiastes. *With gladness*—The fruit of faith, and a mark of truth. *Singleness*—Without care for the future, and without envy on the part of richer; without perverse shame on the part of poorer.

47. *Favor*—They find this who praise God. *And the Lord*—Jesus. *Those being saved*—Gr. τοὺς σωζομένους. The article is emphatic. There was no day without such as were being saved. *To the church*—This, as it seems, is a gloss of *Chrysostom*, propagated by the *Syriac* version and others. The words are not in older authorities. [And are omitted by *Alf.*, as it seems, properly, though *Tisch.* retains them. The company of believers is variously named, until it obtained its own constitution, and received the name of *Church*, ch. v. 11. *Not. Crit. Alf.*, with the oldest manuscripts, connects ἐπὶ τὸ αὐτὸ, together, (which begins ch. iii. 1, Gr.) with this ver.: So as to read, (see above,) *The Lord daily added together those who were being saved*, i. e., in the way of salvation. But *Tisch.* connects with ch. iii. as Eng. Vers.]

CHAPTER III.

1. [*Now*—Transition from the sketch of the Christian community to the history of the apostles' labors. *Mey.*] *Together*—This, put in the beginning [in the Gr.] points out emphatically the union of Peter and John. Hesychius remarks, ἐπὶ τὸ αὐτὸ, together, to the same place. *Peter*—Gr. Πέτρος. Some have written Πέτρος δὲ, supposing that ἐπὶ τὸ αὐτὸ, together, should be joined with the preceding words.

More properly others, though of a later date, have inserted δὲ, *now*, after ἐπὶ τὸ αὐτὸ, *together*. [This seems true; though *Tisch.* retains δὲ.] The short reading without the δὲ, is the mean and ancient reading. [*The hour of prayer*—It is right that adults and men in places of high honor should attend public prayers. *V. G.*] *The ninth*—The usual hour, suited for prayer, on account of soberness, before supper: ch. x. 3. [This is our *three o'clock* in the afternoon. He who should accustom himself to collect his thoughts at that time, and to find leisure for prayer, would thence derive no common profit. The time in itself makes no difference. But it is a proof of choice obedience to cut short or interrupt labor, when in its height. About mid-day Peter prayed in private: ch. x. 9. *V. G.*]

2. *And a certain man*—The man on whom Peter wrought his first miracle is described at length. *Was carried*—Gr. ἐβασιάζετο. Middle [*literally used to have himself carried*]. *Door*—Gr. θύραν, [Eng. *Vers., gate,*] by which many used to enter. It is called πύλη, *a gate*, in ver. 10. *Beautiful*—Heb., *the Gate Susan* in the same sense. [But it is very doubtful what gate is meant. *Susan* means *lily*. *Alf.*] *To ask*—Although the people ought not to have had beggars.

3. *Asked an alms*—Gr. Ἠρώτα ἐλεημοσύνην λαβεῖν, [*literally, asked to receive alms.*] A very similar phrase occurs 1 Macc. xi. 66, ἤξιωσαν αὐτὸν τοῦ δεξιᾶς λαβεῖν, [*i. e., begged him for peace.*] Many omit λαβεῖν, *to take*, here.

4. *Fastening his eyes*—*look*—A steadfast gaze has great power: ch. xiii. 9. [When thou seest misery in thy brother's face, let him see mercy in thine eye. *Quarles*. Misery is the object of mercy, which it toucheth everlastingly. *Farindon*. Both in *F.*]

6. *Silver and gold*—Which the beggar was expecting. No doubt alms were given even to those not of the communion of believers; but at that time, on his way to the temple, Peter had nothing with him, or else could not give enough to relieve the need of the poor man. Notice the self-denial of the apostle, though administering so much: ch. ii. 45, comp. ch. iv. 35. [Though thou hast no money, yet have mercy. *Taylor* in *F.*] *Of Jesus Christ*—Jesus then is the Christ.

7. *Him*—The lame man had merely to yield himself to the power which came upon him. [An image of the resurrection. Comp. ch. ix. 41. *Chrysost.* in *F.*] *Feet and ankle-bones*—Gr. αἱ βᾶσεις καὶ τὰ σφυρᾶ. As to both Greek words there is much disputation. Luke implies that all parts were strengthened in the lame man, by his walking. βᾶσεις are the *Feet*, which have their chief *strength* in the knees: σφυρᾶ is improperly used for *ankles*, as in *Callimachus*, (οὐδὲν ἐπὶ

σφυρὸν ὀρθὸν ἀνέστη): it means strictly, *little mallets*, or *the lowest parts of the leg*. Luke, a *physician*, spoke accurately. Comp. Ps. xviii. 36.

8. *And walked*—Though he had never learned to walk. A new feature of the miracle. *Leaping*—Praiseworthy alacrity [put forth in honor of GOD. *V. G.*] Isa. xxxv. 6. [Omit *καὶ*, *and*, before *αἰνῶν*, *praising*. *Tisch.*, *Alf.*]

9. [*All the people*—They who have seen our infirmities should attest our change. *Q.* in *F.*]

10. *Amazement*—Gr. *θαμβος*, [Eng. Vers., *wonder*.] In feeling. *Ecstasy*—Gr. *ἑκστασεως*, [Eng. Vers., *amazement*.] In the understanding.

11. [For τοῦ ἰηθέντος χωλοῦ, *the lame man which was healed*, read αὐτοῦ, *he*. *Tisch.*, *Alf.* *Held*—That he might not be severed from his benefactors. *Mey.* *All the people*—Those who had met for public prayer, ver. 1. *V. G.*] *Greatly wondering*—Gr. *ἐθαμβοί*, *exceedingly amazed*. This comprehends amazement and ecstasy.

12. *Answered*—Having obtained an opportunity again. *Why marvel ye*—They had reason to wonder; but they ought to have recognized the Lord, from whom the benefit had come, and not to have stopped short and fastened their whole attention upon the mere work itself, or upon the Divine instruments. *Power or holiness*—Gr. *δύναμις ἢ εὐσεβεία*. Most frequently *δύναμις* and *ἐξουσία*, *power* and *authority*, are joined. Wherefore the *Syriac* and some manuscripts of the Latin have adopted *power or authority*, instead of *power or holiness*; and furthermore some copies mentioned in Irenæus, inasmuch as these two words seemed synonymous, have omitted *et potestate, and authority*. The appearance of *εὐσεβεία* and *ἐξουσία*, *piety (holiness)* and *power*, is similar, especially in contracted Latin (*pietas, potestas*, written *piet., pot.*) These two, *holiness* and *power*, are usually looked to by men in Divine instruments. Wherefore “Peter puts away from himself all authority, whether physical or meritorious, and ascribes the whole to God and Christ the Lord.” So writes H. de Bukentop. [The idea in *εὐσεβεία* is not *holiness*, (Eng. Vers.,) but *working piety*: *Alf.* “As if the cure were a reward given to us of God for our piety.” *Heinrichs* in *Mey.*]

13. *God*—Who gave the promise to the patriarchs and fathers. *The God of Abraham and Isaac and Jacob, the God of our fathers*, is a frequent title in the Acts, more than in the other books of the New Testament, and was appropriate to that period. *Of our fathers*—[See how he keeps making *this* prominent, to avoid seeming to introduce a *new* doctrine. *Chrys.* in *Alf.*] The same fathers, Abraham,

Isaac, and Jacob: (comp. Exod. iii. 6, 15, 16); or those who lived, for instance, in the time of Moses and Samuel or David, ver. 22, 24, 25, to whom also the promise was given? The former passage of Moses (Exod. iii. 15, 16), has the common name, *fathers*: Luke, the proper names, *Abraham, Isaac, and Jacob*. In Moses at least there is an apposition: there is one also, we think, in Luke. God fulfilled this his promise: therefore men must believe. *Glorified*—Even before his passion: Matt. xi. 27, xvii. 5; John xii. 28, viii. 50, x. 36, xiii. 3, 31, xvii. 5; 2 Pet. i. 17; Luke ii. 32; Heb. iii. 3, v. 5. Others refer specially to the *glorification* of Jesus Christ by the present miracle, or to his whole exaltation, or to both together. The discourse in ver. 13 begins far back; we therefore judge that the order is the same in the facts, and the time, and the text. *His Servant*—[Gr. *παῖδα*, Eng. Vers., *Son*, but incorrectly here. The expression is drawn from Is. xl-lxvi, where the Sept. use the word for the Heb. *עַבְדֵי יְהוָה*, *servant of the Lord*, referring to Messiah. *Mey., Alf.*, etc. In the manner of men, one might call him *Prime Minister*, on account of the extent of his office. *V. G.*] *Ye*—Mentioned, that they may be brought to *compunction* and *repentance*. *Delivered up*—Him who was given to you, ye have given up; whereas ye ought with all zeal to have recognized his *glory*, and embraced him and held him fast. *Ye have denied*—This is opposed to the proper *judgment* of Pilate, who tried to let Jesus go. *Of Pilate*—Whose blindness is less surprising than yours. Peter shows in this place that the Jews resisted the true opinion of God and of men concerning Jesus.

14. *But ye*—Observe the four parts of the discourse, or rather the two parts, of two members each: *God* hath glorified—*whom ye indeed; But ye*—*whom God*. For Peter states: I. The act of God, and the act of the Jews which followed: II. The act of the Jews, and the act on the part of God which followed. *The Holy One and the Just*—A splendid *Antonomasia*, [substitution of a description for a name.] He calls JESUS One. He was *Holy* as the *servant* of God, whom God hath glorified. For *קֹדֶשׁ* and *כְּבוֹד*, *Holiness* and *Glory*, mean nearly the same. This one was *Just* (ch. vii. 52, xxii. 14) even in Pilate's judgment. Moreover, the proclamation of the *holiness* of JESUS meets the opinion of the multitude as to the *power* of the apostles: the proclamation of his *Justice*, that of their *piety*, (*holiness*) ver. 12. *Ye denied*—This verb is repeated, in a different point of view. *They denied* his kingdom, ver. 13: *they denied* his holiness and justice, ver. 14. *Desired*—Even if Pilate had offered Barabbas to you, ye ought to have begged him to let Jesus go. *A murderer*—Gr. *ἀνδρα φονέα*,

A man a murderer. A magnificent antithesis follows, *but the Author, or Prince of life.* Christ was this even before he suffered death.

15. *Of whom*—[Eng. Vers., *whereof.*] *Of God.* See ch. ii. 82, note. *Witnesses*—They had acted the part of witnesses, ver. 6, comp. ver. 16.

16. *Through the faith*—[Or better, *on account of faith in his name; i. e., that of us, the witnesses. Alf.*] *The faith of the name of Jesus* is so-called, from the fact, that this name is the name *πιστόν*, *faithful*, and *sure*: and to this *faith* corresponds, presently after, *the faith which is by him*, the faith which was in Peter, and had begun to be in the lame man. *The name of Christ, and the faith of the saints correspond.* See and know—See at the present, know as to the past. *His name*—The nominative, instead of the pronoun *it*, which would refer to *name*, [Gr. *ὀνόματος*, which precedes in the Greek.] A similar construction occurs, 2 Chron. xxviii. 9, “In the wrath of the Lord God of your fathers upon Judah, (*the Lord*) hath given them into your hand;” 1 Sam. xxiv. 5, “The heart of David smote him (*viz. David*),” Deut. ix. 4, “For the wickedness of those nations, God does destroy them.” By an elegant *Regressus*, [a return to things before stated or implied, to explain them one by one,] Peter draws the inference from effect to cause, and with great force repeats *name* so often. *Which is by him*—Peter refers not only the act, but even the faith he had received, to Christ and his name. *Through Christ, our faith is of GOD, and ends to GOD:* 1 Pet. i. 21.

17. *And now*—Gr. *καὶ νῦν*, Heb. *הנה*, a formula of transition from past to present. *Brethren*—An address full of courtesy and compassion. *I know*—Peter speaks to their heart, kindly. Therefore he rather says, *I know*, than, *we know.* *Through ignorance*—Ch. xiii. 27. *Rulers*—These were not present, but the people. Peter sets aside the prejudice against authority, and this again kindly.

18. *But*—In a thing which we have done badly, this, too, is to be considered, what good GOD hath done under it. *Which God before hath showed*—This is opposed to the *ignorance* [ver. 17] of the Jews. *Of all*—This adds great force to his language. [Transpose *αὐτοῦ* after *Χριστόν*. Tisch., *Alf.* Read *of the prophets, that his Christ should suffer*, etc. So Beng.] *His Christ*—So Greek manuscripts of adequate authority, with *Irenæus* and the Syriac. That is, *that his anointed should suffer.* And this altogether accords with ch. iv. 26. Others have written *αὐτοῦ*, *his*, with the word *prophets*, as we find in Luke i. 70. *So*—In this way.

19. *Repent ye therefore and be converted*—Here, and in ch. xxvi. 20, *repentance* is put before *conversion*; in Jer. xxxi. 19, *conversion*

before *repentance*. *Conversion* is put first, when a man's recovery from sin and return to his right mind is meant: it is put after *repentance*, when the uniting of the penitent to God is meant. *May be blotted out*—The allusion is to the *water* of baptism. *Your sins*—Even that which ye committed against Jesus. *In order that*—[Not *when*—Gr. *ὅπως ἄν*. *Alf.* well renders, *in order that the times of refreshment* (i. e., the great joy and rest Messiah was to bring) *may come*. Nearly so, *Mey.*] So Matt. vi. 5; Luke ii. 35: and (for the Hebrew *כִּי*) Acts xv. 17; Rom. iii. 4: *ἄν*, the potential particle, *if*, understand *if ye exercise repentance*, does not make the whole sentence conditional, but is designed to stimulate the hearers to do their part. *May come*—Gr. *ἐλθῶσι*. Even to you. For those times in themselves were to come even though these hearers had not given ear (comp. Zech. vi. 15, where similarly there is a particular condition); but in relation to the hearers, those times might be more or less hastened. On this account they are called *καιροί*, *times*, without the article, [which Eng. Vers. correctly adds; *the times*. *Alf.*] *Times*—Comp. ver. 21, note. *Of refreshing*—The allusion is to the *breeze* of the New Testament, full of grace; all sultriness giving way. *From the presence*—All pure joy is from the face of the Lord, when he regards us mercifully. Ps. xlv. 3; Num. vi. 25.

20. *Send*—He *sent*, ver. 26: yet he says here, not *send back*, but again, *send*: comp. i. 1, note. [For *Ἰησοῦν Χριστόν*, *Jesus Christ*, read *Χριστόν Ἰησοῦν*, *Christ Jesus*; and, For *προεκηρυγμένον*, *preached before* (Eng. Vers., *which before was preached*), read *προχειρισμένον*, *before appointed*. *Tisch.*, *Alf.*, etc. So *Beng.*] *Appointed* or *prepared beforehand*. Hardly anywhere is the reading *προεκηρυγμένον*, *preached before*, to be found. Peter does not here *preach beforehand* Christ, but declares that he is *prepared*. The same verb occurs, ch. xxii. 14, xxvi. 16; Ex. iv. 13; Josh. iii. 12. Comp. Luke ii. 81. He is *prepared*, to be received by us, to be sent by God. Hesychius defines *προχειρισμένον*, to mean *established* or *prepared beforehand*.

21. *Who must indeed receive heaven*—[Eng. Vers., *whom the heaven must receive*. See below.] The particle *μὲν*, *indeed*, has the place of its *Apodosis*, usually followed by *δὲ*, *but*, has its conclusion here implied in the *send*, ver. 20. *To be taken*, i. e., *confined*, *shut in heaven*, is a violent interpretation, as though heaven were greater than Christ; and is inimical to the loftiness of Christ above all heavens, Eph. iv. 10. It might however be said, with some meaning, that *the heaven receives Christ*, it *admits and acknowledges him*, as a throne its legitimate king, although Christ had emptied himself be-

fore, and was not yet recognized by the world. But much more august and consonant to the language of Scripture is the sense, *Christ receives heaven*; and it is more in accordance with this view that οὐρανὸν, *heaven*, (in the Greek,) is without the article. It is the same as λαβεῖν βασιλείαν, *to receive a kingdom*, Luke xix. 12, and βασιλεύειν, *to reign*, 1 Cor. xv. 25. Nor is the force of the verb δέχομαι, opposed to this view, as if heaven ought to *contain*, and Christ to be contained in it. [*Beng.* here cites a few instances of the Greek usage of δέχομαι, which do not however sustain his position. *Mey.* remarks that it never means *to take possession of.*] Furthermore, the verb δέξασθαι has this emphasis, to denote an offer. For the Father said to the Son, *Take possession of heaven, Sit at my right hand, Sit on my throne which is heaven.* In fine, δέξασθαι, *to take*, has an inceptive notion, and yet the present δεῖ, *must*, is used; not ἔδει, *it was proper*; although the Ascension had taken place not yesterday or the day before. Peter is speaking of a fact which, as compared with his glorious advent from heaven, was still as it were present, especially in relation to the hearers now just approaching to the faith. [This rendering is adopted by *Ols.*, because heaven cannot be conceived as an independent agent, receiving Christ. But it is well opposed by *De W., Alf., Mey.*, etc., and the common rendering may be considered as *established.*] *Until the times of restitution*—That is, until they shall be fulfilled. So ἀχρις ἡμερῶν πέντε, *until, meaning, in five days*, ch. xx. 6: ἀχρι καιροῦ, *for a season*, ch. xiii. 11. Similar phrases occur, Luke xxi. 24; Gal. iv. 2; Heb. iii. 13; Rev. vii. 3, xv. 8, xvii. 17, xx. 3. Peter includes the whole course of the times of the New Testament from the Ascension of the Lord to his Advent in glory, times in which are præminent the apostolic age, ver. 24, and answering to it the condition of the Church which (after apostasy and protracted calamities) was *to be constituted* of Jews and Gentiles together. Justus Jonas says, Christ is that King, who has now received heaven, reigning in the mean time through the Gospel in the Spirit, until all things be restored, *i. e.*, until the rest of the Jews and the Gentiles be converted. (Rom. xi.) Ἀποκατάστασις, is the *restitution* of things from confusion into their former order. You will say, Were then all things at any time in such a state as they are to be *restored* to? Answer: 1, They were, at least in their beginnings: comp. Matt. xvii. 11; hence the apostles also used this verb above, ch. i. 6, 2. There is a reference to the Divine intention and promise: as one born blind is said *to recover his sight*, because sight is a natural blessing. Weigh well the word רפא, *restore*, Gr. ἀποκαθίστημι, Jer. xvi. 15, xxiv. 6, l. 19; Ezek. xvi. 55. The res-

toration of all things shall be accomplished, when all enemies shall be Christ's footstool: 1 Cor. xv. 25; which is being gradually accomplished now, and shall be quickly consummated at some time. *All things*—*The whole* is contrasted with *heaven*, as a part. *Which*—Gr. ὅν, for ἃ, *which*. *Hath spoken*—ἔειπεν, *spake*. [For πάντων, read τῶν. *Tisch., Alf., Read, By the mouth of his prophets*, etc.] *The holy*—All the prophets were holy; all entered heaven, Luke xiii. 28. They who are rejected as workers of iniquity were not prophets, even though they prophesied: Matt. vii. 22, comp. John xi. 51. Balaam was a prophet indeed, not in Israel however, but only in relation to Balak. *V. G.*] *Prophets*—Moses, ver. 22, and the rest, ver. 24. To this refer γὰρ, *for*, ver. 22.

22. *A prophet*—Deut. xviii. 15, etc. Sept. *The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken—and he shall speak unto them all that I shall command him, and whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. Of your brethren*—Moses does not say, *of our brethren*; for he speaks in the name of God. Nor was Christ ever promised to Moses; for he did not come of his tribe or posterity: and Moses and Christ are altogether opposed one to the other. *Like unto me*—The Israelites had no idea of a greater prophet than Moses, who was a prophet entirely peculiar in the Old Testament: Num. xii. 6, 7, 8. Deut. xxxiv. 10. Therefore Jesus alone is like him. Moses *began* the divinely-appointed Church of Israel: Christ *began* his own divinely-appointed Church. With Moses's prophecy was soon after joined its realization, the leading forth of the people from Egypt: with Christ's prophecy was soon after joined its realization, redemption. The people could not endure the Lord's voice: they desired to hear Moses: to hear Christ is much more desirable. Moses *spake* to the people most fully of all things, and those alone which the Lord commanded: Christ much more so. And Christ so answers to Moses, so as to be even greater, as respects his Divine Person and Gospel office: Heb. iii. 2, 3, 5, 6; comp. Num. xii. 7. Resembling does not prevent excelling, Matt. xxii. 39: and the particle ὡς, *like unto*, compares not only equal with equal, but also the less with the greater, Matt. v. 48, and the greater with the less, Mal. iii. 4. *Him*—More than me. *Shall ye hear*—It will be your duty, and ye shall be able to hear.

23. *And it shall come to pass*—ἵνα, a modal formula, [accessory statement,] exciting attention. *Which*—It is implied that many will, and many will not hear this Prophet. *Shall be destroyed*—Instead

of the Hebrew, *I will require it of him*, is put that usual formula of כָּרָה, *utter destruction*. As death is the wages of sin: so a terrible death, that is, utter destruction, is the wages of heinous sin.

24. *All*—The prophets, in Rev. x. 7, are appealed to for the same purpose. *And*—Answering to *truly*, in ver. 22. *From Samuel*—Between the times of Moses and Samuel there was not much prophecy, until Moses's sole authority was established, according to whom the others afterwards were to be estimated. Then when the kingdom was introduced, prophecy concerning Christ's kingdom flourished: and through Samuel's mother herself, the first mention of the *King* and *Messiah* was made; and afterwards repeated: 1 Sam. ii. 10, 35, etc. *Those*—Repeat ἀπό, *from*, before *those*. *These*—Many things, when the time comes, are fulfilled at once. [*These days*—Namely, *the days of restitution*, ver. 21. *Me*. Or perhaps, *their days* now present, and which are connected with *those* of restoration, as leading on to them, and being in the same dispensation. *Alf.*]

25. *Ye*—Who live to-day. *Of the prophets*—In their character as prophets, that is, of their prophecies. So what follows is connected, *and of the covenant*: as in Dan. ix. 24, *the vision and prophet*, [Eng. Vers., *prophecy*.] To you, saith Peter, the prophecies and covenant relate. He binds his hearers. *And in thy seed shall all the kindreds of the earth be blessed*—Gen. xxii. 18, Sept. reads, ἔθνη, *nations*. By Peter they are termed πατρίαι, *kindreds*, as if under that veil, of which we have treated, ch. ii. 39. Comp. on this passage, Gal. iii. 8, 16, notes.

26. *First*—A previous intimation of the call of the Gentiles. *Raising up*—Of Abraham's *seed*. *Servant*—Gr. παῖδα, [not *son*; see] ver. 13. [Omit Ἰησοῦς, *Jesus*. Tisch., *Alf.*] *To bless*—This is deduced from ver. 25. *In turning away*—Active. It is Christ who both turns away us from wickedness, and ungodliness from us: Rom. xi. 26. It is a thing beyond human strength. *Iniquities*—Whereby the blessing is impeded. Πονηρία denotes both wickedness and misery.

CHAPTER IV.

1. *As they spake*—The matter was divinely ordered, so that they first said what was sufficient in the temple; afterwards in the council.

to which they would not have been allowed to go had they not been brought there. *Came upon*—The cross, says Jonas, always attends the true Gospel. *The priests*—Who were alarmed for the priesthood. *The captain of the temple*—Who was alarmed for the civil power, as chief commander, under whom were the commanders of the watches in the temple: Luke xxii. 4. *The Sadducees*—Who were alarmed for their doctrine.

2. *That they taught*—At this the priests *were annoyed*, because of their authority: the Prefect of the temple, through fear of revolution. *Preached*—At this the Sadducees *were annoyed*, as they denied the resurrection: and their error was utterly refuted by the single example of Jesus Christ especially.

3. *In hold*—[That is, in prison. *Mey.*] So Peter and John were exercised in faith. *The next day*—*The morrow* is here put for *the next day*, by *Mimesis*, (using the words of the persons imprisoning the apostles.) [On that night what great things, think you, passed in the souls of those great apostles! *V. G. Eventide*—Ch. iii. 1. They had gone to the temple at the *ninth hour*; so that it may have been now the twelfth hour; the beginning of the second evening. *Mey.*]

4. [Omit *ὡσεὶ*, *about*. *Tisch.*, (*Alf.* brackets it.)] *The men*—Much greater, therefore, with the women and children. In this multitude of *about five thousand*, seem to be included those mentioned in ch. ii. 41. Afterward, after other accessions, ch. v. 14, vi. 1, 7, they became several thousands: ch. xxi. 20. [Mark the power of truth. The leaders are cast into prison, yet thousands believe. *Clarius* in *F.*]

5. *Their*—The Jews. *Rulers and elders and scribes*—Conspicuous in authority, council, and doctrine.

6. *The High Priest*—This is to be understood of Caiaphas also. *Alexander*—This name was common among the Jews from Alexander the Great. [For *εἰς*, *at* or *to*, read, *ἐν*, *in*. *Tisch.*, *Alf.*] *At Jerusalem*—From the neighborhood: unless *εἰς*, *at*, be put for *ἐν*, *in*.

7. *They asked*—In many words, as if the matter were unknown or obscure. To it corresponds *known*, ver. 10. *Power, name*—Something had been reported to them of Peter's words, ch. iii. 6, 12, 16. And Peter admirably repeats this very expression, ver. 10, 12. *Have ye done*—They speak ambiguously: they do not say, *have ye healed?*

8. *Filled*—At that very moment. The power which dwelt in him manifested itself. So ch. xiii. 9. As each emergency demands, GOD moves his instruments. But *full*, Gr. *πλήρης*, expresses habitual fullness: Acts vi. 3, 5. *Rulers*—In the beginning he gives them honor. But he addresses them differently, when they persist in their attacks.

ver. 19; and again in ch. v. 29. Comp. ch. vii. 2, at the beginning with ver. 51.

9. *If*—That is, since. He means the *examination*, now in progress. *We be examined*—Judicially. *Good deed*—Whereas usually persons who have done *evil* are examined. [As if to say, *good rulers are not a terror to good works, but to the evil*, Rom. xiii. 3. How then are we questioned for this *good deed*? *Selneccerus* in *F.*] The article is not added; but there follows, in ver. 12, *the salvation*, where the article forms an *Epitasis* [emphatic addition]. Christ was a *most beneficent Saviour*. See Chrysost. de Sacerd. p. 208. *By what*—The rulers had asked, *by what power* and *by what name*. This Peter takes up, changing the adjective, in order to answer more definitely: and immediately also replies as to the *authority* and *name*, ver. 10. *This man*—Who is here, ver. 10, 14. *Is made whole*—To this refer *salvation, be saved*, ver. 12, from the signification of the name *Jesus*, ver. 10. [Bodily health is, as it were, a type and mirror of spiritual health. *V. G.*]

10. *Known*—This, Peter, as a great preacher, uttered with a loud voice. He expresses the whole briefly. *Unto you*—Rulers. [*When—whom*—With no connecting particles; so that the contrast is made strikingly prominent. *Mey.*]

11. *This*—He charges the rulers more severely than the people in ch. iii. 17. *The stone*—The article refers the hearers to prophecy. [Ps. cviii. 22, boldly applied to the Sanhedrim. *Mey.*] See Matt. xxi. 42, note. *Of you*—This is added boldly. *The head of the corner*—This is explained in the next verse. The very rejection of the builders attests the stone.

12. *In any other*—*That is*, salvation is wholly in him alone. Hereby the question, ver. 9, *by what means*, is clearly determined. *Salvation*—Gr. ἡ σωτηρία, *the salvation*. The promised, the desired, whereby we escape every misery: bodily and spiritual salvation: comp. ver. 9. The article is very forcible. *For*—It is necessary that there be a *name* divinely given and proclaimed, wherein is salvation. It is not for *us* to designate, or devise a name: it is not for Rome to canonise the dead. *Other*—This has the force of *Epitasis* [emphatic addition] as respects the *other* preceding. Ammon observes: ἕτερος, *the other*, is used in the case of *two*; ἄλλος, *another*, in the case of *more than two*. Comp. 1 Cor. xii. 8, 9; 2 Cor. xi. 4; Gal. i. 6, 7, notes. [We mortals have many modes of death; one of birth. Men have many diseases, *one salvation*. *Audoenus* in *F.*] *Under heaven*—That is, in all the earth: ch. ii. 5. The earth-born needed salvation; and it behoved the Saviour to establish salvation on earth. Matt. ix. 6.

Given—Which has been given from heaven. *Among men*—There is one Mediator: there is no other in the whole human race. 1 Tim. ii. 5. *We*—All men.

13. [*Beheld*—Gr. θεωροῦντες; which contains the idea of contemplation with attention and wonder. Titmann in Mey.] *The boldness*—Gr. παρρησίαν, freedom of speech. The noun παρρησία, boldness, and the verb παρρησιάζομαι, to be bold, both very common in this book as appropriate to its subject, express the characteristic of true religion. By this boldness of speech, they overcame the city and the world. *Perceived*—Now, or even before. *Men*—ἄνθρωποι. This is meaner than ἄνδρες. *Unlearned*—Who could scarcely read or write, having hardly advanced farther even in sacred learning. *Ignorant*—Private persons, namely, fishermen; and therefore not endowed with those accomplishments on which political and eloquent men depend. ἀγράμματος is unaccomplished; ἰδιώτης, still more so. See our remarks on this word, on Chrysost. de Sacerd., § 413. By such men, despised in the eyes of the world, God has ALWAYS caused his word to be preached. *Justus Jonas*. *And they recognized*—[So Beng.; but Alf. renders, they recollected that they once were with Jesus.] Now at last: for a little before they had paid less attention to them.

14. *With them*—With Peter and John. *Standing*—With firm ankle. *They could say nothing*—Though they wished it: ver. 21. They themselves say, we cannot: ver. 16.

16. *What shall we do?*—The answer is ready for those who ask this question; Believe. *Manifest*—Supply is. And on this depends, that a notable miracle, etc.

17. *Spread*—They regard the whole as a canker. For so it is described, 2 Tim. ii. 17. *Threaten*—In vain, ye rulers. These men have a resource to flee to: ver. 29. *This*—They do not deign to mention the name Jesus: ch. v. 28.

18. *To speak*—In familiar conversation. *To teach*—Publicly.

19. *Answered*—Openly and plainly. They use no artifice to secure their freedom. *In the sight of God*—The world accounts many things right, which in the sight of God are not right: and conversely. *To hearken*—For to obey. He who does not obey, even hears reluctantly. *More*—By courageous saints the authority of those rulers alone is respected, who establish or command nothing contrary to God. *Judge ye*—The figure *Communicatio* [leaving judgment to the adversaries.] The world does not easily maintain its own laws against God's cause so perversely as utterly to destroy natural justice even in perception.

20. *We*—They already do what the rulers had but just forbidden,

and they maintain their right. *We cannot but speak*—Amos iii. 8. [Real fullness of heart hath incredible force. *V. G.*]

21. [*Let them go*—God's great mercy, in thwarting our evil designs, is acknowledged by few. *Q.* in *F.* *Nothing how*—That is, *no mode* of punishment which would not stir up the people. *Mey.*] *All men*—Often the people are more rational than the rulers.

22. *Above*—The infirmity of the man born lame had been inveterate.

23. *Reported*—Although the rulers were opposed to this, yet the apostles did not sin. *The chief priests and elders*—The Sadducees are not named, who partly are included under them, ch. v. 17, partly had not seats in the council.

24. *With one accord they lifted up their voice*—Peter even here seems to have led the devotion: but the others also employed their voice. [The devotion of their minds was so much the more kindled thereby. *V. G.*] *Lord*—Of the family of believers. [Omit *ὁ θεός*, *God. Tisch.*, (not *Alf.*) Read, *thou who hast*, etc.] *Thou*—An enunciation, whose subject is, *Thou, O GOD, who hast made all things*; then, understanding *art*, the predicate follows, *who hast spoken. Which hast made*—A lofty exordium, used in prayers of more than ordinary solemnity. Jer. xxxii. 17. Neh. ix. 6. Therefore God's will is done in *heaven, earth, and sea*; and men's will on earth should not be opposed to it, or put before it: vainly do petty men strive. The Creator even by miracles baffles them.

25. [*Alf.* (after *Lachmann*) reads, *ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδὸς σου εἰπὼν*, which may be rendered, (*De W.* calls it meaningless,) *who by the Holy Ghost, the mouth of our father David, thy son, hast said*. But *Mey.*, *Tisch.*, reject this reading, though they do not account satisfactorily for its origin and its reception into the best manuscripts.] *Why*—Ps. ii. 1, 2. So plainly the Sept. *Rage*—This word is properly used of horses, to snort fiercely. *Vain things*—This is equivalent to an adverb. So the Sept. Comfort ye me *in vain*, Job xxi. 34. This word in the second half of the verse is parallel to the question in the first.

26. *The kings of the earth*—All the kingdoms of the world have at some time assailed the Gospel. *The rulers*—Pilate represented these; as Herod the kings. The prophecy and the event accurately correspond. Afterwards, we read of Herod, not Pilate, having afflicted the apostles also.

27. *Of a truth*—As the fact itself proves. [Before *ἐπὶ*, *against*, add *ἐν τῇ πόλει ταύτῃ*, *in this city. Tisch.*, *Alf.*] *Thy minister*—[Eng. Vers., *child*.] Of whom David was a type: for the latter is called by

the same name, ver. 25. *Whom thou hast anointed*—He is the Lord's anointed king, ver. 26. Ps. ii. 2, 6. *Herod*—He, when he had Jesus in his power, did not free him, but sent him back to Pilate; thereby endorsing what the latter was about to do: Luke xxiii. 7, etc., xiii. 31. *The peoples*—Gr. λαοῖς. The plural, repeated from the Psalm; used poetically. One or two manuscripts have λαός, *people*, (singular) but λαοῖς refers to the 25th verse, λαοί, *peoples*, plural. Comp. 1 Kings xxii. 28. And the present prayer of the disciples clearly answers to the second Psalm, as a comparison shows:

<i>the kings,</i>	<i>Herod :</i>
<i>the rulers,</i>	<i>Pontius Pilate :</i>
<i>the heathen,</i>	<i>the Gentiles :</i>
<i>the peoples,</i>	<i>the peoples of Israel.</i>

The Psalm treats of Christ's *Kingdom*: wherefore Herod and Pilate are mentioned among his enemies, rather than Caiaphas the High Priest, who is included in ver. 29. *Were gathered together*—Repeated from ver. 26. [*Together*—Unity, without truth, is conspiracy. The wicked unite, not through love, but their common hatred to him they ought to love. *August.* in *F.*]

28. *To do*—They could not do more, though they would. [There is an *Ellipsis* after this word; *to do* (as they supposed their own will, but in reality) *whatsoever*, etc. *Alf.*] Construe with, *were gathered together*, not with, *Thou hast anointed*: for the subject of the verb *to do* is the *assembled enemies* of whom the prediction had been made. Comp. ch. ii. 23, iii. 18. *Whatsoever*—No less, but no more. *Thy hand and Thy counsel*—The order of the words is worthy of note. God's hand is felt sooner than his counsel. His power and wisdom are meant.

29. *Threatenings*—The plural: ver. 17, 21. *Boldness*—Whatever they may threaten. *To speak*—They do not ask to be allowed to cease speaking, much less that others be sent; for they were sure of their own call.

30. *By stretching forth*—That is, while Thou stretchest forth. Miracles attend and urge on the word, ch. xiv. 3; Mark xvi. 20. *Thy* [not rendered in Eng. Vers.] *stretching forth*—Often in the Old Testament the Lord's arm is described as *stretched forth*. *To heal*—Ver. 22. *In the coming to pass of signs*—[Eng. Vers., *and that signs may be done.*] Repeat ἐν τῷ, *while signs are being done*. For I cannot admit the construction εἰς γίνεσθαι, *to the coming to pass*, as no article intervenes: therefore εἰς ἰάσιν, *to heal*, is to be construed with ἐκτείνας, *to stretch forth*. The comma should be, not before εἰς,

for, but after *ἴασεν*, *healing*: *while thou art stretching forth—and while signs are being done*. Thus all is clear. *The name—Ver. 17.*

81. *Was shaken*—A proof that all things are to be shaken by the Gospel: ch. xvi. 26. *They were filled*—Afresh. *With boldness*—Boldness of speech was granted them, as they had prayed, in ver. 29, and this they manifested at the very first opportunity among themselves, and to others.

82. *One heart and soul*—*In matters of faith and of practice*. . A remarkable character. *Neither—any*—In so great a multitude. The highest degree of harmony. *Said*—This very expression assumed, that *ownership* of property was not entirely abolished. *Common*—So the Divine command required; as also the number of believers, great indeed, but not so great as afterwards; and moreover the impending change of the Jewish state. The magistrates did not then interfere to prevent the Church and individual Christians from disposing of their means as they pleased: ver. 34, 35, vi. 1, 2, xi. 30, xxiv. 17; 1 Cor. xvi. 1.

83. *Gave*—Assured themselves, they assured others. *The apostles*—This was peculiarly their province; for they had seen. They had also an extraordinary measure of the Spirit: ch. v. 12. [*The Resurrection of the Lord*—Always the foundation of the whole preaching of the apostles. *Mey.*] *Grace*—The grace of GOD and the favor of the people.

84. *For neither was there any that lacked*—So it should be in our days, even without community of goods, which befits only the highest perfection of faith and love. *Sold*—They invested their wealth well, before the Romans devastated the city. As the Israelites profited by the Egyptians, so did the Christians by the Jews.

85. *And laid them down*—As soldiers laying down their arms. They intimated that the apostles, under the guidance of Divine wisdom, should have all the control over their property. [*According as*—Not according to the amount of each one's offering. *V. G.*]

86. [For *Ἰωσῆς*, *Joses*, read *Ἰωσήφ*, *Joseph*. *Tisch., Alf.*] *Who was surnamed*—A new instance of the apostle's dignity, to give surnames to believers. *The Son of consolation*—A Gospel surname. [Heb. בר כבואה, *son of prophetic address*; i. e., an inspired exhorter, consoler. *Mey.*] *A Levite*—Christian ordinances flourish, instead of Levitical. The priests also follow, ch. vi. 7. *Of the country of Cyprus*—Gr. *Κύπριος τῷ γένει*; *a Cyprian by birth*. So *Ποντικός τῷ*

γένει, born in Pontus, 'Ἀλεξανδρεὺς τῷ γένει, born at Alexandria, ch. xviii. 2, 24.

37. *Having land*—Outside the land of Israel, in which the Levites had no portion.

CHAPTER V.

1. *Ananias with Sapphira*—Their names were favorable and beautiful, their principles bad.

2. *Kept back*—The sins of Achan and of Ananias were in many respects similar, at the beginning of the Old and New Testament churches respectively; and the same verb, ἐνοσφίσατο, *kept back*, is used of Achan, in Josh. vii. 1. The former, however, in the Old Testament, at God's direction, was slain by the hand of men; the latter, in the New Testament, by the Divine hand, at the apostle's word. Judas' sin also resembled that of Ananias. *Of the price*—These two seem not to have believed that Christianity would last long. *Being privy*—They sinned the worse, since they might have mutually dissuaded one another. *Brought a certain part*—As if it were the whole. Ananias however had wished to seem to have brought the whole: therefore he had not kept back much.

3. *Filled*—With presumption and fraud, without thy resistance. Ananias himself perhaps did not think that Satan was beneath the temptation. Satanic fullness of heart is the highest grade of wickedness. *To lie*—To deceive as far as thou couldst, as if the Holy Spirit did not know thy deception: ver. 9. *Ψέδουμι, I deceive*, with the Accusative occurs, Deut. xxxiii. 29, Sept., afterwards in Ps. lxxvi. 3; Job vi. 10, viii. 18. It is more expressive than if joined with the Dative. *The Holy Ghost*—Who is in us (comp. 2 Cor. xiii. 3;) 1 Thess. iv. 8; and by whose direction the goods of the Church are administered. [Peter's knowledge of the sin is immediate, being wrought in him by the indwelling Spirit. *Mey.*]

4. *While it remained*—That is, while the land was unsold. *Was thine own*—The community of goods was optional. *In thine own power*—A mere purpose, without a vow, does not bind to do anything which is good in itself, and yet not necessary. *Why*—[Gr. τ'

δρι, which *Beng.* renders *quare*; So *Eng. Vers.*, *why*. But it rather means *what—that*. Literally, *what is this that thou hast put in thy heart?* Satan suggested the lie; Ananias ought to have repelled it; but, instead, he *put it in his heart.* *Alf.*] Ananias sinned most freely and with long-continued purpose. *Conceived*—The same sin originated from the man and *from Satan.* [*Thou hast not—but*—That is emphatic and energetic language, for, *not so much unto men as*, etc. Thy lie is not considered at all as directed to us, personally; but to God, the Lord of his people, whose instruments we are. *Mey.*] *Unto God*—What thou hast professed to give to God, thou hast appropriated. The relation of *the Holy Spirit* in the sentence is included under the government of the particle *but*, not under that of *not*. Therefore this is the sense: Ananias lied *unto God and his Spirit*, not unto men and Peter. Venture, if thou canst, O Socinian, to express it thus, he lied not to the Holy Spirit and Peter, but to God. The lie of Ananias, as he lied to the Holy Spirit, and as he lied to God, is altogether the same sin, and equally heinous: nay, in some measure more so, as he lied to the Holy Spirit. *Comp. Mark iii. 28.* A very strong argument, whereby it is proved that the Holy Spirit is a person, and a person of the Godhead.

5. *Fell down*—Ananias' terror is a specimen of that wherewith the ungodly shall be smitten in the judgment, without being bereft of life. *Gave up the Ghost*—By this verb a wretched death is denoted; ver. 10; ch. xii. 23, Herod; *Judg. iv. 21*, in the Alexandrine manuscript of Sept. You may ask why so heavy a punishment and so sudden a death was inflicted at this gracious time of the New Testament? *Comp. Luke ix. 55, 56.* Answer, I. The disciples had of themselves asked for fire to fall on the Samaritans: now the Holy Spirit directs Peter. II. Jesus, in his state of humiliation, had been unknown to the Samaritans, and was afterwards to be preached to them: Ananias and Sapphira had very evidently known Christ's glory, and the presence of the Holy Spirit, and had had most abundant means of salvation. III. Ananias and Sapphira sinned most heinously, most freely, and by mutual consent, and suddenly filled up the measure of their sin. IV. At the beginning of that dispensation, a salutary example was given in them to many, and fear resulted. V. What was added to the severity of the bodily punishment, *may have been taken from the soul's punishment.* [*Woe to the double mind, that shares God's own, half to him, half to the devil! August. in F.*] *Fear*—Counteracting the force of the very bad example. *As many as heard*—Not merely upon those who saw. So in ver. 11. [*Omit ταῦτα, these things. Tisch., Alf.*]

6. *Young men*—Peter directed these to do this service. *Wound him up*—For burial. *Buried*—At once. For there was no need of delay.

7. [Render, *But it happened, about the space of three hours after, that his wife, etc. Mey., Alf.*] *The space*—The woman, being the weaker vessel, had a longer space for repentance. A precious interval of three hours! *Not knowing*—For if she had known, her confession would have been nothing great. Nor was she worthy to know, since she had tempted the Spirit of the Lord.

8. [Omit *δὲ, and, (with ἀπεκρίθη, answered.) Tisch., Alf.*] *Answered*—The woman, whose entrance into the assembly of the saints was like a speech. *Tell me*—He exhorts her to state the facts of the case. *For so much*—Here Peter, as it seems, expressed the sum. [Or pointed to the money, yet lying there; ver. 2. *Mey.* *Yea*—A wilful falsehood is a cripple, and cannot stand alone. It is easy to tell one lie, hard to tell but one lie. *Fuller in F.*] *The feet*—This is more expressive than if he should say, *they who have buried.*

9. [Omit *εἶπε, said. Tisch., Alf.* It is Peter, who denied his Master with an oath, whose word strikes these dead for a lie! *Lightfoot in F.*]

10. *Found*—After their return.

11. *The Church*—Here first, (comp. note on ch. ii. 47) mention is made, and therefore a genuine instance afforded, of the Church, as constituted in the New Testament, called for by the Gospel, separated from Judaism, grafted on Christ by baptism, cemented by fellowship of every kind, and *disciplined* by the death of Ananias and Sapphira. Meanwhile Luke used the names, *disciples* and the *number of names* (ch. i. 15); *all that believed* (ch. ii. 44); *the number of the men* (ch. iv. 4); *the multitude of them that believed* (ch. iv. 32). *All*—[Including Peter and the apostles; whose question again was, *Lord, is it I? F.*] Even we should *fear*. *Them that heard*—Doubtless the Jewish rulers also heard: and yet they did not therefore institute proceedings against Peter. Ananias' sin was now palpable, and the punishment evidently miraculous.

12. *All*—Who believed. [So *De W., Mey.* But it is better with *Ols., Alf., etc.*, to refer this to *the apostles*, who are the subject of the passage.] *Porch*—A spacious place. [Where the Apostles usually met. *Ols.*]

13. *Of the rest*—Unbelievers. [*Alf.* paraphrases well: *And of all else (believers or not) none dared to join himself to them (as equal to or one of them) but (so far from this) the very people (multitude) magnified them.*] *Join himself*—Familiarly.

14. *Multitudes*—The Plural of greatness. No number is now given, as ch. iv. 4.

15. *Insomuch that*—This depends on ver. 12, at the beginning. *Into the streets*—[Or, down the street. Alf.] The preposition has a distributive sense without the article, ver. 42: not with the article, ch. viii. 8. *Beds and couches*—Gr. κλινῶν καὶ κραββάτων, *couches and pallets*. A couch, κλινή, is more costly: a pallet, κραββάτος, more humble. [But this distinction is merely arbitrary. Mey.] *Of Peter*—He, who had denied Jesus, was now the more conspicuous in faith. *Of them*—The force of the clause added by some, is virtually contained in verses 12 and 16, “and they were delivered from their infirmity.”

16. [Round about—The cause advances continually farther and wider. V. G.] *Every one*—There was now no failure, no abortive attempt as before: Matt. xvii. 16.

17. *Rose up*—He thought that he ought not to remain quiet. *Of the Sadducees*—Many congregated to these, that they might the more assail Jesus Christ’s resurrection. *With indignation*—The impotence of this feeling appears from their whole proceeding.

18. [Omit ἀντῶν, their. Tisch., Alf.]

19. *The angel*—You will in all cases find that these great consolations were only bestowed on the deeply afflicted: Justus Jonas. *The doors*—Ch. xii. 10, xvi. 26.

20. *Go*—At once. *Stand*—Most boldly. *In the temple*—Publicly as before. *To the people*—Whereas the rulers do not wish them to hear. *All*—Without diminution. *The words of this life*—That is, these words of life. Comp. ver. 32. So among the Hebrews the adjective often agrees with the latter substantive. Comp. ch. xiii. 26. *The words of life*, John vi. 68, that is, the words concerning the life of Christ, and of believers, are to be proclaimed fearlessly.

21. *Council*—Gr. ἑβραϊστίαν. A Septuagint word.

23. [Omit μὲν, truly. Tisch., Alf.] *Shut*—The angel had shut it again: ver. 19. [Omit ἐξω, without, and for πρὸ, before, read ἐπι, at. Tisch., Alf.]

24. *They doubted*—The world, in harassing God’s servants, involves itself in countless perplexities, and attributes all the blame to them: ch. xii. 18, xvi. 20, xvii. 6.

25. [Omit λέγων, saying. Tisch., Alf.] *Standing*—In contrast with, ye have put.

26. *Without violence*—From which otherwise they would not have abstained. Often the rudeness of the multitude, though not good in itself, conduces to a good cause: Luke xx. 6.

27. *Asked*—Expostulating.

28. [Omit *οὐ*, not. *Tisch., Alf.*] *Straitly*—Gr. *παράγγελλομαι*, with *injunctio*. He is ashamed to say, *with threatening*: comp. ch. iv. 17; for they could not punish them. *Command*—See the coarse cunning of the enemies of the Gospel! They, at their pleasure, make, pervert, and invent edicts, laws, and prohibitions, which cannot but be broken by the witnesses who obey the GOD of truth, in order that the innocent may be punished as guilty. O what injustice! *In this*—He avoids the name *Jesus*. Peter mentions it and glories in it, ver. 30, 31. *Jerusalem*—In which, say they, we watch. *Ye intend*—Gr. *βούλεσθε*, *wish*. An invidious word. The apostles did not wish that; but they taught truthfully, that Jesus was impiously murdered by the Jews, and at the same time showed a way whereby the latter might experience the power of Jesus' blood in imparting grace and salvation. *To bring*—So Judg. ix. 24, *That the cruelty—might come and their blood be laid upon Abimelech*. *Upon us*—[That is, *ye intend to bring it about, that his blood be avenged on us*, by an insurrection of the people. *Mey., Alf.*] They themselves had a little before taken upon themselves, the blood of the Just One, in words, Matt. xxvii. 25; and soon after, in very deed, ver. 30. [This is the custom of adversaries. Having obtained an opportunity, they show themselves fierce, mad, and cruel: then, when the victory inclines to the opposite side, they are unwilling to admit that they have sinned so greatly either in deed or intent. *V. G.*]

29. *Peter*—Although Peter had already more than the others felt the world's hatred, he does not shun the task of speaking and acting. He also does not now use the title, as in ch. iv. 8; nay, this is, as it were, the continuation of his speech with increasing severity. [*And the apostles*—For Peter spoke in the name of all. *Mey.*] *God*—Who by the angel ordered him to speak: ver. 20. *Men*—You who ordered us to be silent.

30. *Of our fathers*—Ch. iii. 13. *Raised up*—Of David's seed: ch. xiii. 28, iii. 22. For the promises given to the fathers, contemplated this raising up. The same verb occurs, Luke i. 69. *Ye slew*—He had said before, *ἀνείλετε, put to death, ἀπέχευε, slew, ἐσταυρώσατε, crucified*; he now uses a severer expression. *On a tree*—In a tree was the beginning of sin: in a tree its atonement.

31. *A Prince and Saviour*—The Author of salvation: Heb. ii. 10, that is, he exalted him to be a Prince and Saviour; ch. ii. 36; [or rather exalted him as a *Prince and Saviour*. The words, *to be* are not in the Greek. *Alf.*] *Hath exalted*—The exaltation assumes the resurrection from the dead, or even includes it; Phil. ii. 9. *To give*—

Repentance is a joyful *gift*, not a sorrowful matter; ch. xi. 18; 2 Tim. ii. 25. *Repentance*—Whereby Jesus is accepted as a *Prince*. *Forgiveness*—Whereby he is accepted as a *Saviour*. *Of sins*—Even of that sin which ye have committed against Jesus, ver. 28.

32. *And*—And therefore. *Also*—This particle amplifies. The Holy Spirit's testimony is greater than that of the apostles. *That obey*—God, saith Peter, hath given us the Holy Spirit: he impels us to testify, and we obey; ver. 29. Note the difference between the two words, comparing ver. 36, 37, 40, where *πειθεσθαι*, *obeyed*, *agreed*, occurs. According to Ammon., *πειθεσθαι* is to assent voluntarily, but *πειθαρχεῖν*, to obey the command of another. Comp. Acts xxvii. 11, 21.

33. *They were cut to the heart*—Ch. vii. 54. So the Latins say, *findor*, *I am cleft*. [*Took counsel*—Or rather *were purposing*. *Alf.*]

34. *Stood up*—As about to speak at length. *In the council*—God can raise up defenders on every side. *A Pharisee*—And therefore believing the resurrection of the dead, which was denied by the Sadducees. *Had in reputation*—In high esteem. *Among all the people*—Although the rulers, the Sadducees, ver. 17, did not esteem him so highly. [For *τοὺς ἀποστόλους*, *the Apostles*, *Tisch.* (not *Alf.*) reads *τοὺς ἀνθρώπους*, *the men*.] *Forth*—So the anger of the rulers was softened. *A little space*—A courteous speech.

36. *Before*—It is good to support counsels by examples. These Gamaliel prudently premises, and then adds the consequence. [*Before these days*—That is, *not long ago*. *Mey.*] *Himself*—A characteristic of false teaching: ch. viii. 9. [For *προσεκολλήθη*, *joined themselves*, read *προσεκλιθῆ*, *adhered*. *Tisch.*, *Alf.*] *To nought*—Not merely their counsels, but themselves came to nought. How many wretched men have been led to destruction by false teachers!

37. *After*—It must therefore be a different Theudas whom Josephus places after this Judas. *In the days*—A time then known and suited for revolution. [Omit *ἔχανόν*, *much*. *Tisch.*, *Alf.* *Dispersed*—Not *brought to nought*, like those of Theudas, ver. 36. They became active and notorious again, during the Jewish war. *Mey.*, *Alf.*]

38. *I say unto you*—This formula here, is rather mild than severe. *Let them alone*—Permit them to do what they are doing. We should assent to a cause that is manifestly good; we should resist one that is manifestly bad. But in a sudden, new, and doubtful matter, relating to angry adversaries, Gamaliel's counsel is peculiarly salutary. *Or*—He means that it should be rather termed a *work* than a *counsel*. The

apostles certainly did all things, not by their own, but by the Divine counsel. *Come to nought*—It both can and will be dissolved, either by you or by others, or of itself.

38, 39. *If it be, if it is*—Gr. εἰν ἢ, εἰ ἔστιν. The former expresses merely a condition; the latter, being here contrasted with the former, implies something absolute. Therefore also Gamaliel expresses this second alternative in the second person plural, not in the first.

39. [For οὐ δύνασθε, *ye cannot*, read οὐ δύνησασθε, *ye will not be able to*. Tisch., not Alf. Also for αὐτὸ, *it*, read αὐτοῦς, *them*. Tisch., Alf.] *Lest haply even*—This use of the particles is courteous. The *even* signifies, that, apart from the vainness of the attempt, they would be guilty *even* of impiety. This clause depends on the sense of the clause immediately preceding; *ye cannot*, and therefore ought not attempt to *overthrow* it. *God-opposers*—Gr. θεομάχοι, [Eng. Ver. *to fight against God*.] This word is put by *Symmachus* more than once for the Heb. רֵפְאִים, *Rephaim*. θεοῦ, *of God*, and θεομάχοι, *God-opposers*, are kindred words. [There are many such. V. G.] *Ye be found*—Eventually.

40. *They agreed*—So far as not to kill the apostles: for the councillors did not become better disposed. *Beaten*—The Jews, who were afterwards to inflict severer punishments, had not yet done this. Even the world advances gradually, either with increasing hatred, or else under the show of justice.

41. *Rejoicing*—A characteristic of truth—in afflictions, joy, real, deep, and pure. [Omit αὐτοῦ, *his*. Tisch., Alf. Read, ὑπὲρ τοῦ ὀνόματος, *for the name*. So Beng.] *For the name*—*The name* forbidden in ver. 40. [*The name* above other names. The one whose confession and preaching was the highest business of the Apostles. Mey.] Some have added, *of Jesus*, or of the Lord Jesus, or of Christ. But it is absolute, as in 3 John ver. 7: Lev. xxiv. 11. Luke had written the name Jesus in the preceding verse. The *name* here refers to it with an elegant ellipsis of the pronoun. *They were counted worthy to suffer shame*—A choice *Oxymoron*: [union of words of contrary signification:] so *To you it is given to suffer*, Phil. i. 29: comp. 1 Pet. ii. 19. [Indignity before men is honor with God. V. G. I love to suffer, but cannot tell whether I am worthy to suffer. *Ignatius in F*.]

42. *They ceased not*—Whatever the world might forbid. *The*—[*The Christ*, not rendered in Eng. Vers.] They announced that Jesus is *the Christ*. [For Ἰησοῦν τὸν Χριστὸν, *Jesus Christ*, read τὸν Χριστὸν Ἰησοῦν, *Christ Jesus*. Tisch., Alf.]

CHAPTER VI.

1. *Multiplied*—Gr. πληθύνοντων, *multiplying*. Supply *ἑαυτοῖς, themselves*. In a *multitude*, a cause of murmuring easily arises. *Of the Hellenists*—[Eng. Vers., *Grecians*.] Jews born outside of Palestine, to whom the Greek tongue, besides the *Hebrew*, was vernacular: as in our day there are many Lusitanian, German, Jews, etc. *Were neglected*—Without any ill will. The apostles could not attend to all things. *Their widows*—Who, even in a holy society, are more easily forgotten, since men are better able to urge their own claims.

2. [*It is not our pleasure*—Gr. οὐκ ἀρεστόν ἐστιν. The rendering, *it is not reason*, (Eng. Vers.,) or *it is not just*, is wrong. *Mey.*, etc.] *That we*—The apostles. *Should leave*—They could not attend to both at once: wherefore they sustain the nobler. It is dangerous to leave the duties especially entrusted to us. This often happens while we are unconscious of it. The bishops have completely abjured this principle, being so involved in worldly things, that their princely function almost absorbs spiritual things, excepting ceremonious parade. *Serve tables*—The phrase expresses something unworthy. The contrast is *the ministry of the word*, ver. 4. There are long discussions on the functions of *deacons* in the primitive Church: but the matter may be briefly summed up. It was the especial duty of the apostles, evangelists, and bishops, to preach GOD's word; it was their secondary duty to exercise a kind of fatherly care (for the Church was, at the beginning, like a family) over the sustenance, particularly of the poor, of strangers, of widows, etc. But *deacons*, of both sexes, were appointed especially for the same care of the sustenance: and in that department they held it necessary to bestow very much labor on the Church of Jerusalem; in other places, more or less: whatever additional labor they could bestow they devoted to preaching the word.

3. [*Seven*—The sacred number. *Mey.*] *Of honest report*—Gr. μαρτυρουμένων, *testified of*. Against whom was no suspicion of wrong doing, although there was no need of oath, security, or bond, etc. Comp. 2 Kings xii. 15, xxii. 7. After the example of Ananias, who was so severely punished in the case of his own property, no one would so readily break faith in the case of another's. *Seven*—These were appointed, not at the beginning, but after the apostles, and by the apostles. In the government of the Church, GOD has left many things to be settled as occasions require: but the Church should determine nothing without GOD. There had been about five thousand men; ch. iv. 4; now,

with the additions made in the meantime, the number became such, that one deacon should have charge of each thousand. [Omit *ἀγίον*, *holy. Tisch.*, (*Alf.* in brackets.) Read *full of the Spirit.*] *Full*—It is no unimportant matter to dispense the property of the Church. Even in a public steward, and in a deacon, as such, there should be administrative and sanctifying gifts. [The goods of the Church are not to be regarded as spoil, but to be administered in a spiritual manner, and as those seven, or even the apostles themselves, if still alive, would use them. GOD himself will at some time require an account. *V. G.*] *We shall appoint*—Gr. *καταστήσομεν*. The Indicative, as in 1 Cor. vi. 5; Eph. vi. 16, etc.; Phil. ii. 20. [And so *Tisch.*, *Alf.*, instead of *καταστήσωμεν*, *may appoint.*]

4. *To prayer and the ministry of the word*—Prayer takes precedence of the ministry of the word. [And to those two are reducible all the ministries of the church. So *Taylor* in *F.*] *We will give ourselves continually to*—We will have no leisure but for these. These are most noble duties, which no bishop can delegate to another, as though he himself were intent on more important matters.

5. *The whole*—Beautiful harmony with obedience. *Stephen*—From the Greek names, and from other reasons, (for instance, lest the Hebrews should have the advantage of the Hellenists in the distribution of food,) it is rightly inferred that these seven were partly Hebrews, partly Hellenists. Many Jews had Greek names. *Full*—He excelled: the others are not excluded; ver. 3. *Of faith*—Not merely fidelity, but spiritual faith. *Parnenas*—*Parmenio*. So it is written in the *Chronicon Alexandrinum*. *A proselyte*—The proselytes might have recourse to a proselyte. Well tried proselytes may also be employed in services.

6. *When they had prayed*—The apostles. The former verb, *they set*, and the latter have different subjects; so ch. viii. 17. [*Laid their hands*—This symbol of gifts and powers passing over to any one served, from the time of Moses, as a form of consecration. From its adoption by the apostles, it became general in the church; but as yet there was no formal, hierarchical classification. *Mey.*, *Alf.*]

7. *Increased*—While harmony was maintained, and diligence in the word of GOD. *The multitude*—The expression *multitude*, Gr. *ὄχλος*, is applied even to a not very large number; ch. i. 15; Luke v. 29, vi. 17; John xii. 17. Wherefore there is nothing improbable here. As to the *priests*, there might have been less hope: now others are influenced in greater numbers by their example. The rest of the *people* are alluded to in the next clause. [*Were obedient to the faith*—*Faith* here denotes the testimony of the Gospel, which is most worthy of belief;

wherefore in other passages, *to obey the Gospel*, is used; Rom. x. 16; 2 Thess. i. 8; and thence, *obedience to the faith*, Rom. i. 5, xvi. 26. God shows us his testimony; to which he who receives it as true, submissively gives ear, and so obeys it. *V. G.* The culminating point of the popularity of the church in Jerusalem. *Alf.*]

8. *And Stephen*—Stephen, though appointed to attend to outward concerns, also discharges spiritual duties. When the church is sound, all things tend upward: when diseased, downward. [For *πίστεως*, *faith*, read *χάρτος*, *grace*. *Tisch.*, *Alf.*]

9. *Of the synagogue—of Asia*—This whole description applies to the same synagogue, which was at Jerusalem, in a most flourishing state, attracting the eyes of all, composed of foreign nations, Europeans, Africans, and Asiatics: for instance, it had Saul of *Cilicia*. Whence, moreover, it is very probable that Gamaliel, the famous teacher of the law, as he was Saul's teacher, presided over this very synagogue, and that this commotion was excited either without his knowledge, or against his will. *Of the libertines*—[freed men,] A Roman term. For many Jews were at Rome; ch. xviii. 2, xxviii. 17: and of these, many who had been made captives in former wars, and brought to Rome, having readily recovered their *liberty* (for the Romans disliked the Jews), had returned to Jerusalem, and perhaps brought with them many proselytes in the same condition, that is, *freed men*. Therefore, instead of Romans, they are called *Libertines*. Add the note on ch. ii. 10. *Of them of*—Gr. τῶν ἀπὸ. Construe, ἐκ τῆς συναγωγῆς τῶν ἀπὸ Κιλικίας, *of the synagogue of those from Cilicia*.

10. *The wisdom*—Wisdom is a most *powerful* thing. *And the Spirit*—The epithet *Holy* is not added, as in ver. 3, 5. His adversaries felt that there was a spirit in Stephen: they did not know that the Holy Spirit was in him.

11. *Then*—The resource of the vanquished. *Against*—The slanderers first spake here indefinitely; then definitely, ver. 13, 14. *The*—[God, Not rendered in Eng. Vers.,] *God himself*. The article implies an *Epitasis* (augmented force.) [This false charge shows what Stephen's doctrine was. He was, perhaps, the first clearly to set forth the transitory nature of the Jewish law, temple, and worship; and thus appears in a striking manner as the forerunner of Paul. *Neand.*]

12. *They stirred up*—*Κινεῖσθαι*, *to be stirred up*, is especially said of that which is not moved by reason: ch. xxi. 30. *The people*—Powerful in numbers. *The elders*—Powerful in authority. *The scribes*—Powerful in learning.

13. *Ceaseth not*—They attempt to excite hatred. [Omit *βλασφημία, blasphemous. Tisch., Alf.*] *To speak words*—The same phrase occurs in Luke xii. 10. [Omit *τούτου, this. Tisch., Alf.*—Read, *the holy place.*] *The law*—See ver. 14, at the end. Comp. ch. xxi. 28.

14. *For*—Observe the inference unfairly drawn from the best words, ver. 13. *This*—Demonstrative, as in Deut. ix. 3, but used by Stephen's adversaries in bitter contempt. Comp. Luke xv. 30, note. *Shall destroy*—Every slander lays hold of some portion of truth. Stephen, for it was now full time, had intimated something of what was about to occur. And he seems almost to have seen more concerning the abrogation of rites, than Peter did before the reply of the Spirit; ch. x. 19, comp. what precedes.

15. *As it had been the face of an angel*—[That is, not merely a calm and holy aspect; but all saw on his countenance an angelic glory from without. *Mey.*] The hidden glory of believers often shines forth even from their body, especially from a high cross, and in heaven. Even Moses' face shone. Scripture, when it praises anything peculiarly, calls it *divine*, ch. vii. 20; or at least *angelic*: and brightness is ascribed to the angels, and the angels were doubtless attending Stephen. [Holiness is no solitary, neglected thing. It has greater alliances than sin. It is in league with God and the whole universe. *Cudworth in F.*]

CHAPTER VII.

1. *The high priest*—As the president. *Whether*—[Expressed in Eng. Vers., simply by the interrogation.] The question gives opportunity for Stephen's defence against the charges of his adversaries. *Then*, Gr. *ἀρα*, [also included in the question in the Eng. Vers.,] has an appearance of fairness, and of astonishment. This is the sum of the defence: I acknowledge God's glory revealed to the fathers, ver. 2; the call of *Moses*, ver. 34, 35; the majesty of the *law*, ver. 8, 38, 44; the sanctity of *the temple and of this place*, ver. 7, at the end, 45, 47. And indeed the law is older than the temple: the promise, than the law. For GOD both gave and showed himself voluntarily to Abraham, Isaac, Jacob, and their sons, as their GOD, ver. 2, 8, 9, 10,

17, 18, 32, 34, 45; and they also rendered faith and obedience to GOD, ver. 4, 20, 21, 23; especially in keeping the law, ver. 8; and the land, ver. 16. Meanwhile GOD neither at the beginning, nor ever after, confined his presence to this one spot: for even before the erection of the temple, and outside of this land, he allowed himself to be known and worshipped, ver. 2, 9, 33, 44; and that the fathers and their posterity were not entirely confined to this place, their wanderings, ver. 4, 5, 14, 29, 44, and exile, ver. 43, at the end, show. But ye always were evil, ver. 9; ye resisted *Moses*, ver. 25, 26, 39, 40; ye turned away from *the land*, ver. 39; ye abandoned God, ver. 40, 41; ye worshipped the temple superstitiously, ver. 48; ye resisted GOD and his Spirit, ver. 51; ye have slain the prophets and Messiah himself, ver. 52; ye have not kept *the law*, ver. 53. Therefore GOD is not bound to you, much less to you alone. The histories of former events are wont to be related in Scripture, the fact being traced from its beginnings; but in such a way that, according to the nature of the purpose, some things are rapidly recounted, others are omitted: see ch. xiii. 17, 18; Dent. xxxiii. 2, 3; Ps. cvi. 7, 8; Ezek. xx. 5, 6; Hab. iii. 3, 4; Heb. xi. 3, 4, where faith is treated of, as unbelief here. And most appropriately at this solemn time and place, while the apostles were testifying rather of Jesus Christ, Stephen recapitulates ancient events: affording an instance of wisely drawing forth the essence of *Ecclesiastical History*. Wherefore we should by no means assent to Erasmus and others, who think that many things in this speech have little bearing on that which Stephen undertook. Indeed, this testimony is most worthy of the fullness of the Spirit, as of his faith and power; and though he does not directly contradict the statements of his adversaries, yet he powerfully answers all the charges. Nor can it be doubted but that Stephen, after he had unfolded the past and present, would have introduced something respecting the future, the destruction of the temple, the abrogation of the ceremonial law, the punishment of the people, comp. ver. 43, at the end: and more fully concerning Jesus of Nazareth being the true Messiah, (comp. ver. 37,) had not his speech been interrupted by the cries of the clamoring Jews (as the same Erasmus appropriately suggests). This is the only elaborate speech in this book, delivered by a witness of Christ who was not an apostle; a precious instance of the Spirit's power.

2. *Brethren and fathers*—Stephen, being a young man, addresses them according to their different ages. [*Brethren*—All present; *fathers*, the Sanhedrim only. *Mey.*] *The God of glory*—The sum of the Divine praise. *Glory* is the Divinity manifest. This splendid

title implies that Abraham was indebted to GOD for both himself wholly, and his posterity, and the land and all the blessings promised and vouchsafed to himself and his posterity, without any corresponding claim upon God. *Appeared*—Manifested himself as the GOD of glory. *Unto our father*—Thence this benefit related also to Abraham's offspring. *Before*—Comp. ver. 4, at the end.

3. *Get thee out—I shall shew.* So Gen. xii. 1, Sept., except that they introduce *and from thy father's house.* *Country*—This brought about his departure from Chaldea. *Kindred*—This afterwards caused his departure from Haran, to which Abraham's family had come, ver.

4. The older portion of the family remained in Mesopotamia, the younger in Haran; for it is not to be supposed that Terah remained there entirely alone. They who also followed Abraham from Haran, followed him voluntarily. Abraham was not ordered to bring them with him: and had they not followed, he would still have departed from Haran: comp. Gen. xi. 31, xxiv. 4. *Which*—Gr. ἣν δὲ, *whichsoever.* Abraham did not know which would be the land: Heb. xi. 8.

4. *Of the Chaldeans*—Whose land belonged to *Mesopotamia.* *When*—Gr. μετὰ, *after.* [But Terah was seventy when Abraham was born, Gen. xi. 26; and lived to the age of 205; Gen. xi. 32. Since Abraham was 75 when he left Haran (Charran) Gen. xii. 4. Terah must have lived sixty years after this. It seems that the Jewish tradition, to honor Abraham's piety toward his father, made him remain with him till his death. Stephen follows this traditional reckoning. *Mey.* "It is truly lamentable to see the great Bengel, warped by the unworthy effort of squaring at all hazards the letter of God's word in such matters, write thus," says *Alf.* quoting the following note.] Abraham, while Terah lived in Haran, had in a measure his paternal home in Haran, dwelling in Canaan only as a foreigner: but when his father was dead, he began to dwell solely in Canaan. It is not without a secret meaning, that Abraham's father did not enter Canaan: for so it appeared, that this land did not fall to himself and his posterity by the right of worldly inheritance. *Now*—To-day. [He that hath God's call need not fear God's conduct. *Burkitt* in *F.*]

5. *Not so much as to set his foot on*—That land of which ver. 16 treats, Abraham did not receive by Divine gift, but bought; the very purchase implying that he was a stranger. *He promised*—Gen. xii.

7. *It*—The whole. [The promises of God have never borrowed help from moral probabilities. *Sherlock* in *F.*] *When* as yet he had no child—Not even Ishmael was yet born: nor was there any hope of

offspring, because of Sarah's barrenness. Both the inheritance and the posterity itself was according to promise. This clause forms an *Epitasis* (Emphatic addition), as does *not even so much as to set his foot on*.

6. *But*—[Eng. Vers., *and*.] The contrast between the *promise* and the time of its fulfilment, which was *to be awaited, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years. And the nation*—I—Gen. xv. 13, 14, Sept. *A strange*—Egypt was not then named. Comp. the *to whomsoever*, ver. 7. *Entreat them evil*—This clause, omitted by some, is required by the fact itself (of which presently) and by the accent in Gen. xv. 13. *Four hundred years*—[A round number, further specified as 430, Ex. xii. 40. *Mey., Alf.*] These years are to be referred not only to the Egyptian bondage (which began long after the death of Joseph and of his brethren, when the people multiplied, ver. 15, etc.), but to the whole sojourn in the strange land. [From the birth of Isaac to the escape from Egypt. *V. G.*] Four hundred years in the case of a people, and forty in the case of a man, constitute a memorable period; even with Israel and Moses. Moreover by this very number it was indicated that the joyful dwelling in Canaan long afterwards would be of longer duration.

7. *Shall serve me in this place*—Exod. iii. 12, Sept. *And ye shall serve God upon this mountain*—Moses records these words spoken to him of the place, Horeb, not excluding Canaan: *Ibid.* ver. 8. For if worship on Horeb was a sign of Moses's mission, Ex. iii. 12, much more was worship in Canaan a sign. Therefore Stephen has woven together the prophecies given to Abraham and Moses, in this sense: They shall go forth from the land of bondage (this was said to both) and shall come to Horeb, and shall serve the Lord in this place; and shall come thence into the land of Canaan, and shall serve the Lord. In thus interweaving these, he powerfully shows: 1, that what was said to Moses about Israel's worship of GOD, was already in Abraham's time divinely intended and meant: 2, that they were taught to serve GOD in Horeb, that they might worship him perpetually in Canaan, ver. 44: 3, that the worship in Horeb was greatly impaired by the people, ver. 40, 41, and was rather rendered when they at length entered Canaan; ver. 45. They shall serve me, is the expression: not the Egyptians; they shall serve freely, as Priests.

8. *And thus*—[That is, in this new covenant state, Gen. xvii. 8, 10. *Alf.*] After the covenant of circumcision had been given. For

Ishmael had been born before. *ὄβρως*, so, including the time, as *πῶς*, *how*, Rom. iv. 10. *Patriarchs*—A splendid title from the Sept.

9. [*Moved with envy*—Stephen shows that the Jews' ancestors were already stiff-necked. *V. G.*] *Sold into Egypt*—*Removed from them* him who was soon after carried *into Egypt*. An abbreviated expression: and so the Sept., Gen. xlv. 4.

10. *Out of all*—See 2 Tim. iii. 11, note. *Made him governor over Egypt and all his house*—Ps. cv. 21, Sept., *He made him lord of his house and ruler of all his substance*.

11. [*No sustenance*—Because they knew not that their brother ruled in Egypt; just as we find none, from not believing that our Elder Brother reigns in heaven. *Horneck in F.*]

12. *Jacob*—Even believers experience the common miseries of life, but to their own good.

13. *Was made known to*—*Made himself known*: Gen. xlv. 1, Sept. *Made himself known unto his brethren*.

14. *Threescore and fifteen*—Stephen, or Luke, follows the Septuagint, as being then best known; which in Gen. xlvi. 27, or even in Deut. x. 22, has given the number *Seventy-five*; whereas in the Hebrew and Samaritan Pentateuch, and in Josephus, the number is *Seventy*. So also Philo, adding one son and one grandson of Manasses, and the two sons and one grandson of Ephraim: Gen. xlvi. 20.

15. [For *κατέβη δὲ*, so—*went down*, read *καὶ κατέβη*, and—*went down*. *Tisch.*, *Alf. Tisch.* also omits *εἰς Ἀγυπτου*, and *Alf.* brackets it.]

16. *And*—We may paraphrase the passage thus: Jacob died and our fathers (*namely, Joseph*); and (*because, after the example of Abraham and Sarah, Isaac and Rebecca, they wished to rest in the promised land*, Gen. l. 13, 25,) they were carried over into Sychem (*and into the sepulchre of Hebron*, Gen. xxiii. 19), and were laid (*in the parcel of ground at Shechem, and*) in the sepulchre (*of Hebron*), which Abraham had bought (*and Jacob*) for a sum of money (*and a hundred lambs*) from the sons of Emmor (the father) of Sichem (*and from Ephron*.) For two most familiar histories of a double purchase (examine well Gen. xxiii. and xxxiii.), and a double burial are intertwined: Gen. l. and Josh. xxiv. Here both histories from the nature of the facts stated require the omitted parts to be mutually supplied. The brevity which was best suited to his enthusiasm, gave Stephen just occasion, in a matter so well known, thus to condense these details. Moreover there is to be added the consideration that, as Jacob was buried in the sepulchre of Hebron, and Joseph in the land of Shechem, so the rest of the fathers who died in Egypt, or some of

them, are said to have been gathered to both of them. For Josephus, (lib. ii. Ant. ch. iv.,) writes, that they were buried at Hebron; Jerome informs us that their tombs existed even in his time at Shechem, and were wont to be visited by strangers. From which Franc. Junius infers that part were buried in the one place, part in the other, as seemed convenient to their posterity. Pererius thinks that they were carried from Shechem to Hebron. And as it would have taken too long for Stephen to recount these details, he with admirable conciseness has indicated the whole. Therefore the reading *Ἀβραάμ, Abraham*, remains intact: nor is there need of the conjecture *Ἰακώβ, Jacob*. Flaccius admirably observes on this passage: Stephen has no time, in running over so many histories, to narrate each in detail: therefore he compresses into one two different sepulchres, places, and purchases, so that, in the former history, indeed, he names the true purchaser, omitting the seller: on the other hand, in the latter history, he names the true seller, omitting the purchaser; joining as it were diametrically two out of those four contracting parties. However much, therefore, the name of the purchaser may be emended, still it would not be true that Jacob was buried in Shechem. Abraham bought a burial place from the sons of Heth, Gen. xxiii.; Jacob was buried there, Gen. xlix. and l.: Jacob purchased a field from the sons of Emmor, Gen. xxxiii.; Joseph was buried there, Josh. xxiv. Here you have a general outline of those contracts, and may see how Stephen united the two purchases into one. So says the Illyrian. Similarly the same Stephen, a little before, in ver. 7, united two prophecies, to Abraham and to Moses, into one: Exod. iii. 12; Gen. xv. 16: and in ver. 9, he condensed into one word the *selling* of Joseph and his removal *into Egypt*: and below, in ver. 43, he joins a saying of Amos and the departure *to Babylon*, from Jeremiah. So in ver. 24, A certain one (an Israelite) *suffering wrong*;—an *Egyptian* (inflicting the wrong.) A Semiduplex [where the relation of two members of a sentence is such that they must be *mutually* supplied, one from the other] sentence of this kind, though to us for the most part it seems strange, did not seem so to the Hebrews. We shall observe a parallel example at Heb. xii. 20. In writing, omissions of this kind are usually marked by the pen: but they are employed also in speaking, when, in a very familiar matter, and one vividly present to the mind of both speaker and hearers, only what is needed is said, and the other things, which would interrupt the flow of the language, must be supposed to have been said. *The sepulchre*—As they were pilgrims, the first land they bought was for a *sepulchre*; for they were seeking a heavenly country. *Of Sychem—Τοῦ,*

the, understand *πατρός, father*. The son was more celebrated than the father; wherefore the latter is named from the former. Emmor was the father of Shechem.

17. *Where*—Gr. *καθώς, even as*. This is more than *ὡς, as*. *Even as* God had promised it would come to pass at a particular time, so it came to pass when the four centuries had elapsed. [For *ῥημοσεν, swore*, read *ῥημολόγησεν, promised*. *Tisch., Alf.*]

19. [Omit the second *ἡμῶν, our*. *Tisch., (Alf. brackets.)* Read *the fathers.*] *Might not live*—That is, the children. A Septuagint word: Exod. i. 17, 18, and elsewhere frequently.

20. *In which time*—Sad, seasonable. *Fair*—Gr. *ἀστεῖος*. So the Sept. Exod. ii. 2, express the Hebrew *טוב*. A specimen of goodly countenance. *To God*—*τῷ θεῷ*. [Eng. Vers. renders *ἀστεῖος τῷ θεῷ, exceeding fair.*] So the Sept. 1 Sam. xvi. 12, *ἀγαθὸς ὀρᾷσει Κυρίῳ, goodly to look to*. Literally, *of good appearance unto the Lord*: John iii. 3, *πόλις μεγάλη τῷ θεῷ, a great city unto the Lord*. [Eng. Vers., *an exceeding great city.*] Whatever is excellent, is so by the Divine gift. *Three months*—They might have thought that their labor was vain, that the child notwithstanding must perish; but they undertook the labor, and the matter succeeded very far beyond their hope. *Father's*—Supply *his*. So 1 Cor. v. 1; Gal. iv. 2.

21. *When he was cast out*—The accusative absolute, as in ch. xxvi. 3. *For her son*—To be to her in the place of a son.

22. *Was learned*—As designed to rule. Comp. Heb. xi. 26. *The wisdom*—This the Egyptians had learned from Joseph: Ps. cv. 22. This Solomon surpassed: 1 Kings iv. 30. This was highly estimated by Stephen's adversaries, especially the *Alexandrians*: ch. vi. 9. *Mighty*—This *power* was more important than all the *wisdom* of the Egyptians, which Stephen, however, mentions to commend Moses; nor did wisdom produce that power, but the promise and faith: Heb. xi. 24, 25. Often wisdom and power are joined. *In words*—Eloquence: though his utterance was defective: Exod. iv. 10. *In deeds*—Power. [Add *αὐτοῦ, his*. *Tisch., Alf.* Read, *in his words, etc.*]

23. *Full*—There is a proper time in all things. Before that we should undertake nothing. *Forty years old*—Moses' life was *thrice forty years*: ver. 30, 36. *It came up into his heart*—A very appropriate phrase. There may be something in the depth of the soul, which afterwards emerges and ascends from that sea into the heart, as into an island. It might seem to have come casually into Moses' mind: and yet Moses was divinely impelled. *To visit*—[Gr. *ἐπισκέψασθαι*, a most expressive word, used in Luke i. 68, to denote Christ's deep and tender sympathy in the miseries of mankind. *F.*] Although

he himself was prosperous and they wretched. He could not accurately know in the palace, the sorrows of his brethren; therefore he went to them. *His brethren*—A loving motive which Moses also applied to others: ver. 26.

24. *Smote the Egyptians*—So the Sept. in Exod. ii. 12.

25. *He supposed*—Therefore Moses knew why he had done it. *Would have understood*—Often from one instance an opinion may be formed of many cases. [*Giveth them deliverance—not would deliver them*, as Eng. Vers. The first step in the liberation was the death of that Egyptian. *Mey.*] *They understood not*—By sloth and forgetfulness great matters are often neglected. This resistance of the people seems afterwards to have induced Moses to refuse the undertaking.

26. *Showed himself*—Voluntarily, unexpectedly. *Set them at one*—By the force of kindness. *Saying*—An example of brotherly reproof.

27. *Thrust him away*—Adding sin to sin. *Who*—*The Egyptian*. So the Sept. Exod. ii. 14. *Who*—God's instruments are often repelled on pretence of wanting a human call. *A ruler*—They seem to have been unaware how great a man Moses was in the palace. It is the part of a ruler to judge.

28. *As*—Those things are often known which we do not suppose are known of us.

29. *At this saying*—When he heard this remark. *A stranger*—In Egypt, as the son of Pharaoh's daughter, he had begun to be at home: now, as a stranger, he wanders from that country also.

30. [Omit *Kυριου, of the Lord. Tisch., Alf.*] *An angel*—The Son of God. See following verses. Moses at first did not know who it was, but soon after recognized him from the voice. *In a flame of fire*—Signifying the majesty of God, who was present.

31. [Omit *πρὸς αὐτὸν, unto him. Tisch., Alf.*]

32. *Fathers*—These are presently named. *Thy*—Whomsoever God intends to employ, to assist others, he first confirms in faith. [Omit *ὁ Θεός, the God*, the third and fourth times. *Tisch., Alf.*] *Trembled*—Revelations from heaven begin with terrifying man, especially one inexperienced in them, and end in consolation. By terror the Divine instruments are prepared.

33. *From thy feet*—He who bares his feet is regarded as having his entire body in a proper state. Comp. John xiii. 10. *For the place*—The sanctity of places depends solely on the will and presence of God, and is therefore transferable.

34. *Of my people*—They themselves were now mostly ignorant

that they were God's, and yet they were. *Groaning*—Gr. στεναγμοῦ; Sighs, arising from distress—Gr. ἐσπένου, from a peculiar object of the Divine hearing. *I am come down*—For before he had not seemed to be at hand. [For ἀποστειλῶ, will send, read ἀποστείλω, send. Tisch., Alf.]

35. *This*—So *this* is used thrice in the three following verses, by a grand *Anaphora* [repetition of the same word in beginnings]. *They refused*—Forty years before, they had denied him. In God's book what mortals speak against God is accurately noted: and the words and deeds of one man are ascribed also to those who are of the same mind: Rom. i. 32. Something may be denied even by the will. *Ruler and judge*—*Ruler and deliverer*—A gradation: ἀρχων, a ruler or prince; ἀρχηγός, a chief leader; δικαστής, a judge, who delivers one private individual from another; λυτρωτής, a deliverer, who rescues a nation from a nation. So too God made Jesus, whom the Jews had denied, Lord. [For ἐν χειρὶ, by the hand, read σὺν χειρὶ, with the hand. Tisch., Alf.] ἔν, in or by the hand, is the expression in Hebrew. *Of the angel*—See ver. 30, 31.

36. *In the land*—*In the sea*—The mention of *the land and sea* makes the language dignified.

37. *Prophet*—Stephen shows that he does not bring Moses and Christ into collision, and that his accusers should not do so. The same passage is quoted in ch. iii. 22, note. [Omit Κύριος, the Lord, and ὑμῶν, your, and αὐτοῦ ἀκούσεσθε, him shall ye hear. Tisch., Alf.]

38. *This*—Moses. *That was*—Construe with μετὰ, with. *In the church*—Not the people, but the gathering of the people, is here denoted. *With the angel*—*our fathers*—Therefore Moses was mediator. Stephen does not say, *with the angels*, but *with the Angel*, of the covenant. *Received*—Did not frame. *Oracles*—λόγιον, oracle, a diminutive, because of the brevity of the several statements. Every paragraph beginning with that formula, *And the Lord spake unto Moses*, is in itself a λόγιον, oracle. The *Decalogue* especially is referred to. *Living*—He says *Living*, not *life-giving*. He praises the law. It is fiery: it is living; Deut. xxxiii. 2.

39. *To become obedient*—[Eng. Vers., *obey*.] For then especially was the time of submitting themselves. *Thrust him from them*—Moses, with the law. [For ταῖς καρδίαις, hearts, read, τῇ καρδίᾳ, heart. Tisch., Alf.]

40. *Make*—*this Moses who*—*of him*—Exod. xxxii. 1, Sept., *up and make*—*this Moses the man that*—*what*—*of him*. *Make gods*—By the verb the noun itself was refuted: for *made gods* are not Gods.

To go before—They thought it irksome because of their longing for Egypt, to sit and wait so long. *What has become of him*—Whether he will return to us, or what he will bring, and when.

41. *They made a calf*—Gr. ἐμοσχοποίησαν. A very notorious crime is denoted by an extraordinary and newly-coined word. They imitated the Egyptians, whose god, Apis, was an ox. *Offered sacrifice*—Gr. ἀνήγαγον θυσίαν, *brought sacrifice*. A rare phrase. But so also in 1 Kings iii. 15, ἀνήγαγεν ὀλοκαυτώσεις, *offered up burnt-offerings*. *Unto the idol*—They were idolaters, though they made the Lord's name their pretext. *Rejoiced*—With great parade. *In the works of their own hands*—It becomes GOD to rejoice in the works of his own hands: and us to rejoice in the works of his hands. Men who rejoice in the works of their own hands are idolaters.

42. *Turned*—Because our fathers *turned back*, ver. 39. *Gave them up*—Often, from the time of their making the calf, to the times of Amos, and afterwards, as the people's perversity continually increased. *The host of heaven*—For example, as Mars and Saturn. See next verse. The oldest form of idolatry, more plausible than the others. It is called a *host*, because of its multitude, order, and power. *Of the prophets*—The twelve. *Have ye—to me—years—in the wilderness—house of Israel?*—*Remphan—ye made to worship them—beyond Babylon*—Amos v. 25, 26, Sept. *Raiphan*—[Instead of *Remphan*.] *Damascus*—[Instead of *Babylon*.] The prophecy of Amos has two parts: the former of which confirms ver. 41, respecting the guilt of the people; the latter the beginning of ver. 42, as to GOD's judgment, the mention of their being carried away being added. *Slain beasts*—They had offered these to the Lord; but not to him alone, or at all times, or with a perfect and willing heart. [The form of the question implies a *negative* answer. *Mey*. They had pretended to offer such sacrifices to him; but God, not accepting those which he is made to share with idols, regards them as *not offered*. *Mey*.]

43. [Omit ἐμῶν, *your*. Tisch., Alf. Read; *of the God*, etc.] *Yea ye took up*—Heb. טָקַעְתֶּם, *and ye bore*, as litters, not without parade. That this was perpetrated in the wilderness not long after the calf was made, appears from the preceding verse. This idolatry was secret (for otherwise Moses would not have omitted to notice it), yet it was gross and frequent. *The tabernacle*—A portable shrine. *And the*—The four clauses in Amos are read in this order: *And ye bore the tabernacle of your Moloch*, and *Chiun, the support of your images; the star of your god, which ye made to yourselves*: wherein the third clause is subjoined to the second by apposition, there being now no וְ prefixed; which is the reason why the Septuagint translators

(whom Stephen follows) could, without injury to the sense, transpose these two clauses, and why the fourth clause refers to the one of these in the Hebrew, to the other in the Greek. *Moloch* and *Kiyun*, from being common, became proper names; and these in Amos are construed with reference to their signification as common names, so that that important suffix, כן, *your*, should not be excluded, in such a way, however, as to allude to the proper names: whence the Septuagint have expressly translated them as proper names. That what *Kiyun* denotes in Amos, is denoted by the *Remphan* of the Sept., appears from the same transposition of the clauses: namely, that *Remphan* denotes Saturn, as *Moloch* denotes Mars. Hodius plausibly infers that the translator of Amos was an Egyptian, from this Egyptian appellation of Saturn. Harenberg thinks that *Kiyun* or *Remphan* was the Nile, which the Egyptians represented by the star Saturn; Jablonski interprets both of the Sun: Sam. Petitus, both of Saturn. *The star*—So Saturn is called, whose star was represented by a figure: as contrasted with Mars, whom they worshipped under a human form. *Your god*—R. Isaac Caro terms the planet Saturn the Star of Israel, appealing to the unanimous opinion of all astrologers. To upbraid them, the word *your* is thrice introduced. *Remphan*—The period, judging from the Hebrew accents and the order of the words, should have been placed before this word (which is variously written); which, however, the Septuagint translators have rendered unnecessary. But whereas the idea of the word *Kiyun* contained something suited for convicting the Jews, which the same Septuagint translators have not drawn from the proper name *Remphan*; [*Rephan* (*Remphan*) is probably Coptic, meaning *Saturn*, (the planet,) *Win*. *Kiyun* probably means the carriage or frame on which the image of the god was borne. *De W.*] The word, *Rephan*, and with the *m*-inserted by the Greeks, before the second labial, *Remphan*, seems to have the same origin as תרפים, *teraphim*, (of which others have treated); and hence has arisen the name *Remphis*, a king of Egypt. *Moloch* is plain enough. *Figures*—Subtilty does not excuse idolatry. *And*—Therefore. *Beyond Babylon*—That is, beyond Damascus and Babylon: for Amos and the Septuagint read, *beyond Damascus*. In Amos' time they dreaded of Damascus on account of the Syrian wars: Babylon, the place of their exile, was not yet named; Stephen therefore supplied it: and in fact they were carried beyond the city of Babylon: 2 Kings xvii. 6. They were carried, as a punishment, to the place whence they had brought their idols. They were thinking of Egypt: they went to a far different region. Compare a similar case of *Ampliatio* [naming a thing from the future event], of a quotation

in ch. xv. 17, note. The *Wechelian* edition observes, that *Δαμασκού*, *Damascus*, is somewhere read for *Βαβυλώνας*, *Babylon*: and Prideaux, in his *Connection of Sacred History with Profane*, (Part. i. p. 14, 15, ed. Germ.,) thinks that this is derived from old copies, and almost approves it. The *Wechelian* readings, when they are supported by no other manuscripts, owe their origin to Beza's annotations. *Damascus* has been plainly derived from the Septuagint in Justin, whom Beza quotes.

44. *The tabernacle of witness*—So the Sept. for the Hebrew אהל מועד, Ex. xxvii. 21, etc. [This introduces a new and important section of Stephen's speech; that concerning the *tabernacle and temple*. *Mey.* The design of which is to shew that *holiness is not confined to place or building*. *Alf.*] *According to the fashion*—Heb. viii. 5, note. This type was better than those in ver. 43.

45. *Came after*—In a long succession. *In*—When they subdued the nations. [*With Joshua*—That is, in connection with him, under his lead. *Mey.*] *Possession*—ἰσχυροῦ, Sept. *κατάδεξις*, *possession*; from ἔχει, *κατέχευε*, *possessed*.

46. *Found favor*—Happy is he who finds favor. Nothing is better. [Yet he did not build. So far was the Temple from being of first importance. *Chrysost.* in *F.*] *Desired to find*—Ardently: Ps. cxxxii. 2–5. *Tabernacle*—Ps. cxxxii. 5, ἱσχυροῦ, Sept., *σκήνωμα*, *tabernacle*. This is more than *σκηνή*, *tent*.

47. *Solomon*—So long was Israel without a *temple*. *A house*—An humble and fitting term here for *temple*.

48. [*Howbeit*—This building a house must not be misinterpreted; as though the presence of *the highest* were limited to the temple! The words *the highest* are emphatic; a silent contrast to the heathen gods. *Mey.*] *Not*—This particle at the beginning of the sentence has great force. The same declaration was made by Solomon at the very dedication of the temple, 1 Kings viii. 27. *The Most High*—A fitting title. No building contains him. [Omit *ναοῖς*, *temples*. *Tisch.*, *Alf.* So *Beng.*] *In what are made with hands*—Gr. ἐν χειροποίητοις. This is the old reading, to which more modern authorities have added *ναοῖς*, *temples*, from ch. xvii. 24: *χειροποίητα*, *made with hands*, is commonly used by the Sept. absolutely for *idols*; also for *shrines*, Isa. xvi. 12. And most elegantly Stephen abstains from the term *ναοῖς*, *temples*, refuting their superstition. The *Divine manufacture* is the *universe*, ver. 50.

49. *Heaven*—Isa. lxvi. 1, 2, in the Sept. *Thus saith the Lord, the heaven is my throne and the earth is my footstool, where is the house that ye build unto me? and where is the place of my rest? For*

all those things hath mine hand made. *Rest*—The Gentiles made for their gods *cushioned couches*. The improper use of the temple is hereby reprov'd.

50. *My hand*—Unwearied.

51. *Stiff-necked*—The *heart* and *tongue* are required in confession: the *heart, ears, and neck*, in receiving the truth. Stephen impressively censures the Jews: and yet not too soon; for they had been before affectionately invited by the apostles. *Uncircumcised*—A just reproof: comp. ver. 8. *In heart*—Such they show themselves in ver.

54. *Ears*—Such they show themselves in ver. 57. *Ye*—Not we, Jesus' witnesses. He includes the ancient Jews; comp. the end of the ver. *Always*—The sum of his discussion: always, as often as ye are called. *The Holy Ghost*—Who testifies of Jesus, and of the whole truth, by the prophets. *Resist*—Gr. ἀντιπικτετε, *ye fall upon, as a foe*. [Rendered *to fall cross with the Holy Ghost*, by *Farindon* in *F.*] They were altogether differently disposed from what is required in Isa. lxvi. 2. *As your fathers, so ye*—Both are illustrated in ver. 52.

52. *And they have slain*—This is commonly construed with what follows; but it is more suitable to connect it with the verb *persecuted*. For, *Which of the prophets not*, expresses feelingly, the same as, *all the prophets*: whence construe *all the prophets, who showed before*, etc. A *Syllepsis* [construction according to sense, rather than words.] *Of the coming*—Whence he is so often called, *He that cometh*. *Of the Just One*—A remarkable *Antonomasia* [substitution of a common for a proper name]. The true Messiah is the Just Author of righteousness. *Now*—The *now* answers to the *before* in *who showed before*. *Betrayers*—To Pilate. Refer this to *persecuted*. *Murderers*—Pilate delivering him up to them. Refer this to *have slain*.

53. *Who*—He proves, from that which they had done to Christ, that they had not kept the law. Comp. John vii. 19. *Have received*—With subjection, at first. *By the disposition of angels*—This indicates the majesty of the law: Gal. iv. 14. The angels on Sinai appeared under the semblance of flame. Comp. Gal. iii. 19; Heb. ii. 2. *Et, at*, as in Rom. iv. 20. The Jews received the law with the highest reverence as deserving an equal rank with angelic ordinances. God has the angels for his ministers. Hence, what is angelic, is certainly also divine. *Have not kept it*—With all your *phylacteries* [strips of parchment inscribed with peculiar passages of scripture, enclosed in a small leather box, and worn upon the forehead, or left arm]. He who believes on Christ, establishes the law: he who removes Christ, sets aside the law. Reason would think that these last words

should have been suppressed by Stephen, because he had now completed his defence. But in confessing the truth, all things should be said, which the glory of GOD and the salvation of the hearers demand.

55. *Full*—As his enemies' fury increases, strength, and every fruit of the Spirit increase in Stephen. *Looked up steadfastly*—By an earnest look to *heaven*, the mind of those meeting a violent death may be encouraged. *Saw*—It is not said that Jesus addressed Stephen. *The glory of God*—The ineffable splendor which shines forth in the third heaven. *Standing*—As if to meet Stephen. Comp. ver. 59. For everywhere else he is said to *sit*. Arator well writes,—“By the light of his heart he beheld the heavens opened, so that what Christ is doing does not escape him: he rises for the martyr, whom the latter then sees *standing*; whereas our creed usually describes him as *sitting*. The flesh, assumed by the Thunderer, favors, in Stephen's case, its own self. Our prescient Leader arms those, whom he calls to gifts.”

56. *Behold*—A confession of faith from a present experience. [From this very moment the eternal life shone upon Stephen more strongly than before. *V. G.*] *I see*—It was not for his enemies to *see*, but to *believe*, if they had had faith. *The heavens*—This expresses more than *heaven*, in ver. 55. *The Son of Man*—Luke in the preceding verse calls him *Jesus*. Not Luke, but Stephen, saw Jesus. Comp. note on Matt. xvi. 13, on the title, *Son of Man*. [Here alone, after his ascension, do human lips call Jesus *Son of Man*. Why? Because Stephen, full of the Holy Ghost, repeats the *very words*, Matt. xxvi. 64, in which Jesus, *before this council*, had foretold his glorification; and he assures them that this exaltation was *already begun and actual*. *Alf.*]

57. *Cried out*—So as not to hear Stephen. [For envy cannot bear to see the gifts of God in other men. *Q.* in *F.*] The transition is easy from words, threats, stripes, and imprisonment, to murder. *Ran*—Before the judges had prepared their votes. [No formal sentence was passed; nor had the Jews authority to punish capitally; John xviii. 31. This must therefore be viewed as the act of a mob, instigated by the enraged hierarchy. *Mey.*, etc.]

58. *Out of the city*—They regard Stephen as having injured the city, and therefore, as unworthy to die in it. *They laid down*—To be less encumbered. *Of a young man*—Saul seems already to have been somewhat eminent among them. It was, however, so ordered that he did not raise his hand against the martyr: ch. xxvi. 10. *Saul*—He was perhaps descended from King Saul. *Valla*. At least they were of the same tribe.

59. [*Calling upon*—Jesus, as the following words show, (not *God*, as Eng. Vers.) This was natural, when he saw Jesus standing ready to help and receive him, ver. 56. *Mey.*] *Lord Jesus*—Stephen still confesses him.

60. *Kneeled down*—He could not do so before : yet he could pray, being more unimpeded in mind than in body. At the same time his kneeling accords better with his intercession for his enemies' sin. *With a loud voice*—Boldly ; so that those clamoring might hear. [The cry of a heart in flame with love. *August. in F.*] *Lord*—He calls the same Jesus Lord. The dying should invoke him. *Sin*—It is not inconsistent with patience to call sin, sin. *He fell asleep*—A mournful word, and sweet. This first martyr had (strange to say !) all the apostles themselves as his survivors.

CHAPTER VIII.

1. *Saul*—This is closely connected with what precedes. Is Stephen stoned ? It is with Saul's consent. Is there a persecution of the church ? He aids it : ver. 3. *On that day arose*—[So *Mey.*, *De W.*, etc. Not at that time there was, as Eng. Vers.] The adversaries did not put it off. *Persecution*—One wave is followed by more. *All*—The teachers : ver. 4, 5. For others, and, for their sakes, the apostles remained : ver. 2, 3. *Scattered*—Thus the Gospel was more widely propagated. The wind increases the flame : ver. 4. *Except*—Therefore the apostles were in greater danger ; and yet they did not think that they should consult their own safety above the rest. They must endure dangers, who have a greater degree and measure of faith : although much seems to depend on them.

2. *Carried to his burial*—A holy service. Comp. ch. ix. 37. *Devout*—Who feared GOD more than men, though those men were persecutors.

3. [*The church*—At Jerusalem ; as many as remained there. *V. G.*] *Entering*—As an inquisitor. *And women*—Who usually are more readily spared.

4. *They therefore that were scattered abroad went everywhere*—These very words are resumed, as if after a long parenthesis, in ch. xi. 19,

and this thread of the narrative is thus continued. The verb *διέρχεται*, to pass throughout, in the Acts often signifies doctrine disseminated everywhere.

5. *Philip*—When Stephen was taken away, Philip, the colleague next to him, rises; [elsewhere called the Evangelist. *V. G.*] For it is not Philip the apostle that is treated of here: comp. ver. 18, 25. *To a city*—[Not as Eng. Vers., *the city*.] The article is not added. It was one of the many Samaritan cities. *Preached*—Openly. *Christ*—The sum of the Gospel.

6. *Hearing*—When they heard what was said and done.

7. *Spirits*—The nominative: the accusative must be understood after *τῶν ἐχόντων*, *who had*, i. e., *were possessed with*. It is worthy of note, that Luke in the Acts, in speaking of those possessed, never uses the term *demons* [*δαμόνια*]; which he himself in the Gospel has nevertheless employed oftener than the other Evangelists. From which one may infer, that the power of possession was feebler after Christ's death. 1 John iii. 8; Col. ii. 15; Heb. ii. 14.

8. *Joy*—The proper fruit and characteristic of Christian truth: ver. 39, ch. xi. 23, xvi. 34; Rom. xiv. 17; [2 Cor. i. 24. There was never found in any age of the world either philosophy, or sect, or law, or discipline, which did so highly exalt the public good, as the Christian faith. *Bacon in F.*]

9. *Man*—Such an adversary also Paul found, ch. xiii. 6. *Before-time*—He, who is first in time, is not always so in right: ver. 11, ch. xiii. 6. When he was alone, he could find applause; but the coming of the light dispels the darkness. Great is the power of God's kingdom: ver. 7, 13; Exod. ix. 11. *Used sorcery*—There are therefore magicians, and magic: Exod. vii. 11, 22, viii. 7. *Of Samaria*—When the error of this nation is at its height, the truth is at hand.

10. [Omit *πάντες*, *all*. *Tisch., Alf.*] *From the least to the greatest*—Ordinarily the feeling of the common people and that of the rulers differ. The proverbial phrase, *from small to great*, has a wide meaning; according to the subject matter, it is restricted to this or that kind of *great* and *small*. *Saying*—In their acclamations. *Power*—The abstract, and that, with the article. [Read *ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη*, *the power of God which is called the great one*. *Tisch., Alf.*]

11. *They had regard*—The verb is repeated from the preceding verse.

12. *But*—Simon's imposition being perceived.

13. *Believed*—Perceived, that the power of God is not in himself, but in Philip. It was easier to Simon to believe than for the Samari-

tans; for he felt a power superior to his own. He did not, however, attain a full, justifying, heart-cleansing, saving faith: he had a fair appearance of having reached it, until he otherwise betrayed himself. *Baptized*—Hence, ver. 22, it appears that baptism is not to be repeated in the case of hypocrites or apostates. *Miracles and signs which were done*—The epithet of *greatness* is more appropriate to *δυνάμεις*, *mighty works*, [Eng. Vers., *miracles*,] and the participle *γινόμενα*, *which were done*, to *σημεῖα*, *signs*, which move to faith. A similar variety of gender also occurs, Eph. ii. 1, etc., *τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίας ἐν αἷς—ἐν οἷς*, *in trespasses and sins wherein—among whom*. Some have made a change in the *μεγάλας*, *great*; others, in the *γινόμενα*, *which were done*.

14. *Had received*—Gr. *δέδεχται*, which, like *ἐδέχθη*, *I was received*, *δεχθήσομαι*, *I will be received*, is often used Passively; ch. xv. 4; hence the verb may be here interpreted, *was made to receive*. Yet *received* is more simple. Comp. ch. xvii. 7. *They sent*—He who is sent, is sent either by a superior or an equal. The authority of the apostolic college was greater than that of Peter and John individually. In our days the Pope of Rome would not be said to be sent by any one.

15. *Prayed*—In the ministry of the Gospel prayer is no less powerful than preaching. He therefore who cannot pray, cannot be a perfect minister. For the things of GOD should be laid before men, and men's affairs before GOD.

18. *Saw*—Again something new. Comp. ver. 13. *Of the apostles*—It was therefore an apostolic gift. Philip the Evangelist had it not. [Omit *τὸ ἄγιον*, *Holy. Tisch., Alf. Read the Spirit.*] Yet Ananias had it in the case of Paul: ch. ix. 17. *Money*—Hence the term *Simony*. The hire is given and received, not for a spiritual gift, but for labor: Matt. x. 10.

19. *Power*—He himself should first have prayed for the gift of the Holy Spirit. He wished to become equal to the apostles, and superior to Philip. Pride is the mother of heresies and abuses, as appears in Simon the magician, the father of heretics. *On whomsoever*—After baptism, or even without it.

20. *May thy money be to destruction*—[Eng. Vers., *thy money perish with thee*]. An anathema of the person and of the thing. Peter exercises the binding power. *The gift*—Matt. x. 8. *Hast thought—be purchased*—*Νομίζω*, is said of the understanding and the will. So 2 Macc. vii. 19. *Think not thou shalt be unpunished*—[Both sin and guilt especially belong to the heart: ver. 21, 22. *V. G.*]

21. *Thou hast neither part nor lot*—*Thou hast no part by purchase*,

nor lot gratuitously. *Μερίς*, part, and *κλήρος*, lot, are also joined, Deut. xviii. 1; Isa. lvii. 6, comp. Ps. xvi. 5. *In this matter*—Of which thou hast spoken. The purity of religion admits of no adulteration. *For*—In a minister and partaker of the Gospel the heart should be right. The *heart* is the citadel of good and evil. *Is not right*—That is, much perverted. [Rectitude of heart does not admit the union of spiritual purposes with temporal. *V. G.* For Simon wished a power not designed for him; from a wrong motive, and by unrighteous means. Here lies the immorality of *Simony*. *Mey.*]

22. *Repent therefore*—Repentance should be present first: then we may seek gifts of grace. An abbreviated expression for, Repent (and cease) from this thy wickedness. [*And pray*—However abandoned one may be, he ought nevertheless to pray himself, rather than depend on the intercession of others: ver. 24. *V. G.* For *Θεοῦ*, God, read *Κυρίου*, the Lord. *Tisch., Alf.*] *If*—The force of the doubt falls on Simon's repentance and prayers, not on the forgiveness of guilt to be hoped for by the penitent. [No; but Peter states the forgiveness as doubtful, because of the high grade of guilt. *Mey.* Comp. Matt. xii. 31, to which there seems to be tacit reference. The words are important, as shewing how entirely the Apostles referred the forgiveness of sins to God. *Alf.*]

23. *In*—[Gr. *εἰς*, properly so rendered in Eng. Vers. But *Beng.* would understand it *as*, or *for*. *I see that thou art as the gall*, etc.] He calls Simon himself the bitter gall, etc.; and signifies that both he is such already, and may soon injure others. Comp. *εἰς*, to [destruction] ver. 20, ch. iv. 11, v. 36, vii. 5, 21, xiii. 47. *Of bitterness*—Heb. xii. 15. *Bond of iniquity*—So the Sept. Isa. lviii. 6. *I perceive*—Even from thy deeds.

24. *Pray ye*—Peter had said, *Pray God*. But Simon says, *Pray ye*. Therefore he felt the power of the apostolic reproof. No one ought to depend merely on the prayers of others: Heb. xiii. 18. *That*—He confesses his fear of the punishment, not dread of the guilt. However, because of this declaration, he seems not to have been immediately rejected by the Church. *Which ye have spoken*—Here the history of Simon Magus is broken off, of which the remaining facts were well known when Luke wrote, and are partly recorded in Church History to-day. The Scripture deems it enough to have marked the commencements: it has left the rest to the times and to the last judgment.

25. *Testified*—Having borne their testimony, which was disseminated among all. *Towards* (not *to*) *Jerusalem*—*Towards* [*Beng.*] for what they did on the way is added. As yet it was the apostles' duty

to remain mostly at Jerusalem. *In many*—Divine operations easily succeed: human counsels, with care.

26. *The angel*—The angel bids him arise; the Spirit, to go near: ver. 29. Philip is guarded against acting too timidly after Simon's imposition. *Toward the south*—This was to guide him. The Gospel soon reached all quarters of the world: ch. xi. 19. *Unto*—It is not yet told him what he will find. Always faith and obedience are exercised. So also in ch. xiii. 2. *Which*—Gr. *αὐτῆ*, *it*. Others have *αὐτῆ*, *that*. But *καί*, *it*, is commonly used to designate anything; as here, *αὐτῆ ἔστιν ἔρημος*, *it is a desert*. So *Ἰεροββαλ, αὐτός ἐστι Γεδεών*, *Jerubbaal who is Gideon*, Judg. vii. 1; and so 2 Kings xviii. 9; 1 Chron. vii. 31, viii. 12, xxvii. 6, 32; 2 Chron. v. 2. Philip was directed to betake himself to the desert way, not to the other, more frequented one. [Gaza, it seems, had long lain desolate; and so it is probable that the way had, in the mean time, almost ceased to be used. Comp. Lev. xxvi. 22. Therefore the angel's direction is the more wonderful. *V. G.*]

27. [*An Eunuch*—By mentioning this, Luke intimates the comprehensiveness of Christianity, in contrast with Deut. xxiii. 1. *Mey*. The walls of partition were one by one being broken down. *Alf.*] *Of Candace*—A name which, says Pliny, has now for many years been transmitted by the queens (of Ethiopia). [*To worship*—He seems also to have been circumcised long before. *V. G.*]

28. *Read*—Aloud: ver. 30. We should read, hear, investigate, even on a journey, though we understand imperfectly. To him that hath it is given. Scripture [above all worldly books, however clear, *V. G.*,] affects by its sweetness, and holds the reader, however wanting in intelligence, as spices transmit their odors even through wrappings.

29. *Said*—The Holy Spirit is a person: ch. i. 16, x. 19, 20, xiii. 2, xxi. 11.

30. *Heard*—The text was known to Philip. *Knowest thou*—Gr. *ἄρα γε γινώσκεις*, *dost thou at all know?* A strange address to an unknown and great man. In holy conversation we should come at once to the truth itself. Philip did not begin, as is common, with the weather, the news, etc.

31. *For*—[Gr. *γάρ*, not rendered in Eng. Vers.] An elegant particle, in this sense: *Why do you ask me for*, etc. He confesses his ignorance. *Except some man*—He who has the first knowledge of Jesus, can understand the prophets even without a human guide. *And he desired*—The Eunuch was modest and eager to learn.

32. *The place*—By that 53d chapter of Isaiah, not only many

Jews, but even Atheists, have been converted: history records some; GOD knows them all. *As a sheep—shearer—in his humiliation—his generation*—So the Sept., Isa. liii. 7, 8; except that they have not *αὐτὸν, him,* [that sheareth,] *αὐτοῦ, his,* [humiliation,] and *δέ, and.* *Was led*—The sheep: *was led* is connected with *sheep,* and *dumb* with *lamb.* For the conclusion begins at *so.* Comp. the Hebrew accents. *Ὡς, so,* is put for *καθώς, even as:* Rom. v. 18; 2 Cor. xi. 3. It is not a simile, but a comparison. *Dumb*—Though it has a voice, using none, as though it had none.

33. *In—When* he was humbled, *immediately* his judgment was taken away. He was *justified,* 1 Tim. iii. 16. *Generation—Age,* and thence *progeny.* Both are joined in Isa. liii. 10, *He shall see his seed, he shall prolong his days;* and ver. 11, *He shall see, and shall be satisfied.* The sense is, The age of other men is, for instance, seventy years, but Messiah's age is inexpressible. *For*—Heb. *ב, because.* The link between his humiliation and exaltation. *Is taken from the earth*—The life of Jesus Christ, as compared with the fathers, Luke iii., was very short *on the earth:* he was *cut off,* Dan. ix. 26, which is a very clear proof that his generation is fixed elsewhere.

34. *I pray thee*—A simple and candid question. *Of whom*—To every text this question may be applied, *of whom?* and *for what end?* *Of himself*—It is a prophet's duty not to speak much *of himself,* but of Christ. *Or*—By dividing, one comes nearer to a decision. *Another*—Who is that other, save *Christ?* of whom all the *prophets testify.* *Some*—The Eunuch asks very indefinitely, as yet.

35. *Opened*—He had already said some things; but now he begins to speak formally. So ch. x. 34. *Began*—A convenient mode of teaching, to begin with the text presented, and to add what remains to be said: ch. xiii. 17; Luke iv. 21. *At*—From every text of Scripture, not merely from so remarkable a one as this, we may come to Jesus: and then a wide field for speaking lies open. *Scripture*—Which indeed treats of the *Servant of the Lord* (for so Christ is called in Isaiah). And often from the predicate alone this subject is recognized: Matt. ii. 23, viii. 17.

36. *On their way*—Even the circumstances of a journey are divinely controlled. GOD's kingdom adapts itself to outward circumstances without force: as air yields to all bodies, and yet pervades all: ch. xiii. 5, 14, xvi. 13, xvii. 2, 17, xxi. 3. *What doth hinder*—He was prepared and eager to submit to whatever still remained to be done. *Faith* within, and *water* without, were ready. *To be baptized*—Therefore he had heard from Philip of *baptism.* The Eunuch had

probably been circumcised; for Philip presented himself to him: whereas Cornelius sent for Peter. Peter at first hesitated, ch. x. 14; Philip did not hesitate. At all events the transaction with the Eunuch at that time was secret. For the call of the Gentiles is made to begin with Cornelius.

37. [This verse is not genuine. *Tisch., Alf.*] *If thou believest with all thine heart*—Supply from the previous question, *then nothing hinders thy being baptized*. Some have supplied, *thou shalt be saved, or thou mayest*. The same is the case with the Eunuch's reply, to which again many have added the name *Christ*, so frequent everywhere. It is not found in the Berlin manuscript, in the Latin, and others. *Whole*—More than Simon, ver. 13. Philip, though deceived by the magician Simon, nevertheless does not hesitate to baptize the believing Eunuch. [He acts cautiously: but not more distrustfully than was proper. *V. G.*]

38. *Both*—It is not recorded what became of the Eunuch's attendants. *Philip*—He is put first, for he was greater, as the baptizer, than the Eunuch, who was baptized.

39. *Caught away*—With miraculous swiftness, without any action or exertion on Philip's part, to a distance; as was necessary in a pathless region. Such things often happened to the prophets: 1 Kings xviii. 12; 2 Kings ii. 16. The same verb occurs, 2 Cor. xii. 2, 4; 1 Thess. iv. 17. By this very departure the Eunuch's faith was confirmed. By a like mode of transit one or two apostles *might* have reached even America, if no other way was open. *And*—Gr. *γάρ*, literally, *for*. He no more saw, nor cared to see Philip, by reason of joy. He who has obtained the Scripture and Christ can now dispense with a human guide. We do not read of the laying of hands on the Eunuch. [*Rejoicing*—How much good may fall to the lot of a rightly disposed soul at one time! *V. G.*]

40. *Was found*—On the way, neither Philip himself seems to have known where he was, or what was happening to him, nor did any one else see him. *The cities*—Between Gaza and Cæsarea; as Joppa, Lydda, etc. Here too, as in the city of Samaria, he prepared hearers for the apostles: ch. ix. 32. *Cæsarea*—In this renowned city he fixed his residence, to minister to the saints on their journey: ch. xxi. 8, 9.

CHAPTER IX.

1. *Yet*—Thus, when his vehement pursuit of sin was at its height, he was rescued and converted. Comp. ch. xxii. 3, etc., xxvi. 4, etc., 11. For Luke puts off until then, as Scripture is wont, many details concerning the whole matter, and the words of Ananias. [*Breathing*—Not *breathing out*, as Eng. Vers. But Gr. *ἐμπνέων*, literally, *inhaling*, as though *threatening and slaughter* were the element in which he lived. *Mey.*] *Unto the High Priest*—His *authority* influenced the Jews even at Damascus: ver. 14.

2. *To Damascus*—There was a great harvest there. [*Of the way*—Not *this way*, but *the way*, i. e., the *Christian way*, the way of salvation. *Alf.*, etc.] Religion is the *way*; in which we must walk, not loiter. *Bound*—The civil power at Damascus allowed the Jews much indulgence: ver. 14, 24.

3. *As he journeyed*—Usually travelers are not readily susceptible of apparitions, because of the motion and noise. *Suddenly*—When God suddenly and powerfully assails a sinner, it is the highest benefit and unbounded faithfulness. Thus Saul is taught to cease breathing out slaughter, while his fury is reaching its height; and what was wanting in the duration of his discipleship, is compensated by the terror which penetrated all the inmost depth of his soul: by which very means the suddenly made apostle also guarded against the danger to which novices are liable. *Him*—A very clear apparition: ver. 7, 8. Not unlike was Constantine's vision, wherein he saw a cross; a vision at least as credible as the dream of Alexander the Great concerning the High Priest of the Hebrews. The story is in Josephus, and is well worthy of being read.

4. *A voice*—Stern, and yet full of grace: ch. xxii. 14. *Saul*—JESUS knew Saul before Saul knew JESUS. [*Why*—In what thing, great or small, wronged by me? *Chrysost.* in *Mey.* *Persecuted*—Paul strikes in Damascus; Christ suffers in heaven. *Hall in F.*]

5. *Who art thou?*—Conscience itself would readily say, that it is Jesus. [Omit *Κύριος εἶπεν*, *Lord said.* *Tisch.*, *Alf.* Read and *he* (said.)] *I—He whom thou persecutest am I, Jesus.* *Whom thou persecutest*—The verb is repeated, with the emphatic pronoun *thou*. This very verb Saul, having been once terrified, often from time to time recalled to memory. In conversion, a man's will is broken and melted: the Divine will is taken [as the rule of action], ch. xvi. 30. On the efficacy of such terror, comp. Exod. xx. 20; 2 Sam. vi. 9; 1 Chron. xxi. 30. Saul's conversion affords the strongest arguments

for the truth of Christianity, ver. 21: and he is a remarkable example of the fullest free grace. [Omit all after *διώκεις*, *persecutest*, in this ver. *Tisch.*, *Alf.*]

6. [Begin this verse, *ἀλλὰ ἀνίστηθι*, *but arise*, etc., omitting all before *arise and go*. *Tisch.*, *Alf.*] *But*—Gr. *ἀλλὰ*. Instead of this particle, the longer clause has been introduced. *It is hard for thee to kick against the pricks. And he, trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him. That this is a gloss, formed from the parallel, ch. xxvi. 14, and from a paraphrase, is betrayed by the manifold discrepancy among the few who support the passage. Into the city*—Saul is commanded to pursue his journey and enter the city, but with a different spirit. Without this command, he would not have known what he ought to do. In those places where he had persecuted, Saul first confessed the name of Jesus: ch. xxvi. 20. *It shall be told thee*—Saul was obliged to wait and submit himself to the ministry, as Cornelius afterwards: ch. x. 5. To this Jesus sent the one, the angel the other, in words which were for that reason few. They are not exempt from danger who, without intercourse with competent men, seek a path to heaven. It is a wonderful *condescension*, that the Lord deals with us through men like ourselves. *What thou must do*—Saul had asked about this: Ananias told him this, ver. 17. The apostle learned the rest from the Lord himself.

7. *Which journeyed with him*—Some of whom he had intended to use as executioners. *Stood*—They too had fallen, ch. xxvi. 14; but they had arisen before Saul, of their own accord. *Hearing*—Ch. xxii. 9, *They saw indeed the light, but heard not the voice*. Therefore they saw the light (ch. xxvi. 13, 14), but not Jesus himself: they heard the voice alone, not the voice with the words. *Comp. John xii. 29. No man*—It is not said, *They did not see Jesus*, but, *they saw no man*: for they did not know that Jesus had been seen by Paul.

8. *Arose*—At the word of Christ, ch. xxvi. 16. *Were opened*—Therefore they who saw Saul would not have thought that he did not see. [*When*—He had lain on the ground with closed eyes, since the first appearance of the vision. *Mey.* For *οὐδένα*, *no man*. *Tisch.* (not *Alf.*) reads *οὐδέν*, *nothing*.]

9. *Three days*—A notable period. While his sight and taste were inactive, he was inwardly reunited in his retirement through prayer: ver. 11. The business of conversion is worth the bestowal of whole days, when one is being drawn to God. If he does not do so of his own accord, God's goodness confines him to his bed. *Without sight*

—And yet he is not said to be blind, because it was not a punishment. Comp. ch. xiii. 11.

10. *And there was*—Ananias and Saul do not seem to have known one another before. *A disciple*—Not an apostle: lest Saul should seem to have been a disciple of the apostles; but an ordinary *disciple*, that Saul might be the more humbled, and might not however seem to have been taught by Ananias. *The Lord*—Jesus.

11. *Go*—So to Saul, ch. xxii. 10; and so again, ver. 15, to Ananias, *go thy way*. *Behold*—Saul was shown to Ananias, praying. Jesus sees those who pray. *For*—The force of the *Ætiology* [assigning the reason] belongs to *He hath seen—Ananias*. *He prayeth*—All spiritual motions flow together, and are exercised in prayer.

12. [*And hath seen*—A pair of visions, which mutually correspond, as here the visions of Ananias and Saul correspond, remove all suspicion of fallacious fantasy. The same is to be noted in the case of Cornelius and Peter, ch. x. *V. G.* Omit *ἐν ὁράματι, in a vision*. *Tisch., Alf.*] *Ananias*—This name Saul caught, either with his ear or his mind, during the vision. *That he might receive his sight*—The peculiar effect of laying on the hands is expressed: the more common one is understood: ver. 17, end.

13. *By many*—Saul had been a distinguished persecutor. *To Thy saints*—Christians are even now saints. Christ regards the saints as his own: therefore he is God.

14. *That call on Thy name*—A description of Christians: ver. 21; 1 Cor. i. 2. By this phrase the Sept. generally express the Hebrew *קרא בשם, call on the name*.

15. *A chosen vessel—suffer*—These words are connected. The mention of choosing dispels all Ananias' doubts. The very *predestination* (Rom. viii. 29, comp. ver. 28) converts unfavorable things into favorable. *To bear*—An arduous, noble, and blessed service. *My name*—To this refer, *for my name's sake*, ver. 16. *Before*—Publicly. [For *xai, and*, read *τε xai, both the Gentiles and, etc.* *Tisch., Alf.*] *Gentiles*—The Gentiles are put first; for Paul was an apostle of the Gentiles. Paul bore Christ's name before the people in relating his own conversion, ch. xxii., and before the Gentiles and kings, ch. xxvi.

16. *For I*—That is, do thou, Ananias, what thou art commanded: for I will take care of the rest, that Saul may be and remain Mine. *I will show*—By the very fact, throughout his whole career. This is predicted to Ananias, not to Saul himself: it was for Saul to obey. *Suffer*—So far is he from being about to assail others hereafter. See the beginning, ver. 23, 29.

17. *Brother*—By the old Jewish bond, and by the new tie of Christianity. *Putting*—Before his actual baptism. Comp. ch. x. 44, 45. *Said*—Ananias does not tell Saul all that had been told him of Saul. It was not for Saul to know how important he already was.

18. *Immediately*—A miracle. *There fell from*—Saul, having beheld Christ, does not see because of the glory: when Ananias, whom he sent, comes, he recovers his sight. *As it were scales*—The humor in the eyes having been dried up. [Omit παραχρῆμα, *forthwith*. Tisch., Alf.] *He was baptized*—By Ananias; taught by the Lord.

19. *He was strengthened*—Gr. ἐνίσχυσεν. Neuter verb. So ἐνισχύσωμεν, *Let us be valiant*, 1 Chron. xix. 13. [Omit ὁ Σαῦλος, Saul. Tisch., Alf. Read, *was he*.] *At Damascus*—What Paul had done before his conversion in a bad cause, the same he afterwards either himself did, or suffered at the Jews' hands in a good cause, and in the same places.

20. *Straightway*—Some after conversion are as rivers, from the very source, broad and deep: others after a longer course. Saul, becoming an apostle immediately, had progressed further in three days, than others do in many years. [By the very deep humiliation which had preceded, he was guarded beforehand against the danger that otherwise threatens novices. V. G. For τὸν Χριστόν, *Christ*, read τὸν Ἰησοῦν, *Jesus*. Tisch. Alf.]

22. *Confounded*—So that they contradicted themselves. The contrast on Saul's part is συμβεβάζων, *proving*. And yet he does not now fight the Jews with those arms which both he himself had used against believers, and with which he is now assailed by the Jews.

24. *They watched*—By the governor's assistance. Comp. 2 Cor. xi. 32. [Add καὶ, also, before τὰς πύλας, *the gates*. Tisch., Alf.]

25. [For αὐτὸν οἱ μαθηταί, *the disciples—him*, read οἱ μαθηταὶ αὐτοῦ, *his disciples took him*. Tisch. (not Alf.)] *Let him down*—This fact had been known to but few, before Paul mentioned it, 2 Cor. xi. 31, etc. Luke knew the most private affairs of Paul.

26. [Omit ὁ Σαῦλος, Saul. Tisch., Alf. Read, *when he was*, etc.] *Was come*—Three years after: Gal. i. 18. This space of three years also Paul passes over, ch. xxii. 17. [It had been occupied with his labors at Damascus, only interrupted by his journey to Arabia. Gal. i. 17. Mey.] *To the disciples*—Modestly: not immediately to the apostles. *That he was a disciple*—So far were they from believing that he was an apostle.

27. *Barnabas*—With him afterwards Saul had a peculiar connection. *To the apostles*—Peter and James, Gal. i. 18, 19. *Declared*

—It is just, that he who before had been an adversary, should *prove* himself a changed man.

28, 29. [Omit *καὶ*, *and*, (after *Ἱερουσαλήμ*, *Jerusalem*), *Tisch.*, *Alf.* Render, *at Jerusalem, and speaking boldly in the name of the Lord*, (omit *Ἰησοῦ*, *Jesus*. *Tisch.*, *Alf.*), *and talked and disputed*, etc.]

28. [*The apostles*—Namely Peter and James, the Lord's brother. Gal. i. 18, 19. Probably no others were there at that time. *Alf.*]

81. [For *αἱ ἐκκλησίαι*, *the churches*, read *ἡ ἐκκλησία*, *the church*; (and put the agreeing words in the singular.) *Tisch.*, *Alf.* So *Beng.*] *The church*—So ch. xvi. 5, of the *churches*. [The singular number is emphatic. *Not. Crit.*] *Throughout all*—Recapitulation. *Peace*—After Saul, the chief persecutor, was converted. *Walking*—So *ye should go*, John xv. 16, where see note. In both passages there is an *Hendiadys* [use of two verbs for a verb and adverb]. So *ἐπορεύετο χεὶρ τῶν υἱῶν Ἰσραὴλ*, *the hand of the children of Israel prospered*, Judg. iv. 24. *In the fear—comfort*—An excellent admixture. *Comfort*, inward peace: *εἰρήνη*, outward *peace*, with the *fear* of the Lord, the dread of men being removed. *Was multiplied*—In the number of believers. [The true rendering is, *and was multiplied through the exhortation of the Holy Ghost*; i. e., through the awakening of men by the Holy Spirit, to give ear to the Gospel. *Mey.*]

82. *Throughout all*—The masculine [not as Eng. Vers., all *quarters*, but understand *τῶν ἀγίων*, *among all the saints*. So *Mey.*, *Alf.*] Comp. *ἐν οἷς*, *among whom*, ch. xx. 25.

83. *Eight*—He had doubtless heard of Christ, who was healing all at that time.

84. *Maketh thee whole*—Not merely, *may Jesus make thee whole*. Comp. ver. 40, ch. iii. 6, xiv. 10. This language establishes the presence and Divine power of Christ.

85. [*All*—Lydda, according to Josephus, was a town equaling a city in compass. Therefore great numbers were converted. *V. G.*] *Saron*—Saron was the name of the district in which Lydda was. Hence the article. *To the Lord*—Jesus Christ. Those are said to *be turned to the Lord* who have already embraced the Old Testament: ch. xi. 21; 2 Cor. iii. 16. The Gentiles are said to be turned to *God*, Acts xv. 19, xx. 21.

86. [*Tabitha*—Aramaic, Gr. *Δορκάς*, *Dorcas*, *gazelle*. A female name both among Greeks and Rabbins. *Mey.*] *Of works*—These works, consisting in the making of garments, were highly estimated, and largely rewarded. *Alms-deeds*—Therefore there was not at Joppa community of goods.

88. *The disciples*—Therefore these had not the gift of miracles.

Two—On an important matter. [They hoped that that would happen which actually did ensue. *V. G.* For *μη̄ ὀκνήσαι διελθεῖν ἕως αὐτῶν*, that he would not delay to come to them, read, *μη̄ ὀκνήσῃς διελθεῖν ἕως ἡμῶν*, delay not to come to us. *Tisch., Alf.*] Faith does not do away with courtesy in words, as here: Sept. Num. xxii. 16, *Let nothing*, I pray thee, *hinder thee from coming unto me. To come to them*—They intimate that Peter's journey will be profitable even to others on the road. *To*—Gr. *ἕως*, *even to*. An argument from the ease with which he can come.

39. *Went with them*—A mark of humility. Comp. ver. 43. *When she was with them*—That is, before she died.

40. *Put forth*—Solitude altogether befitted the fervor of his prayer and the great miracle: and the admiration and faith of all afterwards was the greater on that account. *She sat up*—Luke vii. 15.

41. *And*—*And* especially. [*Alive*—Thus time was afforded her for doing more good. *V. G.*]

43. *Many days*—He did more than they had asked, ver. 38. *Simon*—Who lived perhaps near the place. [*A tanner*—What familiarity with the people did the great apostle here exhibit in outside matters, after the great deed accomplished in Joppa itself, and before the grand business which he was about to undertake at Cæsarea! *V. G.*]

CHAPTER X.

1. [Omit *ἦν*, *there was*. *Tisch., Alf.* Read, *a certain man*, etc., *saw*, (ver. 3,) etc.] *A man*—Heretofore all the facts described occurred among the circumcised: now we come also to the Gentiles. *In Cæsarea*—Already the doctrine of salvation was not unknown there: ch. viii. 40. Comp. below, ver. 37. Wherefore Peter quotes the prophets, ver. 43. Jerusalem was then the seat of the ecclesiastical government of the Jews: Cæsarea, of the civil. The Gospel preached by those divinely taught, though unlearned men, took hold of each metropolis, which was followed by the other towns: so afterwards with Philippi, Athens, Corinth, Ephesus, and Rome itself. *Cornelius*—A common name among the Romans. *The Italian*—Many of these soldiers were alive when these things were written; and could testify

to them. *The footmen of the Italian band* are mentioned also by Arrian.

2. *With*—Implying the close connection of the master and his household, of the commander and his soldiers: ver. 7. *His house*—Comp. ch. xi. 14. *To the people*—Among many of the Jews there was then great poverty. GOD paid the debt of the poor in their stead. God's grace towards Israel recompenses Cornelius's favor towards the Israelites. *Prayed*—*Prayer* and *liberality* are commended here; *fasting* is added, ver. 30. The beneficent do what GOD wishes: what they wish for in prayer, GOD does.

3. *In a vision*—Not in a trance as Peter. *Evidently*—So that no illusion of the senses might disturb Cornelius, who was unused to such things. *The ninth*—This is about three o'clock in the afternoon: when the senses are usually active.

4. *Was afraid*—Because of the brightness of the angel: ver. 30. *Lord* or *Sir*—Gr. *Kύριε*. So he calls the angel, as one unknown. *Prayers*—These precede: the *alms* follow, though as respects men they are the more conspicuous: ver. 2. *Are come up*—The angel does not say that he presented them: ver. 31. Yet they did ascend like a sacrifice: Rev. viii. 4. Angels are not said to be *priests*, but yet they are *ministers*. A joyful message. Oh how many things fall to the earth, and do not ascend! *For a memorial*—Pray and do good, though you do not immediately perceive the result. [How delightful, think you, were Cornelius's feelings at this announcement! *V. G.*]

5. *Call for*—Cornelius is not sent to Peter, but is desired to send for him, that he should not seem to have become a proselyte, and to intimate that so the Gospel is to come to the Gentile nations, each in its own country. [For *Σίμωνα*, *Simon*, read *Σίμωνά τινα*, a certain *Simon*. *Tisch.*, *Alf.*] *Peter*—A surname not unpleasant to the Gentiles: as was the case with that of *Paul*.

6. [Omit all in this verse after *οὐτος*, *he shall tell*. *Tisch.*, *Alf.*, etc.]

7. *When*—As soon as: ver. 33. [For *τῷ Κορνηλίῳ*, *Cornelius*, read *αὐτῷ*, *him*. *Tisch.*, *Alf.*] *Was departed*—He did not suddenly disappear. *Two*—To-day, he who is considered Peter's successor receives more splendid embassies.

8. *All*—Implying affectionate familiarity towards his servants, [which, without any sacrifice of their authority, experience of Divine grace induces even distinguished men to exercise. *V. G.*] Cornelius prudently (with a view to the subsequent confirmation of the faith of his household) makes a full statement. Peter is prudently silent as

to his vision: ver. 21; comp. ver. 28. *Sent*—There was no need of a letter.

9. *The house-top*—The tanner's house had no *upper room*. *To pray*—The time before dinner or supper (ver. 3) is suitable for prayer. *The sixth*—The dinner hour, and, before it, the hour for prayer: Ps. lv. 17. Unexpectedly he meets so great a revelation.

10. *He became*—Immediately after prayer. *Very hungry*—At the regular meal time: yet apparently in a somewhat extraordinary manner. The tokens of apparitions accord with the state of the natural faculties. *Eaten*—Gr. γεύσασθαι, *tasted*. A verb expressing temperance. *While they made ready*—Those, namely, whose business it was to *make ready*. Even when the natural faculties are not inactive, still the Divine working can prevail. *A trance*—Prayer fits the mind for receiving a revelation: and the *trance* fortifies a man against his own spirit.

11. *Heaven*—The vessel was not only lifted from the earth into heaven, but was first let down from heaven. Therefore the Gentiles' reception into heaven assumes that man's origin is heavenly. And in heaven first are the types of the things which are afterwards done on earth for men's salvation: comp. Heb. viii. 5. *A vessel*—A napkin. [Omit ἐπ' αὐτὸν, *unto him*. Tisch., Alf.] *Four*—For as many quarters of the world. [The words δεδεμένον καὶ, *bound* (Eng. Vers., *knit*), and, are very doubtful. Tisch., 1849, omitted, but now retains them: Alf. brackets them.] *Corners*—These were not tied together in one knot, but were separately let down from heaven: ch. xi. 5.

12. [Omit καὶ τὰ θηρία, *and wild beasts*. Tisch., Alf.] *All four-footed beasts and creeping things of the earth*—[Not all manner of, as Eng. Vers., but *all*. The wonderful appearance, in its colossal magnitude, seems to Peter to embrace all the *quadrupeds, reptiles, and birds* of the earth. Alf., etc.] Under the name *all four-footed beasts*, Luke includes *wild beasts* also, which, however, recent transcribers have inserted here, from ch. xi. 6. By these symbols not only was it signified, that Peter may eat all kinds of food of every nation, but that the Gentiles themselves, who had been heretofore designated as unclean animals, are now clean: ver. 28.

13. [*Eat*—Such food awaited Peter here, as Christ himself is satisfied with: Isa. liii. 11. V. G.]

14. *By no means*—[Eng. Vers., less forcibly; *not so*.] A trance leaves a man liberty in that thing which is shown him: ch. xxii. 19. But besides, it is a sign that the power is strengthened, even though the senses are bound, as in a dream, to maintain one's conscientiousness. The first objection when GOD commands something difficult, is some-

times treated leniently, ch. xxii. 19, 20: but it should not be repeated: John xiii. 8; Exod. iv. 13; Deut. iii. 26; Ezek. iv. 14. From Peter's delay, GOD's will becomes more apparent. And therefore Peter could the more easily bear with the brethren's doubts, ch. xi. 2, 3. *Never*—He who has once done anything, more easily repeats his act. See therefore that you do no evil at first. Peter had always kept the law.

15. *Hath cleansed*—Hath made and declared clean. [And all things are cleansed to us by the blood of Christ. *Irenaeus* in *F.*] For only what is clean is let down from heaven. Peter continued to remember well this verb: ch. xv. 9. Comp. as to Paul, ch. xiii. 2, note. *Thou*—Who art less than GOD: ver. 26, ch. xi. 17. *Call thou not common*—There is no third or middle term between pure and common.

16. *Thrice*—The decisive number, confirming the fact and signifying immediate speed. Comp. Gen. xli. 32. [For *πάλιν*, *again*, read *εὐθύς*, *straightway*. *Tisch.*, *Alf.* The whole denotes the abolition, in the new theocracy, of the separation between the clean and the unclean of the law; the fence between Jew and Gentile: *Mey.*]

17. *In himself*—It is implied that Peter was not now in a trance. Comp. ch. xii. 11. *Doubted*—The apostles were not without care for knowledge. *Behold*—Often the things which meet the godly *from within* and *without at the same time* mutually reveal one another. The things which thus meet and concur are to be wisely pondered. *Simon's*—The names indicated by the angel surprised both the inquirers and the people of Joppa.

18. *Called*—With now increasing confidence.

19. *Behold*—Peter was gradually prepared for this new suggestion of the Spirit. Believers are led gradually, so far as suffices for the time being, in each case. [Omit *τρῆς*, *three*. *Tisch.*, *Alf.*] *Men*—Peter had not heard the three men calling.

26. *Doubting nothing*—Indispensable requisite in good action. Often long-continued doubt is suddenly, when there is need, removed in life or at death.

21. [Omit *τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν*, *which were sent unto him from Cornelius*. *Tisch.*, *Alf.* *Whom ye seek*—So those who sought were encouraged.

22. *Just*—*Occupatio* [Anticipation of an objection.] *To send for*—Otherwise Cornelius himself would not have hesitated to come to Peter.

23. *Called them in*—Peter had not gone out of his house. *Lodged*—[better, *entertained*] not distrusting them as strangers: not dis-

daining them as Gentiles. At first the Gentiles came to the Jews: afterwards the latter to the former. *And on the morrow*—In a matter, however good, urgent haste is not always required. [For ὁ Πέτρος, *Peter*, read ἀναστὰς, *he rose up and. Tisch., Alf.*] *Certain*—Six; ch. xi. 12. They were not divinely ordered to go; and yet they acted piously. Many things are often left to the discretion of the godly; in which, however, they are guided by the secret hand of God. Afterwards it appeared, how advantageous was the presence of so many witnesses: ch. xi. 12. *Accompanied*—A holy company, ten men of various ranks.

24. *Waited*—He had not occupied himself in other business meanwhile, but wholly devoted himself to this matter, and during this whole time was being prepared for it. *His kinsmen*—Outward circumstances often regulate the extension of God's kingdom. Συγγενεῖς, *kinsmen*, are from one stock, including even collateral branches. *Near friends*—This bond is more comprehensive than kindred, and applies even to relationship by marriage, neighborhood, colleagueship, etc. *Friends*—Not all kinsmen and connections are friends. He assembled those who he thought would wish to be present. [They were therefore men themselves not unlike Cornelius: ver. 2. How often friendship cultivated with the good or bad, unexpectedly results either in our profit or injury! *V. G.*]

25. *Was coming in*—The house. *Met*—Joyfully, and out of compliment. *At his feet*—Peter's. *Worshipped*—Luke does not add *him*. A Euphemism [avoiding the mention of idolatry].

26. *Took him up*—Why is the kissing of the Pope's feet not only allowed, but made a common ceremony? [*I also*—As Cornelius, ver. 28. Cornelius is not said to have worshiped *Peter*; and yet Peter checks him. *V. G.* This lesson Peter's vision had taught him, and he now begins to practice it: *the common honor and equality of all mankind in God's sight. Alf.*] *A man*—Not God. On this account we ought to control both our own self-conceit and the admiration of others. We should not admire mortals, but God's gifts in them. [Peter had received Cornelius as the Galatians did Paul (Gal. iv. 14). *V. G.*]

27. *Talked with him*—Familiarly. *He went in*—Into the inner part of the house. *Many*—A joyous harvest.

28. *Ye*—*Ye yourselves*. He addresses all in his own name, not also in that of his companions. *Come unto*—Which is even less than κολλῆσθαι, *to keep company*. *One of another nation*—A less offensive way of expressing *Gentiles*. *And—but*—Gr. καὶ [Eng. Vers., *but*. This is wrong, however, as καὶ never has this meaning. He means,

ye—know—and God hath showed me. Alf.] for ἀλλὰ, and for *but Me*—This word is emphatic. [GOD—Peter might suppose that Cornelius was acquainted with the one true GOD: ver. 34, 36. *V. G.*] *Hath showed*—The word is used literally: ver. 11. He speaks sparingly of his own hesitation, and of the secret vision. *Man*—This is elegantly put last: it involves an *Ætiology* [statement of the reason], and increases the universality of the language.

29. *Without gainsaying*—For he had before settled the matter with GOD. *I ask*—Each participates in the conversation. [And by *asking* many questions, an opportunity of speaking is easily obtained. *V. G.*]

30. *From*—Gr. ἀπό, *from*, the fourth day; i. e., on the fourth day, counting from this present hour. *Fourth*—The first day (the fourth counting backwards) was the day of the vision and of sending: the second, of the messengers' arrival: the third, Peter's departure: the fourth, of his arrival at Cornelius' house [ver. 3, 9, 23, 24]. *I was fasting*—A fast of four days is not meant, but on the fourth day, counting backwards. [These acts were praiseworthy; yet Cornelius recounts them with humble simplicity. *The ninth hour*—Cornelius may have imitated the Israelites in this: ch. iii. 1. *V. G.*]

33. *Thou hast well done*—A formula of approbation. He praises Peter, because he has not hesitated to come: ver. 29. *Before thee*—The most ancient reading. A transcriber easily took τοῦ Θεοῦ, *God*, for σοῦ, *thee*, either from the end of this verse, or from ver. 31. [But the common reading, *before God*, is right. *Tisch., Alf.*] *We are present*—Cornelius, in his own house, speaks as if he and his friends were at Peter's house. They had been religiously prepared. The soil was good; the fruit was consequently of most rapid growth: ver. 44. *That are commanded thee*—Peter does not seem to have been previously told what to say. [For Θεοῦ, *God*, read Κυρίου, *the Lord. Tisch.* (not *Alf.*)]

34. *Of a truth I perceive*—From the concurrence of all things. [Cornelius' very narration supplied Peter with a full knowledge of the case. *V. G.*] *Is no respecter of persons*—Peter had not thought before that God is a *respecter of persons*; but now first he experiences what makes it very clear, that GOD is not a *respecter of persons*. *God*—To him all things are ascribed, ver. 38, 40, etc.

35. *In every nation*—Not *indifferentism* in religions, but indifference *as to nations*, is here avowed. This appears even from the contrary opinion, that the circumcised only are pleasing to GOD; from which Peter confesses himself freed. Cornelius had not been utterly

ignorant of the doctrine and report concerning Christ, (following verses,) although God had so ordered it that he had not been circumcised. Wherefore Peter speaks with him very differently from the way in which Paul afterwards dealt with idolaters, as the Gospel advanced to more remote nations. See ch. xiv. and xvii. Hence also in ver. 43 he appeals generally to the prophets; which Paul, in the passages referred to, did not: nor yet does he, as he is everywhere wont in addressing the Jews, specially quote the testimony of the prophets. *He that feareth him and worketh righteousness*—According to the original measure of knowledge derived from the light of nature, or rather from the revealed word. An indefinite description, suited to the subject and its commencement. Such men in different stages of advancement are elegantly described: as ch. xvii. 4, 11, 12. *Him*—The true God. *Accepted*—May obtain grace, even without circumcision. The verb λαβεῖν, *to take*, corresponds, ch. xv. 14, where this very passage is referred to.

36–38. [The difficult construction here seems best explained by Meyer, who makes the accusatives λόγον, *word*, ver. 36, ῥῆμα, *word*, ver. 37, and Ἰησοῦν, *Jesus*, ver. 38, as all dependent on οἴδατε, *ye know*, ver. 37. Render, *The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (the same is Lord of all,)—ye know the word, which went through all Judea, and began from Galilee, etc.—Jesus of Nazareth (ye know) how God anointed him, etc.* But Beng. renders ver. 36, independently; and Alf. connects it with καταλαμβάνομαι, ver. 34; *I perceive*, etc., (and recognize this as) *the word which God sent*, etc.; the general sense being the same as Bengels.]

36. *The word which God sent*—A Hebraism, and hence equivalent to *נא, this is*, as in Hag. ii. 5. *The word that I covenanted with you*—Louis de Dieu adds the passages, Zech. vii. 7, viii. 17; 2 Kings ix. 25. Others, however, formerly wrote in Acts τὸν λόγον ἀπέστειλε, *he sent the word*, (comp. Ps. cvii. 20, Sept. ἀπέστειλε τὸν λόγον αὐτοῦ, *he sent his word*, so that τοῦτον, *this*, should be understood.) Comp. Matt. xix. 22; John vii. 40, etc. At all events, Peter seems to have had in mind that expression of Isaiah, ch. ix. 8, רבר שלח, *The Lord sent a word*, and to have referred it to what there precedes, concerning the Prince of Peace and his reign; so as to say, That blessing vouchsafed to Israel through the Messiah, is yours. However, I understand both passages of the word of doctrine. Comp. Acts xiii. 26. It is not to be construed, τὸν λόγον οἴδατε, *ye know the word*. These new hearers knew the history, of which he presently speaks: they did not as yet know also its inner principles, of which he treats

in this verse. *Sent*—God. The *ellipsis* confirms the connection of this verse with ver. 34, from which it is completed. Moreover God *sent*, when his Son came: and *preached the Gospel*, speaking through him. *Preaching peace*—Between God and men, Jews and Gentiles: Isa. lvii. 19; Eph. ii. 17. *By*—Construe with *peace*: for he forthwith calls Christ *Lord of all*, even of the Gentiles. Comp. ver. 42, 43. The one Lord embraces all in peace. *Of all*—Masculine. Christ is Lord of all: and God, in Christ, is God of all: ver. 34; Eph. iv. 5, 6.

37. *Ye know*—From older proofs than my coming. [Therefore they needed not a fuller narration. *V. G.*] *Began*—The participle either by itself, or as an adverb: comp. Luke xxiv. 47, ἀρξάμενον ἀπὸ Ἱερουσαλήμ, *beginning at Jerusalem*. It is used absolutely by a common and elegant Græcism. *From Galilee*—John i. 43, ii. 1. Cæsarea was quite near to that region, but somewhat farther from Jerusalem: ver. 39. *After*—John is the boundary between the Old and New Testaments. *The baptism*—That most celebrated ordinance.

38. *Jesus*—*How God anointed him*—[Eng. Vers., *How God anointed Jesus*.] This being in apposition with *the word*, depends on *ye know*. Therefore in construction, *how Jesus was anointed* is equivalent to *the things concerning Jesus whom God anointed*. The sentiment is this, that Jesus, and that too as the Christ, was known to them. *Anointed him*—Especially in baptism. Matt. iii. 16, 17; Luke iv. 1, 14, 18. *With the Holy Ghost and with power*—The Holy Ghost is often so mentioned, as to add a special mention of that spiritual gift appropriate to the matter in hand: as here, where Christ's works are the subject, there is added, with *power*. So in ch. vi. 3, full of the Holy Ghost and *wisdom*; ch. xi. 24, full of the Holy Ghost and of *faith*; ch. xiii. 52, the disciples were filled with *joy* and with the Holy Ghost. Comp. *spirit and truth*, *spirit and life*, John iv. 23, vi. 63. The concrete and abstract nouns are joined, as in 1 Pet. iv. 14. *Doing good*—All Christ's miracles brought good, not injury, to men. The class, *good deeds*, is followed by the species, *healings*. *All*—There had been, especially at that time, a great multitude of possessed and sick. *Oppressed*—With unjust force. *With him*—He speaks somewhat sparingly of Christ's Majesty, to adapt himself to his hearers' capacity.

39. *And we*—This has the force of *Epitasis* [emphatic addition]. It answers to *ye*, ver. 37. [*Tisch.* (not *Alf.*) omits ἐν, *in*, before Ἱερουσαλήμ, *Jerusalem*. Both add καὶ, *also*, after δὲν, *whom*.]

41. *Not*—*Not* now, as before his death. *Not to all the people*—His kingdom is a kingdom of faith, to be propagated by witnesses,

and those divinely approved and reliable; and it is a heavenly, not a worldly kingdom; not one of vain splendor, but (as Justus Jonas expresses it) hidden *under the forms of the cross*. To us—Apposition of the noun and pronoun. *Did eat and drink with him*—For two years and more before his passion. This phrase (on which comp. John xv. 27) denotes long-continued intercourse; nor were the apostles ever wont to mention that they ate with Jesus *after* his *resurrection*; for Jesus did this to convince them, not others; and he even had spoken in a wider sense of not afterwards drinking of wine, Luke xxii. 18, 16, than of the not eating the passover (in opposition to any use of food whatever). Therefore *μετά*, *after*, depends on ver. 40. [This is arbitrary and forced, and takes away all meaning in this place from the clause, *who did eat*, etc. There is no real difficulty in the literal fact. Comp. Luke xxiv. 41, 43. John xxi. 12. The passage quoted by *Beng.*, Luke xxii. 18, refers but to one kind of drinking. *Mey.*, *Alf.*] Christ appeared after his resurrection to those who before had believed on him, and who could testify that he, who was said to have risen again, was truly the Christ whom they had known before.

42. *He commanded us*—God: ch. v. 29. *Unto the people*—Answering to the beginning of ver. 41. *To testify*—Understand, even to the Gentiles: ch. i. 8; Matt. xxviii. 19. *Ordained*—By an unalterable decree. *Judge*—This name expresses by *Synecdoche* (a part for the whole) all Christ's glory, and as regards believers, denotes the consummation of Christ's benefits: 2 Tim. iv. 8, comp. Heb. xii. 23. He will judge even the Jews, who had condemned him; even the Romans, who were administering the imperial government of Judea; even the dead, from among whom he rose, and who shall rise in their own proper time; 1 Pet. iv. 5. [Comp. ch. xvii. 31. So the Lord Jesus also testified of himself as the Judge, before he mentioned his own ascension; John v. 22. *V. G.*]

43. *All*—Those whose books are, and are not extant: ch. iii. 24. *The prophets*—In this discourse Peter had not yet cited the Old Testament testimonies; and now, while he appeals to the *prophets* in general, the result, as is appropriate to the economy respecting the Gentiles, is at once accomplished in the beginning of the discourse, ch. xi. 15, in the case of Gentile hearers. *Give—witness*—As *we*, ver. 39. Peter does not use here the term, *promise*, as described by the prophets. *Remission of sins*—Which is the highest of all benefits. *Whosoever*—Even of the Gentiles.

44. *Yet*—Peter might have said much more: ch. xi. 15; but when the hearers have also perceived the Spirit, the works of hearing and

of speaking are completed. [By the preaching of faith the Spirit is received: Gal. iii. 2. *V. G.*] *Fell*—Perceptibly. Commonly, baptism was received before the coming of the Holy Ghost. But in this instance it might have been doubted whether they should be baptized without circumcision. Hence it *fell* immediately upon the hearers of the word, [teaching us that the Holy Spirit can dispense with water baptism at his pleasure; and warning the Church not to put baptism in the place once held by circumcision. *Alf.*] Grace works in unrestricted order.

45. *On the Gentiles*—So one house is called, either because they inferred thence that the others also would receive the Holy Spirit: for one being admitted, the *door* was now closed against none; and they reason correctly from this instance to all cases; ch. xi. 18, xiv. 27: or else because it was not convenient to use the term *ἔθνη*, *Gentile* nations.

46. *For*—They draw the conclusion from the effect. *Tongues*—Various.

47. *Water*—[Gr. τὸ ὕδωρ, *the water*. The article should be preserved; *can any forbid the water to these which have received the Spirit?* *Alf.*] He says *water* for *baptism* by *Tapeinosis* [a figure by which less is expressed than is implied]. When the greater thing has been given, the less is added by the giver, and is not despised by the receiver. He does not say, They now have the Spirit; therefore they can do without the water. They are not circumcised, and yet they are baptized. Therefore baptism stands on a much higher footing; comp. ch. xv. 8, 9, which shows they were not to be circumcised; and yet Peter thought they should be baptized. *Forbid*—Ch. xi. 17. *Any man*—Either I or any of the brethren.

48. *He commanded*—He did not baptize with his own hand; others were present to whom this could be properly delegated; ver. 45. Comp. 1 Cor. i. 17. *Of the Lord*—Christ Jesus. *Certain days*—Golden days.

CHAPTER XI.

2. [That were of the circumcision—That is, not merely Jews: for all the church at Jerusalem were circumcised; but those too much at-

tached to the ceremonies of the law. *Calv. in F.*] *Contended*—That is, they showed that they had doubts on that point.

3. *Uncircumcised*—Gr. ἀρροβυστιαν ἔχοντας, *having the foreskin*. They speak kindly; they do not call them *uncircumcised*, but *having the foreskin*. Comp. Gen. xxxiv. 14, Sept., *a man who hath a foreskin*. *Thou wentest in and didst eat with*—An accusation heretofore plausible, and, moreover, important and twofold. But Peter had just reasons for *going in*; and after he had gone in, he found reasons also for *eating with* them.

4. *Beginning*—*He began* to speak in many words. [Not from the beginning, but, *Peter having begun, set forth*. *Alf.*] *Expounded*—Peter was not offended at being questioned, nor did he demand, that he, even without any exposition of his reasons, should be held superior to all objections of his colleagues and all believers. It does not indicate the best mind or cause to be offended, with the Pope or his attendants, at the question, *What art thou doing?* Peter answers mildly concerning a subject which he himself had not very readily comprehended before.

7. [Add καί, also, before φωνῆς, voice. *Tisch., Alf.*]

8. [Omit πᾶν, *Tisch., Alf.*, so as to read, *a common or unclean (thing) hath never*, etc. The Jew's mouth is the Christian's heart. Nothing unclean must enter. *Q. in F.*]

9. [Omit μοι, me. *Tisch., Alf.*]

10. *Three times*—The number of the men accorded: v. 11.

12. [Omit μηδὲν διακρινόμενον, nothing doubting. *Tisch., Alf.*]

13. *The angel*—[Eng. Vers. *an angel*.] He speaks, adding the article, as of an occurrence now very well known to him. [Omit ἀνδρας, men. *Tisch., Alf.*]

15. [*As I began*—How full must Peter's heart have been! *V. G.*]

16. *Remembered I*—Comp. John xiv. 26, as to the Comforter being about to *bring all things to the remembrance* of the disciples. Christ's words contained the seeds of the whole course of the Gospel.

17. *The like*—So 2 Pet. i. 1. They are alike blessed, who have received the Holy Spirit directly or indirectly. *Unto us who believed*—That is, *when we believed*. The Holy Spirit, saith he, was given us, not because we had circumcision, but because we had faith. *I*—*I*, a mere instrument. The brethren had asked only about his eating with the Gentiles: Peter satisfies them also as to his having baptized them; and proves that he had acted rightly, not only from the Divine command, but also from the Divinely crowned result.

18. *Glorified*—A sign of strong assent. *Then*—It did not imme-

diate appear to the Jews, that salvation was to come also to the Gentiles: now, when it has come to them, the admiration of believers is so much the greater: *then* expresses full approbation. This *repentance* denotes an entire change of their spiritual state, and is a sample of the conversion of all nations. *Hath granted*—A great gift: ch. v. 31, note. [Which indeed the world greatly fears. *V. G.*] *Unto life*—For where forgiveness of sin is, there life is. [Ezek. xviii. 23.]

19. *About Stephen*—The violence against Stephen was continued towards others. [Providence is like the seasons, in which all, frost as well as summer, conspire to the harvest. *Flavel in F.*] *Traveled as far as*—So too ver. 22. They preached the Gospel also in the nearer places. *Phenice, and Cyprus, and Antioch*—*Phenice* was to the north; *Cyprus*, to the west; *Antioch*, to the east. *Jews*—Such as were themselves scattered abroad.

20. *Men of Cyrene*—Ch. xiii. 1, ii. 10. These, as well as the Cyrians, were more accustomed to associate with Gentiles. *Grecians*—The more common reading is *Ἑλληνιστᾶς*, *Hellenists*. But the *Hellenists* are contrasted with the *Hebrews*, ch. vi. 1, comp. ch. ix. 29. The *Greeks* are here contrasted with the *Jews*, as everywhere. [*Iouδαῖοι*, *Jews*, are either *Hebrews* or *Hellenists*: ch. vi. 1. *Not. Crit.*]

21. *The hand of the Lord*—Spiritual power, manifesting itself by the Gospel. So *the arm of the Lord*, John xii. 38. [Add *ὁ* before *πιστεύσας*. *Tisch.*, *Alf.* Read, *number which believed, turned, etc.*]

23. *Exhorted*—The best kind of *exhortation*, which is incited by joy. *With purpose*—Ch. xxvii. 13. The contrary in Heb. iii. 12. *Cleave unto*—*To be converted*, is the act: *to cleave to*, is the state.

24. *A good man, and full of the Holy Ghost and of faith*—Gal. v. 22.

25. [Omit *Βαρνάβας*, *Barnabas*. *Tisch.*, *Alf.* Read, *departed to, etc.*]

26. *When he had found*—It is probable that Saul had lain hid. *A whole year*—Of how little consequence, in our days, is considered a year without fruit! Many at the present make little progress in many years. *Were called*—*Χρηματίζω*, *I am named*, or *I called myself*, reciprocal or neuter, thence also passive. A remarkable verb, whereby is denoted a name received in common use. *The disciples*—Inasmuch as their number was now very large. *Christians*—Whereas heretofore they had been called *Nazarenes* and *Galileans*. The name, *Christians* [adherents of Christ. *V. G.*] as the name of Christ itself, though noble in itself, was hateful to those without. Comp. 1 Pet. iv. 16.

28. *Stood up*—In the assembly. [*Agabus*—See ch. xxi. 10. *Alf.*] *Signified*—What in other men natural or political sagacity foresees, that the Spirit foresees in believers. [This greatly profited the brethren in Judea. The indication of future things is never unprofitable where it is rightly used. *V. G.*] *That there should be*—Gr. μέλλειν ἔσεσθαι. A double future. [God's chastisements are so merciful, that he tells us of them beforehand, that we may avoid them. *Q. in F.*]

29. *The disciples*—Luke does not say, *of the Christians*. At first the name, *disciples*, continued the customary one among themselves: others distinguished them by the name, *Christians*, especially the more friendly spectators. *Determined*—They who *determine*, more easily accomplish afterwards: ver. 30. *In Judea*—The kindness of the believers at Antioch greatly confirmed the Jews as to the reality of the conversion of the former.

30. *To the elders*—[Through whose agency it should be distributed to the brethren. *V. G.*] Therefore the office of the *seven* deacons, and the community of goods, were no longer on the same footing as at first: but they were not on the same footing as in our day. *Of Barnabas and Saul*—"Here thou seest how they regard as a weighty and serious business this collection for the poor saints: otherwise they would not employ so great men, and these leading ministers of the word, Paul and Barnabas. So above, in ch. vi., we heard that most influential and spiritual men were appointed *Deacons*. So, in 2 Cor. viii., Paul says that he employed in this business only such as were of approved faith. And yet we in our day think it enough to commit this so great business to any persons whatsoever, from any places whatsoever."—*Justus Jonas*.

CHAPTER XII.

1. *At that time*—The apostolical Church had rest and persecution blended, of which, when the one or other much prevails, a severe Divine judgment either will come or is already impending. [*Herod*—For his genealogy, see p. 74. *Laid his hands on* (seized) *certain members of the church to maltreat them*. So *Mey.*, etc., render. The

Eng. Vers. is inadmissible. *Alf.*] *To vex*—The art of the world. Herod did this because he was disposed, because of the time, and for the sake of grace. [Other vices flee from God; only pride fights him, face to face. *Hales in F.*]

2. *James the brother of John*—One of these brothers left the world very early, the other long after. When Luke wrote, John, who survived, was better known than James, who is designated from John. [This is the only sure record we have of the death of any apostle. *Alf.*]

3. *Because he saw*—Two incentives, to evil and good: the desire to please and fear; the latter is the worse, the former the more active, even in kings. *The Jews*—These were hostile, from conscience, but that a perverted conscience; Herod, from wantonness, wishes to gratify them at the cost of believers. [*Proceeded*—What is more unprosperous than the prosperity of the wicked? *August in F.*] *Of unleavened bread*—At the same time of the year they had taken Jesus. The people were assembled.

4. *Four quaternions*—To keep watch by turns, and in several places: ver. 10. *To bring him forth*—Such things were done in high places. Therefore *ἀναγεῖν, to lead forth*, is used, and this by a change of the antecedent for the consequent, viz., the punishment.

5. *Prayer*—Philem., ver. 22. *For him*—They prayed for a thing such that, when it had happened, it seemed incredible to them, ver. 15. How wonderful and subtle is the nature of faith and prayer! Why had they not also prayed for James? Because he had been speedily slain.

6. *When*—The aid sent, when the danger was most imminent, shows that the result was not accidental [ch. xxiii. 11]. *Sleeping*—There is frequent mention of men sleeping in danger, either with faith or with torpor. *Between*—The enemy had thought all secure. *The prison*—The place is meant.

7. *A light*—Miraculous. *The dwelling*—[Eng. Vers., *prison.*] A general term for the special one, *prison*.

8. *Said*—The angel himself did not clothe Peter; for it was needless. Propriety was observed. *Gird thyself*—His girdle, sandals, and garment, either Peter himself had laid aside for sleep, or the guards had taken away: now he is ordered to put them on. Still Peter had time to *walk* whither he could. John xxi. 18.

9. [Omit *αὐτῷ, him. Tisch., Alf.*]

10. *And the second*—In which also a part of the soldiers seem to have been. *Of his own accord*—So that neither Peter applied his hand, nor saw one applied by the angel. *One street*—Lest Peter

should doubt what house to seek: ver. 12. *Departed*—For by this time Peter could take care of himself.

11. *He said*—With a ready, grateful, pious, joyful mind. *I know of a surety*—The contrast is, *he thought*, ver. 9. All things outwardly accorded with the inward vision. *Hath delivered me*—It was not yet time for Peter to die: John xxi. 18.

12. *Considered*—Namely, what he should do. [But *συνειδὼν* means rather *having become aware* of it, that is, of the circumstance of his escape, ver. 11. *Alf.*, *Mey.*] The same verb occurs, ch. xiv. 6. *Gathered together*—At midnight.

13. [For τοῦ Πέτρου, *Peter*, read αὐτοῦ, *he*. *Tisch.*, *Alf.*] *The vestibule*—Gr. *πυλῶνος* [Eng. Vers., *gate*.] Before the house itself. *Πύλη* is the *gate*: *πυλῶν* implies something larger, and expresses either the large gate, or the court next to it, the enclosed court. Peter passed through the gate into this court, then into the house. What Mark, ch. xiv. 68, calls the *προαύλιον*, *porch*, is the *πυλῶν*, of Matt. xxvi. 71, *the porch*. *Came*—The contrast is *ran in*, ver. 14. *To hearken*—ἤκουσεν, Sept. *ὑπακούειν*, *to listen*. [*Rhoda*—God, who leaves in oblivion names of mighty conquerors, treasures up that of a poor girl, for his Church in all ages. *Q.* in *F.*]

14. *Ran in*—Speedily.

15. *Thou art mad*—[Some add a mark of interrogation; but the margin of both Greek editions leaves it undecided. *E. B.*] A formula used of a thing which is not believed. *She constantly affirmed*—Differently from those who rave or sleep. *His angel*—So they inferred from the similarity of the voice. From the opinion of those saints as to the angel of Peter, whom they supposed to be very near death, having been heard by the damsel, nothing certain can be inferred as to each man having a guardian angel. [But the Jews supposed that each man has a guardian angel, in form and voice like himself. *Mey.*, etc. Scripture frequently assigns to one holy man the guardianship rather of many angels. *V. G.*] However even Peter speaks definitely with the article, ver. 11, τὸν ἄγγελον αὐτοῦ, *his angel, the angel of him*, whereas otherwise the article is not always added to possessive pronouns. Comp. Matt. xix. 28; Acts iii. 2.

17. *Beckoning*—Modestly: that a cry might not be raised. They were speaking much, through astonishment. [Omit αὐτοῖς, *unto them*. *Tisch.* (not *Alf.*)] *Unto James*—The survivor. *These things*—That they may know what has happened. *He departed*—In persecution, often one person is especially sought; who is allowed to escape,

rather than the rest: ch. xvii. 14. Peter afterwards returned: ch. xv. 7. *Into another place*—Not very distant.

18. *Among the soldiers*—These had seen Peter's faith, patience, and prayers; and yet had not ceased to molest him. *What*—Gr. *τί ἄρα*, *what in the world*. The soldiers' agitation is expressed by this peculiar phrase.

19. *Be put to death*—The ungodly takes the place of the righteous. *From Judea*—Ashamed that Peter had escaped him. [*Cæsarea*—There he died. *V. G.*]

20. [Omit *ὁ Ἡρώδης*, *Herod. Tisch., Alf., etc.* Read, *and he was.*] *And was*—A restless kind of life. *Highly displeased*—Gr. *θυμομαχῶν*, *warring in mind*. *θυμομαχεῖν*, expresses inward hostility only when one's strength has been now lost, as Raphelius, from Polybius, shows to have been the case with Herod, or has not been yet recruited. Even without arms, by withholding supplies, Herod could oppress the Tyrians and Sidonians, as usually happens in commercial towns. *Made—their friend*—So the Christians also, in God's providence, were relieved from the dearness of provisions there: comp. ch. xi. 28. *The chamberlain*—Such persons are often very influential with kings; [and they needed peace the more because of the dearness of provisions. *V. G.*] *Peace*—They knew not to what lengths the offended king might go. *By the king's*—Repeat *country*. Even Hiram, King of Tyre, had sought provisions for his household from Solomon: 1 Kings v. 9.

21. *And upon a set day*—The celebration of games for Cæsar's safety, as Josephus says, l. 19, Ant. Jud. ch. 8, who fully describes this impiety and punishment of Herod: Clad in a garment all woven of silver by wonderful workmanship, which, struck by the rays of the rising sun and emitting a kind of divine splendor, inspired the spectators with veneration and awe: and presently baneful flatterers applauding from different quarters, saluted him as a god, begging him to be propitious; for that heretofore having revered him as a man, they now perceive and acknowledge in him something superior to mortal nature: this impious flattery he neither rebuked nor repelled. There ensued torturing pains in the belly, violent from the very first. Having therefore looked upon his friends, "Behold," said he, "I, whom ye called a god, am commanded to die, the fatal necessity confuting your lie; and I, whom ye hailed as immortal, am hurried away to death." Then worn out by the torture, which did not at all abate for five successive days, he died. *Unto them*—Tyrian and Sidonian ambassadors were probably among his hearers.

22. *The voice of a God, and not of a man*—That *divine* praises

were sometimes given to speakers, especially princes, by applauding hearers, Ferrarius proves. But their frequency increases, does not diminish, the impiety of such expressions. [It is admiration of persons, that is the traitor to truth, and makes men cry *Hosanna* to error, and *crucify* to truth. *Garnall in F.*]

23. *Immediately*—The disparagement of the Divine honor is most speedily met: comp. ch. xiv. 14; also Rev. xix. 10. *The angel of the Lord*—A good angel. Josephus says nothing of this important circumstance, though he treats of many more trivial matters. So much do Divine and human histories differ. The angel of the Lord led forth Peter: the angel of the Lord struck Herod. That both acts were done by angels, mortals saw not: it was known only to the saints. *He gave not*—He is not blamed for being praised; but for accepting the praise. This sacrilege earned a more speedy punishment than the murder of James and his other crimes. [When stricken, Herod confessed (according to Josephus) that he was guilty. *V. G.*] *Eaten of worms*—What a change! It is very natural for a man to be so treated by worms after death; but most unnatural before death. The deaths of persecutors are striking. The Gospel overcomes and survives them; ver. 24. [*Expired*—That is, after five days. *Joseph in Mey.*]

25. *Returned*—To Antioch: ch. xi. 30. *Took with them*—Jerusalem was a nursery of workmen. *John*—Ver. 12. He too had both a foreign and a Hebrew name. Comp. ch. xiii. 1, 8, 9. This variety of names accords with the union of Jews and Gentiles now beginning.

CHAPTER XIII.

1. *That was*—Already, and flourishing: ch. xi. 20–27: and from which, teachers might be sent to the rest. Comp. ch. xv. 35. [Omit *τους*, certain. *Tisch., Alf.*] *Prophets*—Powerful in the Divine word, and thoroughly versed in Divine things, with the power of declaring them. *Lucius*—The same name occurs, Rom. xvi. 21. *Manaen*—Freed from the temptation of a court. *Saul*—He had now for several years been an apostle; but among the veterans at Antioch, with remarkable modesty, he was content with the lowest place, as

David, even after his anointing, fed sheep. Afterwards he was united with Barnabas, and afterwards became superior to him: ver. 9, 13. For some time, now the one, now the other is put first: and Barnabas indeed in the public letter, ch. xv. 25.

2. *As they ministered*—By the exercise of the word and of prayer, and by fasting: ver. 3. [*Said*—To the church, through one of the prophets named, ver. 1. *Mey., Alf.*] *Separate*—They did so: next verse. On this very word Paul relied, Rom. i. 1. *Separated*—“All things tend to show that no one should teach in any place, to which he is not called by God.” *Justus Jonas.* [*Separation* is the distinctive point of sanctity. John xvii. 6. *Medley in F.*] *Therefore*—[Not rendered in Eng. Vers. Gr. *δι.*] Namely, since ye offer yourselves. *Kai τὸν, and the* [Saul] (but the oldest authorities have no article). The article puts Saul on a level with Barnabas, as contrasted with others, who in ver. 1, are joined to him without the article. *For the work*—The apostles were not accustomed to remain very long in one place: ch. xi. 26. *Whereunto*—Gr. *δ,* *which.* The accusative depends on the preposition in *προστέλλημαι, I have called. I have called*—Therefore some inward call had come to Barnabas, and Saul himself; which now is repeated by the mouth of others (comp. note on Luke xxiv. 34), that these also might be aware of the call and assent to it. The correlatives are *I have called* and *Separate*. Often things which related to Paul himself were intimated through others. The same verb occurs, Ex. v. 3. *The God of the Hebrews hath called us.*—[Eng. Vers., *met with us.*]

3. *When they had fasted*—Afresh: comp. ver. 2. So they did, ch. xiv. 23. [By many, fastings are less esteemed than is proper. *V. G.*] *Laid their hands on them*—Hands were laid on Paul the second time (comp. ch. ix. 17).

4. *Sent forth*—Whithersoever they should have to go. *By the Holy Spirit*—Ver. 2, 9. [*Seleucia*—A very strongly fortified city in Syria, on the Orontes, five miles from its mouth. *Win.* ii. 447. *V. G.*] *Cyprus*—Barnabas' country: ch. iv. 36.

5. *In the synagogues*—As occasions presented they availed themselves of them: ver. 7, 14, 42. They were gradually led on more openly to the Gentiles themselves: ch. xiv. 14, 21. *Minister*—Faith does not set aside various degrees of duty. Barnabas and Paul were divinely appointed: and were free to join to themselves others. In some things the freedom of choice is greater, in others less.

6. [Add *δλην* before *την.* Read, *through the whole isle.* Also *ἀνδρα, man,* before, *τινα.* Read, *a certain man, a sorcerer, etc.* *Tisch., Alf.*] *Paphos* was a city in the west: *Salamis*, in the east.

Sorcerer—Two predicates very closely joined. *Barjesus*—Gr. Βαρ-
 τζου, *Bar-Jehu*. *Bar-Jehu* was in itself a man's name, like *Jehu*, but
 one very convenient to a sorcerer, for claiming divinity. *Jehu* and
Jehovah are kindred names; which also seems to be the reason why
 the Syriac version has translated *Barjehu*, *Bar Schumo*. *Barschumo*
 and *Elymas*, as Hermann von der Hardt states, contain the notion of
blindness: but even because *Barschumo* is a most common Syrian
 name, a more pleasing notion is to be sought in it. Lewis de
 Dieu interprets it, *the son of ulcers, a physician healing ulcers*; as
Elymas, in his view, is חלוא, *healer*. Paul calls that *Barjehu*, *Son*
of the Devil, checking his assumption by a parody.

7. *Was with the deputy*—Gr. ἀνθύπατος [The Greek term for the
 Latin *proconsul*. *Alf.*] Commonly used for *proprætor*, or *proquæstor*,
 of the Cyprians. *Elymas was with Sergius Paulus*, or was wont to
 associate with him. The latter had either admitted him voluntarily,
 or had endured him by a kind of necessity. Yet it was *prudent* not
 to be bound by his impositions, but to seek the truth. The *prudence*,
 which acts soberly, watchfully, and moderately, is a remarkable vir-
 tue in those, who might rule by power instead of reason. *He*—As a
prudent man. Prudence did not fit Sergius for faith, but made him
 less unfit.

8. *Name*—*Barjehu* [that is, *Bar-Jehovah, Son of Jehovah*. So
Beng. reads. But *Bar-jesus* is doubtless the true reading; and the
 variations have arisen from veneration for the name Jesus. *Mey.*] and
Elymas are in some way synonymous. [But *Bar-jesus* simply means
Son of Jesus, (i. e., *Joshua*,) and was his Jewish name. He adopted
 also the Arabic name Ἐλύμας, *Elymas, the wise, the magus*, (not ex-
 actly *sorcerer*, as Eng. Vers.) *Mey.*, etc.] *To turn away*—The same
 verb occurs, ver. 10.

9. *Who also*—*Paul*—Paul having laid aside his old name, which he
 had borne from the time of his circumcision, receives a new one equiv-
 alent to the surname ὀψ, *little*, which the particle καί, *also*, seems to
 indicate, that he bore in entering upon his apostleship; and this new
 name was given him from his first gospel victory towards the west
 among the Greeks, a single letter being changed, not by an error of
 the Cyprian Greeks, but by the Divine counsel, appropriately and
 seasonably. The cause is either outward or inward. Outwardly, it
 seems to have adopted the proconsul's name, because he had showed
 himself Paul's friend, perhaps in confirming his right as a Roman
 citizen; for this was a common reason for assuming a name. See Cic.
 l. 13, *Fam. Ep.* 35 and 36. The inner cause is, that Sergius Paulus
 himself, the first fruits of this expedition, had formed a spiritual re-

lationship with the apostle. This name besides was familiar to the Gentiles, of whom he was soon after the apostle, and more pleasing to them, than the Hebrew name, *Saul*; it answered also to his stature, 2 Cor. x. 10, and to his feeling, Eph. iii. 8; comp. Ps. lxxviii. 27. *Filled*—With an immediate energy against this shrewd sorcerer. Therefore Barnabas gives place to him from this point: ver. 13. *With the Holy Ghost*—John xx. 22, 23.

10. *O!*—The interjection, *O*, is properly joined with the substantives, *child* and *enemy*: but as these signify the severest rebuke, the *Ætiology* [reason assigned] is prefixed, *full*, etc. *Of subtilty*—Stigmatising him as a *false prophet*. *Mischief*—Stigmatising him as a *sorcerer*. *Child of the devil*—[In indignant contrast to his name, *Son of Jesus. Mey.*] This too applies to a *sorcerer*, and such a man as is not only bad himself, but also prevents others from becoming better. *Enemy of all righteousness*—This also applies to a *false prophet*: a true prophet teaches *righteousness*, and that in Christ. *Wilt thou not cease*—Now at least it had been time to cease from the wickedness heretofore practised. Not to cease is *devilish*. Many read this with an interrogation. *The right ways*—Rectitude and simplicity are characteristic of Divine doctrine.

11. *The sun*—And light. Elymas's sorcery had probably much to do with the sun. [Well for him, if now he sought the true *light*, and Peter's guidance to God. *Q. in F.*] *For a season*—It was unnecessary for Luke to indicate the time definitely. A double miracle: blindness was inflicted, and the time limited. [For the design was, not to punish, but to convert him. *Chrysost. in Mey.*] *A mist*—Internally. *Darkness*—Outwardly. *Seeking*—A test of blindness.

12. *What was done*—Often the obstacles to truth, when overcome, assist it. *The doctrine*—By the miracle his attention was aroused to the doctrine.

13. *Paul and his company*—Already Paul is made more prominent than Barnabas. *Perga in Pamphylia*—The name of the region is added, because Perga was less known of itself. *Departing*—Either because he could not bear the fatigues of the journey [see ch. xv. 38; *Mey.*], or because he hesitated to associate with Gentiles. He lost a glorious opportunity.

14. *Antioch in Pisidia*—A different one from that in ver. 1. *Sat*—The usual posture of hearers. The contrast is *stood up*, ver. 16.

15. *The reading*—The customary reading, whereby Moses' writings were read through on the Sabbaths in the course of the year; and lessons in the earlier and latter prophets, corresponding to the Mosaic lessons, were added. *Elias in Thisbi*, upon the word $\tau\eta\varsigma$,

shows that the reading of the prophets arose after the times of Antiochus Epiphanes, and not earlier, when the reading of the law was openly and strictly forbidden; but that it was afterwards retained. *The rulers of the synagogue*—Who occupied a different part of the synagogue. The several synagogues had a ruler for each: therefore the term is here taken in a wider sense, as *ἀρχιερεῖς*, *high priests*, in the plural. *If ye have any*—All are not fit to speak, nor at all times. [And it conduces not a little to edification, when the duty of discussing a subject is always committed to those to whom it is most fitting, and that too with the understanding, that these are only to proceed so long as their speech flows freely. When the Church is feeble in this respect, it is right to implore God in prayer, that he would deign to relieve man's necessity. *V. G.*] This pair of men never wanted something to say. *Among you*—It may have appeared already, by various indications, that they were fit to speak. *Of exhortation*—From which the name *Barnabas* is derived.

16. *Beckoning* with his hand—Lest even his first words should not be heard. *Men*—The name recurs in ver. 26, 38. *Ye that fear God*—These were proselytes, not to the exclusion of the Gentiles: comp. ver. 17, 26, 43, xiv. 1.

17. *God*—By such a mention of him their minds were conciliated, when they saw that Paul agrees with the Old Testament books: They were convinced of their obligation towards the supremely good and great God, and were invited to believe his promise and its fulfilment. In the six verses, 17–22, the whole recapitulation of the Old Testament is set forth: the rest of his address treats of the New Testament. *Of this people*—Paul especially addresses those whom he calls God-fearing; and he speaks of Israel, ver. 23; until in ver. 26, he more directly addresses the Israelites also. [Omit *Ἰσραὴλ*, of *Israel Tisch.*, *Alf.*] *Chose*—The Divine election *exalted* the people; not the people's merit or worthiness: Ezek. xx. 5. *Fathers*—Abraham and his posterity.

18, 19. *Bore like a nurse*—Gr. *ἐτροφοφόρησεν*. [Eng. Vers., reads *suffered their manners*, from Gr. *ετροποφόρησεν*, see below.] The beginning of this discourse, ver. 17, 18, 19, has three Greek verbs, which are both rare, and altogether peculiar to the Scriptures, *ὑψωσεν*, *exalted*, *ἐτροποφόρησεν*, *suffered their manners*, and *κατεκληρονόμησεν*, *divided by lot*; of which the first occurs in Isa. i. 2, the second and third in Deut. i. 31, 38. And moreover these two chapters, Deut. i. and Isa. i., are to this day read on the one Sabbath: whence it is sufficiently certain that both were read on that very Sabbath, and in Greek, and that Paul referred especially to that reading of

Moses and of the prophets mentioned in ver. 15. For even the mention of the *Judges*, ver. 20, accords with the Haphtara, [lesson,] Isa. i. 26, and the Jews are wont to take their discourses, or their beginnings, from the Sabbath lesson in the synagogue. [It was also then the same part of the year in which the temple, with the city, both had been formerly laid waste by the Chaldeans, and was afterwards to be desolated by the Romans. *V.G.*] Now, as regards the verb *ἐτροποφόρησεν*, *he suffered their manners*, for which valuable manuscripts have *ἐτροφοφόρησεν*. [And so *Tisch.*, etc. It is the true reading, beyond doubt. The sense is *carried, cared for* as a nurse. *Alf., Mey.*] It is already beyond dispute that the passage it refers to is Deut. i. 31. *In the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son.* The Hebrew *נָשָׂא*, *bore*, expresses simply *how?* In endurance or in kindness? Answer: God *bore*, not merely *led*, the people of Israel in the wilderness, in a way most kind and entirely peculiar, such as would properly suit that tender age, when the people did not bear itself as an adult man, but God bore it as a little child yet unable to help itself, so that they were exempt from all anxiety concerning food, raiment, and traveling. Accordingly Scripture, in speaking of the people in the wilderness, distinguishes this peculiar method of bearing from every other kind. See Deut. viii. 2, 5, 15, xxxii. 10, etc.; Isa. lxiii. 9, at the end; Hos. xi. 1, etc.; Amos ii. 10; Nehem. ix. 21, where the kindred *διέθρεψας*, *didst thou sustain*, occurs; also comp. Numb. xi. 12, *As a nursing father beareth the sucking child.* And to this the passage also in Deut. i. refers, and Paul here: whence *Laud.* 3, along with *Æthiopic, Arabic, and Syriac* versions, properly renders the word *nourished*. For God *bore with the manners* of the people even before, Ezek. xx. 9, and afterwards, Ps. cvi. 43, 44. Wherefore if *τροποφορεῖν*, *to suffer their manners*, always had a different meaning from *τροφοφορεῖν*, *to carry as a nurse*, *ἐτροφοφόρησε* should be by all means read: the verb occurs also in 2 Macc. vii. 27. But *ἐτροποφόρησεν*, *he suffered their manners*, is used in the same sense. For this verb has a double force, as it is derived from *τρόπος*, *manner*, or *τροφός*, *nurse*, (not from *τροφή*, *food*.) for *φ* before *φ* passes into *π*, as in writing the forms used are, not *ἀφή*, *θαφή*, *φέφυκα*, but *ἀπή*, *ταφή*, *πέφυκα*, from a wish to avoid aspirates, which is so strong that the transcribers wrote everywhere, *οἱ Φαρισαῖοι, αἱ ἡμέραι, εἰς ὄ.* The Scholiast on Aristophanes employs it in the sense derived from *τρόπος*, *a manner*: commenting on the words, *τοῦτ' ἐτροποφορεῖν*, *to humor his ways*, Ransæ. Act. v., Sc. 4, 185 f., which he renders by the verb *τροποφορεῖν*. Also Cic. l. 13, ad Att.

Epist. 29, τὸν τύφον μου τροποφόρησον, *bear with my folly*. But in Scripture, even those who write τροποφορεῖν, nevertheless mean τροποφορεῖν, *to carry as a nurse*. The Cambridge manuscript has in the Greek ἐτροποφόρησεν, and yet in the Latin, ac si nutrix aluit, *fostered as a nurse*. On the contrary, τροποφορεῖν, *to suffer the manners*, from τρόπος, *manner*, at least in the testimonies just quoted implies some approval: but God by no means approved of the manners of the people in the wilderness. He says, *I was grieved*, Heb. iii. 10; comp. Exod. xxiii. 21, xxxii. 10; Ps. cvi. 23; Isa. lxiii. 10; Ezek. xx. 13. Then, even though it may be understood of an unobjectionable *toleration* of bad manners, yet here, as Mill says, perhaps it is not even true. For how did God bear their manners forty years in the wilderness, since he destroyed them all, except one or two, in the wilderness? Nor would that notion accord with the apostle's design: for he would thus, impliedly, accuse the Israelites; which it is not probable he wished to do at the very beginning, especially as that beginning was so mild. At all events, whatever of good the notion contains from the term τρόπος, *manner*, still remains: for clearly a τροφός, *nurse*, both discharges other duties, and especially bears the manners of a peevish little child: and God bore the manners of the Israelites, but he also in many other ways, ἐτροποφόρησε, *bore them as a nurse*, see the whole of Ps. lxxvii. We must say something also of the κατεκληρονομήσεν, *divided by lot*. It denotes not merely, *to take an inheritance*, but also *to give an inheritance*; Judg. xi. 24. And in this passage of Luke it rests on the best manuscripts. A very few have κατεκληροδότησεν, *he distributed by lot*. The same variety of reading is found in Deut. i. 38, Sept. *About the time of forty years*—Paul, in recounting God's benefits towards the people chronologically, at the same time, gives his hearers occasion for thinking of the length of the ages from the Exodus down to Christ, and invites them on that account the more to acknowledge that Jesus is the Christ. Comp. Matt. i. 17, note.

19. *Seven nations*—Deut. vii. 1. [There were ten in all, Gen. xv. 19–21; but seven were destroyed by Joshua. *V. G.*]

19, 20. *About—years, etc.*—This passage requires a fuller consideration.

I. *The ancient reading should be retained.*

Very many manuscripts, but not the most ancient, have, ὁ θεὸς—την γῆν αὐτῶν. Καὶ μετὰ ταῦτα ὡς ἔτεσε, etc. *God—divided their land to them by lot. And after that he gave unto them judges about, etc.* [So Tisch., Alf., Mey., and Eng. Vers.] Authorities fewer in

number, but yet more ancient and trustworthy, have it thus: ὁ θεὸς —την γῆν αὐτῶν, ὡς ἔρεσι τετρακοσίοις καὶ πενήκοντα. Καὶ μετὰ ταῦτα ἔδωκε κριτὰς, etc.—*divided their land unto them by lot, about the space of four hundred and fifty years. And after that he gave unto them judges until, etc.* Therefore the words, *about four hundred and fifty years*, are connected with *the distribution of the land*, not with *the judges*. The short clause, *about four hundred and fifty years*, was readily passed over by less ancient transcribers, and was supplied at a subsequent period. [The latter reading, which Beng. favors, seems to have been an ancient attempt to correct the very difficult chronology of this verse. Paul has followed the same chronology here which Josephus gives; which differs widely from that of 1 Kings vi. 1. Mey., Alf., etc.]

II. *The distribution of the land is not the beginning of the period of about 450 years, but its end.*

In making *time*, the Dative or Accusative cases are sometimes employed indiscriminately; but here the Dative is purposely placed once among several Accusatives, 18–21. The Accusative answers simply to the question, *how long?* But the Dative implies how many years intervened from the beginning of an event until the event itself transpired. Comp. John ii. 20. If Paul were to say, ἔτη, *years*, the language would imply, that the land was distributed to the Israelites, to be possessed for *about 450 years*, namely, to the *promise* given to David concerning the Messiah: for otherwise the whole time of the possession was much longer. Grotius counts almost 450 years from the Exodus to that time, when David cast out from the citadel Zion the Jebusites, long before ejected from the city of Jerusalem. *So much time*, saith he, *was spent in settling the Hebrew nation in those possessions.* Nay, but the *whole nation* was settled in those possessions by Joshua, Jos. xi. 23, xiv. 15, xix. 51, xxi. 43, 45; although they were rather slothful in occupying the *whole land* given to them: Judg. xviii. 1. Wherefore the *occupation* of the land is no more included in the words, *about 450 years*, than the possession of the land when occupied. But when Paul says, ἔρεσι, *years*, he means, that from the time when God chose their fathers, having given them a promise, and from the emigration of the fathers down to the distribution of the land, there were *about 450 years*. The following table shows these *about 450 years*:

- A. M. 2046. Isaac born.
- 2485. Sihon and Og subdued.
- 2486. Jordan crossed.

2491. Caleb and others first receive their portion.

The land distributed, to be afterwards possessed.

2492. The root of the sabbatical years.

2493. The beginning of the cultivation of the land.

The year 2492 would be the very sabbatical year, if sabbatical years had then been counted: otherwise there would have been *seven* years of cultivating the land, not *six*: whereas there should only be *six*. From the beginning of the cultivation of the land to Isaac's birth was 447 years, that is, about 450; especially since there was also land to be occupied afterwards. The more common Greek reading is itself bent almost into this sense by Mill.

III. *The more modern Greek reading is no obstacle.*

The years of the Judges, from Othniel to the death of Eli, are 339, and the years of their servitudes, taken separately, are 111; the sum total is 450. Thus those who changed the reading seem to have calculated the number. But the whole period of the Judges is really much shorter, from the distribution of the land to the very death of king Saul. For from the Exodus to the foundation of the temple there are only 480 years. We who adopt the old reading need not waste our time and labor in accommodating the *about 450 years* to the time of the *Judges*, or have recourse to conjecture on the subject, so as to read 350 instead of 450, as Luther, perseveringly, and many others, have done.

20. *After that*—The things mentioned, ver. 17–19. *He gave*—It was a kindness. *Judges*—The times of the Judges were especially prosperous, nor did their servitudes occupy a great part of those times: therefore Paul draws his mention of the Judges from that Lesson: Isa. i. 26. *The prophet*—Before Samuel, prophets were rare; afterwards, very numerous.

21. *Saul—Benjamin*—Paul had been of the same name and tribe. *Forty years*—Here the years of Samuel *the prophet* and Saul *the king* are summed up together: for between king Saul's anointing, and his death there were not *twenty*, much less *forty* years: 1 Sam. vii. 2. [The reference does not prove this; nor does the Old Testament give the length of Saul's reign. *Mey.* Biscoe has well shewn that as Saul was a young man when made king, and Ishbosheth, his *youngest* son, was forty years old at Saul's death, his reign could not have been far short of that time. *Alf.*]

22. *When he had removed him*—This is seasonably said: for from this it might be understood that God's economy admits of variation. *Him*—Saul's dynasty soon expired in his son. *Raised up*—This denotes more than *gave*; for it signifies firmness. *To whom*—

Construe with *gave testimony*. *Gave testimony*—As of a thing hidden deeply in the breast. *I have found David*—So the Sept. Ps. lxxxix. 21, *I have found*, as something rare, and not forced. *The son of Jesse*—1 Sam. xvi. *A man after mine own heart, which shall fulfil all my will*—1 Sam. xiii. 14, in Sept. *The Lord will seek a man after his own heart, and will command him to be captain*, etc.—[Thus the two passages, Ps. lxxxix. 21, and 1 Sam. xiii. 14, are interwoven together, as was natural in extemporaneous quotation. Being left in this state, they give a strong proof that we have Paul's speeches reported *verbatim*. *Alf.*] *After mine own heart*—Dost thou wish to know what is right, and who is right? Examine the question according to God's heart. We should refer all things for decision to God's heart, but we should not judge it according to our heart. *Which*—A type of Christ. *Will*—*Wishes*, which are many, according to the variety of business.

23. *According to his promise*—2 Sam. vii. 12. The mention of the *promise* affords these hearers an opportunity for faith. *Hath brought*—So the best manuscripts. [And *Tisch.*, *Alf.*, etc.] Many have *ἤρξατο*, *raised*, which evidently comes from ver. 22. But *ἔνεκεν* is rendered by the Sept., *ἀγειν*, *to bring*, in Isa. xlvi. 15; Dan. ix. 24. Especially consider the passage, Zech. iii. 8. Behold *I will bring forth*—My servant *the Branch*. *A Saviour*—So *σωτηρίας*, *of salvation*, ver. 26. He alludes to the meaning of the name *Jesus*, which is expressed also in ver. 32.

24. *Before the face of his coming*—[Eng. Vers., *before his coming*.] L. de Dieu observes the remarkable emphasis on account of the nearness of the Messiah, already then present. Comp. Num. xix. 4.

25. *His course*—The duties of many of God's most excellent servants have been speedily fulfilled: therefore *course* (i. e., *race*), is used. *Whom ye think that I am, I am not he*—This is the rendering of the Latin Vulgate, [and so *Tisch.* punctuates. But *Alf.* remarks that *τίνα*, *whom*, must be interrogative, as in Eng. Vers.,] from which Luther has, *Ich bin nicht der, dafür ihr mich haltet, I am not he for whom you take me*. For in Luther's time the Latin copies, which he sometimes followed in the Acts (ch. iv. 9, v. 6, ix. 31), were generally without the mark of interrogation. But here the language is very energetic, with the interrogation, which was afterwards added here also in the Latin editions. Whether *τίνα*, *whom*, can be used here for *ὅτινα*, *whomsoever*, we do not inquire.

26. *To you*—The application. *To you* belongs to the whole audience, and at the same time forms a contrast with *the people of Jerusalem*: comp. in next verse *ὑμῶν*, *for*: although the *ὑμῶν*, *for*, also serves

to connect, *have fulfilled*, and *has been sent*: Luke xxiv. 46, 47. Paul ascribes the Messiah's death to the people of Jerusalem, not to the whole nation. *Sent*—Gr. ἐξαπεσδλη, *sent forth from*. An elegant double compound: the word, Acts x. 36, was divinely *sent forth* from Jerusalem into remote places.

27, 28. *Nor yet the voices—no cause*—Φωνάς, *voices*, depends on ἐπλήρωσαν, *fulfilled*, not on ἀγνοήσαντες, *knew not*. *The voices*—Clear, harmonious, numerous. *Which are read*—The hearers are admonished. Comp. ver. 15. *Fulfilled*—The compound verb ἐπεπλήρωσε, *hath fulfilled*, follows ver. 33, with *Epitasis* [emphatic addition of the ἐξ].

28. *No cause*—Christ's innocence. *When they found*—[Not *though*, but rather, *because* they found no cause. *Alf.*] Although they sought it. [Human judges found no fault in him; but there was another Judge, who found him laden with the sin of all mankind. *Q. in F.*]

29. *All that was written*—They could do no more. In Jesus all things were fulfilled.

31. *Of them which came up with him*—That last journey both presupposes all the rest, and is in itself the most important one. [Add *νῦν*, *now*, after οἵτινες, *who*. *Tisch.*, *Alf.* So *Beng.* The word gives peculiar force to the sentence. *Alf.*] *Who now are*—Paul says nothing of his own vision of him; for it was unnecessary to descend to this detail at first: nor does he say anything of himself as distinguished from Barnabas: wherefore, in ver. 32, he speaks more generally. *His*—Christ's: ch. v. 32; comp. note, ch. ii. 32. *The people*—Answering to *you* in the next verse.

32. *The [promise]*—The sense is, *we declare unto you, etc., that God fulfilled the promise to the fathers*. Comp. ὅτι, *that*, ch. xvi. 3. *Hath fulfilled*—Gr. ἐπεπλήρωσε. A rare verb used nowhere else either in the Old or New Testament of the fulfilment of a promise. *In that he hath raised up Jesus*—And shown him to us. From this raising up, used absolutely (as in ch. iii. 22), we are to distinguish the raising from the dead, ver. 34. Both raisings are confirmed by the Old Testament. [But the raising here spoken of is *from the dead*. See ver. 34, 30. *Mey.*, *Alf.*, etc. *To us*—That we may be the first in our age to enjoy the fulfilment: ch. iii. 26. *V. G.*]

33. [For 'Εν τῷ ψαλμῷ τῷ δευτέρῳ, *in the second Psalm*, read, ἐν τῷ πρώτῳ ψαλμῷ, *in the first Psalm*. *Tisch.*, *Alf.*] Kimchi thinks that this Psalm was written by David about the beginning of his reign. That it was written, however, at Jerusalem, may be inferred from Acts iv. 27, *in this city*. For Sion is mentioned in Ps. ii. 6. Luke

mentioned the Psalm without the number : otherwise some would not afterwards have written *first* and others *second* ; nay, the doubt whether it was the first or second Psalm would have never arisen among the ancients. Why should not Luke have also said, the 15th or 16th Psalm, at least at ver. 35, which refers to this verse 33, *Thou art my Son, this day have I begotten thee*. So the Sept., Ps. ii. 7. *My Son*—This is the sense : *Thou, Jesus, art my Son, and therefore the true Messiah*. Comp. note on Heb. v. 5. *Thou*—Alone, the Messiah. Paul refers, while he quotes the chief point, to the whole Psalm, which was well known to his hearers, and especially the second verse, where there is express mention of the Messiah, the pronouns, *thou, I*, succeed each other with wonderful force. *This day*—The Son of GOD is indeed from everlasting : but his eternity is never indicated by the expression, *this day*. Wherefore, *This day have I begotten thee*, is used in this sense : *This day I have definitely declared, that thou art my Son*. The generation, properly so called, is presupposed. The Lord said, *My Son*, etc., when the Psalm was sung : comp. Heb. iv. 8, 9, note : and also when Christ was born as David's Son. Moreover, it is often said that a thing is done, when it is represented as done or about to be done : 2 Chron. ix. 6, *thou hast added to*, Josh. xxii. 31, *ye have delivered* : and so Heb. i. 6 ; Acts i. 18, note. The expression *this day*, which occurs, Luke ii. 11, may be applied. Comp. Luke ch. i. 32, 33, 35. Often the particle *to-day* expresses present time, as Deut. xxxi. 2 ; Josh. xiv. 11. It is therefore an abbreviated expression, as John viii. 58, *Before Abraham was, I (was, and to-day) am*. So, *I have begotten thee* ; and that appears to-day, *that I have begotten thee*. Comp. Heb. x. 8, 9, note.

84. *That*—Paul does not prove the everlasting life of Christ by, as it were, assuming the resurrection ; otherwise in ver. 37, he would say in the future, *he shall not see corruption* ; but proves the resurrection itself (comp. next ver.), and mentions additionally, that his everlasting life is joined with it. The question was concerning Christ's resurrection itself, not, assuming it, concerning his everlasting life. *No more*—Not even once did Christ see corruption. Therefore resolve *μᾶλλον*, *no more*, thus : he shall *no more* go to death, which usually is followed by *corruption*. Comp. Rom. vi. 9, *no more*. *I will give you the sure mercies of David*—Isa. lv. 3, Sept. *I will make an everlasting covenant with you, even the sure mercies of David*. *The holy things of David*—[Eng. Vers. translates τὰ ὅσια τὰ πιστὰ, *sure mercies*. Literally rendered, *the holy, the faithful things*.] יְדֵי חַסְדֵי, *the graces of David*. Christ is called *the Holy One*, חַסְדֵי, in ver. 35 ; τὸ τοῦ Χριστοῦ, *that which is characteristic of Christ*, is ex-

pressed by *דָּוִד*, an abstract term. And it is in the plural in Isa. lxiii. 7; in John i. 16, *grace for grace*; and in John i. 17, *grace and truth*. They are those Divine graces promised in Christ to David, and eagerly awaited by David: comp. ver. 23. *דָּוִדֵי*, *sure, firm, solid*, which fully maintain their name (Rom. xi. 6,) and mutually sustain one another; of which some precede others, some necessarily follow others, on which we ought entirely to lean, and which will stand fast for ever. Comp. *אָמֵן*, *amen*, 2 Cor. i. 18, 20; *דָּוִדֵי*, *sure plagues*, [Eng. Vers., Deut. xxviii. 59.] Comp. Deut. xxxii. 20; where, comp. with it the next ver., sons in whom there is no *faith* (*בְּנֵי*, Sept., *πίστις*, *faith*), are *no sons*. Isaiah has from the parallel put before this phrase, *an everlasting covenant*. Hence necessarily follows *Christ's resurrection*, Heb. xiii. 20; for without it God's people could not enjoy the promised benefits of the Messiah. *אָמֵן*, *faithful*, is a kindred and correlative to these.

35. [For *διὸ*, *wherefore*, read *διότι*, *because*. Tisch. (not Alf.)] *Another*—Psalm, or rather, passage; for in the preceding ver. Isaiah is quoted. *Saith*—David, in the name of the Messiah. *Thou shalt not give*—Gr. *δώσεις*; [Eng. Vers., *suffer*.] See note on ch. ii. 27. [In the book of Psalms we have the very prayer-book of Jesus. Matt. xxvii. 46. Williams in F.]

36. *David*—The objection is met, that the Psalm treats of David; and this Paul refutes by the event: comp. ch. ii. 29, 30: and at the same time he shows, that the *sure mercies of David* are so called, not because David was to give them, but because they were expected by David. *His own generation*—The dative [as an ablative], to be construed with *served*; *after he had served in his own generation*. [So Beng.; but the common version is correct.] The part that David acted does not reach beyond the limit of an ordinary age: 2 Sam. vii. 12. With this brief period the eternity of the Messiah is contrasted, ch. viii. 33. [Every man has a fixed period of life: and as one uses it, especially towards its end, so in a future world he fares either well or ill; just as if he had behaved well or ill from the first day of the world's foundation down to the last. There are those who think, not altogether falsely, that either others or themselves are necessary to the world, and therefore deeply lament the death of those persons or of themselves. But indeed every man has enough to do in serving the Divine will in *his own days*. The same God who has heretofore governed the world, will also hereafter govern it. He from time to time commands a new crop of good men to spring up. V. G.] *When he had served*—Say, why art thou here? a man in the world. David most admirably spent his time: ver. 22. *The*

will—Which especially concerned the Messiah. Construe with *when he had served*. Comp. Wisd. xix. 6. *Was laid unto*—This verb is to be referred to the body also, as the German *beysetzen, to entomb*, but at the same time to the soul; and it assumes the soul's immortality.

87. *Raised up*—Here the resurrection from the dead is not denoted: since this very point is evinced in the conclusion: but *he whom God raised up*, is *the Holy One of God*, ver. 35; so that this description of the subject may contain an *Ætiology*, [statement of the reason].

88. *Through*—Construe with *forgiveness*. *Is preached*—By our instrumentality. The correlative is *belief*, in the next verse.

89. *From which*—*And, from*, is to be repeated from what immediately precedes. *Ye could not*—Not merely, *ye cannot*, but *ye never could*, although ye tried. *By the law*—Which ye revere: ver. 15. We should not suppose that the division of the law into the moral and ceremonial was as familiar to the Jews as to us at present, since both then flourished together. Wherefore this passage treats of the whole law. Moses is Moses, whether he lays down the law as to rites or morals: and on the other hand, Christ is Christ. [Not that already in the law there was a partial attainment of justification; which was completed in Christ. But Paul is here only teaching a part of the doctrine. The remainder, that the law can justify from nothing; that all justification is through Christ alone, he reserves. *Mey., Alf.*] *By him*—In contrast with *the law of Moses*. *Every one*—[Eng. Vers., *all.*] Whether with or without the law: whether Jew or Gentile; for some of the latter were present: ver. 42.

40. *Beware*—An admonition, as yet without censure, but yet serious. [*Tisch.* (not *Alf.*) omits *ἐφ' ὑμῶς, upon you.*] *In the prophets*—In the Twelve prophets; namely, in Hab. i. 5.

41. *Behold, ye despisers*—So the Sept., for the Hebrew *בגרו, Behold ye among the heathen*. There may seem to have been read *בגרו, ye violent*, as also by the Syriac translator, who has *transgressors*. They derive it from the Arabic *بغى, he bore himself loftily, inflicting injury*. *Despisers*—The sum and source of destruction is slothfulness. *And wonder*—[Others look and wonder; only the Christian looks and loves. *Hurrión in F.*] Sept. have *καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, and regard, and wonder marvelously*. *Perish*—[*Beng.* renders, *lose your color.*] Lose the color of your countenance; through excess of wonder, which in the Hebrew *תהוהו תהוהו*, is indicated either by the verb or by the doubled termination of the verb. The imperative has this force, that the despisers should be left to their own stu-

pefaction. *For*—The Sept., *διότι*. *Because, work*—The Sept. have only *ὅ*, *which*. *Which*—The judgment on the Jews is expressed in general terms: afterwards in ver. 46, it is most distinctly indicated. *Ye shall in no wise believe*—Hab. i. was written against the incredulity of those, who did not believe the word which promised deliverance from the power of the Chaldeans. Those words of the prophet were doubtless then used among the pious as a general proverb against all unbelievers. *Justus Jonas*. *Unto you*—Gr. *ὑμῖν*. The Sept. have not this word.

42. *Were gone out*—Many Jews refusing to hear Paul, *went out* before the time: see next verse. Comp. ch. xxviii. 25, 29. [Omit *ἐκ τῆς συναγωγῆς*, *out of the synagogue*, and for *τῶν Ἰουδαίων*, *the Jews*, read *αὐτῶν*, *they*. Also omit *τὰ ἔθνη*, *the Gentiles*. Tisch., Alf. Read, *they besought*, etc. The additions in the common text confuse the sense. Render, *as they were going out, they* (the same) *besought*, etc.] *Besought*—In contrast with the Jews. *The next Sabbath*—*Μεταξὺ*, *between*, an adverbial, denotes the Sabbath intervening between the remaining days which Paul and Barnabas were to spend at Antioch; and which was a suitable time for discussing *these words*. The proper notion of the *Sabbath* [as distinguished from its use to express a *week*,] is to be retained, as long as the case admits.

43. *Religious*—Gr. *σεβόμενον*, *worshipping*. *Worshipping God*. As to these, see on ch. xvii. 4. *Speaking to*—Somewhat familiarly. [Tisch. (not Alf.) omits *αὐτοῖς*, *to them*.] *Persuaded*—Temptation assailed them. *In the grace of God*—Which they had received from the Gospel.

44. *Next*—No other Sabbath had intervened between these two. [For *τὸ θεοῦ*, *God*. Tisch. (not Alf.) reads, *τοῦ Κυρίου*, *the Lord*.]

45. *The multitudes*—Even of Gentiles. *Spake against*—Soon their contradiction increased: for there follows *blasphemy*, or as others read, *contradicting and blaspheming*. If this fuller reading be preferred, it is a repetition of the verb, a second being superadded, as in Judg. iv. 24; 1 Kings xx. 37; Isa. xix. 22; Jer. xii. 17. Such men are left to themselves: ch. xviii. 6, xix. 9, xxviii. 24, 28.

46. [For *δὲ*, *then*, read *τε*, *and*. Tisch., Alf.] *Waxed bold*—They who impede others ought especially to be publicly rebuked. *Necessary*—Although ye were not worthy. He shows that he had not preached in confidence of their obedience. *Ye put it from*—The contrasted words are, *to repel the word of God*, and, *to glorify the word of the Lord*, ver. 48. *Unworthy*—The Divine regard for you is great; but ye are not *worthy*; Matt. xxii. 8: and although ye think us unworthy of being heard, and esteem yourselves alone worthy of

eternal life, yet ye yourselves voluntarily incur this *judgment*, that ye are unworthy, and it is as if you should say, We are unworthy. There is therefore a change of the antecedent for the consequent. The contrast is, *they were glad*, ver. 48. *Lo*—Indicating a thing present. A distinguished point of time; a great revolution.

47. *Commanded*—By sending us forth, ver. 4, and by offering us the opportunity of fulfilling his will and prediction. *Us*—It often happens, that the same prophecy urges some rather than others to its fulfilment. Thus this saying urged Paul, as also that which he quotes in Rom. xv. 21. Another instance occurs in 2 Kings ix. 13, 25, *I have set thee to be—of the earth*. Isa. xlix. 6, *Behold I have given thee for a covenant of the people, for a light of the earth*. *Thee*—The Messiah.

48. *Heard this*—That light is vouchsafed to them, and that this was foretold long before. *Were glad*—With most pious gratitude. [A mark of the best disposition. *V. G.*] *As many as were ordained to eternal life*—With the *Jews*, who judged themselves unworthy of eternal life, are openly contrasted those of the Gentiles, who, ordained to the same life, believe: for so a man's own destruction is usually ascribed by Scripture to himself; but his salvation, to GOD: Rom. ix. 22, note. Therefore GOD is meant, who ordained the Gentiles to everlasting life. For a man cannot *ordain himself* (if we may be allowed the expression) to everlasting life, except by *believing*. But here the ordination is mentioned before faith; therefore the ordination is God's act. However Luke is not treating of eternal predestination: for truly, indeed, *whom God foreknew, them he also predestinated; and whom he predestinated, them he also called*: and therefore faith follows the Divine foreknowledge, and from the former the latter is known: Rom. viii. 29, 30; 1 Thess. i. 4. But Luke simply says here, *As many as were ordained*, although the Vulgate has *preordinatos, preordained*: and being an inspired writer indeed, but at the same time an historian, in assigning the causes of saving events, he is wont nowhere to mention the election made from eternity, but the present operation of grace by the Gospel (which doubtless flows from election). Therefore the correlatives are these, *Salvation is offered; the word is received*: ch. ii. 40, 41. *The Lord adds many who believe*, ch. ii. 47, v. 14. *The hand of the Lord is with them that preach; many believe*: ch. xi. 21. *The Lord appoints Paul his minister; Paul obeys*: ch. xxvi. 16, 19. *God sends; the Gentiles hear*: ch. xxviii. 28: comp. Matt. xxi. 43; Eph. ii. 8; Phil. ii. 13, 12, etc. Therefore Luke describes that *ordaining*, which occurred at the very time of hearing; and, as Aretius observes, *in this assembly*

they believed who were ordained, that is, they on whom the gift of God was bestowed at that hour, enabling them to believe. It is the same as if Luke said, *They believed* whomsoever the Father drew at that time and gave to the Son: John vi. 44, 37. Those WHOSE HEART the LORD hath touched and OPENED: as Luke says in an entirely similar passage, describing the same ordaining, Acts xvi. 14, 15. Comp. 1 Sam. x. 26: upon whom the Lord bestowed faith, Phil. i. 29. The verb, ἱερωω, I ordain, itself is nowhere used of eternal predestination, which is otherwise expressed by such a variety of phrases; but it is very often said (for the Heb. *נָתַן* and *נָתַן*) concerning those things which God ordains in time: shall I put (τάξω) thee among the children. Jer. iii. 19; τάξω αὐτήν ὡς γῆν ἀνοδρον, (vat. ἐρημον) Hos. ii. 14; τάξει αὐτοῦ ὡς ἵππον εὐπρεπῆ, will make them as his goodly horse, Zech. x. 3: Add Ezek. xvi. 14; Hab. i. 12; ch. iii. 19; Mal. i. 3; Job. xiv. 13. Nor is the Preterite here an obstacle, for this form of speaking does not always look far backwards, John xiii. 5. They were ordained, not had been: nor was the ordaining itself completed in a single moment: comp. ver. 44, 43, 42, and John iv. 39, 35, 30. Moreover the *as many* admirably expresses the power of the Divine ordaining, and the readiness and multitude of the hearers answering to it. All these, and these alone, believed, who were ordained: GOD was not unwilling that the rest should believe: 1 Tim. ii. 4. For GOD does not judge bad men, but bad men themselves judge themselves unworthy of eternal life: nor were those who believed absolutely forced to faith; but grace was there afforded in especial abundance; and hence the hearers obeyed, so as not to reject it (comp. ver. 46), but to receive it gladly (comp. ch. xvii. 11), and that too in such numbers, that the apostles, when they afterwards returned, had no disciples to make in that town, but had only to confirm: ch. xiv. 21, 22. Hence this passage especially demanded a magnificent and peculiar phrase to suit this point of time, wherein the Gentiles, in preference to the stubborn Jews, were brought to the faith: and this was a beginning and a specimen of their further conversion. For Scripture is wont with peculiar emphasis to ascribe great successes, lying beyond the hope and power of men, even of saints, to Divine grace: Matt. xxiv. 24; 2 Thess. ii. 13; Rev. xiii. 8. But such success is denoted by Luke. This ordaining to eternal life includes two things: 1, *An open door of faith*, so that a much richer opportunity of entering, than before, might be given to all; and a ripeness of souls for entertaining faith, of the kind described, John iv. 35. In this way, in Zosimus, the subjects of any injunction or business are called *those ordained for that purpose*. 2, A most im-

mediate and effectual working of Divine *grace*, which conferred faith on the hearers. The former flowed from the antecedent will, the latter, from the consequent. If the former is regarded, the contrast is with the Jews, thus: The Jews *had been* ordained to eternal life: Matt. xxii. 8; but they did not believe, but repelled God's word, and judged themselves unworthy of eternal life: then the Gentiles were ordained, and these believed. If the latter is regarded, the contrast is with the same Jews, who *were not* ordained. That both are expressed by the verb *ordained*, is to be inferred from the *as many*. If only the former were regarded, the *as many*, seems to be too comprehensive: if only the latter, the *as many*, appears too narrow; for by this very expression a multitude is meant, not in a narrow, but in a comprehensive sense. *Ordained* is construed with the preposition *to*: for this participle is not to be taken absolutely. Let all cease to obscure by a gloomy and suspicious interpretation the joyous and inspiring *Epiphonema* [subjoined exclamation] of Luke.

50. [Omit *καί, and*, before *τὰς ἐσοχήμενας, honorable. Tisch., Alf.*] *Women*—By *women* God's kingdom is often greatly advanced or retarded. [*Expelled*—But there was no *legal* expulsion; for they visited Antioch again on their return, ch. xiv. 21. *Alf.*]

52. *Disciples*—When they saw Paul and Barnabas, of whom ver. 51 treats, full of joy and the Holy Ghost: for these two are not here called *disciples*. See note on Matt. x. 1. [The suffering of the teacher makes the disciple more courageous. *Chrysost. in Mey.*]

CHAPTER XIV.

1. *Together*—So the Sept., 1 Sam. xxxi. 6. *So*—And with such success. Persecution had increased their power.

3. [*Long time*—Not thinking that they should yield to violence. *V. G.*] *Unto*—The object. *Which gave testimony*—The Lord by the testimony of miracles confirmed the word of grace. *Unto the word of his grace*—A noble definition of the Gospel.

4. *Was divided*—The great difference between religion and philosophy appears even from the divisions, which in faith are important, in philosophy almost ludicrous.

5. [*When there was a pressure*—(Strong disposition or *design*) both of the Gentiles, etc., not an assault, as Eng. Vers., of which they of course would be aware, ver. 6. *Mey., Alf.*]

6. *Fled*—Either earth or heaven is an abundant refuge for the godly.

8. [Omit *ὄπαρχων*, *being*. Also for *περιπεπατήκει*, *had walked* read *περιπάρησεν*, *walked*. *Tisch., Alf.*]

9. [Render, *The same was listening to Paul's preaching*. *Alf., etc.*] *Steadfastly beholding*—It is the part of spiritual prudence, to observe the emotions of the hearers, especially of the afflicted. *Faith*—Passive faith respecting the miracle. While the cripple hears the word, he feels its power in his soul: whence he is inwardly led to infer it in his body.

10. *Stand upright*—Paul does not expressly appeal to the name of Jesus, since it had been mentioned a little before in his discourse. *Walked*—[Even though he had never before tried. *V. G.*]

11. *Are come down*—Often the Gentiles ascribed such a descent to their gods, especially to Jupiter, *the Descender*. [True, but ye have taken the servant for the Master. Only in Christ is this verified. *Hall in F.*]

12. *Jupiter*—The people of Lystra worshipped Jupiter. The ancients called Jupiter *Σωτήρ*, *the Saviour*: therefore especially they regarded Barnabas as Jupiter.

13. *Which was before*—Therefore they had an idol and shrine outside the gate. [Omit *αὐτῶν*, *their*. *Tisch. Alf.* Read, *the city*.] *Bulls*—[Eng. Vers., *Oxen*]. A *bull* especially used to be sacrificed to Jupiter. *Garlands*—To crown the bulls. They hastened. *Sacrifice*—To perform divine worship.

14. *Rent*—By this very action, improper in itself, but done for a good end, they showed that they were not gods; for God does not deny himself: whereas they deny that they are gods. Also, they *leap and cry* as in a conflagration, or other sudden and great danger. [For *εἰς ἐπήδησαν*, *ran in*, read *ἐξ ἐπήδησαν*, *ran out*. *Tisch., Alf.*]

15. *Saying*—With this discourse may be compared that other to the Athenians, who desired to hear something more sublime: ch. xvii. *Men of like passions with you*—Not gods made like men. They hasten, putting first the *Ætiology* [the reason] before they say that they are men. God is *exempt from passions*. *Vanities*—אֱלִילִים, such as are their Jupiters, Mercuries, and the whole family of these. He does not even deign to call them *gods*. *Living*—So God is often called in opposition to idols. *Heaven, earth, sea*—From these were derived the three classes of Gentile gods.

16. *Who*—An anticipation of an objection, lest the Lycaonians should suppose that, had these things been true, they would have heard them from their parents. *Past*—*Οἴχεσθαι*, to go, is said of what perishes and passes away without effect. See by all means, 4 Esdr. ix. (18) 14–22; comp. 1 Pet. i. 18, concerning a vain mode of life: and, on the contrary, as to believers, Acts xiii. 36. *Suffered*—A great judgment. *All*—The multitude of those in error does not remove the error. *In their own ways*—Of idolatry, which they themselves began.

17. *Not without witness*—For the nations had testimony from God concerning God. And now he decidedly *commandeth*: ch. xvii. 30. *In that he did good*—God's testimony is manifested even in his punishments; but more properly in his blessings, namely, from *heaven*: Hos. ii. 21. [For *ἡμῶν*, our, *Tisch.* reads *ὑμῶν*, you. *Alf.* omits.] *From heaven*—Doubtless Paul here indicated the heaven with his head or hand. Heaven is God's seat. Comp., *are come down*, ver. 11. *Rain*—By the *rain* the heaven, earth, and sea are joined with one another. Therefore it is beautifully mentioned here, and perhaps it rained at the time. *Gave*—Throughout all nature. *Seasons*—Sun, winds, and seasons of the year. *Filling*—As regards our individual wants. [For *ἡμῶν*, our, read *ὑμῶν*, you. *Tisch.*, *Alf.*] *With food*—In the body, daily. *Gladness*—In the mind: at festive seasons.

18, 19. *The people*—These were driven from one extreme to the opposite. [There are those who cannot conceive such a transition in feeling. But the Jews are not said to have come from different quarters and interfered (ver. 19) on that very day: nor indeed is so sudden a change among the Gentiles to be deemed impossible; comp. ch. xxviii. 4, 6. *V. G.*]

19. *Paul*—He had spoken: ver. 12. Barnabas shared the danger; ch. xv. 26; yet he was less hated.

20. *Stood round about him*—As one to be buried. [Rather, in natural sorrow. Paul's recovery seems to be stated as miraculous. *Mey.*, *Alf.*] *Came into*—Great confidence: being about to confirm believers. [Barnabas was still in the city. *V. G.*]

21. *They returned*—With saving power.

22. *That*—The same particle occurs in ver. 27. It is calculated to console and exhort. *Through*—This is a safe road.

23. *When they had chosen by vote*—[Not *ordained*, as *Eng. Vers.* Comp. ch. vi. 2–6. The apostles ordained them whom the church elected. *Mey.*, *Alf.*] A great increase: a new precedent of ministers taken from new converts. *They commended*—By this verb is indi-

cated faith in Christ, and love to the saints. It is appropriate to those bidding farewell: ch. xx. 32.

24. *Pamphylia*—The region to which belonged the cities *Perga* and *Attalia*, towards the sea.

26. *Recommended*—Ch. xiii. 2: נתנים, *devoted*. *The grace* (ch. xv. 40) which was to flow upon many. *They fulfilled*—A most delightful word.

27. *Gathered together*—For this purpose. So ch. xv. 30. *They rehearsed*—They related all to those who, conscious of their divine call, had eagerly looked for their success. [A true narrative of the course of the Gospel may often bring with it manifold fruit: ch. xv. 8, 4, 12. How rare are narrative sermons of this kind! *V. G.*] *With them*—Comp. *μετὰ, with*, ch. xv. 4; Luke i. 58, x. 37. *Door*—John x. 1, 2, etc.; Ps. cxviii. 19. Comp. Acts x. 45, note. Paul calls it, *entering in*, 1 Thess. i. 9.

28. [Omit *ἐξαί, there. Tisch., Alf.*]

CHAPTER XV.

1. *Which came down*—As if to supply what Paul and Barnabas had omitted. *Taught*—Deliberately. [From the very first the church's doctrine was assailed by her own children. *Q. in F. After the manner of Moses*—As is written in Moses's law. *V. G.*]

2. [For *ὄν, therefore*, read *δέ, and. Tisch., (not Alf.)*] *Dissension*—A term midway between bad and good. *They determined*—That is, the brethren. *Should go up*—Comp. on the time and causes of this journey, Gal. ii. 1, etc. *Paul and Barnabas*—These could have maintained their own authority, and denied that a decision should be obtained at Jerusalem: asserting that they themselves have the Holy Spirit. The rest might have contended that those two should not be the deputies to Jerusalem, but others, of more unbiassed judgment. But on both sides all things are done moderately and candidly. It was easier to make a Christian of a Gentile, than to overcome Pharisaic false teaching. *And certain*—It is delightful to have associates both in faith and on a journey. [Paul notices this journey, Gal. ii. 1, 2. *Mey., Alf.*] *The apostles and elders*—The order of

apostles therefore was distinct from that of the presbyters. Heb. *πρεσβυτῆραι*, *elders*.

3. *Being brought on their way*—A frequent and sacred office. *They passed through*—Propagating the kingdom of GOD on their way. *Unto the brethren*—In Phenice and Samaria.

4. *They were received*—In due form. *The church*—The Church is placed before Peter and the rest of the apostles themselves. *They declared*—Jerusalem, while the apostles remained there, was the metropolis of the churches, to which all questions were to be referred: ver. 38. By this very statement, the way was prepared for the decision. *With them*—Ver. 12, *with them* and *by them*. The apostles were as ministers and as instruments. [What hath God done with thee, O man; what with thee, O minister of the word? Canst thou mention anything at all? *V. G.*]

5. *Rose up*—Before the rest, at Jerusalem. *Of the Pharisees*—The former state of the understanding, of the will, and of the affections, attends from time to time even the converted. *Which believed*—Who had passed from Judaism to Christianity. [*It was needful*—They did not wait for the apostles' decision. *V. G.*] *The law of Moses*—Comp. ver. 24. They are speaking of the whole law: ch. xiii. 39, note. Nor yet is a more express mention of the moral law to be demanded here: for Paul, although he denied that righteousness is of the law, yet established the law: Rom. iii. 31. And therefore the Pharisees who believed, when they said that salvation could not be obtained without circumcision, had no occasion to say more expressly, that salvation could not be obtained without the moral law; although they were not far from this very sentiment, which therefore Peter refutes, ver. 10, 11.

6. [*The Apostles and Elders*—But not these alone. The whole church was gathered or represented; ver. 12, comp. 22, and esp. 25, 28. *Mey.*] *Came together*—By express arrangement. A specimen of a good council.

7. *Much*—Very often after human discussion has preceded, the Divine decision follows. See Job. *Rose up*—To make a speech. *Peter*—This is the last mention of Peter in the Acts. *A good while ago*—Ch. x. [For *ἡμῖν*, *us*, read *ὑμῖν*, *you*. *Tisch.*, *Alf.*] Gr. *ἐν*, *among*, etc.—A very similar construction occurs, 1 Chron. xxviii. 4, 5. *ἐξελέξατο ἐν ἐμοί*, *ἐξελέξατο ἐν Σολομῶντι*, hath chosen *in my case* that *I* should be King, etc.; and *in the case of Solomon*. Peter's sentiment is: GOD, through the Israelites, and particularly through me, hath called the Gentiles: and he adds *among us*, that he may not ascribe the whole matter to himself alone. So too the verb *σπουδάσω*,

I endeavor, has the Accusative with the Infinitive, 2 Pet. i. 15, *σπουδάσω—ἔχεν ἑμῆς, I will endeavor that ye may be able to have. Should hear*—A true Christian is one of whom there may be said what is here said to the end of ver. 9. *Of the Gospel*—Only here and ch. xx. 24, that is, twice, the term *Gospel* is used in this book; the more common expression is, *the way, the word, the doctrine of the Lord*. For the name *Gospel* better suits the beginnings.

8. *Which knoweth the hearts*—Who regards the *heart*, not the flesh. *Bare them witness*—Two verbs, each with a participle: *bare them witness, giving, and put no difference—purifying. Ἀυτοῖς, told them*, the Dative, as ch. x. 43. [For *δοῦς αυτοῖς, giving them*, read *δοῦς, giving. Tisch., Alf.*] *Them*—He testified, by giving them the Holy Spirit, that they *pleased* him: Gal. iii. 5.

9. *By faith*—Derived from hearing the Gospel, ver. 7, 5, at the end: and this without circumcision, without the law. [Yet this was the true circumcision, Col. ii. 11–14. *F.*] *Purifying*—The *heart* is the seat of purity. This verb is repeated from ch. x. 15. *Their*—He who hath the Holy Spirit and faith (a thing which is apprehended by the spiritual perception itself), hath liberty and purity, and is no longer subject to the law.

10. *Now*—*Now* at length, as if *those ancient things*, ver. 7, saith Peter, are of no consequence. An apostrophe to the Pharisees, and a severe reproof. *Why do ye try to put a yoke?*—After *πειράζετε, try, tempt ye*, most editions insert *τὸν Θεόν, God*, according to the very frequent phraseology of Scripture. But the shorter reading, *why do ye attempt to put*, gives an expression and a sense very easy. [But the true reading is, *why tempt ye God*, as Eng. Vers., etc. *Tisch. Alf., etc.*] *A yoke*—Comp. Isa. x. 27. *Burden*—See ver. 28. Peter does not call circumcision in itself a yoke, but the whole law, of which circumcision formed a leading feature; and when the latter was abolished, the Pharisees feared for the whole law. Therefore he connects the consequence (which is expressed by a change of the consequent for the antecedent, as in ch. v. 9; Gal. ii. 14, at the end) thus: While ye lay it down that salvation cannot be obtained without circumcision, ye impose the yoke of the whole law on the necks of the disciples. Comp. Gal. v. 1, note. And since they did not shrink from this imposition of the whole yoke (which afterwards was the very root of the Galatian error), Peter cut off this also, and opposes to circumcision, and still more to the yoke of the whole law, the saving grace of Christ, which was not fully perceived by them: premising also the example of the Cæsareans, who obtained justification both without circumcision and without the law. *Of the disciples*

—They are already disciples; they need not now at length to become so. *Which neither*—The cause of the abrogation. *Our fathers*—Why the law was nevertheless imposed on them, Paul everywhere shows. Unless it had been imposed at some time, no one would have known that it is an intolerable yoke. He does not mean here, Abraham, Isaac, and Jacob, to whom circumcision was the seal of the promise, not a yoke; but the Israelites under Moses. *We*—Especially after having once tasted liberty.

11. *The Lord Jesus*—Not *our* Lord: because in this solemn place **THE Lord of all** is denoted. [Omit *Χριστοῦ*, *Christ. Tisch., Alf.*] *We believe*—We believe *that* we are saved; or rather, we believe, *in order that* we may be saved; by faith we strive for salvation. *Be saved*—*Salvation* was the question: ver. 1. *Even as they*—[That is, *even as they believe. Mey.*] Those of whom ver. 7 speaks. For the antecedent is in ver. 7–9, the consequent in ver. 10, 11. And *they*, Gr. *ἐκείνοι*, is used because of the time being somewhat remote, ver. 7. The fathers, who were not even themselves able to bear the yoke, by parity of reasoning are included under the verb *we believe*, as they were under the verb *were able*, ver. 10; and therefore they are brought under *grace*, as opposed to the yoke. Peter thus reasons: The disciples now present are saved in the same way as the Gentiles were formerly saved at Cæsarea. The argument formerly proceeded from the Jews to the Gentiles; ch. x. 47, xi. 15, 17; Gal. ii. 15, 16; and now the same argument is deduced from the Gentiles, who were first converted, to the rest of the Gentiles. James, in ver. 14, repeats this sum of Peter's opinion.

12. [*Kept silence*—Thus the effect of Peter's speech was that no further *disputing* (ver. 7) arose. *Mey.*] *Declaring*—By which very narration Peter's opinion was confirmed.

13. *After*—All things were done in order. [*James*—The brother of the Lord, an apostle (Gal. i. 19), but not one of the twelve; the chief guide of the church at Jerusalem, called *the first Bishop* by the Church Fathers. *Mey., Alf.*]

14. *Simeon*—The Latin Vulg. has *Simon*. James, the apostle of the Hebrews, calls Peter by his Hebrew name. *A people from the Gentiles*—A remarkable paradox. And because they retain their former name, *Gentiles* or *nations*, James infers from this, that they will be God's people, even though they are not by circumcision united to the Jewish people. *For*—The same particle occurs, ch. ii. 38, iv. 17, 18. [*His name*—This is proved in ver. 17. *V. G.*]

15. *Agree*—Peter adduced experience, and that, too, his own, which was of itself trustworthy and valid, no less than, for instance,

in Abraham's time. James superadds the prophetic Scripture. Beautiful harmony! *The words*—Many; one of which, Amos, is forthwith explicitly quoted.

16. *After this*, etc.—Amos ix. 11, 12, Sept.; *In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, in order that the residue of men might seek after me, and my name, saith. After this*—Hebrew, *in that day*. Both expressions are to be referred to the New Testament. *I will return*—*שוב*, *I will return*: the verb for the adverb, *I will again build up*. *The tabernacle of David*—It is elsewhere called *the house of David, the throne of David*; but here *the tent of David*, because his affairs had been reduced very low. Often the Church of the New Testament, which was to be built even of Gentiles, is described under an architectural figure: Ps. cii. 14, 15, 16; Eph. ii. 20. *The tabernacle of David*; that is, of Christ. [The Church, in which Christ, David's antitype, dwells and reigns. V. G.]

17. *That the residue of men might seek after the Lord*—The Hebrew has it thus: *That they may possess the remnant of Edom and of all the heathen*. James and the rest in the council seem to have spoken in Hebrew. James' opinion is established by both modes of reading: for *Edom* stands on the same footing as *all the heathen*. In both *οἱ καρδιόσκοι* are *the remnant*, who survive great calamities: Rom. ix. 27; Zech. xiv. 16, etc. And in ver. 14, James especially relies on those words, *upon whom my name is called*; which clause, according to the Hebrew accents, includes both the *Edomites* and *all the heathen*. Nor have the Sept. translators adopted without reason such words as, by their wider significance, should serve to declare the comprehensiveness of grace. *All*—Without respect of persons and of works.—Jonas. *Is called*—James delighted in this phrase: Ep. ch. ii. 7. *Upon them*—Gr. *ἐπ' αὐτοῦς*, [not rendered in Eng. Vers.,] that they may be Mine. *Who doeth*—The present with emphasis. Comp. the next verse. This among the German Jews is the Lesson usually read in the spring. [Omit *πάντα*, *all*. Tisch., Alf.]

18. [Read *γνωστὰ ἀπ' αἰῶνος* (connected with ver. 17), omitting the remainder of the verse. Tisch., Alf., Mey. Render, *God who maketh these things known from the beginning of the world*, or, *who from the beginning, revealed these things*. (Alf.)] *Known*—*from the beginning of the world*—James infers this from the prediction itself, and from the words of the same prophet, which mention *the days of eternity*; and to these words the apostle, turning back again, alludes. We have commented on the words in our notes a little above. GOD

predicted from eternity, Luke i. 70: therefore he knew from eternity. Wherefore we should not shrink from this as strange and wonderful. God did not give circumcision to continue always: for at the same time he predicted the conversion of the Gentiles. An admirable Axiom; as Sir. xxiii. 20, *all things were known to him before they were created*. And from this the Divine foreknowledge of *all things* is demonstrated; for all God's works, especially rewards and punishments, presuppose all the acts, even the free ones, of his creatures. *His work*—[Eng. Vers., *works*]. The singular number has peculiar emphasis. The words, *who doeth these things*, ver. 17, are to be referred to this.

19. *Trouble*—Gr. *παρενοχλεῖν*. *Παρά*, *unnecessarily*. Quiet faith should not be disturbed.

20. *Write*—Gr. *ἐπιστεῖλαι*, *send*. A letter. The beginning of the New Testament *Scriptures*. *Pollutions*—*blood*—These were things which might have especially offended the partisans of Moses. *Ἀλισγημα* is properly said of unclean food. *Of idols*—1 Cor. viii. *From fornication*—Which was esteemed no disgrace among the Gentiles. Wherefore also Paul, jointly, both exhorts the Corinthians against eating things sacrificed to idols, and forbids fornication; 1 Cor. viii. 1, vi. 13. Fornication in ver. 29, and ch. xxi. 25, is put last, so as not to interrupt the words which refer to food: but here it is joined with *things sacrificed to idols*, because it often accompanied idol worship. Observe also, that the article is often employed here, that the language may be the more expressive; in ver. 29, on the other hand, it is never employed, that the language may be milder. In ch. xxi. 25 it is twice used. *Τοῦ πικτοῦ καὶ τοῦ αἵματος*, *from strangled and from blood*—These are interdicted, not because they were forbidden by Noah, but by Moses, see next verse. [And in their ordinary diet it was a great scandal in Jewish eyes to partake of *what was strangled* and of *blood*, of which many feel even a natural horror. *V. G.*] *Πικτόν*, *strangled*, is applied to whatever has been sacrificed or killed, without the blood having been shed in due form.

21. *For Moses*—The words not merely of the prophets, ver. 15, but of Moses also, correspond to Peter's opinion; but Moses is too well known to require a quotation of his testimony. Often the *γάρ*, *for*, has the effect of an *Ætiology* [reason assigned] for what has been said, so that the sense may be this, I have quoted *the prophets*, and *Moses*, whose agreement is clearer. See Deut. xxxii. 21. James seems to have had in mind this declaration; but, to have been unwilling to quote it here for fear of offending: also Gen. xii. 3, etc. Moses, in mentioning the recency of circumcision as compared with

the promise, clearly proves the fact. *Old*—The same word as in ver. 7. Whatever is most ancient in ecclesiastical, and still more in divine institutions, should be regarded. *That preach him*—Statedly.

22. *It pleased*—A weighty word, ver. 25, 28, 34. The synonym is, *my sentence is*, Gr. *χρίνω*, ver. 19; whence *χειριμένα*, *ordained*, ch. xvi. 4. *The church*—This too participated. *Having chosen*—Resolve the words thus: *that, having chosen men, they should send them*; i. e., *that they should choose and send*. [So *Mey.*, *Alf.*, etc. Eng. Vers. is wrong.] *Of their own company*—Whom they could trust. All precaution was taken that Paul should not seem to report the decision of the council, as his own. [For *ἐπικαλούμενον*, *urnamed*, read, *καλούμενον*, *called*. *Tisch.*, *Alf.*] *And Silas*—*Silvanus* is put before Timothy, as the companion of Paul, in 2 Cor. i. 19, and both epistles to the Thess.: from it is formed the diminutive, *Silas*: ch. xvii. 10.

23. *Wrote*—Who dictated or wrote the epistle, and in what language, is not stated. There could be no suspicion. No other epistle given by the primitive church is extant at present, although many were given: ch. xviii. 27; 1 Cor. vii. 1; 2 Cor. iii. 1. *Γράψαντες*, *having written*, in the nominative case, is connected with *πέμψαι*, *to send*. Comp. 2 Cor. x. 2, viii. 23, note. *By*—Abbreviated for, *they wrote*, and *by their hand*. *Sent*—[Omit *τάδε*, *after this manner*. *Tisch.*, *Alf.*] *After this manner*—Many things are written in this letter from speeches of Peter and James. *Syria*—It is not strange that the New Testament books were early translated into Syriac. *Greeting*—Wish *joy* sincerely: see ver. 31. Believers do not always use very warm forms of compliment, but sometimes employ ordinary forms in a higher sense. So ver. 29, *farewell*. So James i. 1, *greeting*. Peter uses other words. Hence we may infer, that *this* epistle was composed by James in the Council, as especially according with James's *speech*; for instance, *to trouble*, ver. 19, and *to trouble*, ver. 24, *to abstain*, ver. 20, 29.

24. *Have troubled*—They do not spare those who had introduced the doubts. The same verb occurs, Gal. v. 10, on the same subject. Observe the simplicity, gravity, and brevity of the epistle. [Omit *λέγοντες περιέμνεσθαι και τηρεῖν τὸν νόμον*, *saying, ye must be circumcised and keep the law*. *Tisch.*, *Alf.*] *Subverting*—A verb never occurring in the Septuagint, and in the New Testament in this passage alone. The Glossary in Pricæus explains it, *destroys*. Hesychius explains it by *μετατιθέναι*, *to change*. Comp. therefore *μετατίθεσθε, ye are removed*, Gal. i. 6. [This thing is very injurious. *V. G.*]

25. *Unto us*—In ver. 28, it is more forcibly said, *to the Holy*

Ghost and to us. Having assembled with one accord—The verb *γίνωμαι*, *I become*, with the adverb, see on John i. 15. *Men*—Teachers of weight; not one, but two at least.

26. *Have hazarded*—And are therefore thoroughly tried.

27. *By mouth*—In contrast with the *letter*. *The same things*—As are presently written. This proposition is followed by its discussion in the next ver., *for*.

28. *To the Holy Ghost*—He revealed the proper decision in that case. [As if the Blessed Spirit had been Chairman and President of the council. *Littleton in F.*] *Lay upon*—Lit., *to be laid*, by any teachers whatever. Peter had used this verb in ver. 10. [Omit *τούτων*, *these*. *Tisch., Alf.*] *Necessary*—Gr. *ἐπὶ ἀνάγκης*, *which are to some extent necessary*, according to the hypothesis [ver. 24], partly for the time being, and partly always. *Ἐπὶ*, in composition sometimes lessens the force, as *ἐπιξάνθου*, *almost yellow*.

29. *From fornication*—Some Manuscripts, and so also Irenæus, Cyprian, and the Æthiopian version, add, “and whatsoever things ye wish that men should do to you, do ye also so to them: this is the law and the prophets:” Matt. vii. 12. Therefore some formerly must have thought that this synodical letter could not be without this clause. They doubtless knew that the question also in the Council concerned the moral law. The believers of the Pharisees certainly maintained the false use of the moral law, as though righteousness and salvation were to be attained by it. The Council removes this same false use of it, not the moral law itself, but the ceremonial law itself. Wherefore it was unnecessary, that to abstinence from things sacrificed to idols, etc., there should be added, *Whatsoever things ye wish not to be done to you, do not to others*. [Render, *ἐξ ὧν*, *according to which*; i. e., *and by carefully guarding yourselves according to these precepts, ye shall fare well*; (prosper in peace and harmony.) *Mey.*] *Ye shall do well*—Nothing shall be wanting, nothing shall hinder your doing well, nothing shall disturb your Christian felicity, ver. 24. This too is intended for *consolation*: ver. 31.

30. *When they were dismissed*—Formally: ver. 33. [*The epistle*—By this epistle the New Testament Scripture was begun. *V.G.*]

31. *When they had read*—Publicly. *For the consolation*—To this refer, *consoled*, *παρηχέσαν*, ver. 32. [But in ver. 32, the Eng. Vers., *exhorted*, must be right. *Mey., Alf.*, etc. Hence it is better to render *παράκλησαι*, *exhortation* or *admonition*, here. *Mey.*]

32. *Also themselves*—Just as the letter itself was written in the prophetic spirit, and Barnabas and Paul were endued with it. *Pro-*

phets—Ch. xiii. 1, note. It is the office of a *prophet to console and confirm*. Comp. 1 Cor. xiv. 3.

33. *They were let go*—After having executed their instructions. [For ἀποστόλους, *the apostles*, read ἀποστείλαντας αὐτούς, *them that had sent them*. Tisch., Alf.]

34. [Omit this ver. Tisch., Alf., etc. Beng. considers the authorities equally balanced, but, as usual, is inclined to the fuller text. It seems to have been added to explain v. 40, and is almost certainly spurious. So Mey., De W., etc.]

36. *Go again*—A most advantageous plan: and yet Paul was afterwards led more and more towards the west. [Omit ἡμῶν, *our*. Tisch., Alf. Read, *the brethren*.] *Now*—Gr. δὴ, [not rendered in Eng. Vers.] A particle of arousing. *How they do*—In faith, love, and hope. [Paul also afterwards had the same care: 1 Thess. iii. 5. V. G.] The main object of an ecclesiastical *visitation*. Reader, *How dost thou?*

37, 38. *To take with them, not to take with them*—A contradiction of opinions, vividly expressed.

37. *Mark*—His kinsman. Mark seems to have acquired fresh zeal, on the free admission of the Gentiles being decreed in the council: but, ch. xiii. 13, he had neglected the opportunity of proving himself, in the trial which then ensued: therefore he experiences Paul's severity, who, however, afterwards again received him: Col. iv. 10; 2 Tim. iv. 11. One may continue in the number of believers, and that, too, in a prominent place, and yet lose some special dignity. Comp. Ezek. xliv. 10.

38. *But Paul*—Barnabas had been in Christ before Paul: but Paul now walks more uprightly than Barnabas. *Thought good*—This is more reasonable than the *determined*, of Barnabas: ver. 37. See Luke ix. 62. [*Him*—Gr. τοῦτον, placed emphatically at the end. Well rendered by Alf.: *But Paul thought proper*, (as to) *one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man*.]

39. *The contention*—Either Barnabas sometime before regarded less complacently the greatness of Paul, his junior colleague; or this was the only source of contention; strong feeling is denoted by this word. Barnabas relied on justice, Paul, on truth. To no other sin are holy and great colleagues more liable. How comprehensive is the grace, how powerful the faith, which, amid the world, sin, so many snares of Satan, and such incredible weakness on our parts, nevertheless sanctifies, sustains, and preserves! *Justus Jonas*. *That they departed asunder*—This separation the Lord overruled for good. For so of

one pair, two were made; and Paul having obtained, instead of one colleague who was his equal, several subordinates, was the less restricted. Paul also afterwards kindly mentioned Barnabas: 1 Cor. ix. 6. *Sailed*—On a different course. The infinitive depends on *ἔσπευε*, so as [to sail]. Barnabas's irritation was more violent: for Barnabas's sailing rather than Paul's departure is deduced from it. *Cyprus*—His country, to see again its condition: ver. 36, comp. ch. xiii. 4. [Barnabas is not mentioned after this in Scripture. *Alf.*]

40. *Silas*—Instead of Barnabas: and soon after Timothy instead of Mark. *Being recommended*—The best provision for the way; which even an inferior can impart to a superior. [For *θεοῦ*, *God*, read *Κυρίου*, *the Lord*. *Tisch.*, *Alf.*]

41. *He went through*—Ver. 36.

CHAPTER XVI.

1. [*A certain disciple*—Paul had already before preached the Gospel there. *V. G.* Omit *τινος*, *certain*, with *γυναῖκος*, *woman*. *Tisch.*, *Alf.* Her name was *Eunice*, 2 Tim. i. 5. *Mey.*] *A Greek*—There is not added, *a believer*.

3. *Took*—Redundant. *Because of the Jews*—For it was no longer necessary to do so on account of believers: ver. 4.

4. *To them*—*To the brethren*.

5. *Were established*—The dispute being settled: ch. xv. 1. A rare increase, at once in numbers, and in character.

6. *When they had gone throughout*—The Spirit not forbidding them: for the Galatian region was not a part of the Asia here named. Phrygia was a part of Asia, and in it they had already said sufficient. *Forbidden*—By some inward suggestion. Often the reluctance of the mind, the cause of which the godly cannot see, is not to be despised. On the other hand, on the impulse to action, see ch. xviii. 5, xvii. 16. *To preach*—Not yet was it time: Macedonia was their destination: other preachers might come to the people of Asia; nay, even Lydia belonged to Asia, ver. 14. And afterwards it was done most abundantly: ch. xix. 10.

7. *Mysia*—As a part of Asia. [*They tried*—Had they been accustomed to use lots, they would here at least not have neglected thus to try the matter. *V. G.*] *Bithynia*—A province distinct from Asia: 1 Pet. i. 1. Otherwise they would not have *tried*. [After *πνεῦμα, Spirit*, add *'Ιησοῦ, of Jesus. Tisch., Alf.*] *Suffered them not*—As in Asia.

9. *A vision in the night*—It is not said to have been a dream; although it was the night. So ch. xviii. 9. No other dream is mentioned in the New Testament, except those vouchsafed to Joseph in those earliest times, Matt. i. and ii., and the dream of Pilate's wife, a Gentile. In Acts ii. 17, the words are repeated from Joel. The night is suitable for learning the Divine will. *A man*—Who represented not Lydia, nor perhaps the gaoler, but rather all of the *Macedonians* who would believe, even though they themselves did not yet know it; for he says, *Help us*. He was an angel, or a kind of apparition, as in ch. x. 11. *Of Macedonia*—Whom, from his costume, or language, or some other token, Paul distinguished; the event afterwards corresponding thereto. As yet Paul had not come into Europe. *Help*—By the Gospel, ver. 10, against Satan, against blindness.

10. *He had seen*—Paul alone saw it: yet all are guided thereby. *We endeavored*—Having sought out a ship. Here the language begins in the first person, plural number. Therefore the writer of this journal, Luke, was present. From Troas he accompanied Paul to Philippi: and afterwards from Philippi to Troas, ch. xx. 6, and still farther. *Assuredly*—They were as certain from this vision, as was necessary for undertaking the journey. Justus Jonas says, “Now even though such a vision is not vouchsafed, his own faith and the Spirit will inform each one, even though he be called by men, whether his call be of God, and whether he pleases God. *Had called us*—Therefore the Lord was already there; and the vision, in ver. 9, shadowed forth his previous presence among the Macedonians.

11. [For *οὐν, therefore*, read *δὲ, and. Tisch., Alf.*] *We came with a straight course*—The favorable voyage increased their confidence. But even to this day Europe saith, All hail.

12. *First of that part*—[*The first Macedonian city of the district. Not chief*; but the first to which Paul and the rest came. *Alf. So Beng.*] The part of Macedonia, nearer Asia, contained Neapolis: the more remote part, Philippi: the river Strymon flowed between. No reason is given for their passing by Neapolis: perhaps there was no synagogue there, at least no reason for stopping. The next town in order, in *that part of Macedonia*, was Philippi. The article has a demonstrative force. It is a needless conjecture, to propose reading

πρώτης, of the first, for πρώτη τῆς, first of that. A colony—Roman. [For αὐτῆ this, (Eng. Vers., that city, read αὐτῆ. Tisch. Render, in the city itself. Alf.)]

13. *Out*—The Jews, either by their own wish or that of others, used to meet apart from the Gentiles. [For πόλιως, city, read πύλῃς, gate. Tisch., Alf.] *By a river side*—Often sacred rites were performed, and temples built, near waters. This was convenient for purification of the body. Even apart from this cause, a shore, or place near water, is more suitable and pleasant than the middle of a plain. *Wont*—Gr. ἐνομίζετο, from νόμος, a custom. Which is a matter of law, right or custom. *Prayer*—Neither the house, nor the act of praying, is here signified, but the ordinance: ver. 16. There a meeting used to be held for prayer; whether there was a building there, or not. As to the house of meeting, it is not said, where there used to be a synagogue. *Sat down*—They did not at once begin to teach. *Unto the women*—If other men had been present to address them, Paul would not immediately have begun to speak: ch. xiii. 14, 15.

14. *Lydia*—This woman's name or surname, which was better known than her name. *Thyatira* is in *Lydia*, as most of the cities, which also occur in the Apocalypse. *A seller of purple*—The Lydian women were celebrated for the art of purple-dying; thence also arose their merchandise. *Of the city*—Either the native city simply, or the commerce of the city in which Lydia was engaged is indicated. *Worshipped God*—She had obtained some knowledge from the prophets. *Opened*—Gr. ἀνοιξε, properly said of the eyes: and the heart has eyes. Eph. i. 18. The heart is in itself closed; but it is for God to open it. So 2 Macc. i. 4, may God open your heart.

15. *Household*—Who can believe that in so many families there was no infant? And that the Jews, who were wont to circumcise, and the Gentiles, who purified them by washings, did not also present them for baptism? *She besought*—The mind of believers clings to those by whom they have been converted. *If*—Expressing here, not doubt, but earnest petition. *Ye have judged*—They had so judged, for they had baptized her. *She constrained*—To avoid appearance of evil, they did not immediately comply, lest they should seem to have come into Macedonia for a livelihood.

16. *Spirit of divination*—[Instead of ἔχουσιν πνεῦμα Πύθωνος, having a spirit of Python, i. e., of divination, Tisch., Alf., etc., read, ἔχουσιν πνεῦμα Πύθωνα, having the spirit Python, i. e., possessed by Python. The name Python was that of the famous serpent of Delphi; but afterwards became the common name of soothsayers who practiced

ventriloquism. Hence this reading means, *possessed by a spirit which spoke from the belly. Mey.*] Hesychius explains *πύθων*, *ventriloquist*: although in a wider sense it denotes any one from whom one may *πυθέσθαι*, *inquire*. *Gain*—Fraud supports such *gain*: true religion does away with it.

17. *Followed*—Near, much, and from behind. *Comp., turned*, in ver. 18. *These*—Noble words; there was, however, no need of such a testimony, but rather of repressing it, lest Paul should seem to have dealings with this spirit. It was not one of the worst spirits, since it did not sooner move Paul: but yet it deserved to be expelled. [For *ἡμῖν*, *unto us*, read, *ὑμῖν*, *unto you*. *Tisch.*, (not *Af.*)]

18. *Being grieved*—Fleeing his own honor: zealous for God's. *Out of her*—This maid was probably converted.

19. *Saw*—But they should have thought thus: The spirit of divination praised Paul truly or falsely. If falsely, it is a false spirit; if truly, why should we oppose Paul? [*Gains*—Everywhere *money* the cause of evils, (ch. i. 18, v. 2, vi. 1, viii. 18, xix. 25, xxiv. 26). Notice their heathen cruelty, in wishing the girl still to be a demoniac, that they might make money. *Chrysost.* in *F.*]

20. *Magistrates*—These administered both the civil and military power: they were inferior, however, to the *rulers*, ver. 19, comp. ver. 22, note. *Exceedingly troubled*—Gr. *ἐξαρπάσσουσιν*. They mean to say: These men bring the city *from* (*ἐξ*) peace into disturbances. *City*—Their private interest was the secret motive; the public interest is the ostensible plea. *Jews*—An invidious title. The contrast is *Romans*.

21. *Customs*—The world has either admitted, or adopted, all the dogmas of all the philosophers; but this is the characteristic of Gospel truth, that it contains something both peculiarly hostile to and hated by human corruption. *Which not*—But is it lawful to retain ungodly *customs*? *Being Romans*—A frequent objection of the world to God's kingdom. Even in our days *Romanism* opposes Paul. [The accusation is expressed most artfully; bringing all *Roman* prejudice against foreign rites, and above all against *the Jews*, to bear in the prisoners. *Calv.* in *Mey.*]

22. *Rose up together*—*Rose up with* the damsel's masters. *Rent off*—The magistrates themselves tore off the garments of Paul and Silas: for there follows after this word, and not till then, *commanded*. *Their*—Of Paul and Silas.

23. *When they had laid upon them*—They do not immediately say that they are Romans; or else in the confusion they were unheard. We are not always to use safeguards in every way: we must give

ear to the Divine direction. *Charging*—Apparently more to appease the crowd, than because they thought Paul and Silas guilty: ver. 35.

25. *At midnight*—Very probably a customary hour with them for singing and prayer. The saints' employment by night, in their waking moments. *Prayed*—Worn with scourging, loss of blood, and hunger. *Heard*—Delighted. *The prisoners*—It was an entertainment new to their ears.

26. *Every one's*—Even the prisoners, in whose minds a great change ensued.

27. *Awaking out of sleep*—Suddenly. [*Killed*—Despair is stronger than all sin. *Aquinas in F.*]

28. *A loud*—To restrain the man. *No*—The Christian faith discloses the future life, and yet it has most effectually restrained men from suicide. *For we all*—There were many more important reasons why he should not commit suicide; but Paul seizes the most seasonable one.

29. *Light*—Gr. *φῶρα*, (the neuter) plural, to light the whole prison.

30. *Sirs*—So in John xii. 21. He had not so addressed them the day before. He had not heard Paul's hymns, ver. 25; for he was asleep, ver. 27: but yet, either before or afterwards, he had perceived who Paul was. *To be saved*—He adopted the term *salvation* either from the damsel's language, ver. 17, or solely from being conscience-stricken.

31. *The Lord*—They do not acknowledge themselves as *lords*. [Omit *Χριστόν*, *Christ. Tisch., Alf.*] *House*—The mention of his *household* the more encourages the trembling gaoler. The house often follows the master.

32. [For *καί*, and *to*, read *σύν*, with. *Tisch., Alf.*]

33. *Washed: was baptized*—A beautiful interchange. [He washed their stripes; was washed from sin. He fed them, and was fed. *Chrysost in F.*] *Straightway*—A wonderful moment.

34. [Omit *αὐτοῦ*, his. *Tisch., Alf.* Read, *the house.*] *A table*—Gr. *τράπεζαν*. [Eng. Vers., *meat.*] Faith makes a man active, prudent, and liberal.

35. *Let go*—A great change of feeling. Comp. *safely*, in ver. 23. Furthermore in this way the gaoler was both confirmed in the faith and freed from great anxiety. For what could he have done, otherwise. So David was prevented from warring against Israel, 1 Sam. xxix. *Those*—They speak of them as aliens.

37. *Romans*—The people of Tarsus were Roman citizens. [It seems not. But the father or other ancestor of Paul must have re-

ceived the right of citizenship, for services or by purchase. *Mey.*] Paul does not use his being a *Roman* as his principal argument, but as the most convincing one with his adversaries. In the region which he now first visited, a more plausible persecution might have thrown suspicion on his life, and obstructed the Gospel. Wherefore Paul solemnly protests, once for all, that he is innocent. The apostles' innocence was known at Jerusalem; hence they bore all things silently. *Nay verily*—This expresses a degree of just *severity*. For bitterness had no place in the apostle, especially at so gracious a season: ver. 26, 33. *Themselves*—Not by the attendants.

40. *Out of the prison*—Out of the place or state of imprisonment whither they had betaken themselves so as not to imperil the gaoler: or else from the higher part of the house. *Had seen*—They show that they were not forced to hasten. *The brethren*—The companions of their journey, or those recently converted. *They comforted*—[Better, *exhorted. Alf.*] That they should not be offended at adversity.

CHAPTER XVII.

1. *Amphipolis and Apollonia*—Macedonian cities also. *Synagogues*—Where there were not only Thessalonian Jews, but also Jews of other states. For the *where* seems to refer to the city, not to the house. *Manner*—He sought good opportunities in ordinary places. *Sabbath-days*—Not excluding the intervening days. *Three*—A complete number.

3. *Opening and setting forth*—(Gr. *παραιθέμενος*). Two steps, as if one, having broken the rind, were to disclose and exhibit the kernel. Faith is the key. To this pair of words presently corresponds, *that, and that*. He discussed these two heads in order; 1. What were the characteristics assigned to the Messiah in the Old Testament: 2. That these were peculiar to Jesus. Comp. on Matt. xvi. 21. *Have suffered*—Even to death. *This*—The subject: he, JESUS, whom I announce to you. The predicate is *Christ*.

4. *Believed*—In contrast with *who believed not*, ver. 5. *Consorted with*—A remarkable verb: *became their heritage*: whence a church is

called *κληρος*, a *heritage*, 1 Pet. v. 8. *And of the devout*—A common term in this book, especially of religious Greeks: ch. xiii. 43, 50, xvi. 14, xviii. 7; but applied to those Greeks who frequented the synagogues, ver. 17. All are in themselves wild olive trees: but one wild olive is less unsuited for grafting than another; and where there is less natural unfitness, the transition to faith is easier. *Of the women*—These were usually more interested in religious subjects than the men. Cic. says, to Terentia, The gods whom you most piously worshiped; and the men whom I continually served. *The chief*—Who thereby afforded a noble example.

5. [*Tisch., Alf., etc., omit ζηλώσαντες, moved with envy.*] *The Jews*—When so great progress was made: those who are foremost in persecuting the Gospel, are those who alone boast themselves as holy and teachers of religion. *Jonas. Of the baser sort*—Gr. ἀγοραίων. Those who stood in the *market-place* (ἀγορά), ready for any work. [*Lewd fellows*—Truth does not require the help of such. *V. G.*] *Gathered a company*—ὄχλος, a band, a number of men. *Set on an uproar*—θορυβέω, to make a noise, used actively, as in Wisd. xviii. 19.

6. *When they found them not*—Ver. 10. *Jason*—Excessive zeal, when it does not find those whom it seeks, seizes those nearest. *Crying*—Loudly. *These*—They speak as of men very well known, and yet confusedly. Comp. ch. xxi. 28. *Turned upside down*—A slander.

7. *Hath received*—Stealthily. This is the notion of the verb in James ii. 25, but not in Luke xix. 6. *These all*—They mean those who had fled, and those who were present. [*Another King*—But this King came into the world, not to subdue kings by fighting, but to win them by dying. *Fulgent. in F.*]

9. *Had taken*—The rulers of the city. *Taken security*—Τὸ ἔχανον ποῆσαι, is to *satisfy*, Mark xv. 15, ἔχανά δοῦναι, to *give security*, and λαβεῖν τὸ ἔχανον, to *receive security*, are Correlatives. Chrysostom on this passage says, See how Jason, by giving security, liberated Paul, thus giving his life for Paul's. Jason became Paul's surety.

10. *Sent away*—From Thessalonica, and sent him to *Berea*. *Went*—Into the synagogue, boldly braving a new danger.

11. *More noble*—Than the Thessalonian Jews. They are truly noble souls, who are susceptible to Divine things. *Searched*—A characteristic of the true religion is, that it suffers itself to be investigated. [Wretched are they who exclude others from such scrutiny! Happy they who legitimately exercise that very right! *V. G.*] *Readiness of mind and accurate scrutiny* well correspond. *Those things*—Expressed in ver. 8.

12. *Of them*—The Jews. *Women*—Who were followed by the men.

13. *There also*—[The true rendering is, *They came and stirred up there also the people.* *Alf.*] Conduct exceedingly outrageous.

14. *To the sea*—Gr. *ὡς ἐπὶ τὴν θάλασσαν.* 'Ως, with *ἐπὶ*, *ές*, *πρός*, is often pleonastic, and so the Sept., *ὡς πρὸς θάλασσαν*, towards the sea, [Eng. Vers., *west.*] Ezek. xli. 12; but in this passage, *ὡς* is used in its proper sense, for *as it were*. [*ὡς*, with a preposition of direction, denotes either the actual purpose of following a certain direction (here, *sent away Paul to go to the sea*), or even the mere pretence or assumed appearance of doing so. Here many understand it in the latter sense. (So Eng. Vers., *as it were*.) The former is, however, simple and accords better with the context. *Win.* 640. So *Mey.*, *Alf.*] Their route seemed to be towards the sea; but Athens was their destination. Perhaps Paul himself, or Silas and Timothy, did not then know whither it was leading them: see next verse.

15. *They that conducted*—That is, having care of him, putting him in a safe place. *Paul*—Who did not voluntarily retire from danger. [*To come to him*—The proud think to stand alone; the humble minister of Christ, though a Paul, feels his need of help. *Q.* in *F.*]

16. *While Paul waited*—He had not intended to speak immediately at Athens; yet, presently, without waiting for his companions, stimulated by a remarkable zeal, this soldier of Christ commences the action. So he often carried on the warfare alone; Gal. ii. 13, 14; 2 Tim. iv. 16. [*Was stirred*—He was displeased that idolatrous practices should prevail, while he had as yet no pretext for attacking them. *V. G.*] *Full of idols*—[So Eng. Vers. margin.] Gr. *κατείδωλον*.

18. [*Certain*—It is dangerous to despise any one, before knowing what kind of a person he is. *V. G.*] *What*—The pride of self-satisfied and scornful reason. *Babbler*—Gr. *σπερμόλογος*, which Hesychius explains as *a seed-picker, trifling and jackdaw like*. The seed of Paul was not fruitless: whereas the Athenian philosophies were without fruit. Henry Bullinger says, Nowhere did Paul teach with less result than at Athens: nor is it strange, since there was in that same city a kind of den and covert of philosophers who always stood forth, a most effective bane to true piety. *Strange*—Which the Athenians heretofore had not had. *Setter forth*—This word Paul retorts upon them, ver. 23. *Because*—This *because* is to be referred to, *but others said* [Eng. Vers., *other some*]. *The resurrection*—They fancied that Paul spoke of Jesus, as if he had been deified by the resurrection, they did not think that the *resurrection* itself was set before them as a goddess. *Preached*—In the brief conversation whereby

he tested their state of mind. See next verse. [*Tisch.* (not *Alf.*) omits *αὐτοῖς, unto them.*]

19. [*Took*—In curiosity, not violently. *Mez.*, etc.] *Areopagus*—The court of justice was held on a hill (Greek, *πάρος*) opposite the citadel of Cecrops, outside the city, and received its title from *Mars* (*Ἄρης*). Thither they brought Paul, almost as a culprit. *May we know*—A form of questioning, as among the Latins, *Possum scire? May I know?* Moreover with these Athenians it is ironical; for a seed-picker, [see note, ver. 18], as they supposed Paul to be, can keep nothing to himself: nor did they think that anything could be told them, which they had not well known before. *New*—They desire to hear, if he has anything *new*. *Whereof thou speakest*—Deliberately and earnestly.

20. *Strange things*—Gr. *ξένιζοντα*. The same word occurs, 1 Pet. iv. 4, 12.

21. *The Athenians*—An elegant description of them follows. *Strangers*—Having therefore the same customs. *Spent their time*—The Preterite, implying what kind of hearers Paul had at that time. Curiosity yields to faith. *To tell: to hear*—Two classes. [Both without fruit: and in this way that always, whatever is new is preferred to former things, even though the latter have been good. A common and very pernicious fault. *V. G.*] *Some new thing*—[Comparative. As we should say, *the very last news*. *Alf.*] New things immediately lost their interest: *newer* were sought. Hence *καινότερος, newer*, is a common comparative among the Greeks. Chrysostom de Sacerd. § 418, uses the same of Paul. *The newer persecutions*—Moreover they sought for *newer* things, not merely in daily occurrences; but what seems nobler, in philosophical matters.

22. *In the midst*—A spacious theatre. [The single messenger of Christ had here to encounter the might of human wisdom. *V. G.*] *Said*—As among the Lycaonians he set forth natural Theology catechetically, so at Athens he propounded it in an address of marvelous wisdom, ingenuity, fullness, and courtesy. They ask for new things: Paul, in his apostolico-philosophical speech, begins with the oldest, and comes to the newest truths; both of which were new to them. He shows them moreover the beginning and end of all things, so much discussed by their philosophers, and most aptly refutes the Stoics and Epicureans alike. *In all things*—Altogether. [*In every point of view.*] *Very religious*—[*Too superstitious*, as Eng. Vers., does not render the Gr.] *Δεισιδαιμων*, [rendered here, *superstitious*,] is a word in itself of *middle signification* between good and bad, and therefore possesses an ambiguity conciliatory, and most suitable to this opening,

wherein, as in the case of the Jews, ch. xxii. 8, so the apostle deals gently with the Gentiles here, until in his subsequent declaration, *for I found*, he almost reproves. Therefore he calls them *δεισιδαίμονας*, *religious*, as having, in their religion, fear, not in itself bad, without knowledge; or as *worshiping ignorantly* the Divinity: next verse. The comparative also moderates the language; and the particle *ὡς*, as [lost in Eng. rendering], explains and softens the expression. Observe, Reader: Impiety and false religions, however many and great as regards the soul, are *fears*: the *Christian religion* alone has this peculiarity, that it fully satisfies man's noblest faculties and affections, and brings with it a calm fear, accompanied with confidence, love, hope, and joy. *I perceive you*—[Eng. Vers., *that you*]. Great keenness and boldness. Paul alone against Athens.

23. *As I passed by*—Paul did not wish to stay long at Athens: he ordered Silas and Timothy as soon as possible to come to him; and yet before their arrival he left Athens: ver. 15, 16, ch. xviii. 1, 5. Therefore he implies, that he has enough to do, even though the Athenians should not heed him. He shows by the fact itself that he is no *seed-picker* [ver. 18]. *Beheld*—Everything he meets may serve the purposes of a wise man; but out of many he selects the best, as Paul refers to the one altar, dismissing other instances. *Objects of worship*—[Not as Eng. Vers., *your devotions*.] *On which had been inscribed*—[More literal than Eng. Vers., *with this inscription*.] The Pluperfect, used courteously. To the Athenians of this age, might be ascribed either more or less ignorance, than to the authors of the *inscription*. *To an UNKNOWN GOD*—[Not as Eng. Vers., *to the unknown God*.] Not even was the article added by the Athenians. Diogenes Laertius says, "When the Athenians, at one time, were suffering from pestilence, Epimenides purified the city, and restrained the plague thus: he took sheep of black and white fleeces, led them to the Areopagus, and allowed them to go from it whithersoever they pleased; instructing those who followed them to sacrifice each sheep, wherever it lay down, *to the proper God*: and in this way the plague ceased. Accordingly from that time, and to-day, it is certain that *altars without a name*, are found throughout the Athenian districts." Pausanias says, that there were in Phalerum *altars, both of gods called unknown and of heroes*. [But Beng. thinks it should read, *altars, both of gods named, and of unknown gods, and of heroes*.] Philostratus, 6. 2, says, *It is wise to speak well of all the gods, and that at Athens, where altars even of unknown gods are erected*. Tertullian against Marcion, says, "I find that altars have been publicly erected to gods wholly unknown, but it is an Attic idolatry." The Greek Scholia cite this in-

scription, *To the gods of Asia, Europe, and Africa, to the unknown and strange god.* But they do not produce any witness of this inscription. Jerome, in his Comment. on the Ep. to Titus: "The inscription of the altar was not precisely as Paul asserted, *To the Unknown God*; but in this form, *To the gods of Asia, and Europe, and Africa; to the unknown and strange gods.* But because Paul's purpose did not require several unknown gods, but only one, he has used the singular number to show, that He whom the Athenians had thus designated beforehand in the inscription on the altar is his own God." On weighing and comparing all the data, it appears that there was at first one altar, with this inscription, *To the Unknown God*, namely, to that one Supreme God, the Founder of all things, inscrutable in mortals: and according to the pattern of this altar, which was erected according to the mind of the ancient philosophers, and not at variance with the enigma of Epimenides, the Athenians erected several others, dedicated *to the Unknown God*; until, as superstition always degenerates, some persons often inscribed one altar *to the unknown gods* conjointly, thinking that among so many gods they would find one at least who would heed and be propitious. And to this perhaps the Pluperfect, *had been inscribed*, refers, viz., an intimation of Paul that the old form, *to the Unknown God*, is truer than the later forms, *to the unknown gods.* So Lucan, lib. ii., *Judea devoted to the worship of an Uncertain God.* The Philopatris of Lucian says, *Finding the Unknown One, who is at Athens*; a not obscure allusion to Luke. Gellius, B. ii. c. 28, mentions something not dissimilar of the Romans. [For *δν* and *τούτον*, *whom* and *him*, read *δ* and *τούτο*, *that* *which* and *this.* Tisch., Alf., Mey. Read, *what ye worship, therefore, without knowing it, this do I make known to you.* Paul does not identify the true God with the being worshiped at the altar; but speaks of *the Divinity*, of which, by this inscription, they confess their ignorance. Alf.] *Ye worship*—A mild word, addressed to the Gentiles. *Him*—Paul fixes definitely the vague purpose of the blinded Athenians. I preach to you, saith he, *One unknown, yet not strange. Declare I*—Whatever ye may think of me.

24. [*God*—A remarkable reminiscence of Stephen's dying speech, ch. vii. 48, etc. Alf.] *That made*—So he is shown to be One God, true, good, different from his creatures, and manifest in creation. *The world*—Presently, *the heaven and the earth.* *Lord*—Ps. l. 9, 10. *Made with hands*—There follows, ver. 25, *with men's hands.* *Dwelleth*—The antithesis concerning men is twice stated in ver. 26.

25. *Neither*—The negation belongs to *as though he needed.* He is said *προσδεῖσθαι*, who has something, but with some degree of need:

2 Macc. xiv. 85, *thou Lord who rulest over all and wantest nothing. Is worshipped*—Gr. *θεραπύεται*. Middle. [For *ἀνθρώπων*, *men's*, read *ἀνθρώπινον*, *human*. Tisch., Alf.] *Anything*—There is a double antithesis to this, *to all*, and *all*. The masculine is included in the neuter *τιὸς*, *anything*. *To all*—Who live and breathe, who are in the highest degree *in need*. As to man especially, see the next ver. *Life*—To this refer *we live*, ver. 28. *Breath*—To this refer *we move*, ver. 28. By the breath, the life is continued. This moment I breathe, the very next moment is not in my power. *All things*—To this refer, *we have our being*, ver. 28.

26. [Render, *and caused every nation of men (sprung) of one blood, to dwell*, etc. Alf.] *Of one*—Most copies add *αἵματος*, *blood*, which I know not whether Irenæus himself read. *Ἀνθρώπου*, *man*, might equally well be understood from what follows, *every nation of men*. At all events the antithesis is between *one* and *all*. *Every race*—[Eng. Vers., *all nations*.] He does not say, *πάντα ἔθνη*, *all nations*. We all are one nation. *Hath determined*—That there is a God who gave men the earth to dwell in, Paul proves from the order of times and of places, which indicates the consummate wisdom of the Ruler, superior to all human counsels: Deut. xxxii. 8, ii. 5, 9, etc.; Ps. lxxiv. 17, cxv. 16. *Appointed*—So the Sept., Jer. v. 24, at the time of the fulfilment of *the appointment* of harvest: and Sir. xxxiv. 16, *every appointment shall be in its season*. *The bounds*—By mountains, rivers, etc.

27. [For *Κύριον*, *the Lord*, read *θεόν*, *God*. Tisch., Alf.] *If*—The way is open: God can be found; but he compels no man. He wishes him to be so far free, that, when a man seeks and finds God, this, as regards GOD, may be, in some measure, as it were, a contingent matter. *Haply*—This particle implies that the attempt is easy. *They might feel after*—This is a middle term between *seek* and *find*. The *touch*, the coarsest and lowest of the senses, is here appropriately applied to the Gentiles. [*Find him*—He is in secret, that he may be found by seeking; he is infinite, that, when found, he may still be sought. August. in *F*.] *Though*—[Not that he is far from us, but that we know him not, is the difficulty. Alf.] The particle here has not so much a concessive as an intensive force, so that the ease of finding is increased. It is not necessary that this universe should be thoroughly known: each one may derive an argument from himself. *Not far*—A *Litotes* [expressing a fact by denying the contrary]; that is to say, he is altogether and intimately near; namely, in the nearness of his presence and relationship. Perverse reason supposes him to be *far off*.

28. *In him*—Not in ourselves: *in*, expresses the most influential presence arising from the most intimate relationship, so that we cannot feel ourselves without feeling him. *We live, and move, and are*—[Eng. Vers., *have our being*]. These words are equivalent to the three things in ver. 25, *life and breath and all things: we are*, whatever we are, who without him would have no being. *Being* is implied of that kind which follows motion, as motion follows life. Cyprian writes: We are in the Father, we live in the Son, we move and advance in the Holy Ghost. *Certain of your own*—Many add *ποιητῶν, poets*. And indeed Aratus, whose testimony Paul quotes in showing that God is a Spirit, was a poet: but he impressively abstains from the term poet, and from the name of Aratus. *His*—For *αὐτοῦ, his*, that is, God's. *Offspring*—This is an article of natural theology: and in Christian theology it should not be so urged, as to prevent more stress being laid on the other ties which bind us to God in Christ; *for we are his workmanship*, Eph. ii. 10. *We are*—We all, we men, endowed with mind.

29. *We ought not*—A mild expression, especially since the first person plural is used. He hath breathed into us something divine. Therefore, since we are God's offspring, and have life and breath, it is foolish to believe that the Divinity is in dumb stone or silver, since it is undoubtedly the highest life which hath given us life. *Jonas. By the graving of art*—Gr. *χαράγματι τέχνης*. [Eng. Vers., *graven by art.*] The ablative. *Of art*—Which is outward. *Device*—Which is inward. *The godhead*—An appropriate name of God among men still far removed from the knowledge of him. *Like*—Man is in a measure midway between God and matter. Man is not like metal. Therefore God is much less like metal: for man, God's offspring, is like God. And not only is likeness here denied, but any correspondence whatsoever, which might furnish ground for making an image, from which the expectation might be formed that God's nature delights in such things. The statues were not esteemed by the Athenians as gods: but Paul leaves them not even the power of representing the Deity.

30. *Times*—The long *times*, which both ye, and other older nations have spent. For that the Athenians, a colony of the Egyptians, derived that inscription, *to the unknown God*, from Isis and her robe, which was never removed, is shown by Gottfr. Olearius on Paul's acts in Athens. *Of ignorance*—Is *ignorance* urged against the Athenians? They themselves have confessed it. To the *unknown God; ye ignorantly*, ver. 23. [*The times of this ignorance*—These in which Christ was unknown to them. Though the stars shine never so

bright, and the moon be full, they do not make it day. It is night, till the Sun appears. *Leighton in F.*] *Overlooked*—[Eng. Vers., not so well, *winked at*. In this word are treasures of mercy for those who lived in the times of ignorance. *Alf.*] A common verb in the Sept. Translation, applied to a thing which is not cared for, and is left without favorable help, or without severe punishment. For it is a verb of a middle signification between good and bad, most suitable to this passage: Gen. xlii. 21; Lev. xx. 4; Num. xxii. 30; Deut. xxi. 16, xxii. 1, 3, 4; Job xxxi. 19. And God is said to *disregard*, Lev. xxvi. 44, comp. ver. 43; Deut. iii. 26; Zech. i. 12; Ps. lv. 1, lxxviii. 59, 62; Job vi. 14. Therefore this is Paul's meaning: God passed over the times of ignorance, without any preaching of repentance, faith, and judgment, as if he himself did not notice or feel much displeased at mankind's error which was so great. Comp. Matt. xx. 7, and Acts xiv. 16, although Paul speaks more severely at Athens, than he had spoken to the Lycaonians: for he had courteously invited the latter, whereas here, at Athens, he speaks in a tone of threatening. *Now*—This day, this hour, saith Paul, terminates the Divine overlooking connivance, and introduces greater grace or greater punishment. *Commandeth*—Even by Paul. *Everywhere*—Repentance is preached everywhere: because all shall be judged. The penitent escape. *To repent*—To recover from ignorance, etc. Paul, though drawing his discourse from natural Theology, yet blends with it some things from revealed Theology. Comp. ver. 27, 28. For even the Gentiles are to be won by doctrines above nature.

31. *He will judge*—This is appropriately said in the *Areopagus*, where justice was dispensed. Paul soon after mentions *righteousness*, as he did also before the *judge Felix*: ch. xxiv. 10, 25. [*The world*—Comp. ver. 26. *V. G.*] *By that Man*—So he calls Jesus, to suit his hearers' comprehension. He intended to say more to those who desired to hear. The *by* is construed with *he will judge*. *Whom*—Gr. *ᾧ*, for *ὅν*, *whom*. *He hath ordained*—As Judge: ch. x. 42. *He hath given assurance*—God hath raised Jesus from the dead, and by that fact hath *given assurance* that Jesus is the glorious Judge of all men. All should have *faith* in an assuring God. Therefore Paul here also preaches repentance and faith: and since faith was wholly unknown to the Athenians, he with elegance, simply alludes to it by this phrase; which implies moreover that no one is compelled. *In that he hath raised*—On the connection of Christ's resurrection with the universal preaching of him, see note, ch. xiii. 32; Luke xxiv. 46, 47. Paul did not conclude even this discourse without mention of Christ's resurrection.

82. *Mocked*—Interrupting Paul. [Without once naming Jesus, Paul has endeavored to direct the most serious attention of the hearers to *him*; but is interrupted, by scorn on one side, by a polite hint to cease from the other. *Mey.*] Their proud reason took offence at what is the principal motive of faith, and having thus caught at this one point, they reject all the rest. *Others said*—With more readiness.

83. *So*—The hearers' obedience being doubtful: having performed no miracle. *Departed*—He did not thrust himself on them.

CHAPTER XVIII.

1. [Omit *ὁ Παῦλος*, *Paul*. *Tisch.*, *Alf.* Read, *he departed.*] *Departed*—As if unwilling, speedily. [Gr. *χωρισθεῖς*, *having been separated.* The same verb occurs in the next verse. Paul did not stay long at Athens. Intelligent men readily hear all that is sufficient, if they wish to accept it. *From Athens: to Corinth*—In the former city, literature and philosophy; in the latter, commerce, especially flourished. Thence the relations of both cities to the Gospel may be beautifully compared. Paul was much more successful at Corinth than at Athens.

2. *Lately*—So the Sept. Deut. xxiv. 5. *Come*—They afterwards returned, Rom. xvi. 3, after various travels. [*Aquila—Priscilla*—Who seem to have been at this time Jews; but to have become Christians, under Paul's influence. Luke leaves this to be inferred, when he speaks of their Christian activity, ver. 26. *Mey.*] *The Jews*—The Romans, in their haughtiness, did not care to distinguish between Jews and Christians. He expelled all who were Jews by nation.

3. *Wrought*—In a city so splendid. *Tent-makers*—The Jews used to join manual labors to literary pursuits. [Even the Rabbins supported themselves by labor and trade. *Mey.* He that teacheth not his son a trade, does the same as teach him to be a thief, says Rabbi Judah. *Alf.*]

5. [For *πνεύματι*, *Spirit*, read *λόγῳ*, *word*. *Tisch.*, *Alf.*, *Mey.*, etc. So *Beng.* *Alf.* (after *Ols.*, *De W.*, etc.) would render the phrase

συνείχετο τῷ λόγῳ, was earnestly occupied in discoursing. But since the connective *δέ*, but, sets the clause in contrast with what precedes, it is better to render, *was straitened* (was in perplexity) in respect to his teaching. (After Chrysost, etc.) *He persuaded Jews and Greeks*, (ver. 4,) *but when Silas and Timothy returned, he was straitened in his teaching, testifying to the Jews, etc. Mey.] Was constrained by the word*—The inward power of the word urged Paul: comp. Jer. xx. 9, xxiii. 9, where there is added the parallelism, *I became as a man PRESSED by wine*. Instead of *λόγῳ*, word, some have written *πνεύματι*, spirit, from ver. 25, or else from ch. xvii. 16. [*λόγῳ*, word, a striking reading. Not. Crit.] Each one should observe even in his own soul such a constraining force, and, when he feels it is right, should follow it. This course causes the greatest joy; but its neglect, the greatest sorrow. The tidings which Silas and Timothy had announced, stimulated Paul.

6. *Shook*—The meaning of this act is understood from the accompanying words. *Blood*—Souls. Life and death are put in antithesis: also, life and soul, and death and the shedding of blood: comp. 1 Sam. xxii. 22. *Upon*—The Hebrew *ל*, upon. This denotes lasting guilt. *I am clean*—No one can say so, who has not first fulfilled the duty of bearing testimony. [*Tisch.* and *Alf.*, (after *Lachmann*) omit the colon after *ἐγὼ*, *I am clean*; so as to read, *I shall henceforth with a pure conscience go to the Gentiles.*] *I will go*—So Paul changed his lodging: and yet he did not entirely withdraw himself from the better class of Jews, whom he made by this very act the more attentive.

7. [*Thence*—So also ch. xix. 9. *V. G.*] *Justus*—A Gentile. *Joined hard*—So that those who frequented the synagogue might further hear the doctrine concerning Jesus Christ.

8. *Believed on the Lord*—The Lord Jesus himself testified through Paul: ch. xiv. 8. *Hearing*—Of Crispus' conversion, and Paul's word.

9. *Be not afraid*—To this refer the first *for*, in ver. 10. *Speak*—To this refer the second *for*, ver. 10.

10. *I*—The ground of assurance. *No man*—This is fulfilled in ver. 14, 15. *Shall set on*—Neuter, as often in the Sept. [*Much people*—Since so few at Athens had believed, this encouragement greatly aided him; and accordingly he afterwards exhibited extraordinary patience in bearing with the Corinthians, in hope that their nation, of which, otherwise, he might easily have become wearied, might be converted, 2 Cor. x. 6. *V. G.*]

11. *He continued*—Paul's chair at Corinth is better attested than Peter's at Rome. *A year and six months*—A long time: but at pre-

sent how little the gain in the same space! The teachers and the hearers are in fault.

12. *Gallio*—This *Gallio* was brother of Seneca, and was commended by Seneca and others for his affability and engaging behavior. Gallio's action here accords with such a character. *Deputy*—Achaia was then strictly a *proconsular* province. *Of Achaia*—Of which Corinth was the metropolis.

13. *Persuadeth*—They reiterate that all was tranquil before.

14. *Said*—Either because he favored Paul, or because he despised the Jews. [*If it were*—As if to say, Ye have charged this man with lawless conduct; *If now this had really been so, I should have borne with you.* *Alf.* The word *οὖν*, now, or *accordingly*, though against strong manuscript testimony, is retained by *Tisch., Alf.*] *A matter of wrong*—Demanding a civil action. *Wicked lewdness*—Worthy of a criminal action. *I should bear with*—Certainly, *forbearance* becomes a judge, who shall rightly discharge his duties. Gallio implies that the Jews annoyed him.

15. *If*—Gallio speaks contemptuously: as presently, *of such matters*. [For *ζήτημα*, a question, read *ζητήματα*, questions. *Tisch., Alf.*] *Question*—Such men do not like questions: ch. xxiii. 29, xxv. 19, 20. *Names*—[Paul affirmed that Jesus was the Christ. The Jews denied it. This, to a Roman, was a question of names. *Alf.*] But the question of the name Jesus is highly important. The names of the Gentiles were fables and shadows. The Christian religion contains something peculiar; which human reason, most curious as it is in all other things, shrinks from becoming acquainted with. [*Omit γὰρ*, for, *Tisch., Alf.*]

17. *Took*—[Omit of *Ἕλληνες*, the Greeks. *Tisch., Alf.* Read *Then they all took.*] In compliment to Gallio. *Sosthenes*—Crispus' successor, ver. 8: with this comp. ch. xiii. 15, note. This Sosthenes headed the accusation: he was afterwards converted: 1 Cor. i. 1. [But this is arbitrary. The name was not uncommon, and there is no reason for identifying the two. *Mey., Alf.*] *None*—Although an injustice grew out of the question. *Gallio*—Who connived at the act of the Greeks against the Jews.

18. *Several days*—[Eng. Vers., a good while.] Until their minds became composed, and that he should not seem to have fled. *Took his leave of*—By word of mouth, at a public meeting. *Syria*—Ver. 22, at the end. *With him*—A delightful retinue, as far as *Ephesus*. *Priscilla*—The wife precedes the husband as the more esteemed. *Having shorn*—[It is doubtful whether this refers to Paul or to Aquila. *Beng., Alf., De W., Neand.*, and many others refer it to

Paul, but *Mey.*, (after *Kuinoel*, etc.,) to Aquila; and his grounds are strong, if not convincing. In any case, it was not the Nazarite vow (Num. vi. 9, etc.) and is not of the importance some have supposed. *Mey.*, etc.] As was usual in the case of a vow: ch. xxi. 24; Num. vi. 18. *In Cenchrea*—After having left Corinth, he adopted a Jewish custom as to the head, when going to Jews. Paul devoted this journey rather to the Jews: ver. 19. *Vow*—This *vow*, whatever was its object, was not properly that of a Nazarite, but akin to it. And Paul seems to have assumed it that he might make it necessary for himself to accomplish quickly this journey to Jerusalem. See following verses.

19. [For *κατήντησε*, he came, read *κατήντησαν*, they came. *Tisch.*, *Alf.*]

20. *When they desired*—There is not always a Divine call under the plausible invitation of men. [Omit *παρ' αὐτοῖς*, with them. *Tisch.* *Alf.*]

21. [The reading is uncertain. *Tisch.*, for *ἀπετάξατο αὐτοῖς εἰπὼν*, bade them farewell, saying, reads *ἀποταξάμενος καὶ εἰπὼν*, bidding farewell and saying; he omits the clause from *δεῖ με*, I must, to 'Ιεροσόλυμα, Jerusalem; omit *δὲ*, but; *καὶ*, and; and makes one sentence of the verse: *But taking leave and saying, I will return again to you, if God will, he sailed from Ephesus.* *Mey.*, *Alf.*, with less authority, defend the common text.] *In Jerusalem*—To this refer ver. 22. The particular *feast* is not here expressed: several years after he hastened thither to keep *Pentecost*: ch. xx. 16. *I will return*—He did so: ch. xix. 1. Meanwhile their longing increased.

22. *Gone up*—To Jerusalem: ver. 21. *The church*—The first, from which the others were propagated.

23. *Went over*—A new visitation of the churches.

24. *An Alexandrian*—[Eng. Vers., born at Alexandria]. That city was the seat of learning. *Eloquent*—All accomplishments may become useful in God's kingdom, if unaccompanied by pride; but especially should they be associated with *power in the Scriptures*, and fervor of the Spirit, whereby even ordinary attainments are strengthened. And yet the fruit is of *grace*, not of knowledge, ver. 27.

25. *Spirit*—He had *the Spirit*, not in that way treated of in ch. xix. 6, but in an ordinary way. *He spake*—In private. *Taught*—In public. *Diligently*—Missing no opportunity. There follows in ver. 26, *more diligently*. [For *τὰ περὶ τοῦ Κυρίου*, the things of the Lord, read, *τὰ περὶ τοῦ Ἰησοῦ*, the things of Jesus. *Tisch.*, *Alf.*] *Only*—All knowledge of Christ is not excluded; but Apollos had not

yet heard of Christ's death and resurrection, and of the Comforter : ch. xix. 2, 8.

26. *He began*—To him who hath, shall be given. [*Alf.* (not *Tisch.*, 1859,) transposes *Priscilla* and *Aquila*.] *Had heard*—They discerned what he needed. *Expounded*—By private instruction. He who knows Jesus Christ, can teach those powerful in the Scripture ; and the latter are readily taught by the former.

27. *When he was disposed*—The good will of good men should be furthered. *To pass*—He had doubtless heard what Paul had done in those places, especially at Corinth. *Exhorting him*—[So *Beng.*, but *Eng. Vers.*, *exhorting the disciples* is right.] Urging on one already running. *Wrote*—The subject of their commendation may be gathered from ver. 24, 25. *The disciples*—At Corinth, or even on the road. *Helped*—By his command of useful words. Join with this verb the *διὰ*, *through*, [so *Mey.*, *Ols.* *Alf.* adopts the *Eng. Vers.*] *To the believer*, *through the grace* wherein he abounds, every capability of all is rendered *profitable*. *Which had believed*—*Apollos watered*, he did not *plant* ; and was better able to convince the Jews, than to convert the Gentiles.

28. [*Convinced*—Gr. *διακατηλέγχετο*, *argued down.* *Alf.*] *The*—The article is emphatic in the predicate : for the subject is sufficiently determined by the proper name itself.

CHAPTER XIX.

1. *The upper*—Ch. xviii. 23. [For *εὐράν*, *finding*, read, *εὐρεῖν*, *found.* *Tisch.*, *Alf.*] *Disciples*—Christians whom he had not seen at the time mentioned, ch. xviii. 19. Perhaps in the meantime they had come to Ephesus. A new harvest is always springing up.

2. [For *εἶπε*, *he said*, read *εἶπέν τε*, and *he said.* *Tisch.*, *Alf.*] *Holy Ghost*—The article is not added : the language is indefinite, in respect of those who are interrogated. [Omit *εἶπον*, *said*, after *οἱ δὲ*, and *they.* *Tisch.*, *Alf.*] *They*—*But they*, said plainly. *Not so much as*—That is, *not even have we heard this, that there are others who receive him.* For they could not have followed either Moses or John the Baptist, without hearing of the Holy Spirit himself. [They were

ignorant, therefore, of the outpouring of the Holy Spirit peculiar to the New Testament. *V. G.*] *Be*—That is, whether he *is received*. See note on John vii. 39. [Render, *Did ye receive the Holy Ghost when ye became believers? and we did not so much as hear him mentioned.* Both the words and the context require this sense. *Alf.*]

3. [Omit *πρὸς αὐτοὺς, unto them. Tisch., Alf.*] *Then*—This question involves astonishment; from which it follows, that all who were expressly baptized in Jesus' name, received the Holy Spirit at that time. Nor does Paul inquire whether they were baptized, but *unto what*: for all were baptized. *John's*—We have received John's baptism, say they, so as to give ourselves up to his teaching. Therefore John's baptism was most widely propagated, as well as his teaching; but, as often happens, among those more remote and later, the ordinance was administered less purely or less fully.

4. *John*—After this passage, no mention occurs of John the Baptist in the New Testament. Here at last he wholly gives place to Christ. This was a great deed of Paul. [Omit *Χριστὸν, Christ, that is, on Christ Jesus.*] So Paul explained the testimony of John the Baptist.

5. *Heard*—Luke mentions how the disciples at Ephesus obeyed Paul, receiving baptism in the name of *the Lord Jesus*. For they had not known that they were bound by the baptism of repentance to faith in *Jesus Christ*: just as were those who had slain Jesus, all of whom, therefore, Peter wished to be baptized in the name of *Jesus*, ch. ii. 38, although very many of them had not been previously baptized by John: Matt. iii. 5, 6. Apollos, on the other hand, who had received John's baptism, with full instruction concerning *Jesus Christ*, was not re-baptized: ch. xviii. 25. Nor were the apostles re-baptized. For in reality only one baptism is referred to in Matt. iii. and xxviii: otherwise the Gospel would not have begun in John, and the Lord's Supper, in Matt. xxvi., would be older than baptism, Matt. xxviii. Nor in this verse is he speaking of the people baptized by John; for it was not until the close of his career that John pointed out Jesus: ch. xiii. 25. Wherefore it cannot be said that he baptized them into the name of the Lord Jesus; unless you say that John baptized the people twice, first to repentance, then into the name of the Lord Jesus. Justus Jonas writes, They were re-baptized, who had been baptized with John's baptism, because John was not the author of righteousness, nor the giver of the Spirit, but only preached the Spirit, and grace, which was to be bestowed a little later through Christ, who alone is the cause and author of righteousness. *Were baptized*—Paul laid his hands on them; he left the act

of baptism to others. [*Of the Lord Jesus*—Thus John at last utterly gave place to the Lord Jesus. *V. G.*]

6. *And*—A very similar instance occurs, ch. viii. 12, 15, 16, of some who had been first baptized in the name of JESUS, and afterwards received the Holy Ghost. *Came*—Promptly. *Upon them*—Therefore they knew now from the effect that there was a Holy Ghost, ver. 2.

7. *About*—It was unnecessary to state the precise number. Comp. 1 Cor. i. 16.

8. *Disputing*—A holy occupation: ver. 9. [Omit *τά, the things. Tisch.* (not *Alf.*)]

9. *When—before the multitude*—A just cause for separation is public reviling against truth. *Departed*—He left their synagogue to them, content with a smaller school, and a more select number: *he departed and separated*: by his act he influenced other good men; [and so guarded them against the stumbling-block of the revilers. *V. G.*] *Daily*—Not merely on the Sabbath or Lord's day. *The school*—Instead of the synagogue. [Omit *τινός, one. Tisch., Alf.* This Tyrannus was probably a Jewish teacher, who had a private synagogue. *Mey.*]

10. [Omit *Ἰησοῦ, Jesus. Tisch., Alf.*]

12. *From his body—Χρῶς, the skin, the outermost part of the body.* Here his miraculous power evidently reached its height. *Aprons*—With which they used to be girded. *From them*—We read of evil spirits having often caused a disease, apparently natural.

13. [For *ἀπό, read xai. Tisch., Alf.* Render, *Then certain also of the vagabond, etc.*] *Ἐνεχίσθησαν, took upon them.* And yet there was no room for temerity in such matters. Comp. Heb. xi. 29, 1 Macc. v. 57, etc., concerning improper imitation. *Vagabond*—Gr. *περιερχομένων, going about, as jugglers are wont to do. Them who had*—This is plural; the singular is in ver. 15. If they had succeeded once, they would have dared to do it oftener. *To call*—Though otherwise strangers to him, and void of the power of faith. “They say, *whom Paul preacheth*, as if they would say, We will try whether evil spirits go out in this name: in short, there was no faith in them; but Satan is overcome by no words, and by no works, but by faith alone in GOD'S Word: wherefore also the very cunning spirit, seeing in this case that they have not faith, nor the word of GOD fixed in their heart, ridicules them. The expulsion of Satan from demoniacs is only a type of his expulsion ordinarily from the hearts of all men. But even as he here mocked those who attempted the expulsion by a mere literal invocation of Jesus' name without faith:

so he derided, and to-day ridicules those who have attempted by works to free themselves from his power, as priests and monks, etc.; for he then first began to rule them, and to treat them entirely as he pleased. Satan is a most crafty spirit, in comparison with whose cunning and strength all the light of reason is nothing. His cunning is only known through the Holy Ghost; and he is only expelled in true faith, and by the most spiritual." *Justus Jonas. Call the name*—[Lit. to name the name.] A common phrase in the Sept. In the Hebrew there is added to the word שם, *name*, the verb הזכיר, *call to remembrance*, or נקב, *name*, or קרא, *call*. [For ὀπιζόμεν, *we adjure*, read ὀπιζέω, *I adjure. Tisch., Alf.*] *Jesus*—They use the name *Jesus*, simply, whereas they should have called him the risen Saviour of the world. *Chrysost.*

14. *Seven*—On which very number the exorcists seem to have relied, as also upon the dignity of their nation and their father. In our day, superstition ascribes a power to cure diseases to seven sons, or a seventh son.

15. *Who*—This indicates contempt. [What profits it, if thou canst relate many things of *Jesus*, or even of his true companions, if thou thyself art notwithstanding destitute of saving power? Who art thou? *V. G.*]

16. [For καὶ καταχρησάσας αὐτῶν. *and prevailed against them*, read καταχρησάσας ἀμφοτέρων, *having prevailed against both. Tisch. Alf.* Shewing that, in this case, but two of the seven were personally engaged. *Mey.*] They irritated the evil spirit. *Both*—More recent copies have αὐτῶν, *them*, from the alliteration to the αὐτῶν, immediately following. The seven sons of Sceva were wont to do that: *two* did so in this instance, which Luke records; comp. ver. 13, where the ἑπτά, *the [vagabond]* refers to the seven: the word τινές, *certain*, refers to the two. Often some such hint is concealed in one little word of the text, which, without that word, no one would have suspected from the fact itself.

17. *Was magnified*—These exorcists were treated more severely than that person, who was casting out demons in Luke ix. 49, 50. But the same persons, though not forbidden by Paul, yet by their very disaster favored the Christian cause. The abuse of the wicked subserves the Divine glory, and the reputation of God's servants endowed with real power.

18. *And*—The others, beholding Sceva's sons, the more withdrew from all wickedness. *Came*—Voluntarily. The efficacy of the Divine word is illustrated, penetrating souls to their depths, so that they voluntarily confess what they would not be brought to confess

by any natural sincerity, or by any tortures. *Confessed*—From this verb, it appears that those deeds were bad which had been wrought before they had believed. *Shewed*—The beginning of confession is difficult. The statement of the whole matter is afterwards easy: and this is a token of a mind freed from the dominion of sins.

19. *Many*—Even magicians may be converted: ch. viii. 13. *Curious arts*—Magic arts, in great variety. This name contains a Meiosis [less said than is meant]. *Brought together*—With great unanimity. *Their books*—True religion abolishes bad books: and the world had been filled with such. Ephesus burned up curious and bad books as accursed, when the word of the Lord began to prevail: in return, Ephesus afterwards possessed good books, nay, became the depository of the sacred books. Paul's epistle to the Ephesians also is extant: Timothy was at Ephesus when Paul wrote both the Epistles to him. Furthermore, Timothy was enjoined to carry to Paul when near his martyrdom, the *books* from Asia to Rome, 2 Tim. iv. 13; books which doubtless were portions of Holy Scripture: and these not of the Old Testament, which abounded everywhere, but the writings of Paul himself, or even of other apostles, and these chiefly on *parchment*, for the sake of durability. Paul desired Timothy, *when he came, to bring* these safely; not, I think, with the intention of selling them to give alms, but that he might commit these to Timothy in person, before his martyrdom, for the weightiest reasons, since he had designed to make Timothy in some measure his successor in the Evangelical office. Timothy as may be supposed brought back to Ephesus, or to that region, after Paul's martyrdom (comp. Heb. xiii. 23), most precious treasures. In the same place John's writings, after John's death, were especially esteemed. John's Epistles and particularly the last verse of the first, are especially appropriate to Ephesus. The Apocalypse, sent first from Patmos to Ephesus, was read first at Ephesus. What means this remark? In the apparatus, I wrote that it is not an unreasonable expectation, that the autograph Epistles of the apostles, furnished with their own evidences, may at some time be restored to the light. What if some of them lie hid at Ephesus? and also at Thessalonica? See note on 1 Thess. i. 1. It is an opinion, nothing more; yet not to be ridiculed, since it is harmless, nay, useful in deterring critics from rashness, lest, if they stray too far, the original manuscripts may hereafter confute them. *Burned*—[Regarding them as accursed. *V. G.*] This was better than to sell them, even though the money had been spent upon the poor. *Before all*—A remarkable spectacle. *Fifty thousand pieces*—*Fifty thousand* drachms. [§8,550.] This is the price of a large library.

20. *Grew*—In extent. *Prevailed*—In power. [Thus occasional declarations of the progress of Christ's kingdom, in the even flow of the narrative, startle us as a trumpet. It seems as if the writers, pausing to take breath, the greatness of God's work suddenly overwhelmed them. Comp. ch. vi. 7, xij. 24. *Wilberforce* in *F.*]

21. *Were ended*—Paul did not here think that he ought now to rest, but he longs for something more, as if he had done nothing. He gains possession of Ephesus and Asia; he makes an appointment for Macedonia and Achaia: he looks towards Jerusalem: he meditates going to Rome; thence to Spain. See Rom. xv. 26, with what precedes and follows. No Alexander, no Cæsar, no other hero, approaches the large mindedness of this *Little* Benjamite. The truth concerning Christ, and faith and love toward Christ, enlarged his heart, like the sand of the sea. Yet he proceeds in order: *When these things were ended*. Indeed the cause of Christianity was sufficiently matured in Asia: ver. 9, 13, 14, 18. *Purposed in the spirit*—This is said of a holy purpose: of a bad purpose, *hath conceived in thine heart*: ch. v. 4. Paul's design pleased the Lord: for he himself adds the promise, ch. xxiii. 11. Observe Paul's energy, ch. xx. 2, note. *Passed through*—Construe this with *to go*, not with *purposed*, for he was not yet in Macedonia. [*Jerusalem—Rome—Two metropolitan cities, the one ecclesiastically, the other politically. V. G.*] *I must*—The Lord answers in ch. xxiii. 11, *thou must*. See—He speaks nobly. Many misfortunes were awaiting him when he should see Rome. Paul cares not for that.

22. *Of them that ministered*—He had then many engaged in the business of the Gospel: ver. 29.

24. *Silver shrines*—Silver models of Diana's temple. Similar coins also were made.

25. *Craftsmen*—The τεχνῖται, artificers of a nobler class, were distinct from the ἐργάται, workmen. *Gain, wealth*—On this plea faith is often repressed.

26. *This*—The demonstrative, to kindle their passions. *They be no gods*—Are they then, Demetrius?

27. *Our*—Gr. ἡμῖν. The dative of profit or loss. *But also*—[Render, *But that eventually, even the temple itself of the great goddess Artemis will be counted for nothing*. Alf., who reads, for μεγαλειότητα, μεγαλειότητος; meaning, *and that she should be deposed from her greatness, (magnificence,) whom, etc.* But Tisch., Mey., etc. retain the common reading; *and her majesty shall also be set at naught, whom, etc. Mey.*] An effective speech, pointed by personal interest and superstition. *Of the great*—A customary epithet of Diana.

Hence, presently, her *magnificence*; comp. ver. 28, 34, 35. Hiller shows that also the names *Ἀρεμύς* and *Diana* denote greatness. *Should be despised*—So the Sept., 1 Sam. i. 18, *he counted her as drunken. Destroyed*—Wretched *majesty*, which is thus *destroyed. All*—The multitude of those in error does not make error truth.

28. *Heard*—The artificers and workmen.

29. [Omit *δλη, whole. Tisch., Alf.*] *They rushed*—Demetrius with his band. *Theatre*—Which was also the forum. *Gaius and Aristarchus*—When they did not find Paul himself. Aristarchus was the same who occurs again in ch. xx. 4; comp. ch. xxvii. 2: but here Gaius, a Macedonian, is distinct from Gaius of Derbe, ch. xx. 4; although some think them identical.

30. *When Paul would*—With great boldness. See note, 1 Cor. xv. 32. No military boldness equals this. He wished to defend Gaius and Aristarchus, and to confute Diana's worship. *Suffered him not*—A good wish which is thwarted may, notwithstanding, both be good and be rightly thwarted. *The disciples*—Seeing that Paul was chiefly aimed at: ver. 26.

31. *Of the chief of Asia*—Who administered the government, and at that time presided over the sacred rites of Diana.

32. *Knew not*—An apt description of a people in a tumult. [This is a common occurrence to senseless zealots. *V. G.*]

33. *They drew out*—This was done by the authors of the disturbance, with whom the Jews conspired against the Christians. *Alexander*—This very man seems to have been the coppersmith, of whom 2 Tim. iv. 14 speaks, known to Demetrius by his handicraft. [This is merely arbitrary. He seems to have been a Christian, put forward by the Jews, that he might bear the rage of the people. *Mey.*] *Putting him forward*—For their own defence. *Beckoned with his hand*—This phrase implies a somewhat more violent gesture, than that substituted by some from the parallelism (ch. xii. 17), *beckoning with the hand*. It is not certain what reading the Latin Vulgate followed. *Made his defence*—For the Jews, against the Christians.

34. *When they knew*—Gr. *ἐπιγινώσκεις*. The nominative for the genitive. A change of construction, says Camerarius, not unusual in Greek, similar to that in the Iliad, *ἀμφω δ' ἐζόμενοι γεραιότερος ἦεν Ὀδυσσεύς*, and when both had sat down, *Ulysses was the more dignified. All*—They were unwilling to hear a Jew. Thus the danger was averted from the Christians.

35. *What man is there*—Paul would have spoken otherwise. [But the raving multitude was unworthy of his preaching. *V. G.*] However, the clerk's language is ambiguous, and he may have spoken so,

either to suit the exigency, or sincerely: for even in ver. 37 he says, *your goddess, not our goddess. Of the Ephesians*—By the repetition of the proper name, their renown is signified. *Worshiper*—The Perinthians worshiped Hercules; other nations, other gods; the Ephesians, Diana. *Is*—At that very time the Ephesians were exulting in that distinction. There was therefore a great gathering of men to the sacred games. [Omit *θεῖς, goddess. Tisch., Alf.*] *Which fell down from Jupiter*—They had supposed that the image of Diana fell from heaven, from Jupiter.

36. *Be*—A fitting word to appease those who made the disturbance. He does not say, *to become*, nor *to continue* quiet; but the word expresses something between the two.

37. *Ye have brought*—Hastily into the theatre, as if to a tribunal, or to punishment. *These*—Ver. 29. *Neither*—That is, they have neither by deed injured the temple, nor by word injured Diana. *Nor yet blasphemers of*—The apostles did not collect many of the absurdities from their mythology, but propounded GOD'S truth, and the vanity of idols in general, ver. 26. They who believed, afterwards of themselves rejected false gods. [I condemn images, but would deal with them so that the people may no longer have the faith in them which they have had heretofore. To effect this is the work of the Word, not of violence. *Luther in F.*]

38. *Against any man*—The clerk prudently does not name Paul. *There are court days*—Gr. *ἀγοραῖοι*, understand *ἡμέραι, days*, [Eng. Vers., *the law is open.*] *Proconsuls*—There was but one proconsul at once; but the clerk speaks in the plural of a permanent institution.

39. [For *περὶ ἑτέρων, concerning other matters, Tisch.* (not *Alf.*) reads *παρατέρω, further.*] *The lawful assembly*—[Not as Eng. Vers., *a lawful, etc.*] *The ordinary assembly.*

40. *This day's*—Gr. *τῆς σήμερον*, supply *ἡμέρας, day*: ch. xx. 26. *Cause*—Gr. *αἰτίου*. The Vulgate takes this in the masculine gender: but the neuter is common in this book. *We may not*—[Eng. Vers., *we may.*] A double negation: ch. x. 47. *Concourse*—Which has the appearance of an *insurrection*. A mild term prudently used.

CHAPTER XX.

1. *After*—Demetrius did not succeed. Paul remained until all was quiet.

2. *Those parts*—Of Macedonia. *Much exhortation*—Paul especially abounded in edifying counsel at this time, ver. 7, 9, 11; wherefore also he then wrote several epistles. *Greece*—That part between Macedonia and Achaia.

3. *Abode*—Gr. *ποησας*, *having done*, [an idiomatic phrase, *to do up to a certain time*; that is, *to spend or pass*.] The nominative was written by Luke before the predicate, [*he purposed*,] which requires the dative, occurred to him. Such constructions are found not only in Hebrew, but also in Greek and Latin. *Three months*—At which time also he seems to have seen the Corinthians, but only *in passing*: 1 Cor. xvi. 7. *For him, as he was about to sail*—They were plotting against this very journey of Paul to Syria. *Into Syria*—Ch. xxi. 8. *He purposed*—Sometimes they relied on a general, sometimes on a special call. *To return*—Even a holy purpose can sometimes be changed. Comp. ch. xix. 21, where Paul had once wished to go through Macedonia. It appears that Paul had wished, after traversing Macedonia and Achaia, to proceed to Jerusalem. But at that time, indeed, he did not come to Jerusalem, but again returned through Macedonia. His journey to Jerusalem, and to Rome afterwards, proceeded by another way: the order merely of his course being changed.

4. *There accompanied*—A delightful retinue. *Into Asia*—In Asia a part of them departed, a part remained with Paul: ver. 6, 13, 14. Trophimus accompanied him to Jerusalem, ch. xxi. 29; Aristarchus, to Rome, ch. xxvii. 2. [Add Πύρρου, son of Pyrrhus, after Σώνατος, Sopater. Tisch., Alf.] *Of the Thessalonians*—So Aristarchus and Secundus are called. For Gaius was of Derbe: the country of Timothy was already designated, viz., Lystra, near Derbe. *Of Asia* From Asia strictly so called.

5. *At Troas*—The name of the region and town.

6. *We*—Again the writer was present.

7. [For τῶν μαθητῶν, *the disciples*, read ἡμῶν, *we*. Tisch., Alf. So Beng.] *When we were met together*—As they then were already wont, *on the Lord's day*. Therefore it is probable that by *the breaking of bread* is denoted here a feast of the disciples joined with the Eucharist, especially since it was so solemn a farewell. *Preached*—

Spiritual teachers should not be too strictly limited to time, especially on a solemn and rare occasion.

8. *Many lights*—To avoid all suspicion of scandal. [For ἦσαν, *they were*, read ἦμεν, *we were*. Tisch., Alf.]

9. *Young man*—Παῖς, *boy*, in ver. 12. *Being fallen—he sunk down*—Gr. καταφερόμενος—κατενεχθεῖς. The same participle, but in a different tense: although even the theme ἐνέγκω expresses more than φέρω. Sleep surprised him sitting: being *weighed* down with sleep, he fell. [On the window seat—(Alf.) In the East the apertures for windows were without glass; and sometimes without shutters. Mey.]

10. *Fell on*—Christ did not use this action; but Elijah, Elisha, and Paul did. *Trouble not yourselves*—In the greatest matters undue agitation was forbidden: Exod. xiv. 13; 1 Kings vi. 7; Isa. viii. 6. The temple was constructed without noise. In war, tranquillity was required of the people. *Is in him*—Paul speaks so as to remove sudden terror: therefore his words are not to be taken too literally. [Comp., ch. xvi. 28. F.] He does not add *as yet*, nor *again*; but simply affirms that the youth is alive: as if he had not even fallen. The miracle was evident. Comp. Matt. ix. 24.

11. *Had broken bread*—This breaking of bread was Paul's special act at departing, and was distinct from that which had occurred the day before, ver. 7. *Talked*—More familiarly after the solemn address, referred to in ver. 9. *So*—No rest intervening.

12. *They brought*—Not *carried*: he was not at all enfeebled. *Alive*—Not even by the accident did they receive any damage from Paul: 2 Cor. vii. 9.

13. *Appointed*—Gr. διατεταγμένος. In a middle signification. *So he had determined concerning himself*. *To go afoot*—He preferred to go on foot, although he had passed a sleepless night, and although Assos was a town of difficult and dangerous approach.

14. *Trogyllium*—The name of a place, as in Wirtemberg, a certain village is called *Korb*, (a basket,) with the same signification. *We came*—Rapidly.

15. *Determined*—For Ephesus was behind. *Spent the time*—Not even in Asia would Paul have passed time fruitlessly: but he considered that he would have wasted it, if he had neglected greater results. *The day*—The accusative of time. *Of Pentecost*—Time was pressing: ver. 6. At the feast there were great crowds; and therefore a great opportunity for conversions.

16. [Elders—Called *Bishops*, Gr. ἐπισκόπους, ver. 28. This fact

was early noticed as contradicting the growing notion that prelatival Episcopacy is apostolic and essential. *Alf.*]

18. *Ye know*—Happy is he who can thus begin by appealing to his hearers' knowledge. *I came into*—Gr. ἐπέβην. This denotes more than *I came to*; for it signifies, *I set foot on*. *After what manner*—Ὡς, *how*, follows in ver. 20, equivalent to an Anaphora [the repetition of the same word in beginnings.] *The whole time*—[Eng. Vers., *at all seasons*.] *The*—That is, the whole time I was with you.

19. *Serving*—A noble idea of the servant of the Lord. *The Lord*—Whose is the Church. *With*—*Humility of mind, tears, and temptations*, are concomitants: the act of *servicing* itself is described in the next verse. *Humility of mind*—This he recommends to the Ephesians also in Eph. iv. 2. [Omit πολλῶν, *many*. *Tisch. Alf.*] *Tears*—Ver. 31; 2 Cor. ii. 4; Phil. iii. 18. A characteristic of Paul. Holy tears shed by men and heroes, who seldom if ever weep for things in the ordinary course of nature, furnish a remarkable instance of the power, and an argument for the truth of Christianity. Yet *joy* is compatible with these tears: ver. 24. Add the note, ver. 37. *Temptations*—The Jews' plots truly tried and exercised Paul's mind variously. *Of the Jews*—The apostle of the Gentiles speaks of them now as of foreigners.

20. *I kept back*—Ver. 27. There were considerations, which might have led others to keep back many, or at least some things; fear, the favor of men, etc. *That was profitable*—These are to be taught: the remainder to be removed. *Have showed*—To this refer the *publicly*. *Have taught*—To this refer the *privately*. Not even the *apostolic functions*, extensive as they were, were fully discharged by public preaching. What then should *pastors* do?

21. *Repentance*—The sum of those things which are profitable, the sum of Christian doctrine, the sum of the Divine counsel, is Repentance and Faith. *Toward*—Repentance, whereby men betake themselves to God. Refer this to the *Greeks*, mentioned just before; and refer *faith* to the *Jews* who betake themselves to Christ, mentioned a little before. It is a *Chiasmus* [cross reference of pairs of words], as in Philem. ver. 5, note. [Omit Χριστόν, *Christ*. *Tisch., Alf.*]

22. *And now behold I*—These words are weightily repeated by *Anaphora* [repetition of the same word in beginnings], in ver. 25. *Bound in spirit*—Paul knew that he would be bound: and already he was affected in mind as one bound, nor could he think of anything else. [But *bound in the (my) Spirit*, rather means, In my journey to Jerusalem, I follow an inward compulsion, an irresistible drawing,

which controls my choice. *Mey.*] *Not knowing*—We should not suppose that the apostles were omniscient. They depended by faith on the Divine guidance. Paul knew concerning others, ver. 25, 29; concerning himself he was obliged to exercise implicit faith.

23. [*Save that*—Bonds and afflictions were indicated to Paul generally. *V. G.* Add *μοι, to me*, after *διαμαρτύρεται, witnesseth. Tisch., Alf.*] *In every city*—It concerned all to know, and all profited in seeing Paul's obedience, and in hearing him more eagerly, as being about to see him no more. Hence too appeared the greatness of their afflictions. Those which pertained to Paul himself were indicated to Paul by others. [Comp. ch. xxi. 4, 11.]

24. [There is much difference of reading here. The best text is, *ἀλλ' οὐδένοσ λόγου παοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ ὡς τελειῶσαι, etc. Tisch., Alf., Mey., i. e., literally, of no word (account) esteem I my life worthy for myself; that I may finish, etc. Mey. Alf. renders, But I hold my life of no account, nor is it so precious to me, as the finishing of my course. The words μετὰ χαρᾶς, with joy, must be omitted. Tisch., Alf., etc.] *None*—No misfortune. *Unto myself*—As concerns myself [ch. xxi. 13]; Phil. i. 21, 22. The denial of self. *As*—Supply, I count it dear. *Finish*—He finished it after a very long time: 2 Tim. iv. 7, 8. *Course*—A speedy one. *Of the grace*—Of the New Testament. *Of God*—This name is repeated very forcibly in ver. 25, 27.*

25. [Omit *τοῦ Θεοῦ, of God. Tisch., Alf.*] *Shall see no more*—Paul wisely inserts this here. For so his other remarks the more deeply affect his hearers' minds. *Ye*—The explanation follows, *all, etc.* The apostle returned from Rome to Asia several years after: but in the meantime almost *all* these persons died or removed elsewhere. At all events the sense is this: *I know* that such things will befall me as, without a peculiar Divine guidance, and that miraculous, must deprive you of the power of seeing me. A *Metalepsis* [double change of the consequent for the antecedent], (as in ch. xxi. 4.

26. *Wherefore*—This is deduced from ver. 20. *I take you to record*—Your conscience will bear me witness. This is the force of the middle verb. *This day*—This expression has great explanatory power. *Pure*—This should be the chief care of one taking leave.

27. *For*—Therefore he who suppressed what he should have announced, is not pure from the blood of his hearers.

28. *Take heed*—This care I delegate to you, ver. 31. *To yourselves*—First to yourselves, then to the flock. *The Holy Ghost*—*The Holy Spirit* indirectly, through Paul, appointed them. Comp. ch. xiv. 23. But a call, not truly given by the Holy Spirit, does not de-

serve to be termed even an indirect call. *Bishops*—Gr. ἐπισκόπους. [The Eng. Vers. has hardly dealt fairly with the sacred text, in rendering this word *Overseers*. Here as everywhere it should be rendered *bishops*, that the fact of *elders and bishops being originally and apostolically synonymous might be apparent to the ordinary English reader.* Alf.] At this time the name *bishops* was not yet customary and distinctively applied: but here it has the meaning which its derivation requires, and applies to all *presbyters*, whose title was a more usual one, from its existence in the Jewish Church. Afterwards Timothy and Titus, whom the apostles had set over the presbyters in a certain peculiar manner, were entitled bishops: and yet the bishops also did not cease to be called presbyters: Tit. i. 7, 5; 1 Pet. v. 2, 1; Phil. i. 1. *The Church of God*—[The true reading is τὴν ἐκκλησίαν τοῦ Κυρίου, *the Church of the Lord.* Tisch., Mey., De W., etc. Alf., defends the *common text, of God*; but on insufficient grounds.] Many, with the Slavonic Version, τὴν ἐκκλησίαν Κυρίου καὶ θεοῦ, *the church of the Lord and of God.* Paul often uses the title, *the Church of God*, in the Epp. to the Thess., Cor., Gal., Tim., never *the Church of the Lord.* Nor does he at all use the expression, *Lord and God*, interposing the particle *and*. We are therefore to read *the Church of GOD*: although, if in this passage Paul said *Church of the Lord*, according to the parallelism of the Old Testament, it would be *the Church of Jehovah.* *Which he hath purchased*—This therefore is a most precious flock. *His own*—For it is the blood of the Son of GOD: 1 John i. 7.

29. I—A sure prediction. *Enter in*—From elsewhere. In contrast with, *of your own selves*, ver. 30. Concerning both kinds of pests among the Ephesians, see Rev. ii. 2, 6. *After*—Immediately after the departure and death of the apostles, the church lost much of its purity, as appears from the apostles' predictions, warnings, and complaints. As to the church of the Ephesians, see the Epp. to Tim. and the writings of John. *After my coming*—Gr. ἀφίξειν, [usually *arrival*, but here the Eng. Vers. seems to be right, *departing.* Mey., etc. But perhaps, put absolutely, it must mean *death.* Alf.] Hesychius says, ἀφίξεις, that is, ἐφοδος, *arrival, παρουσία, presence.* Comp. Rom. xvi. 19, note. Nor does ἀφίξεις signify *departure.* Zosimus, lib. v.: μετὰ τὴν Ὀνωρίου εἰς τὴν Ῥάβενναν ἀφίξειν, that is, *after Honorius had set out from Ravenna to Bononia.* Eusebius, μετὰ τὴν εἰς ἡμῶς ἀφίξειν (τοῦ Χριστοῦ) ὁ νεῶς ἐπυρπολεῖτο, *after his (Christ's) coming to us, the temple was consumed.* Therefore the sense is, *First Paul came: afterwards shall come wolves.* Comp. John v. 48.

Wolves—Allegorical. *Not sparing*—A *Meiosis* [less said than meant]; that is, most destructive. It is the part of a pastor to *spare*.

30. *To draw away*—From their simplicity towards Christ, and from the unity of the body. This is characteristic of a false teacher, to wish that the disciples should depend on himself alone.

31. *Watch*—A pastoral expression. *By night—every one*—This was great watchfulness. [And if this was an apostle's duty, how much more is it a pastor's! *V. G.*]

32. [Omit *ἀδελφοί, brethren. Tisch., Alf.*] *To the word of his grace*—A description of the Gospel occurs in ver. 24. *Who is able*—[Not as Eng. Vers., *which.*] Refer the words to *God*. For the Word could not be said to *give the inheritance*. This is the act of God. *Mey., Alf.*] Often GOD'S power is mentioned; for concerning the Father's willingness, believers are sure: they shall experience his power. Holy men desire it; GOD is able. Rom. xvi. 25; Eph. iii. 10; Jude v. 24; 2 Tim. i. 12. *To build you up*—Gr. *ἐποικοδομῆσαι*. God, by Paul, had built them: God, even without Paul, could further build them up [force of *ἐπι*]. *Give*—The end of faith. [Omit *δμῖν, you*, after *δοῦναι, give. Tisch., Alf.*] *Among*—Communion of the saints: 2 Thess. ii. 1. *Sanctified*—So they are called, not excluding Jewish believers, ch. xxvi. 18. Therefore, *ἐν, among*, not *σὺν, with*, is used, so that the Ephesians may be included. In the same sense they are termed *called to be saints*, Rom. i. 7; 1 Cor. i. 2. Moreover, believing Jews, not to the exclusion of the Gentiles, are termed *ἄγιοι, saints*, peculiarly: Rom. xv. 25, 26, 31; 1 Cor. xvi. 1, 15; Eph. ii. 19, iii. 8; 2 Thess. i. 10; Ps. cxlviii. 14. See Rom. xi. 16. *All*—Paul had a very great knowledge and remembrance of these. He therefore includes all.

33. *Silver*—The second portion of his farewell. Paul shows all things. So Samuel, 1 Sam. xii. 3.

34. [Omit *δὲ, and*; (Eng. Vers., *yea.*) *Tisch., Alf.*] *These*—Hardened with labor, as ye see.

35. *All things—how that*—That is, as I have showed you *all things*, so also this, *that*, etc. If I had not shown you this, I should not have shown you *all things*. *I have showed*—By actual example. *You*—The overseers. He admonishes these by his own example, courteously, without precept. Therefore in ver. 33 he does not say, *of none of you*, which was self-evident; but *no man's*, viz., of my hearers. *The weak*—In faith, 1 Cor. ix. 6, 22. [Rather, *the poor*, as the context requires. *Alf.*] *To remember*—With actual obedience. *The words*—So the ancient manuscripts, and with them the Latin Vulgate. It is an intermediate reading. Others read *τὸν λόγον, the word*.

Most read τῶν λόγων, *the words*, which has arisen from the alliteration to the preceding τῶν. John xv. 20, *remember the word*. *Said*—Doubtless the disciples remembered many saying of JESUS, which are not read in Scripture at present. *Blessed*—Divine. To give, is to imitate the blessed God, and to have a rewarder, Luke xiv. 14. *To give*—An instance of the Divine giving occurs at ver. 32. *To receive*—Although lawfully. The world is of another opinion; expressed by an old poet in Athenæus: *Demosthenes has fifty talents; happy is he, if he shares it with no one. And Metrocles has received much money. Foolish is he who gives, fortunate is he who receives.*

86. *Kneeled down*—With glowing spirit, in public, ch. xxi. 5.

37. *Sore*—The tenderest and sweetest affections reign here. No book in the world equals Scripture, even as regards *the manners and affections*. *All*—Even tears prove how much the successive ages of men degenerate. Formerly both men and good men, and heroes themselves (even among the Gentiles), wept readily, even in a body. Judg. ii. 4, 5; 1 Sam. xxx. 4. Now when all things are more effeminate, yet tears are permitted only to women and boys.

88. *Sorrowing*—How great hereafter will be the grief of the lost, to be deprived of the sight of GOD, of the angels, and of the elect!

CHAPTER XXI.

1. *After we had torn ourselves from them*—Gr. ἀποσπασθέντας, [more forcible than Eng. Vers., *were gotten*.] *From them*—Not without much grief, with difficulty. *Coos*—Gr. Κῶ. Gaza writes that this is Attic for Κῶν.

8. *Tyre*—Where it was foretold that Christians would be, in Ps. lxxxvii. 4. Comp. with that psalm, concerning the people of Philistia and Ethiopia, Acts viii. 40, ver. 27. [*Her burden*—So frequently does GOD's kingdom adapt itself to the outward opportunities of the world: but GOD secretly directs worldly things to advance his kingdom. *V. G.*]

4. *Finding*—When we had sought them. At one time they were alone, at another with the brethren. *Seven*—So that they also enjoyed a Sabbath there. Paul was in haste, but in a good way. *Said*

—The Spirit signified that bonds awaited Paul: therefore the disciple begged him not to go.

5. *It came to pass that we accomplished*—This is more than if he should say [as Eng. Vers.] *we had accomplished*. *It came to pass that* without hindrance we stayed at Tyre. *Those days*—Which we had determined. *With wives and children*—A great number, differently from the custom of the world. *Out*—A long way, through so great a city. [*On the shore*—Not as an escort, but to bid farewell. *V. G.* For προσηξάμεθα, και διασάμενοι, etc. *And prayed*. *And when we had taken*, etc., (so *Alf.*) *Tisch.* reads προσεξάμενοι διασάμεθα; *having prayed, we took our leave*, etc.]

6. *Taken leave one of another*—With this word are connected both *we took ship*, and *they returned*.

7. *Our course*—Our whole voyage from Macedonia, ch. xx. 6. *The brethren*—Whom we knew there.

8. [Omit *οί περί τον Παῦλον, that were of Paul's company. Tisch., Alf.*] *To Cesarea*—Here especially Paul's imprisonment is foretold; and to this place, moreover, he was to go as a prisoner: ch. xxiii. 33. *The Evangelist*—Ch. viii. 5, 35, 40. [Since not the fact that he had been *one of the seven* deacons, but that he was now an *Evangelist*, made him important to the travelers, we ought to render, *which was the Evangelist among the seven*; that is, he of the seven who was called to be an Evangelist. *Mey.*] *Which was*—Ch. vi. 5. Paul probably had some business with Philip as to the care of the poor, ver. 15; although there was no community of goods, except at Jerusalem: nor did it continue after the scattering abroad, of which ch. viii. 1, treats; when we may suppose that whatever was on hand was divided among those who departed and those who remained, according to their need. Otherwise Philip could not have departed thence: viii. 5, 40.

9. *Which did prophesy*—The prediction and representation of Paul's imprisonment would not however have been so becoming to these as to Agabus. Philip was an Evangelist: his daughters prophesied. A prophet is greater than an Evangelist: Eph. iv. 11.

11. *His own*—Not Paul's. The nearer Paul comes, the more express is the prediction that prepares him. [Transpose *feet and hands, Tisch., Alf.*] *Αἰτεί—ὡς, saith.*

12. *Besought*—Paul knew that in that prediction there was the force of a precept: his companions and the people did not know it.

13. [For *δὲ, then, Tisch.* reads *τε, and*. But *Alf.* with more reason, (after *Lach.*) reads *τότε ἀπεκρίθη, then answered*, i. e., *it was then that Paul answered.*] *Break*—The apostles were not altogether

without human affections. *To be bound*—Ver. 11. *I am ready*—The burden is light to him who is ready.

14. *When he would not be persuaded*—One is often moved for the sake of others, who is not moved on his own account. Hence Paul's firmness is perceived. *We ceased*—With pious modesty. *The will*—They acknowledge, hereby, that this was known to Paul.

15. *We made ready*—Gr. ἐπισκευασμένοι. [So *Tisch. Alf.*, etc. The common text, with] the inferior reading, ἀποσκευασμένοι, *having discharged our luggage*, would be appropriate to their arrival. [The meaning is, *having packed up*, i. e., made ready our luggage for a further journey. *Mey.* The Eng. Vers., *took up our carriages*, uses the term *carriages* in the obsolete sense of *anything carried*, i. e., *luggage*. *Alf.* So *Worcester.*] But they were then departing, and carrying alms to Jerusalem: ch. xxiv. 17. This was the preparation. Hesi-chius explains ἐπισκευασμένοι, as *equipped*.

16. *Also*—Supply *some*. *With whom*—Resolve the words thus: *brought us to Mnason, with whom, etc.* [Who led us to a certain man of Cyprus, Mnason, an old disciple, with whom we were to lodge. *De W.* So *Mey.*, etc., not as in Eng. Ver.] *An old disciple*—A beautiful eulogium.

18. *Following*—Without delay. *With us*—So that our agreement with him might be evident: Gal. i. 2.

20. [For Κύριον, *the Lord*, read θεόν, *God*. *Tisch.*, *Alf.*] *How many thousands*—Comp. Jer. iii. 14, etc. Among all these circumcision gradually died out; and of these, a great part was doubtless mixed up with the Gentiles who believed. Wherefore Abraham's seed has not perished in so great numbers as you would suppose, during so many ages. [For Ἰουδαίων, *of the Jews*. *Tisch.* (not *Alf.*) reads ἐν τοῖς Ἰουδαίοις, *among the Jews*.]

21. *Are informed*—[Or rather, *they were sedulously informed*. *Alf.*] Not merely by rumor, but through exaggerated statements, they are persuaded of this. *The customs*—Of the Jews.

22. *What is it therefore*—A common formula. *Come together*—To hear what God hath done through thee, [and what thy doctrine is. *V. G.*] Ver. 19: ch. xiv. 27.

23. *We say*—[The greatest trust between man and man is the trust of giving counsel. *Bacon* in *F.*] This counsel arose from spiritual, not from carnal policy. Paul himself had adopted a somewhat similar course already: ch. xviii. 18. *We have*—Those four men therefore were Christians.

24. [Render, *These take to thee*, (as thy companions,) *and become a Nazarite* (ἀγιάσθητι, *be consecrated*, Sept. Num. vi. 3.), *and pray for*

them. Mey.] Take—As though thou wert the principal one of them. *Be at charges*—It was accounted a great kindness, and a proof of great zeal, to defray the expense of sacrifices for needy Nazarites. *That*—Implying in what respect Paul should do like those men. Those men only when they had obtained the means, could have their heads shaven for such a purpose. [For *γνώσι*, *may know*, read *γνώσου-
ται*, *shall know. Tisch., Alf.] Know*—From a ceremony so conspicu-
ous. *All*—Ver. 22. *Nothing*—They are false. [There are manifest
antitheses between the words of ver. 21 and of ver. 25. *V. G.]
Thyself also*—Not merely not deterring others. The Gentiles were
not compelled, the Jews were not forbidden, to circumcise. Construe
with *keepest*.

25. *The Gentiles*—In contrast with the Jews and Paul himself. By parity of reasoning, this equally pertained to the Jews, except that the Jews had always observed these precepts. *Concluded*—*That they keep themselves*—The intervening words, *that they observe no such thing, save only*, savor of a paraphrase. The old authorities have not the words.

26. *Then*—Great readiness. *To signify*—Namely, to the priests, the ministers of the temple. *Mey.] The accomplishment*—About to be: ver. 27, *the seven days*; Num. vi. 9, 13.

27. *The seven*—The *ai, the*, relates to those days of which ver. 26 treats.

28. [*Crying*—As though it were some wild beast, hard to catch or overcome! *Chrysost. in F.]*

29. *With him*—We should be anxious, but not too much so, to maintain our intercourse with the saints, however little it may please the ungodly. Paul did not introduce Trophimus into the temple: and yet he did not wholly shun him because of the Jews. *They supposed*—Zealots often err in their *suppositions*.

30. *The doors*—Lest Paul should avail himself of the protection of the temple.

31. *To kill*—With blows, ver. 32. *Came*—To the Antonian tower, where there was usually a Roman garrison and camp. *Tidings*—Sudden.

32. *Immediately*—He supposed that delay was dangerous: ver. 38.

33. *Took*—This captivity of Paul was both a protection, and afforded him the opportunity of preaching the Gospel the more safely, in spite of every disturbance, ch. xxii. 22, and that, too, in places otherwise utterly inaccessible to him: ver. 40, ch. xxviii. 31. *Demand*—Of the crowd indiscriminately, it being his first approach:

ver. 84. *Who, what*—Two heads of inquiry, both concerning the saints and concerning the ungodly.

34. *The castle*—Which the Roman garrison held.

35. *So it was*—An auxiliary verb, akin to *it came to pass*.

36. *For*—The people's violence and impetuosity appear from their cries.

37. *Was to be led*—By a most direct guidance of Divine wisdom, Paul seizes this most fitting opportunity to speak. *May I*—He addresses him modestly.

38. *Art thou not?*—The captain of the soldiers reasoned thus: Paul speaks Greek; therefore he is the Egyptian. [But render, *thou art not then* (as I believed) *that*, etc. The inference of the captain is just the opposite of what *Beng.* supposes. His speaking Greek proves to Lysias that he is *not* that Egyptian. *Alf.* From the times of Alexander the Great, the Greek tongue flourished in Egypt. *V. G.*]

39. *Indeed*—Gr. *μὲν*, [not rendered in Eng. Vers.] *Μὲν* gives character to the beginning of a speech: ch. xxii. 3. [*To speak*—How prudently did the apostle forthwith avail himself of the opportunity afforded by circumstances! Wheresoever he beheld a multitude, the desire of speaking seized him: ch. xix. 30. *V. G.*]

40. [*On the stairs*—What an advantage did Paul's captivity procure for him, even at its very beginning! *V. G.*]

CHAPTER XXII.

1. *Fathers*—There were present high priests and elders. *Now*—Heretofore they had not heard him because of the tumult. His defence has reference to ch. xxi. 28; for as there, so also here, mention is made of Paul's person, ver. 8; of the people and of the law, ver. 3, 5, 12; of the temple, ver. 17; of the teaching of all men, ver. 15–17, 21; and of the truth of the doctrine, ver. 6, etc. Moreover, he treats these topics forcibly as his time was limited.

2. *In the Hebrew tongue*—Many seem to have been previously ignorant that the disturbance was raised about a man who even knew Hebrew.

3. *I*—By this defence the cry is refuted of which ch. xxi. 28 treated. For the weightiest reasons, and most judiciously, Paul says so much of himself here, and in ch. xxvi. 4, 5. Comp. 1 Pet. ii. 9. *Verily*—There follows δὲ, *yet*, in ver. 6. *A man*—This speech is singularly clear and distinct. *At the feet*—The teacher, on the other hand, is said to be at *the head* of his disciple: 2 Kings ii. 8. The teacher sits: the pupil sits in a lower place, or stands; sometimes the pupils even prostrated themselves. [Render, *according to the strict acceptation of the law of the (my) fathers. Alf. So Mey.*] *The perfect manner*—The choice system, peculiar to the Pharisees: ch. xxvi. 5. *Zealous towards God*—Ζηλωτής is a word intermediate between a good and a bad sense: ζηλωτής Θεοῦ, *one zealous towards God*, is used as ζῆλος Θεοῦ, *a zeal towards God*, Rom. x. 2. Both passages have a degree of *Mimesis* [allusion to another's language or sentiments which we are refuting]: for the Jews thought that they honored God in proportion as they detracted from Jesus Christ. *As*—A conciliatory argument. *Ye*—Ch. xxi. 28, 36.

4. *This way*—Christianity. At first he speaks indefinitely. *Binding*—An appropriate word, employed by one *bound*.

5. *Doth bear me witness*—He evidently could bear Paul witness: Paul does not doubt his willingness to do so; hence he speaks kindly. Afterwards in ch. xxvi. 5, more severely. *Brethren*—Jews: ch. ii. 29.

6. [*As I*—It is an excellent thing when one can rightly detail his own conversion. Many are thus converted, unless they have been hardened beyond measure, ver. 19. *V. G.*] *About noon*—All things were done in clear day-light.

7. [*Me*—It is *he* that is stoned in Stephen, flayed in Bartholomew, roasted on St. Lawrence's gridiron, and burnt in Polycarp. *Taylor* in *F.*]

10. *Are appointed for thee*—The Divine appointment is the sphere of the godly: whatever they do represents that appointment.

12. *Dwelt*—Understand *there*, as in ch. xiii. 1. They knew Ananias well. These inhabitants may seem to be contrasted with the vagabond Jews, ch. xix. 13.

13. [Render, ἀπέβλεφα, *I received sight and looked upon him*. The two senses of the word here run together. *De W.*]

14. *The God of our fathers*—Ch. iii. 13, note. *Hath chosen thee*—Ananias affirms that this vision was vouchsafed to Paul graciously, not in wrath. *His will*—A righteous will, set forth in Christ: ch. xx. 27; John vi. 38, 39. *To see that Just One*—A peculiar benefit. Christ, always just, is now also wholly exempt even from the sin of

others, which had been laid on him: Heb. ix. 28. Since his departure to the Father, as our 1 John ii. 1, we do not now see him, John xvi. 10; and yet he was beheld by Paul. Moreover he is *just*, because he fulfilled all the Father's will in himself, and fulfills it in us. This his justice is the sum of the Gospel, of which Paul is made the witness. Paul also afterwards saw this Just One: ver. 18, ch. xxvi. 16.

15. *Witness*—By seeing and hearing: ver. 14. *All*—Even the Gentiles.

16. *Why tarriest thou?*—Quickly, saith he, strive to pass from grief to peace. *Wash away*—Receiving baptism. [For τοῦ Κυρίου, the name of the Lord, read αὐτοῦ, his name. *Tisch., Alf.*]

17. *When I was come again*—Paul's first return is mentioned in ch. ix. 26. The genitive προσευχομένου μου, while I prayed, to which the Latin ablative answers, follows this dative, for these words have more connection with the trance. *In the temple*—He shows that he pays lawful honor to the temple.

18. *Him*—Jesus, ver. 8. *Make haste*—Because of the plot laid for thee, and that thou mayest the sooner preach elsewhere. *They will not receive*—*Tapeinosis* [softened expression]; that is, they will oppose thy testimony.

19. *They*—Paul thought that his conversion was so effectual an argument, that even the Jews would be moved by it; but the Lord answers, that the Gentiles rather will be moved by it.

20. *I also*—The converted man retains the humble remembrance of his sins, and always confesses them. [Omit τῇ ἀναπέσει αὐτοῦ, unto his death. *Tisch., Alf.*]

21. *Unto the Gentiles*—He implies, though indirectly, that the tidings of Jesus Christ would reach even the *Romans*.

22. *This*—Concerning the *Gentiles*. Nor did they willingly hear him as to JESUS. *Earth*—They consider him unworthy to be borne by the earth.

23. [*Cast off*—Not merely *shook* (*Alf., De W.*, after *Chrysost.*) but *threw off*, as if to make ready for stoning him, and *threw dust*, as a symbol of stoning. *Mey.*] *They threw dust into the air*—With most violent passion.

24. *To be brought*—From the stairs, where he had been standing. *That he should be examined by scourging*—That he might as speedily as possible confess. *They cried so against him*—Gr. ἐπεφώνουν. Used also of hearers to *applaud* one making a speech: ch. xii. 22.

25. *They stretched him out*—[*Eng. Vers.*, *bound him*,] Gr. πρόσρηναν. That Paul's back might be the more entirely exposed to the

strokes. This act of stretching out is ascribed neither to the centurion, who merely stood by, nor to the chief captain, who did not even stand by; but to those of whom the beginning of ver. 29 speaks. *With thongs*—Wherewith they bound him, to receive the strokes. *Scourges* were threatened; but the *thongs* differ from them, being used for binding him who was to be examined by *scourges*. *A man that is a Roman*—It was an evil deed, as Cicero says, to bind a Roman citizen: it was heinous crime to scourge him. Paul did not appeal to his right of citizenship against the bonds, ver. 29; for these had been foretold: he did appeal to it against the scourging, that he might defend his body and life, intending hereafter to preach the Gospel. *And*—And that too. *For you*—Emphatic. For it was allowed nowhere.

26. *The chief captain*—Who had been absent. [Omit *ἄρα, take heed. Tisch., Alf., etc.* Read, *what wilt thou do? For, etc.*] *For*—Nay, there were stronger reasons for *taking heed*; as this that he was GOD'S servant.

28. *I*—Paul's freedom of speech is therein indicated.

29. [*Straightway*—If thou hast any design against any of the sons of GOD, as soon as thou hast discovered that he is such, desist. *V. G.*] *Was afraid*—Because of the great penalty. *And because*—This depends not on *knew*, but on *was afraid*.

30. *He was accused*—He had yet heard no accusation, but had understood that there was one. *He loosed*—For a time: for, in ch. xxiii. 18, he is again said to be *bound*. Comp. ch. xxiv. 27, xxvi.

29. [Omit *ἀπὸ τῶν δεσμῶν, from his bands. Tisch., Alf.*] *Com-manded*—So much diminished was the influence of the people. [For *ἔλθεῖν, to come, appear, read συναλθεῖν, to assemble. Tisch., Alf.*] At the usual place. [Omit *αὐτῶν, their. Tisch., Alf.* Read, *the council (Sanhedrim.)*] *Brought down*—From the camp to the city, which lay beneath.

CHAPTER XXIII.

1. *Earnestly beholding*—With a countenance indicative of a good conscience; waiting also to see whether any one of the chief priests

would ask any question. *I*—By this declaration he brought it about that no former act of his could be charged against him, but that what he was about to state in the end of ver. 6, might be alleged as the sole cause of his imprisonment: ch. xxiv. 21. *Conscience*—Ch. xxiv. 16; 2 Cor. i. 12. Paul speaks especially of his state after conversion: for concerning his former state no one raised any controversy with him. And yet even in his former state, although in error, he had obeyed conscience, and had done nothing which could constitute him outwardly guilty. Now, since he has not cast away what good he formerly had, but has received better things, the light of his present state illumined his former condition. *Before God*—Although all men did not approve of it. [Paul means, So far from neglecting the law, I have served God as a covenant Jew, faithfully to this day. *Alf.*]

2. *And*—No one, however hostile, should have been displeased at Paul's speech. He interrupts him when about to say more, [and even attempts to charge him with falsehood. *V. G.*] *The High Priest*—Not one of the many of whom ch. xxii. 30 treats. *Commanded*—Without any cause. *Him*—Ananias. *The mouth*—As speaking improperly.

3. *Shall smite thee*—Retribution is predicted by Paul. *Thou whited wall*—White lime without, clay within. The lime is the semblance and color of justice; the part within is injustice. The High Priest himself was so blinded by that semblance of justice that he embraced wrong rather than right. Perhaps also he had *hoary* hairs or a *white* robe. *Thou also*—Gr. *καὶ σὺ*. *Καὶ* in the very beginning of a reproving speech is equivalent to *therefore*: but here at the beginning, it is used literally. *Thou too*—Not merely the rest; thou, who wouldst seem a defender of the law. [Even if we do not blame this reply, we may well contrast it with that of Jesus: John xviii. 22, 23; our only model and example. *Alf.*]

4. *God's*—They make the sanctity of the High Priest their plea.

5. *I wist not*—Paul, although he had been absent for several years, ch. xxiv. 17, yet knew *the Chief Priest*, ch. xxii. 5, since he also knew the others, ver. 6; and if he had not known him, he might have known him now from the very place where he was doubtless sitting, and from the number of the bystanders: nor was the *council* so hastily convened, that the High Priest did not occupy a prominent place. Therefore *I did not know* may be interpreted as modestly said for, *it did not come into my mind*. So, I know not, 1 Cor. i. 16. Comp. 1 Cor. xii. 2, note, and xv. 34, note; Phil. iv. 15; Luke ix. 55; 2 Sam. xix. 22; Lev. v. 4. This phrase most appropriately expresses the varied feeling (*ἦθος*) of the apostle, partly in relation

to the bystanders, whom he thus appeased, especially by the addition of the term *Brethren*, and by quoting Moses's commandment as to not speaking evil of rulers; partly in relation to Ananias, whose behaviour and command indicated any one rather than the High Priest; partly in relation to Paul himself, whom a peculiar influence had inwardly elevated in spirit, and who, after having fulfilled the prompting of that influence, presently after fell back upon that ordinary principle of not speaking evil of rulers. Similarly Paul often, through modesty, judged and spake of those things which he did by Divine direction as if they had been done under a human impulse. See Rom. xv. 15; 1 Cor. ix. 17, 18; 2 Cor. xi. 8, 9, notes. We glance at the cause of this liberty in the notes on 1 Cor. vii. 25. Furthermore, from what we have said, it is also clear how Paul could have thus addressed him whom he knew merely *to be sitting as a judge*, without violating the law, which treats altogether of *rulers*. [*It is written*—Exod. xxii. 28. *V. G.*]

6. *He cried out*—Making an open acknowledgment, that all in the crowd might hear: ch. xxiv. 21. Here the saying held good, in a great measure, *divide, and command*. Paul did not use crafty reasoning or logical trickery, but simply invites to his defence those who were nearer the truth. *I am a Pharisee*—According to my former training; and am still such as regards faith in the resurrection. *The son of a Pharisee*—Others read, *the son of Pharisees*, whose testimony Tertullian confirms. [This is the true reading, *υἱὸς Φαρισαίων*, *son of Pharisees*; i. e., by long descent a pure Pharisee. *Alf. So Tisch., etc.*] Moreover Paul calls himself *a son of the Pharisees*, not meaning his preceptors, which would be tautological, *a Pharisee, a son of the Pharisees*, nor does Paul mention in ch. xxii. 3, a number of teachers, but Gamaliel alone; but he means that his parents, or father and grandfather or forefathers, were Pharisees: comp. 2 Tim. i. 3. Thus there is a Climax: *a Pharisee, the son of Pharisees. Of the hope and resurrection*—A *Hendiadys* [use of two nouns to express one idea; *the hope of the resurrection*]; for it was the *resurrection* that they *hoped for*. *I am called in question*—*In the present trial, in which Ananias acts as president*, saith Paul, *it has come to this, that the hope of the resurrection of the dead is impugned*. Ananias's predecessors had been Sadducees, ch. v. 17, and now also he himself was a Sadducee. Now, when more than twenty years had elapsed since Christ's resurrection, they did not so unceasingly assail the preaching Jesus Christ and his resurrection, as the doctrine itself of the resurrection of the dead, which was long ago odious to them; as indeed they had already assailed it; ch. iv. 2: whereas the Pharisees, in this

respect, were nearer the Christian faith. Therefore Paul conciliates them to himself, while the Sadducees were the more enraged in consequence. This therefore became at that time the state of the controversy, which Paul earnestly and firmly mentions afterwards, ch. xxiv. 15, 21, xxvi. 6, 7, xxviii. 20.

7. *The multitude*—Of the associate judges, who favored each of the two sects.

8. *Nor spirit*—*Spirit*, as opposed to angel, means here the spirit of a man who is dead: comp. note on ver. 9; Matt. xiv. 2; Luke xxiv. 37. *Both*—One of these points is the resurrection; the other is, angels and other spirits. The difference of the particles *μηδὲ, μήτε, but not, and not* [Eng. Vers., *neither—nor*], accords with this, for of these particles the former gives an adversative, the latter a copulative force to the negation.

9. *A great cry*—Disgracefully. *The scribes*—Each sect has its learned and unlearned men: the former are usually the spokesmen to their party. [Render, *But what if a spirit genus) or an angel (species) have spoken to him? Alf.* Omit *μη θεομάχομεν, let us not fight against God. Tisch., Alf.*] *Spirit*—Paul was defending the resurrection: now also the Pharisees urge the subject of the spirits, against the Sadducees. *Hath spoken to him*—They take what pleases them of Paul's words: comp. ch. xxii. 6, 7: they cast aside the rest. *Or angel*—Paul did not say this; but the Pharisees add it against the Sadducees. Here his speech is cut short: and Luke skillfully relates the words of the scribes broken off by the tumult, suspending the conclusion to the particle *εἰ, if*, as he does to the *καὶ, and if*, Luke xiii. 9.

10. *The chief captain*—What think you the soldier thought of the quarrel of so great a body? he was afterwards to hear of worse things: ver. 21. *By them*—[Eng. Vers., *of them.*] Some defended, others rushed upon him.

11. *The night following*—When dangers have reached their height, then especially does the Lord manifest himself with his consolation. The Divine promises were given, as to the people in the Old Testament, so to the saints individually, especially when all things might seem to them hopeless: comp. ver. 16, ch. xxvii. 28; 2 Tim. iv. 17. *The Lord*—Jesus. What Paul had contemplated in spirit, ch. xix. 21, the Lord confirms, now at the proper time. A third declaration is added by the angel of God: ch. xxvii. 23, 24. Accordingly from this chapter xxiii., this book chiefly treats of the apostolical testimony accomplished by Paul at Rome: 2 Tim. iv. 17. But if the defenders of Peter's supremacy had found either the whole or only

the half of this ascribed to Peter, how they would urge it! [Omit *Παῦλε, Paul. Tisch., Alf.*] *Thou hast testified*—Especially during the days just preceding. *In Jerusalem, at Rome*—The two metropolitan cities of the world. *Thou must*—Danger in God's eyes is nothing. The very hindrances are advantageous. *Also*—To him who hath shall be given. *At Rome*—The promise, reaching to a distance, embraced everything nearer. Paul shall bear witness at Rome: therefore he shall come to Rome: therefore he shall escape the Jews' plots, and the dangers of the sea, and injury from the viper.

12. [For *τινες τῶν Ἰουδαίων, certain of the Jews, read οἱ Ἰουδαῖοι, the Jews. Tisch., Alf.*] *Saying*—Most rashly, even though they had had good cause. How perplexed they were, when they could not accomplish it!

14. *To the chief priests*—Who however should have prevented it. *Nothing*—Either food or drink.

15. *Ye*—With this are connected, *with the council*. They unite treachery and violence. *Signify*—Supply *ἑαυτοῦς, yourselves* [that is, make yourselves manifest to] comp. ver. 22. [Omit *αὔριον, tomorrow. Tisch., Alf.* Render, for you *to determine with greater accuracy* his matters. *Alf.*]

16. *Heard*—They managed the business with too little secrecy, not supposing that there would be any one to communicate the fact to Paul or to the chief captain.

17. *One*—For there were several. *The chief captain*—It was safer to tell the chief captain himself.

19. *Took him*—To encourage the youth.

20. [For *μέλλοντες, read μέλλον, Tisch., Alf.* Render, *as though about to enquire, etc.*]

21. *Ready*—To kill him.

23. *Two hundred spearmen*—Gr. *δεξιοδρόμους*. Whether we read thus, or from one very old manuscript, *δεξιοβόλους*, the word expresses an unknown kind of soldiers. [The former is doubtless the true reading, *Tisch.*, etc.; but the word has not been clearly explained. *Alf.* Most probably a kind of light armed troops. The word means simply *grasping with the right hand*, and seems to refer to the kind of arms they bore. *Mey.*] Therefore we may the more wonder that *two hundred* of them were in this case ordered to be prepared. An Arabic rendering, mentioned in Erpenius and Ludovicus de Dieu, has *eighty*. If other witnesses were added to this Arabian one, *διακοσίους, two hundred*, might seem to have crept in from what precedes. At all events far too many *soldiers* were put in motion against more than forty zealots.

24. *And provide them beasts*—From the recitative style a transition is here made to the narrative, contrary to the style of beginning in ver. 22: for in the recitative style it would be said *διασώζητε*, that ye may bring him safe, not *διασώσωσι*, that they might bring him safe. Moreover the narrative style suits the subject itself: because the chief captain did not immediately intimate the cause of their journey. *Set on*—We read but once of Paul having been on horseback, and that not voluntarily: comp. ch. xx. 13. *The governor*—There is added in more recent Latin copies, [*for he feared lest perchance the Jews should seize and kill him, and that he himself should be afterwards slandered, as being about to receive money.*] And so the Germ. Bible of Mentz, printed in A. D. 1462, omitting, *as being about to receive money.*

25. *After this form*—1 Macc. xv. 2, *ἦσαν (ἐπιστολαὶ) περιέχουσαι τὸν τρόπον τοῦτον*, the letters were after this manner. *Form*—This, which was doubtless written in Latin, and preserved in the Roman archives, afterwards convinced the Romans, when they read it, of the truth of the apostolic history.

27. *The man*—[The, not expressed in Eng. Vers.] So he calls him by way of honor, and again in ver. 30. *I rescued*—[*A lie.* See ch. xxi. 31–34, and xxii. 25, etc. For the next verse shows that he did not mean the second rescue, xxiii. 10. *Mey.*] Lysias says nothing of the scourging: ch. xxii. 24. Festus employs the same artifice: ch. xxv. 20, 25. *Having understood*—He did not learn it before [his seizure of Paul] but afterwards.

30. *It was told*—Upon this, as a verb of declaring, the infinitive *μέλλειν*, to be about to, depends. [Omit *ἐπὶ τῶν Ἰουδαίων*, by the Jews. *Tisch., Alf.* The meaning then is, *how that a plot would be laid for the man.* Also for *λέγειν τὰ πρὸς αὐτὸν*, to say—what they had against him, *Tisch.* (not *Alf.*) reads *λέγειν αὐτοὺς*, to speak—themselves. Also omit *ἔρρωσο*, farewell. *Tisch., Alf.*]

33. [*To Cesarea*—Paul's stay in this metropolis greatly aided the Gospel cause. Nevertheless he was himself here placed in the midst of Gentiles and strangers. *V. G.*]

34. [Omit *ὁ ἡγεμὼν*, the governor. *Tisch., Alf.*] Read, *when he had*, etc.] *Of what*—Paul was a Roman citizen: hence Felix asks him respecting his province.

35. *I will hear*—It would have been better to hear the case as soon as possible. [For *ἐκέλευσέ τε*, and he commanded, read *κελεύσας*, having commanded. *Tisch., Alf.*] *To be kept*—So Paul had time to pray and meditate in quiet.

CHAPTER XXIV.

1. *Five*—That is, *on the fifth day* after Paul's departure to Cesarea. *Mey., Alf.*] They hasten. A Sabbath seems to have intervened, *Ananias*—Who was hostile to Paul. *Orator*—This is the only passage in all Scripture where an *orator*, and the term *orator*, occur. *Tertullus*—He seems to have been an Italian. *Informed*—Intransitive: ch. xxv. 2, 15, xxiii. 15; 2 Macc. iii. 7, xi. 29.

2. *When he was called forth*—Kindly. He was not brought, as ch. xxv. 6.

3. *Great*—A speech wholly unlike Paul's, which was true, modest, sound, and unvarnished. Felix was a wicked man, and hateful to the Jews. *Quietness—Peace*, a blessing most desirable in a state. *Very worthy deeds*—A word grand in itself; which Tertullus borrowed from philosophy: and hence there is no epithet added. Others follow in the same clause. *Providence*—This term they often applied to the gods.

4. *Notwithstanding*—He implies that more might have been said in praise of Felix. Understand *μὲν, indeed*, in ver. 3, to answer to *δὲ, notwithstanding*, here.

5. *A pestilent fellow*—1 Macc. xv. 3, *ἀνδρες λοιμοί, pestilent men.* *Seditions*—Gr. *σάδαις*. So the best manuscripts. [*Tisch., Alf., etc.*, retain *σάδων, sedition.*] *Sedition* was a hateful term among Romans and Jews. [Had they actually found him a mover of sedition, they would have proclaimed him the benefactor and saviour of their nation. *Chrysost. in F.*] *Of the Nazarenes*—A name of Christians, taken from our Lord's surname, which Paul does not refuse: ver. 14.

6. *Attempted*—Gr. *ἐπειρασε*, [better than Eng. Ver., *hath gone about.*] This verb may be understood of a mere attempt, or else of a successful effort: therefore it was a term suited for creating odium. [The passage beginning, *καὶ κατὰ τὸν, and would have judged*, etc., ver. 6, and ending with *ἐρχεσθαι ἐπὶ σέ, ver. 8*, is omitted by *Tisch., Mey.*, and strongly suspected by *Alf.* It seems to be no part of the original text.]

8. *By examining of whom*—That is, Paul.

9. *Assented*—Gr. *συνεπέθεντο*. [Literally, *joined in setting upon him*, i. e., bore out Tertullus in his charges. *Alf.*] An appropriate verb: *τὰ ἔθνη τὰ συνεπιτιθέμενα—συνεπέθεντο εἰς κατὰ, the heathen that are at ease—they helped forward the affliction*, Zech. i. 15. And so elsewhere. A few read here, *συνέθεντο*. *Saying*—With feigned gravity.

10. [For δὲ, *then*, read *τς*, and. *Tisch.*, *Alf.* *Paul*—By a simple narrative Paul overthrows the exaggerated charge. *V. G.*] *Had beckoned*—A gesture becoming the gravity of a judge. *Of many years*—Six or seven. Experience in a judge is desired by one who has a good cause: ch. xxvi. 3. *A judge*—Paul does not flatter. [For εὐθυμότερον, *the more cheerfully*, read, εὐθύμως, *cheerfully*. *Tisch.*, (not *Alf.*) so *Beng.*] So the old manuscripts; afterwards more recent ones have εὐθυμότερον, *more cheerfully*.

11. *Twelve*.—Deducting the five days, mentioned in ver. 1, there were seven days: and as to these seven, see ch. xxi. 17, 18, 26, 27, where the verb ἐμελλον, *were almost*, should be considered; and the sense is, when these things were being done, which Paul had undertaken, ver. 26: furthermore see ch. xxii. 30, xxiii. 11, 12, 32. [This much-disputed reckoning may be simply explained thus: The first day, that of his arrival at Jerusalem, ch. xxi. 15–17; on the second, he meets James, xxi. 18; on the third, assumes the Nazarite vow, xxi. 26; and its fulfillment is interrupted on the *seventh* by his arrest, xxi. 27, etc. On the eighth, he appears before the Sanhedrim, xxii. 30, xxiii. 1–10; on the ninth, the plot of the Jews is discovered, and before midnight Paul is removed from Jerusalem, xxiii. 23, 31. This ninth day is included in the *five days* reckoned ch. xxiv. 1, and thus the day on which Paul is speaking is the *thirteenth*. *Mey.*, so *De W.*, *Alf.*] *I went up*—From Cesarea. Felix *might have understood* the fact from the Cesareans.

12. *The temple*—He refutes Tertullus, ver. 6. Add ver. 18. *Exciting a rising of the people*—[*Eng. Ver.*, *raising up the people*], Gr. ἐπισύστασιν ποιῶντα. A double compound. The people were *in crowds* in the temple: Paul did not assemble that crowd. *The synagogues*—Of Jerusalem, ch. xxvi. 11. *In the city*—Jerusalem, ver. 11: κατά, *in*, with the article, has not the distributive force (city by city).

13. *Now*—For the first time.

14. *I confess*—A forensic as well as a sacred word, and aptly employed here. A confession ingenuous, voluntary, full of *faith*, in this verse; of *hope*, in the next; of *love*, in ver. 17. They who assent to this confession are accused of *heresy*, as unjustly as Paul was. *Way*—He confesses that he is one of those whom Tertullus had termed Nazarenes. *They call a sect*—[This term Paul corrects, not that it was then odious, but because it is not worthy enough. *A sect* *Eng. Vers.*, *heresy*] is a thing of human will: the *way* is a thing divinely ordained. He had said all that was necessary for his defence; but now, skillfully availing himself of the opportunity, he adds a con-

fession of faith. *Of my fathers*—Paul confutes the prejudice as to the *newness* of Christianity. *The law*—Again he refutes Tertullus, ver. 6. *Written*—Concerning Jesus of Nazareth, ver. 5.

15. *Have hope*—This is more than *expect*, [Eng. Vers., *allow*. If the virtuous excel in nothing else, yet they are far happier than others, for that their *hopes* be always better. *Hooker in F.* Omit *νεκρῶν, of the dead.* *Tisch., Alf.*] *Of the just and unjust*—A suitable division: for he was speaking in a court of justice.

16. *Heresy*—While I have this hope. *I myself*—[*Myself* not rendered in Eng. Vers.] Whatever others do. *I exercise myself*—Gr. *δοξῶ*. This verb and the word *heresy* (*sect*) occur in the history of philosophy, and are therefore appropriate here. [*Always*—It is always term-time in the court of conscience. *F.*] *Toward God and men*—What follows accords, *alms and offerings*.

17. *Many*—He, who was long away, could not have been planning revolution; but should have been kindly received, especially as he was about to present alms.

18. *In which*—[Gr. *ἐν οἷς*, so *Tisch., Alf., Mey.* Render, *amidst which* (occupations) *they found me purified in the temple, none who detected me in the act of raising a tumult . . . but certain Asiatic Jews, 19, who, etc.* *Alf.*] *In which*—Matters, pursuits. *Multitude*—*tumult*—*ὄχλος*, a crowd of men; *θόρυβος*, a confusion of things: The former is more accidental; the latter, more violent, and attempted deliberately. *And certain*—*Δὲ*, *and*, is genuine, being established by very many manuscripts. [So *Tisch., Alf.*] Understand *εἶδον, saw me*.

19. *Who*—Never does the world make greater mistakes even against its own laws, than in persecuting the faith.

20. [Omit *εἶ, if.* *Tisch., Alf.* Read, *say what evil doing they found in me, etc., 21, other than in the matter of this one saying.* *Alf.*] *While I stood*—That standing is mentioned, ch. xxii. 30.

21. *Touching*—Paul never omits to mention the resurrection of the dead.

22. [Read, *ἀνεβδλετο δὲ αὐτοῦς ὁ Φῆλιξ* (omitting *ἀκούσας—ταῦτα*), and *Felix, having more, etc.* *Tisch., Alf.*] *He deferred*—Dilatory measures are safe for the world in dealing with divine things. [*Having*—That is, *because he knew more accurately what related to the way* (Christianity). By suspending judgment, Felix at once avoided offending the Jews, as he would by setting Paul free, and violating his own sense of justice so seriously as he would by condemning him. *Mey.*] *More perfect knowledge*—Through these governors *accurate knowledge* of Christianity was carried to Rome.

23. *To keep*—Secure him safely. [For τὸν Παῦλον, *Paul*, read αὐτὸν, *him*. Tisch., Alf.] *Liberty*—[Or rather *relaxation*. Alf.] Thus he was able to propagate the Gospel. The Jews were annoyed at this, but could not prevent it. [Omit ἢ προσέρχεσθαι, or *come*. Tisch., Alf.]

24. *Came*—In Herod's judgment hall where Paul was detained; comp. Acts xxiii. 85. Felix, however, does not seem to have been in the same place, but to have had a private residence. *The woman*—Gr. τῇ γυναίκι, [Eng. Vers., *wife*.] Accurate language. She was not his legitimate *wife*, but having left her former husband, had married Felix. *A Jewess*—Of the family of Herod. See Joseph. Ant. Book xx. c. 5.

25. *As he reasoned*—Paul had no desire to ingratiate himself with them by subtle discourse. With his discourse concerning faith in Christ, he also united what it was necessary to say to the judge Felix, and to the same Felix and Drusilla, [who was not even his lawful wife. *V. G.* And to this the word ἐγκράτεια, *temperance*, esp. *charity*, seems to allude. Sanderson in *F.*] *The judgment*—[Article not rendered in Eng. Vers.] The article not being added to the first and second, but to the third of the particulars here enumerated, forms an *Epitasis* [emphatic addition]. *Trembled*—Gr. ἐμφοβος γενόμενος, *was struck with fear*. Truth makes Felix fear even a prisoner in bonds. [Who should not be terrified? But he who is so terrified should suffer himself to be urged to repentance and faith, so that fear may yield to love. *V. G.*] *For this time*—Such a *present*, neglected in this life, shall hereafter torment each of the damned. Procrastination is dangerous. *When I have a convenient season*—Gr. καιρὸν μεταλαβὼν. Instead of λαβὼν, *obtaining*, most copies have μεταλαβὼν, [sharing, and so common text with Tisch., Alf.,] owing to alliteration with μετακαλέσομαι, *I will call*. Sept., Ps. lxxv. (lxxiv.) 8, ὅταν λάβω καιρὸν, *when I shall have opportunity* [Eng. Ver., *when I shall receive the congregation*. This very time should have been the *convenient season*. *V. G.*]

26. *Hoped*—A bad hope: an evil eye. *Money*—Which so many Christians would have contributed through love of Paul. Comp. ver. 17, 23. Thus the wretched Felix missed the Gospel treasure. [Omit ὅπως λύσῃ αὐτὸν, *that he might loose him*. Tisch., Alf.]

27. *After two years*—Of imprisonment. Felix's government began a year before Paul's imprisonment; although he attained the government of Judea by successive steps: whence Paul, in Acts xxiv. 10, could rightly say, that he was *for many years* a judge of this people. *Came into Felix's room*—Gr. ἔλαβε διδδοχον ὁ Φήλιξ. *Felix received a*

successor unwillingly, as may be inferred from ver. 10, 24. *To show a pleasure*—That the Jews' favor might follow him in departing. So *to do a pleasure*, ch. xxv. 9: *to make friendship*, 1 Macc. x. 23. Worldly men, to gratify one another, stretch forth their hands against those things which are GOD'S : ch. xxv. 9.

CHAPTER XXV.

1. *Three days*—Quickly enough.

2. [For δὲ, then, read, τε, and. Tisch., Alf. Also for ὁ ἀρχιερεὺς, priest, read, οἱ ἀρχιερεῖς, priests. Tisch., (not Alf.) *Informed him against*; *showed themselves against*—[understanding ἑαυτοῦς.] After so long intervals Jewish zeal does not abate: ver. 24. So much more justly did Paul include the Gentiles. *Besought*—On this depends *that*, ver. 3.

3. *To Jerusalem*—Where Festus already was.

4. *Answered*—Festus' zeal in maintaining the imperial laws, proves advantageous to Paul. Luke skillfully portrays the mind of the governor, a novice, and therefore haughty. *Shortly*—See ver. 6. *Would depart*—To give sentence.

5. *Are able*—To make the journey. A courtly speech of Festus in answer to the Jews, who made the trouble of the journey a pretext. *Go down with me*—The court does not follow the plaintiff. *If any*—He does not implicitly believe the Jews: ver. 10, at the end. *In the man*—[Eng. Vers., in him.] So the Latin Vulgate with the best manuscripts. More recent authorities add τοῦτο, *this*.

6. [For πλείους ἢ δέκα, more than ten, read οὐ πλείους ὀκτὼ ἢ δέκα, not more than eight or ten. Tisch., Alf., etc. So Beng.] This is the reading of the Latin Vulgate, and is supported by old Greek manuscripts with the Coptic Version. An excellent reading. So *not more than twelve days*, ch. xxiv. 11, iv. 22, xxiii. 13. Others omit οὐ, not, or also ὀκτὼ, eight, or οὐ πλείους, not more. Eight or ten days are a short enough time (ver. 4) for the stay of the new governor in Jerusalem. Within that time he could not conveniently have discussed Paul's case.

7. *Stood round about*—Threatening danger. *Many*—Where *many* charges are collected, often not even one is true. *And grievous*—What these were is intimated in the next verse. [Omit *κατὰ τοῦ Παύλου, against Paul. Tisch., Alf.*] *And laid*—With clamor: ver. 24.

8. [For *ἀπολογουμένου αὐτοῦ, while he answered, read τοῦ Παύλου ἀπολογουμένου, while Paul answered. Tisch. Alf. Neither—nor*—The three chief points of their *many and grievous accusations*. Comp. ch. xxi. 28, xxiv. 5, etc. *Mey.*]

9. *Wilt thou?*—Festus could have decreed it without asking Paul; but conscience restrained him, and the matter was divinely so ordered that Paul should have opportunity for making an *appeal*. *Before me*—[That is, *by the Sanhedrim, in my presence. Mey., etc.*] This Festus adds plausibly. Paul answers presently, at *Cæsar's judgment seat*.

10. *I stand*—Here at Cesarea. *Better*—Than others. [Or rather, *than thou chooseth to confess. Alf.* Not as Eng. Ver., *very well.*] *Thou knowest*—He touches Festus' conscience.

11. [For *γάρ, for, read οὖν, therefore. Tisch., Alf.*] *I be an offender*—The present absolute (as in Col. iii. 25, in which the preterite is involved. Comp. ch. xxvi. 81, *doeth. To die*—Gr. τὸ ἀποθανεῖν, *the dying*. That this was the issue at stake, the article shows. *No man*—Modestly *said*; that is, thou camst not. *I appeal*—Sometimes we may employ legal remedies in the cause of GOD. Paul seizes upon a help towards his going to Rome, ch. xxiii. 11.

12. *Council*—Consisting of those who were with the governor. [*Thou hast appealed*—Not a question, but a formal and weighty declaration. *Mey., Alf., etc.*] *Thou shalt go*—Festus seems to have said this to terrify Paul.

13. *Bernice*—Agrippa's sister. *Festus*—The new governor.

14. *Many*—Festus neglects Paul's case. *A man*—The whole language of Festus savors of the new governor.

16. *Romans*—Would that none of those things, which the Romans were not wont to do, were done among Christians! [Omit *εἰς ἀπόλειαν, to die. Tisch., Alf.*]

17. *Without any delay*—This in itself was not bad.

18. *I supposed*—From their excessive vehemence. *I*—As yet a stranger.

19. [*Questions*—There is a great variety in questions. The most trifling are often regarded the most important, and the most important as the most trifling. See that you sincerely regard questions concerning Jesus as the most important. *V. G.*] *Their own*—Truly the Jews seemed to the Gentiles to have something *peculiar* about

them. Agrippa was not a Jew: otherwise Festus would not thus address him. He was of the Herod family, an Idumean, a Proselyte; but, as is usual with great men, without much religious zeal. Festus therefore might have regarded Agrippa as a Gentile. Compare also ch. xxvi. 27. *Worship*—Gr. *διδασκαλιᾶς*, [not superstition. He was speaking to Agrippa, a Jew. *Alf.*] An intermediate word; sometimes employed in a good, but oftener in a bad sense. *Of one Jesus*—Thus the wretched Felix speaks of him, to whom every knee shall bow. [If ye refuse to believe, ye mockers and despisers! ye shall see with wailing and lamentation who is that *One*? *V. G.*] *Dead*—Festus either did not know, or did not trouble himself, about the crucifixion. [*To be alive*—He truly lives. This is indeed true: not a fiction. *V. G.*]

20. *Because I doubted*—Thou shouldst have inquired, Festus. An elegant construction, *ἀπορούμενος ζήτησιν*, being perplexed respecting the inquiry into this. *The inquiry into this*—Gr. *ζήτησιν περὶ τούτου*. [Eng. Vers., of such manner of questions.] *Ζητήματα* are the subjects of inquiry, ver. 19: *ζήτησις* is the question. The former is the subject of the latter. [*To Jerusalem*—Here Festus says nothing of his dangerous design, which had arisen from his desire to favor the Jews against Paul. *V. G.*]

21. *To be kept*—By this verb Festus betrays that he had wished to give up Paul to the Jews.

22. [Omit *ἐφη*, said. *Tisch.*, *Alf.*] *I would*—Gr. *ἐβουλόμην*, *I was wishing*, for *βούλομαι*, *I wish*, a courteous *Enallage* [change of tense]. *Myself*—A prudent wish. If thou thyself examinest, thou wilt see and hear more than others tell thee. [The world truly is full of lies: but nowhere is it usual to lie more absurdly, or wantonly than when a question arises concerning either *holy* persons or *holy* things. *V. G.*] *To-morrow*—The same day by Festus is termed *αὔριον*, *to-morrow*; by Luke *ἐπαύριον*, *on the morrow*, ver. 23.

23. *Pomp*—A crowd of attendants, decorations, and ceremony. [A multitude of officers of higher and lower rank were present. *V. G.*] *The place of hearing*—Which was spacious, being the governor's residence. Chief captains—Military tribunes. *Principal men*—of the city—These were the civil magistrates. *Paul*—To him so distinguished an occasion was a matter of joy.

24. *With us*—With me and Agrippa. *Men*—Festus does not mention Bernice, so as not to present the prisoner before a woman. *Ye see*—Indicative: comp. ch. iii. 16; xix. 26, xxi. 20.

26. *To my lord*—Caesar. [*Nero*, *Alf.*] This title, *Lord*, had arisen lately.

CHAPTER XXVI.

1. *It is permitted*—Gr. ἐπιτρέπεται, [Eng. Vers., *thou art permitted.*] The impersonal form is elegantly used, *permission is granted thee* by Festus and by Agrippa. Agrippa desired to hear him. *For*—Not merely *concerning* thyself. [This indeed Paul does; but in such a way as to speak rather of *Christ. V. G.*] *Stretched forth the hand*—Though fettered. This gesture both befitted Paul's boldness of speech, and was adapted to secure his hearers' attention.

2. *Touching*—Paul both refutes the Jews' charge, and, under the impulse of faith, says more. This, Paul's last extant speech, is fuller than the others, and worthy of his higher spiritual attainments. *Of Jews*—[Eng. Vers. incorrectly adds *the.*] He does not add the article: for not all the Jews accused Paul. *King Agrippa*—The address in the second person has great force, especially in the singular, and with a proper name: ver. 27. *I think myself happy*—I congratulate myself.

3. *Thee to be expert*—Gr. γνώστην ὄντα σε. Two accusatives, an Attic idiom: that is, especially *as thou art expert.* Γνώστης is one who seeks and has knowledge. Festus was not such: ch. xxv. 20. *Customs*—In matters of practice. *Questions*—In matters of theory. Festus had used this term in Paul's absence: ch. xxv. 19. And Paul, by Divine guidance, repeats and explains it.

4. *So then*—Gr. μὲν οὖν, [not in Eng. Vers.] Οὖν adds to the discussion: μὲν, when δὲ does not follow, softens the language; ver. 9. This narrative is very distinct. *Manner of life*—Conduct in life. *From my youth, which was at the first*—That is, from my early youth. *So ἀνωθεν, from the beginning,* in the next verse.

5. *Which knew*—*Before* I speak. *If they would*—But they would not, because they clearly perceived that Paul's conversion, in view of his previous life, would afford most powerful argument for the truth of Christianity.

6. *And*—These things, contained in ver. 6, 7, 8, are spoken as it were parenthetically: that Paul may show that he has not renounced that very doctrine, which the *Pharisees* rightly maintain, viz., the resurrection of the dead, but that he really affirms it. On the connection of ver. 5 and 9, effected by the words μὲν οὖν, *so then* [Eng. Vers., *verily*], comp. ch. xxii. 8, 4. In fact Pharisaism had prompted Paul to persecution. *Now—Still.* *For the hope*—The repetition is forcible: *hope; for which hope's sake,* ver. 7. [The whole existence of the Jewish nation turned on *hope*; in contrast to

the heathen, whose prominent feeling was *regret* for what man had lost. *Schlegel in F.*] *Of the promise*—The *hope* therefore is firm. *I stand*—To-day. *Am judged*—At this time.

7. *Unto which*—Hope. *The twelve tribes*—Even the Ten tribes had to a great extent returned from the East, but they had passed from that *scattering abroad* into that mentioned by James i. 1, and 1 Pet. i. 1. For the Ten tribes had not at first been carried away into those places which James and Peter, in the passages quoted, refer to. All had the hope of the resurrection. *To attain*—Gr. *κατανῆσαι*, [Eng. Vers., *to come to.*] A verb frequently used by Paul: Eph. iv. 13; Phil. iii. 11. All our religion tends towards the future. [Omit *Ἀγρίππα*, *Agrippa. Tisch., Alf.*]

8. [Render, *Why is it judged by you a thing past belief, if God raises the dead; i. e., if God sees fit to raise the dead, (as he had done in Jesus,) is it for you to refuse to believe it? Mey., Alf.*] *Incredible*—The ancients called poetic fables incredible: so Festus esteemed the resurrection *incredible*: ch. xxv. 19. *With you*—An *Apostrophe* [sudden turning of the address to others], in respect to the Jews (for Agrippa was not a Jew: ver. 3, 7), where the *ἡμῶν*, *our*, forms an antithesis to the proselytes, especially such as I have indicated that Agrippa was, ch. xxv. 19, note: and boldness of speech, towards the hearers present. He replies to Festus as if he had heard his speech: ch. xxv. 19.

9. *I thought with myself*—Even above others. *That I ought*—So great is the power of an erring conscience. *Many things contrary*—Not as others, who neither respect, nor injure. These *contrary* things Paul's language enumerates with a remarkable increase of force. *To do*—*I did* presently. The words differ, as we observe elsewhere.

10. *Of the saints*—So he terms the Christians, appropriately to the beginning of his speech, using a term transferred to them from the Jews. [And speaking as to his *audience*, not his *judges. Stier in Alf.*] *I*—Emphasis. *The (authority.)* [Eng. Vers. does not render the article.] The article signifies that Paul could not have done this without *the authority*; and that the chief priests gave a general authority to all who wished to persecute. *I added my vote*—Gr. *κατήνευχα ψῆφον*, [Eng. Vers., *gave my voice.* Render the clause, *And when they were being put to death I gave in my vote (voice) thereto. Mey.*] A rare phrase. Paul *added his vote*, since he thought that it was rightly done.

11. *Synagogue*—Of Jerusalem. *I compelled them to blaspheme*—This was the saddest of all. Repent, ye enemies of the Gospel. If

Francis Spira, to whom force was applied, so heavily expiated his sin,* what then will become of those who exercise compulsion, and yet do not repent with Saul? [*Mad*—In the same chapter, Paul confesses and denies *madness* in himself (comp. ver. 25). While he was mad indeed, no one suspected him of it; but when in his right mind, then Festus taxeth him of madness. *Fuller in F.*]

12. *Commission*—Paul was a commissary. See Esth. ix. 14, in the Sept.

13. *I saw*—Unexpectedly. *O King*—Most seasonably he inserts the word *King* at this *Epitasis* [emphatic addition] of the narrative. *Above*—The glory of Christ.

14. *In the Hebrew tongue*—Paul himself, in this instance, did not speak in Hebrew. For in ch. xxii. 7, he did not, when speaking in Hebrew, add this. The Hebrew language was Christ's language on earth and was from heaven. *It is hard for thee*—Lightfoot observes, it is a Syriac adage. [But it is a Greek proverb, and is explained by a Scholiast on Pindar, as a metaphor from unruly oxen at work, who, when pricked with the goad, kick against it, and are but pricked the deeper. *Mey.*]

15. [For *ὁ δὲ εἶπεν*, and he said, read *ὁ δὲ Κύριος εἶπεν*, and the Lord said. *Tisch.*, (not *Alf.*)] *And he*—This reading is from ch. ix. 5, where Luke uses it. But Paul, who speaks here elegantly, omits the word also in ch. xxii. 8. For it was not until immediately afterwards, that he heard who this *Lord* was. *I*—Therefore he doth live, Festus: ch. xxv. 19. Paul often refers to the words which Jesus spake to Saul, as we shall presently observe. Comp. note on ver. 17, 18. *Jesus—Of Nazareth*, is added in ch. xxii. 8. Paul does not add it here, to avoid offending Agrippa, that he may not seem to upbraid him with the impiety of the Herods towards Christ. Also in ver. 26, he speaks generally. *Stand upon thy feet*—So the Sept., Ezek. ii. 1.

17. *Delivering*—The Lord truly rescued Paul from many dangers. The same verb occurs, ch. xii. 11, and elsewhere in the same sense. Paul intimates that this liberty, wherein he now rejoices even in bonds, had been promised to him at his departure to the Gentiles. *Whom*—The word is to be referred both to the Jewish *people* and to the *Gentiles*: ver. 20. *Now I*—*Now*, without the *ἐγὼ*, *I*, is the reading in a

* In Werner's German translation of the Gnomon, a notice is given of Spira, quoted from Sleiden's *Commentary*, Book xxi. p. 474. It seems that he was an advocate of some note in Citadella, in Italy, about A. D. 1548. He adopted the views of the Reformers and advocated them earnestly for a time; but, being threatened with persecution, recanted. After this, his conscience condemning him, he had no peace, but refused food and consolation, and soon died in great terror.

very few manuscripts, [and so the common text. *Tisch., Alf., etc.*, read *ἔγω, I*, without the *ἄν, now*.] The transcribers might readily omit either amid several very short words. The Latin Vulg. retains the two, *nunc ego, now I*. *I* denotes the authority of the sender: *now* denotes the present time. *I send*—The epoch of Paul's apostleship begins with his very conversion: ch. ix. 15; 20, 27; Gal. i. 12, 15, 16.

18. *To open*—He opens the eyes, who sends Paul; and He opens them through Paul, who is sent. There is here a noble description of the whole process of conversion. Comp. Isa. xlii. 6, 7. *Their*—Jews and Gentiles. *To turn*—There is not added *αὐτοῦς, them*, as it is presently added to *λαβεῖν, receive*, wherefore as *to open*, so *to turn*, is said of Paul (as the modern Greek Version understands it, with Beza and others): and *τοῦ, the* (turning) [not rendered in Eng. Vers.,] is explanatory, as in Luke i. 78, note. [But it is better to render, *that they may turn from*, etc. *Mey., Alf.*] *From darkness to light*—This clause belongs rather to the Jews: the following, rather to the Gentiles. Comp. ver. 20, note: *into light*, 1 Pet. ii. 9. Comp. Col. i. 12, 13; 1 John i. 7, ii. 9, 10; Rev. xxi. 24. *Light*—Here is without the article, as in ver. 23. *The power*—Which was very gross among idolaters. Comp. Col. i. 13, 14. *Of Satan*—*Satan* is opposed to GOD, as antichrist is to Christ. *The*—(Receiving) [article not in Eng. Vers., which renders, *that they may receive.*] *Anaphora* [repetition of the same word at beginnings]. *Forgiveness of sins*—This belongs expressly to the Jews: ch. ii. 38. *Inheritance*—Applies rather to the Gentiles. *Inheritance*—Comp. again Col. i. 12–14. *Among them which are sanctified*—See ch. xx. 32, note. *By faith*—Construe with *λαβεῖν, receive*.

19. *Wherefore*—Gr. *ὅθεν, whence*. *Whence* I received the power to obey. *I was not disobedient*—*Litotes* [a negative mode of stating a fact]: that is, I was wholly and immediately obedient: Gal. i. 16. Not even Paul's conversion was irresistible. In the Jews' opinion Paul should have been *disobedient*: this he himself denies. *The heavenly*—And therefore most effective.

20. *That they should repent*—This pertains rather to the Jews. *Turn*—This pertains rather to the Gentiles. For *to turn to the Lord* Christ is said in this book chiefly of the Hebrews: ch. xi. 21, note; *to turn to God* is said of the Gentiles: ch. xiv. 15, xv. 3, 19; 1 Thess. i. 9.

21. *For these causes*—Now Paul skillfully brings together all he had said, for his defence.

22. *Help*—Gr. *ἐπικουρίας*. Ammonius observes: *βοηθεῖ* is said

of assistance given by a companion; ἐπιχορηγεῖ, of one *who comes from without* to help another. When all the Jews were either attacking, or else not defending Paul, *God* suddenly sent Romans to his aid *from the camp*. Thus the promise which Jesus had given in ver. 17, was fulfilled. *Having obtained*—Gr. τυχεῖν. As respects us, not GOD, such things are fortuitous, [τυχεῖν properly implies *chance*]. *I continue*—Safe. *To great*—As in the present instance. *Should*—The genitive depends on ὧν, *which*. *And*—Especially Moses, a remarkable prophet.

23. *If*—[That is, *if at least*; not *that*. Implying that what follows is familiar to all who know the prophet. *Alf.*] Elegantly used. The fact was clear: the Jews had called it in *question*; ver. 3. *Is capable of suffering*—(Possible) [not as Eng. Vers., *should suffer*.] The Jews had denied that Messiah could suffer. *The first*—1 Cor. xv. 23. *A light*—Ver. 13, 18. *Should show*—By the Gospel, as was foretold.

24. [For ἐφη, *said*, read φησιν, *saieth*. *Tisch., Alf.*] *Paul, thou art beside thyself*—*Thou, Festus, art mad*. Festus saw that Paul was supernaturally influenced: he did not perceive that grace was the cause: wherefore he supposes that it is a Jewish phrensy, like that among the Gentiles, according to their own fables. He does not ascribe to Paul habitual but temporary madness: comp. ch. xii. 15. *Learning*—Festus accounts the apostle's ardor Pedantry. [*Alf.* well renders εἰς μανίαν περιτρέπει, *is turning thy brain*.]

25. *Most noble Festus*—Madmen do not use respectful names and terms. Thus also Paul refutes Festus. *Of truth and soberness*—Soberness is opposed to madness: truth is confirmed in the next verse. Both continue even when men of GOD act most earnestly. *Speak forth*—A suitable word.

26. *Knoweth*—This is evident: for he even knew the *Christian* name, ver. 28. Having refuted Festus' objection, Paul urges the truth propounded, aptly and gradually, returning from Festus to Agrippa. *Freely*—He had free confidence, which Festus called madness. *In a corner*—But in view of mankind. [Truth loves no corners. *Jerome in F.*]

27. *The prophets*—He who believes these, believes Paul, and Christ himself. *I know*—Here Paul so holds the king, that he can hardly resist. [This artifice energetic teachers should often use: but the hearer who feels himself constrained, should not delay to yield. *V. G.*]

28. [Omit ἐφη, *said*. *Tisch., Alf.*] *Then Agrippa*—The king is thought by some to speak contemptuously: it would be more true to

say, that there was a good impulse in him: comp. ver. 27, 29. *Almost*—Gr. ἐν ὀλίγῳ. This particular phrase is not to be found in the Sept.; but synonyms are found, in the same gender, the neuter; expressing the Hebrew מְעַד, the Latin *propemodum*, *almost*, *tantum non*, *almost*; and that so that the effect itself, in the case of a past event, is excluded; in the case of a thing future, is variously included. In the former case, there is generally added *παρά*, *by*, *παρά μικρὸν*, *παρά βραχὺ*, *παρ' ὀλίγον*, (*by a little*, that is, *almost*.) Ps. lxxii. (lxxiii.) 2, xciii. (xciv.) 17; Prov. v. 14. In the latter, ἐν, *in*, is employed: ἐν τῷ μηδενί, *in a mere nothing*; [that is, *soon*]; Ps. lxxxi. 14; ἐν τάχει, *on a sudden*, [Eng. Vers., *but a little*,] Ps. ii. 12: a notion admirably according with this passage, which also has ἐν, *in*. [And so *Alf.*, who renders, *Lightly art thou persuading me to be a Christian*; i. e., I am not so easily to be made a Christian of, as thou supposest. See on ver. 29. So *Mey.*] Therefore there meet us here, Festus without Christ, Paul most thoroughly Christian, and Agrippa undecided, but powerfully impelled toward the right.

29. *I would to God*—Agrippa speaks of admitting human persuasion, such as he ascribed to Paul,—as a matter of his own choice: Paul courteously corrects this; for it is the gift and work of God. [For καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ. *Both almost and altogether*—(Eng. Vers.) *Tisch.*, *Alf.*, etc., read καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ. And *Alf.* renders the whole thus; *I could wish to God, that whether with ease or with difficulty (persuaded), not only thou, but all who hear me to-day, might become such as I am, except, etc.*] Paul retorts the expression *almost* upon the king; and by a kind of parody adds, *and altogether*: both of which denote both the time and the easiness of the thing. Easy things are generally done *quickly*; difficult things, *slowly*. The ἐν πολλῷ, *altogether*, pertains to Festus, and other hearers like Festus, whom he invites to faith: the ἐν ὀλίγῳ, *almost*, or both expressions, apply to Agrippa. *Not only thou*—Paul intimates that he is ready, not only to devote τὸ ὀλίγον, *that which is easy*, the labor of speaking, but also that which is *hard*, τὸ πολὺ, viz., great labor, endurance, and life itself. *All*—Through modesty Paul does not name and address *all* these; yet he sees and marks them. *This day*—This is usually construed with the preceding participle; by Chrysostom and others, with the following verb. And, indeed, it has remarkable force with the verb. *Might become*—Gr. γένεσθαι, [Eng. Vers., not so well, *were*.] Agrippa's word is repeated. The antithesis is *I am*, presently. *Such*—*Christians*, not merely by profession, but in fact. An elegant circumlocution. *Even I myself*—[Eng. Vers., *I*.] Paul speaks from a sense of his own blessedness, with the

widest love. Comp. 1 Cor. vii. 7. *Except*—A most sweet *Epithet* *rapeia* [*after-correction*] and exception.

30. [Begin this ver. with ἀνέστη τε ὁ βασιλεὺς, (omitting καὶ ταῦτα εἰπόντος αὐτοῦ, *when he had thus spoken*), and the king rose up, and, etc. *Tisch., Alf.*] *Rose up*—They therefore had sat. A most precious moment for Agrippa; but whether he used it or not, we shall hereafter see.

31. *Nothing*—Could ye learn nothing besides, ye hearers, from that discourse? Political reflections and favorable opinions on such a preacher, do not end the matter. *Doeth*—And hath done. They speak not of one action, but of Paul's whole life.

32. *If not*—Now Festus could not dismiss him. There was added the fear of offending the Jews.

CHAPTER XXVII.

1. *It was determined*—Paul's departure to Cæsar was already decreed: now the time was appointed, and their route by sea. As to Paul, *it was decided* in a strict judicial sense: his friends willingly followed Paul, and among them Luke. *Other*—Comp. Luke xxii. 37. [Gr. ἑτέροις, which implies that the *others* were another class, not Christians. *Mey.*]

2. *Ship*—They did not wish for the sake of prisoners to take a *ship*, in which the whole voyage might be accomplished, see ver. 6. *Adramyttium*—A town of Asia Minor, situated towards the north of Pergamos. [For μέλλοντες, *intending*, referring to Paul, etc., read μέλλουσι, relating to the ship, so as to read, *a ship of Adramyttium* which was to *sail by the coasts of Asia, we*, etc. *Tisch., Alf.* And so *Beng.*] Comp. ver. 6. *The coasts*—Gr. τόπους, *places*. As the sea is navigated, so the parts (τόποι) of the sea are navigated. *Aristarchus*—Either returning to his native country, or traveling to Rome.

3. *Courteously*—A suitable word, applied to services on the part of comparative strangers, ch. xxviii. 2; Tit. iii. 4. *Julius*—He seems to have heard Paul, ch. xv. 23. *Friends*—At Sidon, [and at Tyre. *V. G.*]

4. *We sailed under*—They wished to pass by the southern part of Cyprus: they passed the eastern part at no great distance. The *ὑπό*, *under*, here has the same force as in ver. 7, 16.

5. *Sea*—Gr. *πέλαγος*. The deep sea far from the land. In antithesis to *we sailed under*.

7. [Render, *but when for several days we had a hard passage*, (slow, through contrary winds,) *and with difficulty were come over against*, etc. *Mey., Alf.*] *The wind not suffering us to go towards Crete*.

8. *Scarce*—Construed with *were come*. *Fair*—Perhaps this epithet was given ironically; comp. ver. 12, as the name Pontus Euxinus, (hospitable sea). *Lusaea*—So the best manuscripts: two have *Ἀλασσα*: whence the Latin Vulgate has *Thalassa*. The word *civitas*, *city*, immediately preceding, may have caused the prefixing of the letter *t* from its third syllable. We assign more weight to the Asiatic manuscripts than to the African, when the question concerns the names of places. Crete *is said* to be *ἑκατόμφολις*, *having a hundred cities*. Among the *hundred* towns, how many are unknown in our days?

9. *Now*—Because of the time of year. The ancients feared winter in their voyages more than men of our days. *The fast*—The time of the year is denoted, by *Metonymy* [designation of the time by its corresponding event], from the fast of the seventh month, Lev. xvi. 29. [The feast of atonement, of which this was the fast, answers to that portion of time immediately preceding our vintage. *V. G.*] *Admonished*—Not to leave Crete: ver. 21. *Paul*—Paul affords a noble example of faith even in things wholly external, with great presence of mind and aptness of counsel manifesting itself, and stimulating others.

10. *Unto them*—The centurion and the rest. *That—will be*—*ὅτι*, *that*, sometimes has an infinitive. Polybius writes, *ὅτι τὰ θηρία τοὺς πλείστον διαφθεῖραι*, *that beasts destroyed the greater part*. *Hurt*—Gr. *ὑβρις*. Often said of one suffering undeservedly, even though the agent be not culpable. This word especially relates to the ship: *ζημία*, *damage*, relates both to the ship and the souls in it. *Will be*—*Μέλλει*, *will*, has the force of *is likely* to be: and savors of modesty. [He does not expressly say what should be done; comp. ver. 21; but merely indicates the danger impending from the course they were pursuing. So also in ver. 31. *V. G.* Paul is not prophesying, but uttering his own sound judgment, in view of the season and weather. *Alf.*, etc.]

11. *The master*—Who commanded the ship. *The owner of the ship*—To whom the ship belonged. He too was under the centurion's control. *Believed—more*—The workman is not always to be trusted

in his own art. Often the believing Christian, when there is the greatest need, speaks more seasonably; but he is less regarded: Eccles. ix. 15. Perhaps Julius feared the indignation of his superiors.

12. *The more part*—In danger, even those who have no right give their opinions: but the weight of opinion does not always favor the better course. *Advised*—Sept. Judg. xix. 30, *θέσθε βουλὴν, take counsel:* and so Ps. xiii. 2, *θήσομαι βουλὰς. Phœnice*—*Φοινίξ* was the name of a town, its port was called *Φοινικοῦς*, by Ptolemy. An easy *Metonymy* [change of name]. *Towards the south-west, and north-west*—[Literally, *looking down the south-west and north-west winds. Alf.*] Naming these two winds, expresses how open the harbor was, and how great their hope of putting in there, more clearly than naming the west wind only.

13. *Supposing*—Because of the favorable south wind. *Loosing*—Where there is motion, the mass is raised from that on which it rests. Thence *ἄρπεν, to move, [lit. to raise,]* by a change of the consequent for the antecedent. *Close by*—Gr. *ἄσσον*, used as comparative of *ἐγγύς, near*, by Herodotus also and Josephus. Not a town, otherwise unknown, that they were seeking; for they were bound for Phœnice.

14. *Cast*—Gr. *ἔβαλε* [Eng. Ver., *arose;*] supply *ἑαυτόν, itself*, [that is, cast itself against,] so *ἐπιδόντες, giving her up*, ver. 15; *ἀπορρίψαντες, having cast themselves*, ver. 43; Intransitive. *It*—Gr. *αὐτῆς*. The modern Greek Version has, *τῆς Κρήτης κατ' αὐτῆς*, upon Crete, and from Crete against us. [It refers to Crete. *Mey.*, etc. Render, *rushed down (from) Crete; i. e., down the high lands forming the coast. Alf.*, etc.] *A Typhonic wind*—[Eng. Ver., *tempestuous.*] It is so called from *τύφω, to smoke*. Typhon, in Pliny, means the hurricane, hurled forth, the especial bane of sailors: and when, moreover, there is rather a stormy blast than a wind. Hence the compound name *ἄνεμος τυφωνικός, a typhonic wind. Euroclydon*—That is, *the east wind raising the billows*. An appropriate compound.

16. *To master the boat* [Eng. Vers., *to come by,*] *to keep*, and haul out of the sea, *the boat*, which heretofore had accompanied the ship: ver. 30, 32.

17. *Which*—The boat. *They used helps*—Which the boat afforded. *Undergirding*—Gyraldus, in his book on voyages, says that the *mitra* (girdle) is the rope with which a ship is girded in the middle. *The Syrtis* [Eng. Ver., *quick-sands*] towards Africa. *Tackling*—[Eng. Ver., *sail*]; sails, etc., ver. 19, that they might be driven on the Syrtis with less violence.

18. *Lightened*—*Cast out the merchandize*.

20. *Neither sun, nor stars*—Which the ancients could less do without before the discovery of the mariner's compass. [*All hope*—Probably because the vessel was leaking more and more; as is shown by their successive lightnings. *Smith in Alf.*]

21. [For δὲ, *but*, read τε, *and*. *Tisch., Alf.*] *Long*—Gr. πολλῶς, *much*. Their abstinence was *much*, frequent, and long-continued. *Then*—[Not rendered in Eng. Ver.] When the world exults, Christians abstain; when all others tremble, Christians are of good courage, and cheer the others: ver. 36. *Ye should*—It is not without cause that Paul thus begins: I have given you good counsel, I will give you good counsel again; now comply with it. *To have gained*—This does not depend on μὴ, *not*. *Κερδοῦσαι*, *to gain*, by a *Euphemism*, [an expression to avoid a disagreeable word,] is equivalent to *avoid*. Josephus, has *κερδοῦσατε*, ye will escape the disgrace of defeat. *This*—Which is before our eyes.

22. *And*—The particle μὲν, *on the one hand*, put before, required δὲ, *on the other hand*, to follow, but καὶ, *and*, is modest. [*I exhort you*—Paul, *though slighted before*, is nevertheless not angry, but proceeds to give wholesome advice here, and in ver. 33. *V. G.*] *No loss*—*but*—A marvelous prediction: ver. 24, 34, 44.

23. *I am*—*To belong to GOD* is the sum of religion; including faith, love, and hope. The correlative is, *to serve GOD*. *I serve*—They who were in the ship saw this.

24. *Hath given thee*—Paul had prayed: Even the lives of many of these, perhaps, were saved because of Paul. Even the centurion, subserving Divine providence, saved the prisoners out of regard to Paul, ver. 43. God's providence reigns wonderfully under contingent events, such as was the retinue in this case. Many bad men are preserved with a few godly men, more easily, than one godly man perishes with many guilty. The world is like this ship. [And although the men of the world owe very much more than they imagine to God's children, yet they are most evilly disposed towards them. *V. G.*] *Thee*—There was no danger, at a time otherwise so dangerous, that Paul should seem to say boastfully what he said of necessity. *All*—Not merely, as Julius desired, the prisoners: ver. 43. *These all* were many: ver. 37. *Seek souls*: they shall be given thee beyond thy expectation. *With thee*—Paul, in God's sight, was chief in the ship, and by his counsels, its commander.

25. *Sirs*—Gr. ἀνδρες, *men*. Whom courage becomes. *God*—Faith in God's angel is exercised towards God.

26. *Upon an island*—This took place presently, ver. 27.

27. *The fourteenth*—After leaving Crete: ver. 18, 19. *That land*

drew near to them—[Eng. Ver., *that they drew near to some country*]. To persons who are carried, the lands seem to be in motion.

30. *To flee*—In the boat, which would go more safely over the shallows.

31. *Ye*—He does not say, *we*. The soldiers cared not for the safety of the prisoners; Paul was not afraid for his own. [Comp. ver. 22. Was it in their power to invalidate God's promise? Paul was not engaged in a precise discussion on God's power, apart from choice and means; nor does God present his power to us, that we may despise means, and indulge in sloth. It does not follow that God is limited to means; but when he has ordained a mode of action, he restrains men from overleaping prescribed bounds. *Calv. in F.*]

32. *Then*—Paul left it to the soldiers to consider what they should do.

33. *While*—At dawn there was more opportunity for prolonged exhortation. *Fourteenth*—Construe with *προσδοκῶντες*, *tarrying or waited*: for they had not so long abstained from food, although perhaps they had had no regular meals. For the rest, the fourteenth day, as Wall thinks, was thought the critical day among sailors.

34. *Health*—That ye may be the stronger for swimming to land. [For *πασεῖται*, *fall*, read *ἀπολείται*, *perish*. *Tisch., Alf.* We could not but feel pleasure in being tossed by a tempest, if the vessel were infallibly secure. Such a vessel is the church; such tempests are persecutions. *Pascal in F.*]

35. *He gave thanks*—A public confession. *He began*—Even this example had its effect. Paul, eating with good courage, imparts courage to the despairing.

37. [*All*—Of whom we may reasonably suppose that not a few were converted. *V. G.*]

38. *The wheat*—Insure hope of getting to land.

39. *The land*—Which they began to see. *Shore*—Which was smooth: Matt. xiii. 2, note. [Render *ἔχοντα αἰγιαλόν*, *having a sandy beach*. *Alf.*]

40. *They committed*—The ship, and themselves with it. *Rudder bands*—*The rudders* were attached to the ship by certain *bands*. When these are loosened, then the rudders sink deep into the waters, and by their weight keep the ship from being upset by the winds. *Grotius. The foresail*—Gr. *ἀρτέμωνα*, [Eng. Vers., not correct, *main-sail*.] The *artemon* is that smaller sail usually attached to larger sails, whence its name. *To the blowing*—[Eng. Ver., *wind*.] Supply, *αὔρα*, *breeze*. This is construed in the ablative with the verb

καρέϊχον, made, as the old Eng. Ver., and Heinsius. By the sail, not by the oars, they were now aiming to reach the shore.

41. *To a place where two seas met*—Such a place, for instance, is an oblong mound composed of closely compacted sand. It is called *ρανία*, a ridge, pulvinus, a *sand-bank*. [Omit *τῶν κυμάτων*, of the waves. *Tisch.*, (not *Alf.*)]

42. *Counsel*—A cruel, unjust, and ungrateful one. [The soldiers no longer reflected how much they owed to Paul. *V. G.*]

44. *From*—[Eng. Ver., of.] From the wooden parts of the ship.

CHAPTER XXVIII.

1. *Then—At last*. [For *ἐπέγνωσαν*, they knew, read *ἐπέγνωμεν*, we knew. *Tisch.*, *Alf.*, Hence *διασωθέντες*, must be rendered, *when we were escaped*, not *they*, as Eng. Ver. So *Beng.*] The sailors did not know the land, says Luke, before the rest of us. *Melita*—Below Sicily [now *Malta*; not *Meleda* in the Adriatic. *Mey.*, *Alf.*, etc.] Comp. ch. xxvii. 17; nor is the ver. 27 there an objection, for the name of the Adriatic Sea, among the ancients, extended far towards the Ionian Sea.

2. *The barbarous people*—A word intermediate between good and bad, not invidious in itself. Drusius derives it from the Syriac *bar*, outside: so that *barbarous* would be said of one who uses an unknown tongue. [While God's professed people are cruel to bad servants, God inspires barbarians with humanity toward them. *Q. in F.*] *For*—Their ready kindness towards a multitude of strangers, though it cost them little, is highly commended.

3. *When Paul had gathered*—An instance of his *working with his own hands*: ch. xxvii. 19. He did the duty of a prisoner submissively, helping others also. *Of sticks*—In which the viper lay hid in the cold season. *A number* [Eng. Ver., *bundle*]; *τι*, a (*certain*) is omitted by more modern copies. *From*—Gr. *ἀπὸ*. [So *Tisch.*, *Alf.*] *'Ex, out of*, is the reading of more recent copies. Grotius remarks that *ἀπὸ*, *from*, often means *because of*, among the Greeks. *Fastened*—Supply *ἑαυτῇ*, *attached itself* to his hand. [It is plain that the snake actually *bit* the hand. So *Mey.*, *Alf.*, etc.] Presently there follows *χρεμάμενον*, *hanging*, ver. 4.

4. *They said*—With hasty judgment. They saw his chains. *A murderer*—Murder is a most inhuman crime, which of all crimes is most openly punished in this life. *Vengeance*—[Or *Justice, Nemesis*, the goddess of recompense. Gr. ἡ δίκη. *Alf.*] They recognize the existence of vengeance; but they account her a goddess, and do not know who is *the Just Avenger*. How feeble is the light of nature! *To live*—They recognize the law of retribution. *Did not suffer*—They suppose Paul to be already dead.

5. *Shook off*—Hæduns observes, No poisonous serpent is born in Melita, or hurts any there, when introduced. The natives of that isle are, as it were, a terror to serpents. Scorpions, deadly elsewhere, are seen harmless in the hands of children at play. I have seen a person who ate them; which, they say, is due to Paul, who, when bitten, shook off without hurt the viper hanging to his finger. If this be true, *subjoins Illyricus*, we must doubtless suppose that it is the peculiar blessing of God, who, as it were, left an eternal memorial of the preaching of the Gospel there, and of so many miracles; even as the Scripture often testifies that God makes lands either worse or better because of men's sins, or even, on the other hand, through his own peculiar compassion. So experience testifies that the very soil and clime of Germany, and of all the northern regions, are far milder, more healthful, and more fertile, than they were before Christ's birth, as is clear from writers worthy of credit, etc.

6. *They looked*—They knew what were the usual effects of such bites. *Changed*—Observe the instability of human reasoning. He is either an assassin, say they, or a god. So at one time bulls, at another stones [Paul at Lystra]: ch. xiv. 13, 19. There is a third supposition: he is *a man of God*. Respecting no class of men do natural men err more, than concerning the saints.

7. *In the same quarters*—In the place and neighborhood. *The chief man*—Publius does not seem to have had official authority, but the prominence given by wealth. *Three days*—During the early part of our stay at Melita.

8. *It came to pass*—There is described a disease most serious, in respect to the age of the patient and the complication of the maladies. *Fevers*—[Not as Eng. Vers., *a fever*.] A complicated fever; or one to which he was often subject. The Plural has this force. [Render, *fever and dysentery. Alf.*]

9. [For οὐν, so, read, δὲ, and. *Tisch., Alf.*]

10. *Such things as were necessary*—After the shipwreck. [Paul was of new benefit to his companions. *V. G.*]

11. *Three months*—So Paul obtained rest: [and the inhabitants

of the island, through Paul, an abundant harvest of blessings. *V. G.*] *Sign*—A ship's *sign* was in the prow, and from it ships were named. *The Twin-Sons of Jove*—[Eng. Ver. *Castor and Pollux.*] Gr. Διοσκόροισ. These were Castor and Pollux, or the Castors, regarded as *sons of Jupiter*, whom the sailors thought were propitious to them.

13. *Fetched a compass*—Gr. περιελθόντες. [*Beng.* renders, *coasting.* [The meaning probably is, *tacking with an adverse wind.*] Along the curve. *The south wind*—A favorable termination to their voyage.

14. *Were consoled*—[Eng. Ver. better, *were desired*, i. e., to remain.] By the sight of brethren; and it led us to stay seven days. Here also the *centurion's* kindness gave indulgence to Paul. *We came to Rome*—[Not towards, as Eng. Vers.] A remarkable place, earnestly wished for. Here τὴν Ῥώμην, *Rome*, has the emphasis, that it may be designated as the city long desired: but in ver. 16, *we came to Rome*, the emphasis is on *we came*, that the entry itself may be marked.

15. *The brethren*—Christians. [*The news concerning us*—That we were coming. *Alf.*] *Meet*—Kind officers towards foreigners are implied in προπέμπευ, ἀπαντῶν, to *escort on the way, and to go to meet.* As far as—He met some in Appii Forum, others afterwards at the Three Taverns. *Thanked God*—For the fulfilment of his wish, to see Rome: ch. xix. 21; Rom. i. 11, xv. 23. *Took courage*—Practically. He saw that Christ is even at Rome. Even Paul had not always the same energy. He already forgets the troubles of his journey. Ammonius says that θράσος is an *unreasonable impulse*; but θάρσος, a *rational impulse.*

16. [*Tisch.* reads (omitting the clause, ὁ ἑκατόνταρχος, etc., *the centurion*, etc.) εἰς Ῥώμην, ἐπετράπη τῷ Παύλῳ μένειν, etc.; *to Rome, Paul was suffered*, etc. So *Beng.*, not *Mey.*, *Alf.*] *Paul*—What became of the other prisoners is of no interest to us. We may suppose that Festus had written to Rome as mildly as possible; comp. ch. xxv. and xxvi. *By himself*—Wherever he thought fit. He hired a *lodging*, ver. 23, 30. *A soldier*—Who was joined to Paul by a chain, as was usual, and who might thus continually hear his teaching. [It was thus providentially ordered, that Paul was led to Rome as a *prisoner*, so that he could not be driven away as a Jew; and was guarded there under military custody. *Chrysost.* in *F.*]

17. *After three days*—Devoted to rest and prayer. [For τὸν Παῦλον, *Paul*, read αὐτον, *he.* *Tisch.*, *Alf.*] *Called together*—To himself, ver. 23. Being bound, he could less conveniently go about to them. *The chief of the Jews*—High in authority. He always sought out the

Jews first. *Nothing*—A false suspicion might have been awakened by his very chains: Paul meets this.

18. *Would have let me go*—Ch. xxiv. 28, etc.

19. *Spake against*—He speaks mildly: for they had tried, by plotting his murder, to stop his speaking in Palestine.

20. *For this cause*—At the outset he speaks with them as a brother, not as an apostle. [*The hope of Israel*—The national hope in Messiah. *Mey.*]

21. *Neither*—It had been winter: and Paul had not long before appealed to Cæsar. [They had had no reason to send any word concerning him before his appeal, for there was then no prospect of his coming to Rome; and since the appeal it would have been hardly possible. The only danger was that during his stay at Cesarea, something prejudicial to him might *accidentally* have reached Rome. *Mey.*] *Of the brethren*—*Jews*. *Shewed*—Formally. *Spake*—Daily conversation.

22. *It is known to us*—Gr. *γνωστόν*; which Paul retorts on them, in ver. 28. *It is every where spoken against*—This indicates a good rather than a bad cause.

23. *Persuading*—Most sweetly. *From morning till evening*—Who would not wish to have been present?

24. *Some believed*—With the understanding and the will. And so others *believed not*.

25. *When they agreed not*—The Jews. *They departed*—Gr. *ἀπελύοντο*. The middle voice. *After that Paul had spoken*—In reference to them, going away. *One*—Highly appropriate and earnest. [Often from one word or deed one takes occasion to withdraw from what is good: nay, indeed, this very thing happens to all, who, though they hear the word, are not saved. Most lamentable moments. *V. G.* For *ἡμῶν*, *our*, read *δμῶν*, *your*. *Tisch., Alf.*]

26. *Go*—This verb Paul could apply to himself: for he had just come to Rome.

27. *And I should heal them*—The indicative after the subjunctive; comp. Mark iii. 27, note. And the former is the better established here, because in Isaiah the Hebrew accents make the principal division of the clause after *ἐπιστρέψωσι*, *should be converted*.

28. [For *τὸ σωτήριον*, *the salvation*, read *τοῦτο τὸ σωτήριον*, *this salvation*. *Tisch.*, i. e. *This, the message of God's salvation*. *Alf.*] *To the Gentiles*—Whose capital was Rome. He had declared to the stubborn Jews his going to the Gentiles, at Antioch, ch. xiii. 46; at Corinth, ch. xviii. 6; and now the third time at Rome; and so also in Asia, Greece, and Italy. *Is sent*—By the Apostle. Before this

time no apostle, not even Peter, had come to Rome. *The salvation of God*—The root of the name *Jesus*. Comp. note, Luke iii. 6, note. *They*—Though ye will not. [*They will also hear it*—Not, and that *they will hear it*, as Eng. Ver. Alf. So Beng.] *Also*—Not only is it sent to them. *They will hear*—The Jews should have repented because of the fulfilment of this very prediction.

29. [This verse is rejected by *Tisch.*, and considered probably spurious by *Mey.*, Alf.] *Great*—As persons are wont, who cannot resist the truth.

30. [Omit *ὁ Παῦλος*, Paul. *Tisch.*, Alf. Read *he remained*, etc.] *Dwelt*—Whatever the Jews might think. *Two whole years*—The very *two years*, at the close of which this book was written; having been published long before Paul's martyrdom, and no doubt by Paul's wish. Luke was with Paul just before his death, also 2 Tim. iv. 11. Perhaps Luke was meditating a third book, in which to recount the acts of those two years: as in Acts i. he set forth some things not narrated in the last chapter of the Gospel. *Estius*. *All*—Without distinction of nation.

31. *Kingdom*—In the very seat of *empire* of the world. So presently, *which concern the Lord*. Comp. ver. 23. Under Pilate it was ground for suspicion to mention *the kingdom*; hateful under Pilate: now Rome bears its public announcement. *Confidence*—Inwardly. *Unhindered*—[Better than Eng. Ver., *no man forbidding him*.] Outwardly, after so many hindrances were overcome. A victory of God's Word. Paul at Rome is the crowning point of the Gospel, and the end of Acts; which Luke otherwise (2 Tim. iv. 11) might have easily extended to Paul's death. He began at Jerusalem; he ends at Rome. [And with these same two years ended the fourth thousand years from the creation of the world. *V. G.*] Thou hast, O Church, thy form. It is thine to preserve it, and to guard thy trust. In the Old Testament, Isaiah, the volume of the Twelve Prophets, Ecclesiastes, and Lamentations, end with threatening and severity; whence the Jews are wont to add a repetition of the more cheerful verses just preceding, without the vowel points. But in the New Testament books, all end in joy.

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